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Andrew, Asbury - Bagnati, Simeone

by James Strong & John McClintock

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Andrew, Asbury,

a Methodist Episcopal minister, was born in Caroline County, Md., in 1825. He removed to the vicinity of Fort Wayne, Ind., in 1833; experienced conversion in 1840; and in 1845 entered the Indiana Conference, in which he filled acceptably the appointments assigned him until his superannuation, which took place six years previous to his death. He died July 19, 1870. Mr. Andrew was a man of deep piety and respectable preaching ability. See *Minutes of Annual Conf.*, 1871, p. 114.

Andrew, James Osgood, D.D.,

a bishop of the Methodist Episcopal Church, South, was born in Wilkes County, Ga., May 3, 1794. His father, the Rev. John Andrew, was one of the early itinerant Methodist preachers. His mother's maiden name was Crosby. She was possessed of a strong intellect, fine taste, and deep piety elements that strongly marked the bishop's character. He was an extensive reader from his childhood, joined the Church at the age of thirteen, soon became class-leader, and when eighteen was licensed to preach. His first pulpit efforts were among the negroes, and were crowned with success. His first attempt before his friends was considered a failure, and he concluded to never attempt again to preach; but his presiding elder secured his entrance into the South Carolina Conference in 1812, and he began his regular ministry as assistant on the Saltketcher Circuit. In three years he began to fill the best appointments in the Conference, and thus continued, with growing popularity, until 1832, when he was elected bishop. He entered upon his work as bishop with great reluctance, fear, and trembling, saying, "The Conference has laid upon me a work for which I am not prepared, and have had no experience whatever." In 1866 he superannuated, but continued to preach as health would permit until his death, March 2, 1871.

Bishop Andrew through his third wife became an owner of slaves, although he had no pecuniary interest in them. His ownership was so arranged that he could not liberate them had he wished. However, because of such ownership, the Northern majority of the General Conference suspended him from his office. This action caused a division in the Methodist Episcopal Church. He would gladly have resigned to preserve the union, had it not been sanctioning, as he considered, a false, fanatical, and unconstitutional principle, and had it not been for the earnest protests of

the Southern delegates. The plan of separation was therefore agreed upon, and the Methodist Episcopal Church, South, was organized, with bishop Andrew at its head. In the meridian of life bishop Andrew was a noble-looking man, somewhat under six feet in height, well proportioned, and sallow of countenance — the prevailing type of his region. His features were chiselled with marked outlines of strong expression. His voice was strong and melodious. He was warm and devoted in his friendships, liberal in his benefactions, sympathizing in spirit, and a special friend of the colored people. He wrote much for the Church papers, and published a valuable work on *Family Government*, and a volume of *Miscellanies*. See *Minutes of Annual Conferences of the M. E. Church, South*, 1871, p. 643; Simpson, *Cyclop. of Methodism*, s.v.

Andrew, Samuel

a Congregational minister, was born at Cambridge, Mass., Jan. 29, 1656. He graduated at Harvard College in 1675; for a few years was tutor there, and while thus engaged, preached in Milford, being ordained pastor there Nov. 18, 1685. Mr. Andrew was one of the original projectors, founders, and trustees of Yale College; and when Rev. Mr. Pierson, the first rector, died, he became rector pro tem. He held his trusteeship from the establishment of the college in 1700 until his death. In the convention from which emanated the Saybrook Platform, assembled at Saybrook, Conn., in 1708, he was a prominent member. He died Jan. 24, 1738. See Sprague, *Annals of the Amer. Pulpit*, 1, 269.

Andrewes, Gerard, D.D.,

an English divine, was born at Leicester, April 3, 1750. He was educated at Westminster School and Trinity College, Cambridge. In 1772 he returned to Westminster as an assistant master, where he remained till 1784. One of his first clerical duties was that of an occasional assistant preacher at St. Bride's, Fleet Street; afterwards he was engaged at St. James's Chapel, in the Hampstead Road. In 1780 he served as chaplain to the high sheriff of Leicestershire; in 1788 was presented to the rectory of Zeal Monachorum, Devonshire; in 1791 was chosen alternate evening preacher at the Magdalen, and in 1799 at the Foundling Hospital. In 1800 he was presented to the rectory of Mickleham, Surrey; and collated to St. James's Aug. 10, 1802. His rectory of Mickleham having become vacant on his preferment, he was again presented to it, and instituted Sept. 7, 1802. In

1809 he was elected dean of Canterbury, and he thereupon finally left Mickleham. In 1812, on the translation of bishop Sparke, he was offered the bishopric of Chester, but declined it on the plea of his advancing years. He died June 2, 1825. Dean Andrewes in the pulpit was argumentative, but not impassioned; conclusive, but not eloquent; a good rather than a great preacher. He published several special sermons. See (Lond.) *Annual Register*, 1825, p. 254.

Andrews, Abraham,

a Methodist Episcopal minister, was born in England about 1744, and emigrated to the United States in 1796. He had been a reputable member of the Methodist Society about forty years, and in the land of his adoption maintained great strictness of life as a Christian and minister until his death in August, 1800. See *Minutes of Annual Conferences*, 1801, p. 97.

Andrews, Benjamin LL.D.,

an English Wesleyan minister, was born in London, Nov. 1, 1785. His ancestors were among the Huguenot refugees in England, and some of them were received by Wesley into his first class in the Foundery. Andrews united with the Church in early life, made high attainments as a scholar, and received his degree from the University of Aberdeen. He entered the ministry in 1814, became a supernumerary in 1855, and died at Richmond, Surrey, May 3, 1868. His entire course was marked by sterling integrity of character and unswerving devotedness to Methodism. His ministry was an awakening and earnest one. See *Minutes of British Conference*, 1868, p. 29.

Andrews, Charles W.

D.D., a Protestant Episcopal clergyman of the diocese of Virginia, was rector of Trinity Church, Shepherdstown, Va. (afterwards West Virginia), during the greater part of his ministerial life. He died May 24, 1875, aged sixty-seven years. See *Prot. Episc. Almanac*, 1876, p. 149.

Andrews, David O.

a minister of the Methodist Episcopal Church, South, was born June 4, 1819. He experienced religion in 1839, and in 1844 received license to preach and was admitted into the Memphis Conference, in which for nine

years he continued a model of diligence, fidelity, and zeal. He died in 1853. See *Minutes of Annual Conf. of the M. E. Church, South*, 1853, p. 462.

Andrews, Ebenezer B., Ll.D.,

a Presbyterian minister, was born in Pennsylvania. He was of a ministerial family, the sacred calling being the profession of his father and five sons, of whom he was the youngest and the first to depart this life. He received his education at Williams and Marietta colleges, and pursued his theological studies at Princeton Seminary. He was ordained and installed pastor of the Presbyterian Church at Housatonic, Mass., and subsequently became pastor of the New Britain Church, Conn., where he remained until he was elected professor of geology at Marietta College in 1851. He filled this appointment with great ability and success until 1861, when he was appointed on the Geological Survey of the State of Ohio. He was earnest and consistent, and ready to make any sacrifice for the public good. He felt it his duty during the war of the Rebellion to accept the office of major in the Thirty-sixth Regiment of Ohio Volunteers, which had been tendered him unsolicited by the governor of Ohio, and served two years as major and colonel. He was recently appointed one of the members of the Board of Inspection of the United States Mint, Philadelphia. He published several valuable papers, and a work on geology for the use of colleges and schools. He died at Lancaster, O., Aug. 14, 1880. See *N. Y. Evangelist*, Aug. 26, 1880. (W. P. S.)

Andrews, Edward D.D,

a clergyman of the Protestant Episcopal Church, became rector of Christ Church, Binghamton, N. Y., in August, 1836, which position he held for seven years, when he resigned. After an interval of eighteen months, he became rector of the same Church, and retained the office for a second period of seven years. He died at Binghamton, March 5, 1867, of which place he had been a resident for thirty years. See *Amer. Quar. Church Rev.* July, 1867, p. 335.

Andrews, Elisha

a Methodist Episcopal minister, was born at Queensbury, N. Y. in 1802. He was converted when about eighteen, and in 1824 entered the New York Conference. When, in 1832, the Troy Conference was set off, he was included within it; in 1837 was transferred to the New York Conference,

and in it labored zealously and successfully until his death by drowning, Sept. 3, 1844. See *Minutes of Annual Conferences*, 1845, p. 601.

Andrews, Elisha Deming

a Congregational minister, was born at Southington, Conn., in 1783. He graduated at Yale College in 1803; was ordained pastor of the Church in Putney, Vt., June 25, 1807; was dismissed May 27, 1829; and died in Michigan in 1852. See Sprague, *Annals of the Amer. Pulpit*, 1, 538.

Andrews, George B. D.D.,

a Protestant Episcopal clergyman of the diocese of New York, was rector for many years of Zion Church, Wappinger's Falls, N.Y., his rectorship covering a period of more than a quarter of a century. He died Aug. 22, 1875, aged ninety years. See *Prot. Episc. Almanac*, 1876, p. 149.

Andrews, George Clinton

a Methodist Episcopal minister, was born at Salem, Pa., Sept. 30, 1840. He was converted in early life; was licensed to preach in 1863; studied at Wyoming Seminary from 1864 to 1866; served as supply, Herrick Centre charge in 1867, Oregon charge in 1869, Lackawaxen charge from 1870 to 1872, and in 1873 was admitted into the Wyoming Conference and appointed to Pleasant Valley charge. His subsequent appointments were: 1875, Osborn Hollow; 1876-77, Triangle; 1878, Union Centre; and in 1879 he superannuated. He died at Franklin Forks, July 12, 1879. Mr. Andrews was self-denying, laborious, and faithful. See *Minutes of Annual Conferences*, 1880, p. 86.

Andrews, George W.

a minister in the Methodist Episcopal Church, South, was born in Gloucester County, Va., Oct. 27, 1808. He experienced religion in 1826, and in 1841 entered the Virginia Conference. In it he labored as diligently as his health would permit until 1851, when superannuated and settled on a farm in Mecklenburg County, where he spent the remainder of his life in farming, teaching school, and frequent preaching. He died June 11, 1854. Mr. Andrews was a modest, unassuming minister, and possessed good natural and acquired pulpit gifts. See *Minutes of Annual Conferences of the M. E. Church, South*, 1854, p. 335.

Andrews, Henry

an English Wesleyan missionary, was converted early. He left England in December, 1852, and died of yellow fever in Trinidad, W. I., Oct. 30, 1853, in the twenty-fifth year of his age. His zeal was fervent, his dedication unreserved, and his charge was rising under his care. See *Minutes of British Conference*, 1854.

Andrews, John (1),

a clergyman of the Church of England, came from that country with the Rev. Richard Clarke in 1753. He had been educated at St. Mary's Hall, Oxford; had been ordained deacon by the bishop of Gloucester, Dec. 3, 1750, and priest by the bishop of Oxford, Dec. 24, 1752. In 1753 he was assistant minister of St. Philip's Church, Charleston, S. C., which he resigned Nov. 9, 1756, to return to England. After this he was appointed minister at Stinchcombe, in Gloucester, and afterwards was vicar of Marden, in Kent. In 1763 he published the *Scripture Doctrine of Grace*, an answer to a treatise on the same subject by the bishop of Gloucester. A volume of his *Sermons* was published after his death. See Sprague, *Annals of the Amer. Pulpit*, 5, 140.

Andrews, John (2),

D.D., a clergyman of the Protestant Episcopal Church, was born in Cecil County, Md., about six miles from the head of Elk River, April 4, 1746. His preparatory studies were acquired at the Elk School, and he graduated from the College of Philadelphia in 1765. Before completing his course, he had become a tutor in the grammar-school, where he taught one year, and then assumed charge of a classical school at Lancaster. While there he studied theology under the Rev. Thomas Barton. He was ordained deacon Feb. 2, 1767, in London, England, and on Feb. 15 was admitted to priest's orders. Before leaving England he was appointed missionary to Lewes, Del, by the Society for Propagating the Gospel in Foreign Parts. For three years he discharged the duties of his position, when he became missionary to York and Carlisle, Pa., fixing his residence at York. Soon after the governor of Maryland appointed him rector of St. Johns Parish, Queen Anne's Co. His want of sympathy with the war of the Revolution rendered his situation uncomfortable, and led to his return to York, where he opened a classical school. After some years, he returned to Maryland, and on April

13, 1782, became rector of St. Thomas's Parish, in Baltimore Co., devoting half of his time to this parish and the other half to St. James's, adjoining it. He still continued to teach school. In 1784 he was influential with others in organizing the Protestant Episcopal Church of Maryland, independent of all foreign jurisdiction. In 1785 he was placed at the head of the newly established Academy of the Protestant Episcopal Church in Philadelphia. From November, 1786, to the following April he supplied the pulpits of the united churches of Christ Church and St. Peter's in Philadelphia during the absence, in England, of the Rev. Dr. White. In 1789 Dr. Andrews was made professor in the College and Academy of Philadelphia; and in 1791, when that institution and the University of the State of Pennsylvania were united under the corporate title of the University of Pennsylvania, he was elected its vice-provost. After filling this position for more than twenty years, he was elected, in December, 1810, to the office of provost, which he resigned, Feb. 2, 1813, on account of failing health. He died in Philadelphia, March 29, 1813. He published, *Elements of Logic* (1800): — *Elements of Rhetoric and Belles-lettres* (1813): — and several *Sermons*. See Sprague, *Annals of the Amer. Pulpit*, v, 246.

Andrews, John (3), D.D.,

a Unitarian minister, was born at Hingham, Mass., March 3, 1764. He graduated from Harvard University in 1786, and afterwards studied theology at Cambridge. He then accepted a call to settle as assistant pastor over the First Church at Newburyport, and was ordained Dec. 10, 1788. In 1808, when the senior pastor died, Mr. Andrews took sole charge of the parish, and labored therein until May 1, 1830, when he resigned his office. After his resignation he preached occasionally to one or two societies in the vicinity of Newburyport. He died Aug. 17, 1845. Dr. Andrews, while not a great man, was emphatically a good man. His life was a beautiful exhibition of the Christian graces. As a preacher he was eloquent and practical. He was called upon to deliver the Dudleian Lecture and to preach several occasional discourses, which were published. For fifty years he was a trustee, and for half that time the treasurer, of Dummer Academy. He was also one of the delegates from Newburyport in the convention for revising the constitution of his state. See (Boston) *Christian Examiner*, 1846, p. 24.

Andrews, Joseph D.

a minister of the Methodist Episcopal Church, South, was born in Giles County, Tenn., in 1822. He professed religion in his youth; in 1839 received license to preach, and was recommended to the Tennessee Conference to be transferred to the Arkansas Conference. He died in 1860. Mr. Andrews was remarkable for his cheerful Christian character. See *Minutes of Annual Conferences of the M. E. Church, South*, 1860, p. 282.

Andrews, Josiah

an English Congregational minister, was born at Lichfield, Dec. 27, 1821, of earnest Christian parents. At a very early age he gave his heart to God, and became an active Christian. He preached his first sermon in a barn when he was about fifteen years old. At the age of seventeen he went to Georgetown, Demerara; and after laboring some time he returned to England, and became pastor of the Church at Long Stratton, Norfolk. Soon after he sailed for Jamaica, under the auspices of the London Missionary Society, and, at the close of seven years, returned to England, and became the pastor successively of several churches, the last of which was that of Shanklin, where he labored four years. He died April 8, 1878. See (Lond.) *Cong.. Year-book*, 1879, p. 296.

Andrews, Lemuel

a Methodist Episcopal minister, concerning whose life no further information is accessible than that he labored four years in the ministry, maintaining an upright, zealous, Christian character, and by his devotedness to his calling endearing himself to his parishioners. He died in 1791. See *Minutes of Annual Conferences*, 1791, p. 41.

Andrews, Lewis

an English Wesleyan minister. was born in London in 1780. He became a member of the Methodist Society at the age of nine; entered the ministry in 1803; and travelled, among others, the Loughborough, Ashby, Birmingham, and Mansfield circuits. He died on the latter circuit. Dec. 2, 1818. He was a man of piety and talent. See *Wesleyan Meth. Mag.* 1820, p. 321; *Minutes of British Conference*, 1819.

Andrews, Lewis Feuilletan Wilson

a Universalist minister, son of the Rev. John Andrews, a Presbyterian minister, was born in North Carolina, Sept. 7, 1802. He removed, when quite young, with his parents to Chillicothe, O.; was given a classical education; graduated as M.D. at the Transylvania University, Lexington, Ky.; and for several years practiced as a physician in Cleveland, O., and about Pittsburgh, Pa. In 1830 he embraced Universalism; in 1831 was ordained a preacher of that faith; became pastor of the Second Universalist Church in 1832; labored in 1834 in Montgomery, Ala., as preacher, and editor of the *Gospel Evangelist*; in 1835 as pastor in Charleston, S. C.; in 1836-37 as senior editor of the *Southern Pioneer* and *Gospel Visitor*, Baltimore, Md.; and subsequently removed South and published the *Evangelical Universalist*. He died at Americus, Ga., March 16, 1875. Dr. Andrews was abundant in labors, in long and frequent missionary journeys; generous and free-hearted, naturally, energetic, profound, and able. See *Universalist Register*, 1876, p. 116.

Andrews, Robert L.

a minister of the Methodist Episcopal Church, South, was reared in Williamson County, Tenn. He experienced conversion in early life, and in 1829 was admitted into the Tennessee Conference. He soon rose to distinction in the Church, and filled many important and responsible stations. In 1864 he located in Mississippi, and there died in 1865. Mr. Andrews was agreeable in person, gentle in manner, amiable in disposition, and deep and uniform in piety. See *Minutes of Annual Conferences of the M. E. Church, South*, 1866, p. 57; Simpson, *Cyclop. of Methodism*, s.v.

Andrews, Silas Millon

D.D., a minister of the Presbyterian Church, was born in Brown County, N. C., March 11, 1805. His parents were Scotch-Irish Presbyterians, and emigrated to this country at an early day. After a preparatory training, Mr. Andrews entered the University of North Carolina, and graduated therefrom in 1825. Though he had the ministry in view, he devoted three years to teaching in a classical academy. He then entered the Princeton (N. J.) Theological Seminary, where he graduated in 1831. His first charge after his ordination, and his last, was at Doylestown, Pa. In October, 1849, he was elected clerk of the Synod of Philadelphia, and continued in the

faithful discharge of the duties of that office until the reunion of the Church in 1870. For nearly half a century he broke the bread of life to his beloved people. He died at Doylestown, March 7, 1881. See *N. Y. Observer*, March 17, 1881. (W. P. S.)

Andrews, Thomas

a Presbyterian minister, was born in Ashland County, O., April 10, 1835. He graduated at Jefferson College in the class of 1856, and entered the United Presbyterian Seminary in Allegheny at the opening of its next session. He was licensed as a minister in 1859, and received a call from the united congregations of Calcutta and East Liverpool, O., and was installed as pastor in April, 1861. He died of consumption, Oct. 6, 1862. See Wilson, *Presb. Hist. Almanac*, 1863, p. 356.

Andrews, Thomas J.

a Methodist Episcopal minister, was born at Berwick, Me., Feb. 12, 1826. He experienced a change of heart at the age of fourteen; received license to exhort in 1848; studied at Concord Biblical Institute; and in 1852 joined the New Hampshire Conference. He labored with zeal and fidelity until accidentally killed, Aug. 21, 1854. Mr. Andrews was a warm friend, an affectionate husband, a sincere Christian, and a faithful minister. See *Minutes of Annual Conferences*, 1855, p. 527.

Andrews, Wells A.M.,

a Presbyterian minister, was born at Hartland, Conn., Nov. 21, 1787. In 1807 he was converted, and decided to study for the ministry. He entered Jefferson College, Pa., where he graduated with the honors of his class in 1812. In 1814 he entered Princeton Theological Seminary, N. J.; in 1816. was ordained by the New Brunswick Presbytery, and went to Wilmington, N. C., and after laboring there a short time was called to the pastorate of a Church in Alexandria, Va. In 1837 he was elected to the chair of languages in the Ohio University. He died Feb. 14, 1867. See Wilson, *Presb. Hist. Almanac*, 1868, p. 192.

Andrews, William (1),

a missionary of the Church of England, came to preach to the Mohawk Indians in New York as a successor to the Rev. Thoroughgood Moore. At a meeting of the Commissioners of Indian Affairs held in Albany, he was

greeted by the sachems with great respect; but his mission proving unsuccessful, he abandoned it in 1719. See Sprague, *Annals of the Amer. Pulpit*, 5, 91.

Andrews, William (2),

a missionary of the Church of England and a native of Ireland, after having been for some time in America, went to England in 1770; was ordained by the bishop of London, and appointed to Schenectady, N. Y., by the Society for the Propagation of the Gospel in Foreign Parts. In 1771 he opened a grammar-school, but ill-health led him in 1773 to migrate to Virginia, and he resided for some time in Williamsburg. The mission of Johnstown having become vacant, he applied for it. See Sprague *Annals of the Amer. Pulpit*. 5. 91.

Andrews, William (3),

a Congregational minister, was born at Ellington, Conn., Sept. 28, 1782. He graduated at Middlebury College in 1806; studied theology with Dr. Burton, and was ordained pastor at Windham, Conn., in 1808. In 1813 he was installed at Danbury, and in the year following at South Cornwall, where he remained until his death, Jan. 1, 1838. He was a man of grave deportment, good learning, and sincere piety." Of his six sons, five have been preachers, one being president and another professor at Marietta College, O. See *Conn. Quarterly*, 1861, p. 264; Sprague, *Annals of the Amer. Pulpit*, 2. 237.

Andrews, William (4),

a Canadian Methodist minister, was born at Leeds, Yorkshire, England, in October, 1817. He united with the Wesleyan Methodist Church in 1832; emigrated to Canada in 1842; was received into the ministry in 1843; labored faithfully for thirty-six years, and died April 14, 1879. He was a good man and true. His son, Wilbur W. Andrews, is a missionary in the Winnipeg District. See *Minutes of the Toronto Conference of the Meth. Church of Canada*, 1879, p. 18. .

Andrews, William Williams

an English Methodist preacher, was converted when young under a sermon by W. Hopper. He joined the Bible Christians, and became a local preacher; went to America to avoid entering the ministry, but the call to do

so pursued him. He returned to England, went to the Shebbear Institution, was accepted for the ministry in 1863, and labored in six home circuits with great acceptance. He died March 5, 1878, at Weare, Somerset, aged forty-two years. See *Minutes of Conferences of Bible Christians*, 1878.

Andrews, Wyatt

a Methodist Episcopal minister, of whose life or sphere of labor no record is accessible further than that he was full of faith and Christian zeal. He died in 1791. See *Minutes of Annual Conferences*, 1791, p. 40.

Andrezel, Barthelemy Philibert Picon Dí,

a French priest, was born at Salins in 1757. He participated in the highest assemblies of the clergy held in 1782 and 1786, and was titular of the wealthy abbey of St. Jacut in Brittany. He emigrated to England, but returned to France under the Consulate, and assisted in editing certain papers, among others the *Journal des Cures*, and afterwards became inspector-general of the university. He died at Versailles, Dec. 12, 1825. He translated into French Fox's work, *History of the Reign of James II* (published in 1809). D'Andrezel was the editor of the *Excerpta e Scriptoribus Graecis* of M. Mollevaut, professor, brother of the poet of that name (Paris, 1815). See Hoefer, *Nouv. Biog. Gen.*, s.v.

Andries Johann Baptist,

a Roman Catholic theologian of Germany, was born Dec. 8, 1836, at Roskirch. In 1865 he received holy orders, and died Nov. 2, 1872, at Kettenberg, in Hanover. He published, *Alphonsi Salmeronis Doctrina de Jurisdictionis Episcopalis. origine ac Ratione. Ex variis ejusdem commentariis conscriptam... apto ordine disposuit notisque illustravit* (Mayence, 1871): — *Cathedra Romana, oder der apostolische Lehrprimat* (vol. 1, *ibid.* 1872). See *Literarischer Handweiser für das katholische Deutschland*, 1872, p. 551 sq. (B. P.)

Androgeos

in Greek mythology, was the son of Minos and of Pasiphae, whose death was the cause of the tribute of the seven maidens and young men which the Athenians were obliged to render to the Minotaur (q.v.) Androgeos was so proficient in all gymnastic exercises: that he won all the prizes at the festival of the Panathenaea at Athens. This gained for him the friendship of

the Pallantides (sons of Pallas), but caused also the hatred and envy of AEgeus (q.v.), who thought such a friendship dangerous to himself, as it was possible Minos might help the Pallantides and drive him from the throne. He therefore sent spies to Enoe, in Attica, secretly to lay in wait for Androgeos and murder him. When Minos became acquainted with what had happened, he came to Athens and sought redress for the dreadful crime, begged Jupiter for revenge, and made war upon Athens. As an answer to his prayers, great want and pestilence came upon Attica, which would only cease when its inhabitants would pay the tribute for the murder of Androgeos. This tribute consisted in the yearly sacrifice of seven young men and seven maidens as food for the Minotaur.

Androgynes

in Greek mythology, were *men-women* with four arms, four feet, two heads, and a union of male and female functions. They were very courageous, and even attempted to besiege Jupiter on Olympus. Their fleetness caused him not a little trouble. Jupiter, not desirous of crushing them, as the Giants, separated the male from the female, and authorized Apollo to heal the parts so separated. Of the manner in which this was done, man still carries the mark in the navel; Apollo tied the skin into a knot at the exposed point. In this separation their original strength departed; however, love, the highest virtue, and desire, the strongest passion, are indebted to this separation for their existence.

Andromeda

Picture for Andromeda

in Greek mythology. Cepheus, the son of the Ethiopian king Belus, was married to Cassiopeia, who was so proud of her beauty that she maintained her pre-eminence over the Nereids. The latter complained of their case to Neptune. The angry god showed himself above the waves of the sea, overflowed Ethiopia, and sent a frightful monster through the land, who devastated the entire country. The oracle of Jupiter Ammon said that Andromeda, the daughter of Cepheus and of Cassiopeia, who had been tied to a rock as a punishment for the boasting of her mother, must be sacrificed to the frightful monster. Perseus met the maiden and asked her the reason of her imprisonment. In order that Perseus might not think the gods punished her for her own crimes, Andromeda related to him why she

was condemned to this torture. Hardly had she finished, when, in the distance, the sea began to foam and the frightful monster came rushing on. The disheartened parents saw the death of their daughter drawing near. Then Perseus asked them if he might have her hand in case he liberated her. This was readily granted, and half the kingdom. The monster drew nearer and nearer. Perseus got up with the winged shoes loaned to him by Mercury, and with the petrifying head which he had taken from the Gorgon Medusa, and, holding this before the monster, changed him into stone. The marriage took place; but the brother of Cepheus, Phineus, to whom Andromeda had been promised, began a bloody siege. Perseus was compelled to sum up all his courage to guard himself against his enemy. At last he brought forth his Medusa head, at the appearance of which Phineus was changed into stone. Perseus thereupon took Andromeda to his own country, and she bore him many sons and daughters. The gods placed the entire family — Cepheus, Perseus, Andromeda, and Cassiopeia — among the stars.

Androna

(from *ἀνὴρ*, *a man*), a term used to denote that part of the ancient Christian churches allotted to the male portion of the audience. The men occupied the left of the altar, on the south side of the church, and the women the right, on the north side. They were separated from each other by a veil or lattice. In the Eastern churches, the women and catechumens occupied the galleries above, while the men sat below. In some churches a separate apartment was allotted to widows and virgins.

Andronicus

the name of several saints commemorated in various early calendars:

- (1) saint, April 5 (Bede);
- (2) May 13 (Jerome);
- (3) “apostle,” with Junia (~~ἄνδρ~~ Romans 16:2), May 17 (Byzant.); finding of relics, Feb. 22 (ibid.);
- (4) Sept. 27 (Jerome);
- (5) “holy father,” Oct. 9 (Byzant.);
- (6) martyr, Oct. 10 (Jerome), Oct. 11 (old Rom.), Oct. 12 (Byzant.).

Andronicus ST.,

the companion of Sts. Probus and Taracus.

Andronicus, Camaterus,

a relative of the emperor Manuel Comnenus, and governor of Constantinople, who, about 1150, wrote a book against the Latins, in the form of dialogue between the emperor Manuel and a Roman cardinal, concerning the procession of the Holy Spirit. Beccus, or Veccus, the 'Romanizing patriarch of Constantinople, replied to this work. Andronicus also wrote a work in the form of a conference between the emperor and Peter, the patriarch of the Armenians, and a *Treatise on the Two Natures of Jesus Christ*.

Andronicus

the elder, emperor of Constantinople, was the son of the emperor Michael, and began to reign in 1283. He disapproved of all that his father had done in the case of the union, and recalled the orthodox clergy who had been ejected on account of their opposition to that act. On account of their proceedings, Clement V excommunicated him; and in 1325 his grandson, Andronicus, revolted against him, and obliged him to yield up the throne to him. Upon this Andronicus the elder retired into a cloister, where he died in 1332. He is supposed to have written a long dialogue between a Jew and a Christian in the *Bibl. Patrum*, which was printed at Ingolstadt in 1616. The three works mentioned in the preceding article as the composition of Andronicus Camaterus have been also attributed to this emperor.

Andros, Thomas

a Congregational minister, was born at Norwich, Conn., May 1, 1759. He saw service and endured great hardships in the Revolutionary war, especially in connection with his imprisonment in the famous old "Jersey" ship at New York, in which it is said eleven thousand persons perished. He was ordained at Berkley, Conn., March 19, 1788, where he remained for forty-six years (1788-1834). He died Dec. 30, 1845. He published several *Sermons*, and *A Narrative of his Imprisonment and Escape from the Jersey Prison-ship*. See Allen, *Amer. Biog.* s.v. (J. C. S.)

Androtius Fulvius

(Ital. *Fulvio Androzzi*), an Italian Jesuit, was born in 1523 at Monticolo, in Ancona. At the age of thirty-two he joined the Order of the Jesuits, and died as the head of the college at Ferrara, Aug. 27, 1575. He wrote, *Della Frequenza della Comunione* (Brescia, 1618): — *Dello Stato delle Vedove* (ibid. 1614). His general writings were published by F. Adorno under the title *Opere Spirituali* (Milan, 1579). They were also published separately as *Meditazione della Vita e delta Morte di Jes. Christ.* (Brescia, 1618). They were translated into Latin, French, German, and Dutch. See Jocher, *Algemeines Gelehrten-Lexikon*, and Suppl. s.v.; Mazzuchelli, *Scrittori d'Italia*; Alegambe, *Bib. Script. Soc. Jesu.* (B. P.)

Andrus, Jared

a Congregational minister, was born at Bolton, Conn., in May, 1784. He was converted at the age of thirty. He hesitated to enter the ministry until, appealing to the lot, a favorable indication was given. He was ordained pastor of the Church at Chaplin, Conn., in 1820, where he labored for ten years, when he removed to Bozrah; from thence, in 1832, to North Madison. On the first Sabbath of 1832 he preached with great earnestness from the text "This year thou shalt die," and on Nov. 11 of the same year the text proved a prophecy of his own decease. See *Cong. Quart.* 1860, p. 178.

Andrus, Joseph Raphael

an Episcopal clergyman, was born at Cornwall, Vt., in 1791. He was a graduate of Middlebury College in the class of 1812; studied at Yale College as a resident graduate in 1812-13; and for one year (1816) he was a student at the Andover Theological Seminary. He took orders in the Protestant Episcopal Church and was ordained priest April 22, 1817. During the years 1816-17 he was a preacher at Marblehead, Mass., and in Northern Vermont. Subsequently he went to Virginia, where he was a preacher for not far from four years (1817-21). In 1821 he received an appointment as an agent of the American Colonization Society, and went to Africa in the interests of the society in 1821. He died soon after his arrival at Sierra Leone, July 28, 1821. See *Andover General Catalogue*, p. 31; Sprague, *Annals of the Amer. Pulpit*, 4, 565. (J. C.S.)

Andrus, Loyal B.

a Methodist Episcopal minister, was born at Cornwall, Vt., Jan. 13, 1809. He experienced conversion when about twenty-one years of age, and in 1843 joined the New York Conference. In 1871 he superannuated, and sustained that relation until his death, near Yonkers, March 27, 1873. Mr. Andrus was peculiarly gifted in prayer, and was highly esteemed for his piety. See *Minutes of Annual Conferences*, 1873, p. 47.

Andruzzi, Luigi,

an Italian theologian, count of Sant Andrea, was born about 1688 or 1689 on the Isle of Cyprus. He probably belonged to a Venetian family. From 1709 to 1732 he was professor of Greek in the University of Bologna. He wrote several controversial works against Dositheus, patriarch of Jerusalem, for the defence of the Roman Catholic Church, as his opponent had attacked the infallibility of the pope, and revived the famous dispute upon the *Filioque*. He died near the middle of the 18th century. Among his principal works we notice, *Vetus Graecia de Sancta Romana Sede Præclare Sentiens, sive Responsio ad Dositheum Patriarchant Hierosolymitanum* (Venice, 1713) — *Consensus tum Græcorum tum Latinorum Patrum de Processione Spiritus Sancti e Filio, contra Dositheum, Patriarchanm Hierosolymzitanum* (Rome, 1716), dedicated to pope Clement XI: — *Perpetua Ecclesie Doctrina de Infallibilitate Papæ in Decidendis ex Cathedra Fidei Quaestionibus extra Concilium Ecumenicum et ante Fidelium Acceptionem* (Bologna, 1720): — *Vindiciae Sermons Sancti Ildefonsi, Archiepiscopi Toletani, de 'Perpetua Virginitate ac Parturitione Dei Genitricis Marice* (Rome, 1742). He also translated into Greek several homilies of Clement XI, and a speech of Benedict XIV. See Hoefler, *Nouv. Biog. Generale*, s.v.

Andry, Claude,

of Lyons, who died in 1718, wrote *L' Heresie des Protestans etia Veriti de l'Eglise Cathol. Dicouverte* (Lyons, 1714): — also a *Letter* to a Protestant of Lyons, written in 1717, *Sur le Nom d'Eglise Romaine donne a Eglise Catholique*.

Anduch, St.

SEE ANDEOLUS.

Andwari

in Norse mythology, was a dwarf, whom Loki captured in order that by the gold which he possessed a murder might be atoned, for which the Asas had fallen into the hands of Hreidmar, the father of the murdered. Andwari gave all that he had, with the exception of a small golden ring, which had the function to produce by witchcraft all the money the possessor desired. The ring got into the hands of Hreidmar, and his own sons slew him for his gold; then envy and hatred arose among them, and finally they all murdered each other.

Andwari Fors

in Norse mythology, was the waterfall where the dwarf Andwari lived, and where Loki captured him in the form of a fish.

Andwaris Naut

in Norse mythology, was the ring of the dwarf Andwari (q.v.), on which he laid the curse ever to kill its possessor.

Aneitumese, Version

of the Holy Scriptures. Aneiteum is one of the languages belonging to the Farther Polynesian group, and is a branch of the Papuan tongue. The island of Aneiteum, in which it is vernacular, is the most southward of the New Hebrides, and is thirty miles in circuit. The efforts made to diffuse a knowledge of the revealed Word of God among the people of Aneiteum are of recent date; and the following data furnished by the Rev. John Inglis, the editor and translator of the Aneitumese Bible, which we subjoin from the fifty-ninth annual report of the British and Foreign Bible Society (1863), will be of interest:

“In 1841 the first attempt was made to introduce Christianity into Aneiteum by locating native teachers from Samoa. In 1848 the Rev. J. Geddie, of the Presbyterian Church of Nova Scotia, commenced missionary operations in Aneiteum. During the first year, Mr. Geddie was assisted by the Rev. T. Powell, of the London Missionary Society, from Samoa. In 1852 I left New Zealand, where I had labored for the seven and a half previous years, and joined Mr. Geddie in Aneiteum. By that time Mr. Geddie had acquired a considerable knowledge of the language. He had printed

several small books, such as a primer and a catechism, Scripture extracts, etc.; he had also a translation of Matthew in manuscript. Assisted by Mr. Geddie's vocabulary, and translations, and occasionally by his personal instructions, I lost no time in endeavoring to acquire a knowledge of the language. In 1848 the island was wholly heathen. In 1858 the whole population, with a few straggling exceptions, was professedly Christian.

“In the end of 1859, when the John Williams left the New Hebrides commencing her homeward voyage, the whole of the New Test. was translated, but it was not corrected; it was only in a rough form, requiring still to be carefully corrected and copied out for the press. Mr. Geddie and I proposed to devote a whole year, at least, conjointly to this work; but as the mission vessel was about to return to England, it was unanimously agreed by the missionaries that I should return home. accompanied by my wife and a native of Aneiteum, for the purpose of getting the translation printed. We reached London on June 30, 1860. In August, 1861, I had the whole corrected and copied out, so as to be able to present it to your Editorial Committee through the Rev. T. W. Meller. They accepted the translation. Subsequently, Mr. Meller went carefully over the whole and made many important suggestions. The printing was commenced in last January, and is now finished.

“For eleven and a half years Mr. Geddie devoted all his spare time to the preparation of this translation. For the last seven and a half of these years I was associated with him in this work. Since I left the Islands, fully three years ago, including the seven months of the homeward voyage of the John Williams, I have been chiefly occupied in this work.

“Although fifteen years ago there was not a sentence of the Anelteum language reduced to writing, I am happy to think that this is both a faithful and idiomatic translation.”

The Old Test., having been published in parts from time to time, was finally carried through the press in 1878 at London by the Rev. J. Inglis. The announcement is thus made in the Bible Society *Monthly Reporter*, January, 1880:

“Another translation of the entire Bible is now ready. For the past two and a half years the Rev. J. Inglis, of the Free Church of Scotland Mission to the New Hebrides, has been in this country carrying the Old Test. through the press, the New Test. having been printed previously. Mr. Inglis brought over with him contributions raised’ by the natives of the. small island, sufficient to pay the whole bill for printing. He expresses a just pride in the reflection that the people of Aneiteum should have paid in full for every copy of the Scriptures they have received; and he expresses his thankfulness that, with the counsel and assistance of the society’s officers, the cost of the printing of the Old Test. is much less than he and his colleagues had anticipated.” According to the seventy-seventh annual report of the British and Foreign Bible Society, 20,630 copies of parts of the Scriptures had been disposed of up to March 31, 1881. See *Bible of Every Land*, p. 392 sq. (B. P.)

Anemher

an Egyptian deity who was worshipped in the city of Arma.

Aner

Tristram suggests (*Bible Places*, p. 205) that “this may, perhaps, be recognised in the modern village of *Anim*, near Taanuk, where are the remains of an ancient site;” meaning, doubtless, the *Ann* marked on the Ordnance Map as three and a half miles southwest of Taanuk. Lieut. Conder, on the other hand, regards this place as the representation of Anem, and suggests the modern *Ellar* as the site of Aner (*Tent Work*, 2, 334). Neither suggestion seems to be called for.

Anergisus

SEE ANSEGIS.

Anesius

of Africa, is commemorated as a Christian saint March 31 (Jerome).

Anfal

(Arab. *the spoils*) is the title of a chapter in the Koran which lays down the rules in regard to the distribution of spoils taken from the enemy. The arrangement of Mohammed on this subject was that the fifth part was to belong to God, to the prophet, to his relations, to orphans, to the poor, and to pilgrims. One interpretation of this rule practically excludes God from the parties entitled to the spoil. Others suppose that the rule is to be literally followed by subdividing a fifth part of the booty into six portions, and that the portions belonging to God and the prophet are to be used in repairing and adorning the temple of Mecca.

Anfosius, Dominic

(Ital. *Domenico Anfossi*), was a native of Taggia, in the state of Genoa, who lived in the beginning of the 17th century. He embraced the ecclesiastic state, taught in the University of Pavia, and in his old-age, when blind, retired among the Fathers of the Oratory of that place. He wrote, *De Sacrarum Reliquiarum Cultu, Veneratione, Translatione atque Identitate* (Brescia, 1610): — published an edition of the *Acts* of the Council of Albenga, held by Vincent Landinelli, the bishop of that see: — and some other works.

Anga

is the collective name of a series of treatises derived from the Hindi Vedas. They are called respectively the Siksha, the Kalpa, the Vyakarana, the Chandas, the Jyotisla, and the Nirukta.

Angadrema (or Angadrisma)

saint and virgin, patroness of Beauvais, was daughter of Robert, who was the son of Clovis II and St. Bathilda. Having received the veil at the hands of St. Ouen, bishop of Rouen, she retired to Beauvais, where she assembled a community of widows and virgins who had consecrated themselves to God, and died October 14, about the end of the 7th century. Her body is said to be still in the Church of St. Michael at Beauvais, and her festival is kept there October 14. See Baillet, October 14.

Angarassen

According to the Hindu doctrine of deities, Menu Sayamo Huwa, a grandchild of Bramah, desirous of making men, created ten Rishis, of whom Angarassen was one. The wife of the latter gave birth to four daughters and one son, who is the ancestor of the caste of warriors, the Kshatrias.

Angariense, Concilium.

SEE SANGARIENSE CONCILIUM.

Angas

in Hindu mythology, were holy books belonging to the Shastras. They are six in number one pertaining to the articulation of words, another to religious usages, a third about grammar, a fourth concerning witchcraft, a fifth about astronomy, and a sixth is an explanation of hard words in the Vedas.

Angas, William Henry,

an English Baptist minister, was born in the year 1781. For many years he devoted his time, his talents, and his fortune to the interests of benevolence and religion. He took special interest in cultivating fraternal associations with the Mennonites, most of whose churches he visited, making them acquainted with the principles and objects of the Baptist missions to the East and West Indies, and enlisting their sympathies and co-operation in the work, of carrying the Gospel to the heathen. He also took a deep interest in the Moravians; and we are told that there was not a settlement belonging to that interesting people in Continental Europe which did not gladly open its doors to receive him as a friend and a brother. The English Baptist Missionary Society sent him in 1830 to visit their stations in the West India islands, and his labors were productive of great good. Later in life he directed his special attention to the promotion of the religious welfare of sailors, and at the time of his death was gratuitously supplying the Baptist Church at South Shields, England, with a view to benefiting that interesting class of men. His death, which was sudden, occurred at South Shields in September, 1832. See *New Baptist Miscellany*, 1832, p. 452. (J. C. S.)

Anga

is the devil of the inhabitants of Madagascar. When they bring a sacrifice to God, a part is retained for this evil spirit.

Ange, De Sainte-Joseph,

a Barefooted Carmelite of Toulouse, whose real name was *La Brosse*, lived in Persia, and was an apostolic missionary; he was also provincial of his order in Languedoc. He died at Perpignan in 1697. The following are some of his works: *Gazophylacium Linguce Persarum* (Amst. 1684, fol.): — *Castigatio in Angelum a S. Joseph, alias dictum de la Brosse*. His reputation as a Persian scholar was great in his own country.

Ange De Sainte-Rosalie,

a Barefooted Augustine and a learned genealogist, was born at Blois in 1655. He was preparing a new edition of the *Histoire Genealogique et Chronologique de la Maison de France et des Grand-officiers de la Couronne*, begun by pore Anselme, the first edition of which appeared in 1672 (2 vols. 4to), and the second in 1712; but his death, which occurred at Paris in 1726, prevented its completion.

Angekok

are the physicians, witches, and conjurers among the Greenlanders and Esquimaux. They can hardly be called priests, for there is no specific form of worship among these tribes. The Angekoks pretend to live in communication with the spirits, and understand the art of substantiating this assertion by various ceremonies and tricks, so that they are held in great respect and fear, and are consulted in all difficult cases, and never without receiving presents. In order to become an Angekok much work is necessary. He who desires to become an Angekok must pray the Great Spirit to send him a Torngak, i.e. a genius (*spiritusfamiliaris*); and for the reception of this spirit he must prepare himself by dwelling often for successive weeks in a quiet secluded place, separate from all human dwellings, without sleep or food, and await the coming of the Torngak. One of the spirits Angekok selects for his guide, and now he is equipped with all wisdom and knowledge. It is in his power to heal the sick, foretell death, give success in fishing, make good weather, ascend into heaven, or descend into the infernal regions. In such opportunities he shows all his

arts. In the middle of the night in mid-winter, when, according to the belief of the natives, the spirits have all retired to their habitations, and the rainbow, which constitutes the lowest heaven, is quite near the earth, the relatives gather about him for whom a conjuration is to be made. All the lamps save one are extinguished. After much drumming, yelling, and singing, the Angekok permits his scholar to tie his head between his knees and his hands behind his back. Then the last light is extinguished, and in the same moment the Angekok liberates himself from his bonds, and begins to drum and sing, in which all join. Hereupon he falls to the ground, apparently dead, for his soul has departed, and only the lifeless body remains. When he returns, it is always in company with this Torngak; whereupon he speaks in undistinguishable sounds and oracles, which those present are at liberty to interpret as they like. When that which they prophesy does not come to pass, the fault lies not with the Torngak, but with those who interpret. When a conjurer calls ten times without result to his Torngak, he is obliged to give up his office; on the other hand, if his call be always answered, he may become an Angekok Poglit (q.v.)

Angekok Poglit

is a great wise physician and conjurer of a higher grade among the Greenlanders. In order to become one of these, the Angekok withdraws from men into a secluded hut, where he makes his desire known to Torngarsuk, the Great Spirit of the Greenlanders; The latter then appears to him as a white bear, drags the Angekok to the sea, and plunges with him into it. After both have been devoured by a walrus, the body of the Angekok is thrown piece by piece on the shore; whereupon the soul takes possession of the body again, and now he can draw himself into heaven by a long rope, and let himself down into the infernal regions. The latter is not so easily accomplished. The object is to liberate the sea lions held by the queen of the infernal regions, and this can only be done in company with the Torngak.

Angel (Or Angell), John,

an English Nonconformist divine, was educated at Magdalen Hall, Oxford, and became an earnest and faithful preacher. He died in 1655. His publications include *The Right Government of the Thoughts* and four *Sermons*. See Allibone, *Dictionary of British and American Authors*, s.v.

Angelerius, Gregory

(Ital. *Gregorio Angeleri*); was a zealous preacher of the Capuchins, of Lower Calabria, who died at Naples in 1622. He left many works in Latin and Italian, among them *De Praeparatione Evangelica: — Narrationes Atheistarum, Gentilium, Hebraeorum, Turcarum, Hcereticorum, et Schismaticorum; quod Ecclesia Romana est Vera Ecclesia, et sola Schola Dei in Terris* (Naples, 1653).

Angeletti, Andrea,

a Carmelite of Rome, who lived in the 17th century, wrote the *Life of St. Canute*, the martyr, king of Denmark (printed in Italian and Latin at Rome in 1667).

Angeli, Agostino, Degli.

SEE ANGELIS.

Angeli, Pilippo

a priest, was born in the territory of Perugia, and died at Padua in 1677. He wrote *Missoe Privatoe Praxis* (Padua, 1677). This work is divided into three parts. The first contains a resolution of all the doubts which may arise concerning private mass; the second relates to the rubrics concerning the private mass; the third contains a methodical praxis according to the canons and rubrics.

Angeli, Francesco Antonio, Degli,

an Italian Jesuit, was born at Sorrento, about 1567. He was employed in the foreign missions in India, and afterwards in Ethiopia, where he went in 1605. His piety caused him to be held in high esteem at the court of the prince Zagachristi, whom he induced to abjure the Eutychian errors. He died in 1623, after having translated into the Ethiopic language: the *Commentary of Maldonatus on the Gospels of Matthew and John*.

Angeli, Paoli, Degli

(or *Paul de Angelis*), an Italian antiquary, was born in Syracuse, and died at Rome in 1647 as canon of the Church of Santa Maria Maggiore. He wrote several artistic works, for which see Hoefer, *Nouv. Biog. Gen.*, s.v.

Angelic Brothers

an obscure Christian sect, the followers of Johann Georg Gichtel (q.v.), and from him also called, *Gichtelites*.

Angelica

(*Angelica vestis*) is the dress of certain Greek monks of St. Basil. These monks are divided into two classes. Those who have made profession are called monks of the great and angelic habit, and novices are called monks of the lesser habit.

The monkish dress was also so called, which the laity in England were formerly in the habit of putting on shortly before their death, in order to take part in the prayers of the monks. The person thus dressed in the monastic habit in the hour of death is called in old books *monachus ad succurrendum*. The custom is said to exist still in Spain and Italy.

Angelical Doctor

SEE AQUINAS.

Angelico, Giovanni,

da Fiesola, a Dominican friar of Italy, was born in 1387, and was a disciple of Giotto. He was employed by Nicholas V to paint historical subjects in his chapel. He was called by some the Angelic Painter, because he never took up his pencil without a prayer. He always painted religious subjects. He was offered the archbishopric of Florence as a reward for his talents by Nicholas V, but refused the honor. He died in 1448.

Angelicus Codex

of the Greek New Test., belonging to the Angelica Library of the Augustinian monks at Rome (A 2,15), designated formerly *Passionei* (so called after its possessor, the cardinal Passionei), and designated by the letter G, but now L 2, contains Acts from 8, 10, **μὴς τοῦ θεοῦ**, and the Catholic and Pauline epistles down to ^{<8130>}Hebrews 13:10, **οὐκ ἔχουσιν**. It belongs to the 9th century, and was collated by Scholz, Fleck, Tischendorf (1843), and Tregelles (1845). (B. P.)

Angelier, Bonaventura,

an Italian monk of the Order of the Minorites of St. Francis, was born at Marsala, in Sicily, near the middle of the 17th century. He is known by the singularity of the titles of two books which he published, followed by twenty-four others on the same subjects. The first is entitled *Lux Magica, etc., Celestium, Terrestrium, et Inferorum Origo, Ordo, et Subordinatio Cunctorum, quoad Esse, Fieri, et Operari, Viginti Quatuor Voluminibus Divisa; Pars Prima, etc.* (Venice, 1686). This was published under the pseudonym *Livio Betani*. The second volume was entitled *Lux Magica Academica; Pars Secunda, Primordia Rerum Naturalium, Sanabilium, Infirmarum, et Incurabilium Continens, etc.* (ibid. 1687). See Hoefler, *Nouv. Biog. Generale*, s.v.

Angelis, Agostino Dí,

a Roman Catholic divine of Italy, was born in 1606 at Angri, in Naples. He joined the Order of the Somaschians, and lectured on philosophy and theology at Rome. In 1667 he was made bishop of Umbriatico, and died in 1681. He wrote, *Lectiones Theologicæ de Deo Clare Viso, Omnia Sciente, nos Prædestinante, ac Omnia Creante in Summam Contracte* (Rome, 1664): — *De Deo ut Trino et ut Incarnato* (ibid. 1666): — *Homologia, seu Consensus Historice Ecclesiasticæ cum Sacris Canonibus, Conciliis, etc.* (ibid. eod.): — *De Recto Usu Opinionis' Probabilis* (ibid. eod.). See Mazzuchelli, *Scrittori d'Italia*; Toppi, *Biblioth. Neapolitana*; Ughelli, *Italia Sacra*. (B. P.)

Angelus

appears to have been the immediate successor of Acesius (q.v.) as Novatian bishop at Constantinople, A.D. 345, and to have held his see till his death, in 384. Suffering by the fierce persecution of the Homoousians, he fled from Constantinople (Socrates, *Hist. Eccles.* 2, 38). As a Homoousian he was persecuted and banished by Valens. He was consulted by Nectarius when Theodosius opened his plan for restoring peace to the divided Church in 383. Doubting his ability in disputation, Angelus deputed his lector, Sisinnius, to represent him. He also named him as his successor, but the people preferring Marciani, he yielded to them on the condition that if Sisinnius outlived Marcian he should be the next bishop.

Angell, George

a Baptist minister, was born at Smithfield, R. I., March 14, 1786. In early life he neglected religious instruction, associated with the profane, and at the age of twenty-one had become a confirmed infidel. Severe illness brought him near death's door, and then he vowed to serve God. He was licensed to preach March 7, 1812; began preaching at Woodstock, Conn., and also preached at Southbridge, Mass. The years 1821-22, and especially 1824, of his ministry were distinguished by rich displays of divine grace. He died Feb. 18, 1827. See Sprague, *Annals of the Amer. Pulpit*, 6, 599.

Angell, John

SEE ANGEL, JOHN.

Angelo

saint and martyr, a Carmelite, and by family a Jew, was born at Jerusalem in 1185. After having passed many years in a hermitage in the desert of Mount Carmel, he sailed to Sicily, believing that God had called him thither to convert the inhabitants. By his holy example and earnest labors he effected much good, but was assassinated by Belingar (or Berenger), May 5, 1220. His festival is kept on May 5. See Baillet, May.

Angelo And Agostino

Italian architects, were brothers; born at Sienna; and the most illustrious disciples of the school of Giovanni of Pisa. They erected the northern facade of the cathedral, made two new gates to the city, began the church and convent of San Francesco and the Church of Santa Maria, and finished the tower of the Public Palace.

Angelo, Michael

(*Amerighi Michelangelo da Caravaggio*), an Italian painter, was born at Caravaggio, a village in the Milanese, in 1569. While a lad, he was employed to prepare plaster for the frescopainters of Milan. From seeing them work he became inspired with the ambition to become an artist; and soon, without instruction from any master, became an excellent imitator of nature, and adopted a singular style, characterized by daring lights and shadows, which became highly popular. While young, he lived at Venice, and there studied the works of Giorgione. He afterwards went to Rome,

and executed his first production in that city in concert with Cavaliere Giuseppe Cesari. His chief works at Rome are the *Crucifixion of St. Peter*, in the Church of Santa Maria del Popolo, and the *Entombing of Our Saviour*, in the Chiesa Nuova. There is a picture by him at Naples of the *Scourging of Christ*, and in San Martino is another, representing *Peter Denying Christ*, one of his most famous works. His paintings are characterized by wonderful vigor and admirable distribution of light and shade. He died at Rome in 1609.

Angelocrator (Or Engelhardt), Daniel,

a German theologian, was born at Corbach in 1569, and died in 1634, as superintendent and pastor of Roethen. Among other theological works, he wrote, *Chronologia Antoptica* (Cassel, 1601): — *Doctrina de Pondeniib s*, — *Mensuris, et Monetis* (Marburg, 1617). See Hoefer, *Nouv. Biog. Generale*, s.v.

Angelology of the Jews

SEE DEMONOLOGY.

Angelome

was a religious writer of the Benedictine order. The time of his birth is unknown. While young, he entered the Monastery of Luxeuil, and from thence passed to the school of Palais. He then went to the court, where he received much favor from Lothaire. He afterwards retired to Luxeuil, and gave himself up entirely to the work upon the Scriptures. His style was clear and precise. He died in 854. He wrote in Latin commentaries *On Genesis*: — *On the Books of Kings* (Rome, 1565): — *On the Canticles* (Cologne, 1531, by John Prael): — *On the Four Gospels*. See Hoefer, *Nouv. Biog. Generale*, s.v.

Angels And Archangels

in Christian art. The early artistic representations of these reproduce the ideas concerning them which have prevailed in the Church, and these come before us in a series of monuments from the 4th to the close of the 14th century.

I. *First Centuries.* — *These* monuments are, for the first five hundred years or more, almost exclusively from the West, and probably not earlier than

A.D. 400. D'Agincourt (*Histoire de l' Art*, 5, 5) thinks that the earliest of these' is a representation of Tobias and the angel in the Cemetery of St. Priscilla, and of the 2d century. The angel has a human figure and the dress commonly assigned to apostles and other Scripture personages, but is without wings.

II. Fourth and Fifth Centuries. — The first representation of angels in mosaic is supposed to be that of the Church of St. Agatha at Ravenna, and believed by Ciampinus to belong to the beginning of the 5th century. The first to which a date can be positively assigned are those in the Church of Santa Maria Maggiore at Rome, put up by Xystus III A.D. 432-440. On the Arcus Triumphalis of this church is a series of mosaics of great interest, among them being the *Worship of the Magi*, in which four archangels appear as ministering to a king, and thus teaching the divinity of Christ. To this period is to be assigned the diptych of Milan, containing angels as created beings doing service unto Christ.

III. Sixth Century. — In this century we notice the following examples: the triumphal arch of the Church of Sts. Cosmas and Damianus at Rome, about 530; and the mosaics of St. Michael the Archangel at Ravenna, about 545.

IV. From A.D. 600 to 800. — Art monuments of this period are few in number, and contain nothing to call for special remark save that, in the 8th century particularly, the wings of angels became more and more curtailed in proportion to the body. One such example in sculpture is *Michael and the Dragon*. **SEE MICHAEL.**

V. Eastern and Greek. — Early monuments of Christian art in the East are very rare, many having been destroyed by the iconoclasts, the Saracens and Turks. The earliest Greek example is a representation of an angel in a MS. of Genesis, Imperial Library at Vienna, believed to be of the 4th or 5th century. It is a human figure, winged, and without nimbus or other special attributes. The fiery sword, etc., spoken of in Genesis 3 is there represented, not as a sword in the hand of the angel, but as a great wheel of fire beside him. Next in date is the *Ascension*, in a Syriac MS. of the gospels, A.D. 586, written and illuminated at Zagba, in Mesopotamia, in which is a representation of the order of angels designated as "thrones" and cherubim, known as a Tetramorphon (q.v.). Four other angels in human form and winged are represented as ministering to their Lord; two as

bearing him up in their hands, two offering him crowns of victory, while two others minister to men, asking of the apostles, "Why stand ye gazing up into heaven?" According to Dionysius (*Celestial Hierarchy*), celestial beings are divided into three orders. In the first are the "thrones," the seraphim, and cherubim; in the second are dominions, authorities, and powers; and in the third, principalities, archangels, and angels.

VI. *In Later Greek Art.*—The language of the *Painter's Guide* of Panselinos, a monk of Mount Athos in the 11th century, may be regarded as embodying the unchanging rules of Greek religious art from the 8th century to the present time. The writer says, as to the first order, that "the thrones are represented as wheels of fire compassed about with wings; their wings are full of eyes, and the whole is so arranged as to produce the semblance of a royal throne. The cherubim are represented by a head and two wings. The seraphim have six wings, whereof two rise upward to the head, and two droop to the feet, and two are outspread as if for flight." Of those in the second order he says, "These are clothed in white tunics reaching to the feet, with golden girdles and green outer robes. They hold in the right hand staves of gold, and in the left a seal formed thus ⊗." Of the third order he writes, "These are represented vested as warriors, and with golden girdles, and hold in their hands javelins and axes."

VII. *Attributes of Angels.* — The two sources of information respecting the attributes regarded as proper to angels in these early times are Dionysius and actual monuments. Dionysius says that angels are represented as of human form in regard to the intellectual qualities of man, and of his heavenward gaze, and the lordship and dominion which are naturally his; that bright vesture, and that which is of the color of fire, are symbolical of light and of the divine likeness; while sacerdotal vesture serves to denote their office in leading to divine and mystical contemplations, and the consecration of their whole life unto God. He mentions, also, girdles, staves or rods (significant of royal or princely power), spears and axes, instruments for measurement or of constructive art, among the insignia occasionally attributed to angels. Turning to monuments, we find to be noted,

1. *The Human Form.* — In the earlier monuments angels were represented as men, and either with or without wings. The prevailing opinion, however, of early Christian writers was that this manifestation was not actual flesh, but only a semblance.

2. Wings. — Heavenly messengers have been represented in all ages of the Church as furnished with wings. As to the number of these wings, two only appear in the earlier representations, No examples of four or of six wings are known earlier than the 9th century.

3. Vesture. — The vesture assigned to angels, in various ages of the Church, has ever been such as was associated in men's minds with the ideas of religious solemnity, and, in the later centuries, of sacerdotal ministry. In the mosaics of the 5th and 6th centuries, at Rome and Ravenna, we find white vestments generally assigned them, resembling those of apostles. In mosaics believed to be of the 7th century (St. Sophia, Thessalonica), angels have colored outer robes over a long white tunic, and their wings colored too, red and blue prevailing — red as the color of flame, and symbolical of holy love; blue as significant of heaven, and of heavenly contemplation or divine knowledge.

4. The Nimbus. — Before the middle of the 5th century angels were sometimes represented without the nimbus, but after that era this ornament is almost invariably assigned to them.

5. The Wand of Power.—Only in exceptional instances, during the first eight centuries, are angels represented as bearing anything in the hand. Three examples may be cited, in mosaics, of the 6th century, at Ravenna, in which angels attendant on our Lord hold wands in their hands, which may either represent the rod of divine power, or, as some have thought, the “golden reed” — the “measuring reed,” assigned to the angel in ⁶²¹⁵Revelation 21:15, as in ³⁴¹⁸Ezekiel 40:3. The representations of archangels, particularly of Michael, as warriors with sword, or spear, and girdle, are of later date.

6. Instruments of Music. — In the Ravenna mosaic already referred to, the “Seven Angels” are represented holding trumpets in their hands. In the later traditions of Christian art, representations of angels as the “choristers of heaven” have been far more common, various instruments of music being assigned to them Smith, *Dict. of Christ. Antiq.* s.v.

Angels Of Churches

(*Bishops*). It does not appear that the bishops of the primitive Church were commonly spoken of under this title; nor, indeed, did it become the ordinary designation of the episcopal office. Instances, however, of this

application of it occur in the early Church historians, as, e.g. in Socrates (lib. 4, c. 23), who so styles Serapion, bishop of Thomaïs.

By Presbyterian writers the angel of the vision has been variously interpreted: 1. Of the collective presbytery; 2. Of the presiding presbyter, which office, however, it is contended, was soon to be discontinued in the Church, because of its foreseen corruption; 3. Of the messengers sent from the several churches to St. John.

On the other hand, as St. John is believed on other grounds to have been pre-eminently the organizer of episcopacy throughout the Church, so here in this wonderful vision the holy apostle comes before us very remarkably in this special character; and in the message which he delivers, under divine direction, to each of the seven churches through its angel, many recognise a most important confirmation of the evidence on which they claim for episcopal government the precedent, sanction, and authority of the apostolic age.

Angelus Pacis

(*the angel of peace*). In the ancient Greek Church the catechumens were taught to offer in their prayers a special petition “for the angel of peace.” St. Chrysostom often mentions this petition in his *Homilies*; as in his third, upon the Colossians, where he says. “Every man has angels attending him, and also the devil very busy about him. Therefore we pray and make our supplications for the angel of peace.” In a sermon, he tells his auditory, “They might know there were angels of peace by hearing the deacons always in their prayers bidding men pray for the angel of peace.” This undoubtedly refers to the forementioned form of prayers, wherein the catechumens are directed to ask of God the protection of “the angel of peace.” See Bingham, *Christian Antiquities*, bk. 14, ch. 5, sec. 4.

Angennes, Charles d’

cardinal of Rambouillet, called *St. Euphemiüs*, was first bishop of Mons, and during his episcopate the Huguenots seized Mons and devastated Saint-Julien.. He was present at the Council of Trent, and went as ambassador of France to Gregory XIII; and died in 1517. See Hoefler, *Nouv. Biog. Generale*, s.v.

Angennes, Claude d'

a French prelate, was born at Rambouillet in 1534. He was bishop of Nyon and peer of France, then bishop of Mons. He studied philosophy at Paris, and law at Bourges and Padua. In 1568 he was sent with an embassy to Cosmo de' Medici. In 1585 he assisted at the assembly of the clergy at Paris, where he eloquently defended the liberty of the Gallican Church. Henry III selected him to bear the news of the death of the duke of Guise and the cardinal of Lorraine to Sixtus V. He died March 15, 1601. He wrote, *Remonstrance du Clerge de France* (1585): — *Lettre de l'Eveque du Mons, avec la Reponse faite par un Docteur en Thdologie, en laquelle est. repondu: a ces deux Doutes: Si on peut suivre en suerete de conscience le parti du Roi de Navarre et le reconnaitre pour roi, et si l'acte de Frere Jacques Clement doit etre approuvee en conscience, et s'il est louable ou non* (Paris, 1589), See Hoefer, *Nouv. Biog. Generale*, s.v.

Anger, Rudolph,

a Protestant theologian of Germany, was born in the year 1806 at Dresden, and died, as doctor and professor of theology of the Leipsic University, Oct. 10. 1866, at the Elster watering-place. He published, *De Temporum in Actis Apostolorum Ratione* (Lips. 1830-33): — *Beitrag zur historisch-kritischen Einleitung in das Alte u. Neue Testament* (ibid. 1843): — *De Onkelo, Chaldaico, quem ferunt Pentateuchi Paraphraste*, etc. (ibid. 1846, in particulae): — *Der Stern der Weisen und das Geburtsjahr Christi* (ibid. 1847): — *Zur Chronologie des Lehramtes Christi* (ibid. 1848): — *Synopsis Evangeliorum Matthaei, Marci, Lucce, cum Locis qui supersunt Parallelis*, etc. (ibid. 1852): — *Ratio, qua Loci Veteris Testamenti in Evangelio Matthaei Laudantur* (ibid. 1861-62, iii particuloe). In connection with W. Dindorf, he edited and annotated the *Pastor Hermae* See Zuchold, *Bibl. Theol.* 1, 30. (B. P.)

Angerbode

in Norse mythology, was a powerful giantess, a Jetten or Jote woman, wife of the evil demon Loki, and by him mother of three frightful monsters — of the abominable goddess of death, Hel (Hela); of Fenris, a wolf, whose open mouth reaches heaven and earth; and of the huge snake Jirmungand.

Angerona (Or Angeronia)

in Roman mythology, was a goddess, about whom conflicting stories are found. For the most part, mythologists are agreed that she was the goddess of fear and apprehension. She was represented with a sealed mouth, in explanation of which it was said that secrecy and silence were the best remedy for fear and apprehension. Her statue stood in Rome on the altar of Volupia, goddess of pleasure, by whom she was ruled. Others say her sealed mouth denoted that the name of Rome was to be kept secret.

Angeronalia

was a festival in honor of the goddess Angerona, which was celebrated yearly on Dec. 12, when sacrifices were offered to her in the Temple of Volupia at Rome.

Angers, Councils Of

(*Concilium Andegavense*). Angers is an episcopal city of France, sixty-seven leagues from Paris. Several synods were held there.

I. Held in 453, in order to consecrate a bishop to the see of Angers; Leo, archbishop of Bourges, presided., The council, before separating, made twelve canons for the better maintenance of discipline. The first is to the effect that since the emperor had granted to the bishops the power of trying civil causes, the clergy should, in every case of difference among themselves, apply to them instead of the lay authorities. The clergy were forbidden to engage in any secular business. Wandering monks were to be excommunicated; assaults and, mutilation were forbidden. ‘The fourth canon deprives those of the clergy who would not abstain from intercourse with all “strange” women, i.e. all who were not near relations.

II. This council was held about 1055, against Berenger (q.v.), who maintained that the body and blood of our Lord are not really present in the eucharist, etc. He was condemned in twelve councils, of which this is one.

III. Held Oct. 22, 1279, by John de Monsoreau, archbishop of Tours. Five canons were made, one of which punished excommunicated clergy with the loss of the profits of their benefices as long as the period of excommunication lasted. The second canon forbids the bishop’s officials to

require any fee for sealing letters, of orders, under pain of suspension or excommunication.

IV. This council was, held March 12, 1365, by Simon Renoul, archbishop of Tours, and seven of his suffragans. Thirty-four articles were drawn up, the first relating to proceedings at law, others to the immunities of the Church, and a few tend directly to the correction of morals.

V. A provincial council of Touraine was held at Angers in July, 1448, by John, archbishop of Tours, with his suffragans. Seventeen regulations were made for the reformation of abuses. The third orders all priests to say the Office for the Dead, with three lessons at least, every day that was not a holy day. The fourth forbids giving the daily distribution to those of the clergy who were not present at the holy office. The fifth forbids all talking in the choir. The council also orders, in canon seven, that the Word of God should be preached only in churches, and with becoming dignity; and forbids the preacher to make use of loud cries or extravagant gestures: it also forbids clandestine marriages, and the silly tumult and noise made in derision when any one marries a second or third time, commonly called *charivari*.

VI. Held in 1583, being a continuation of one held at Tours in the same year, which, on account of the plague, which had broken out in that city, was transferred to Angers. Several regulations were made: First, upon the subject of holy baptism, directions were given as to the choice of god-parents; it was also forbidden to rebaptize, even conditionally, in cases where that sacrament had been administered by heretics, provided the matter and form of words and intention had been preserved. Secondly, confirmation, the holy eucharist, the sacrifice of the mass. marriage, orders, the celebration of the festivals, and the worship of relics were treated of. Thirdly, the subjects of reform, ecclesiastical discipline, the duty of bishops, canons, curates, etc., were discussed; among other regulations, the monks were ordered to preserve the tonsure large and distinct, and to shave their beards. Fourthly, a rigid abstinence from meat every Wednesday and during all Advent was enjoined them. With respect to nuns, it was forbidden to appoint any one to be abbess or prioress under forty years of age and eight of profession.

Matters concerning the burial of the dead, ecclesiastical jurisdiction, visitations, the preservation of ecclesiastical property, seminaries, schools,

and universities were also discussed in this council, and the regulations agreed upon were confirmed by a bull of Gregory XIII of the same year, and published by order of king Henry III. See Labbe, *Concil.* 15, 1001.

Angeya

in Norse mythology, was one of the nine Jote, or giant, maidens, who bore the god Heimdall on the border of the earth. They were all mother to him, Odin being his father.

Angilbert

archbishop of Milan, lived in the first half of the 9th century. Being called to the archiepiscopacy in 828, he applied himself first to the re-establishing of discipline in his diocese, and summoned from France two monks, Leutgaire and Nildemar, who assisted him in this work of reform. See Hoefer, *Nouv. Biog. Generale*, s.v.

Angiolillo

(called *Roccadirame*), a Neapolitan painter, lived about 1450, and studied under Antonio Solario. Dominici says he painted some works for the churches at Naples, one of the best being a picture in the Church of San Lorenzo, representing the *Virgin and Infant*, with saints. He died about 1458.

Angiolini, Francesco,

an Italian Jesuit, was born in 1738. He studied at Bologna, and was appointed professor of literature at the college of the Jesuits in Modena. He died in 1788. At the period of the suppression of this order in Italy, he retired to Verona, where he translated into Italian the history of the Jews, by Josephus — *Giosefo Flavio, Delle Antichita de' Giudei* (Verona, 1779-80; Rome, 1792; Milan, 1821). He also translated into Italian several tragedies of Sophocles and Euripides — *Elettra, Edipo, Antigone*: — *Tragedie di Sofocle, e il Ciclope di Euripide, Traduzione Illustrata con Note* (Rome, 1782). The translator here united certain poems in Italian, Latin, Greek, and Hebrew. At the tidings that the empress Catherine of Russia accorded an asylum to the members of the Order of Jesuits, Angiolini went to Russia with his two brothers, and became professor in the newly founded universities of Polotsk, Witepsk, Mohilov, and Moscow. He left in manuscript a history of his order after its establishment

in Russia, continued by Ignatius Peter Buoni down to 1830. It is uncertain whether or not this work was ever published. See Hoefer, *Nouv. Biog. Generale*, s.v.

Angiras

in Hindu mythology, are certain deities emanating from Brahma, to whom he committed the power of creation. Other similar deities are Atri, Bhrigu, Daksha, Marilshi, Narada, Palaha, Pilastya, and Varishka.

Angitia

(*the strangler*), in Roman mythology, was a goddess of the inhabitants round about the Fucinian Sea, who, well versed in the knowledge of poisons and their antidotes, received her name from her skill in strangling snakes. Some have placed her in Grecian mythology, and have therefore called her a daughter of AEetes, and thus a sister of Medea.

Angles, Joseph

was a Franciscan of the province of Compostella, and native of Valencia, Spain, who rendered himself famous in the 16th century. He governed the Reformed nuns of Madrid in the quality of confessor, and finally was raised to the see of Bosa, in Sardinia. He wrote, *Flores Theologiarum Quaestionum, in Primum Librum Sententiarum* (Lyons, 1584): — *Flores in Secundum Librum Sentent.* (ibid. 1587,1597): — *Flores in Tertium Librum Sentent:* — *Flores in Quartum Librum* (Burgos, 1585). — Landon, *Eccles. Dict.* s.v.

Anglican Councils

a designation given to the English general councils, of which the precise locality is unknown; e.g. A.D. 756, one of bishops, presbyters, and abbots, held' by archbishop Cuthbert to appoint June 5 to be kept in memory of the martyrdom of St. Boniface and his companions; A.D. 797 or 798, held by Ethelheard preparatory to his journey to Rome, to oppose the archbishopsric of Lichfield.

Anglo-Calvinist

is a name given by some writers to the members of the Church of England, as agreeing with the other Calvinists in most points excepting Church government.

Anglo-Saxon Versions

The gospels, besides being published by Marshall and Thorpe, were also published in 1865 by Bosworth; and an admirable edition of the Anglo-Saxon gospels is now in course of publication at the Cambridge University Press, under the editorship of the Rev. W. W. Skeat. In this edition the readings of all the MSS., including the Lindisfarne and Rushworth glosses, are carefully given. Excellent descriptions of the MSS. and of the printed editions are furnished in the introductions to part 2 (St. Mark) and part 3 (St. Luke). (B. P.)

Ango, Pierre

a French Jesuit, lived in the last half of the 17th century. He taught mathematics at Caen, and wrote several works on physics: *L'Optique, divisee en trois livres, ou l'on demontre: 1° La' Propagation et les Proprietez de la Lumiere; 2° La Vision; 3°. La Figure et la Disposition des Verres qui servent a la perfectionner* (Paris, 1682): — *Pratique Generale des Fortifications, pour les tracer sur le papier et sur le terrain sans avoir egard a aucune methode particuliere* (Moulins, 1679). He also wrote other works. See Hoefer, *Nouv. Biog. Generale*, s.v.

Angradus

SEE AIGRADUS.

Angouleme, Louis, Emmanuel De Valois,

du d', a French noble and prelate, was born in 1596. He was at first comte d'Alais, then bishop of Agde, and finally turned soldier. He became governor of Provence in 1637, succeeded to the dukedom in 1650, and died in 1653.

Angriani (Aygriani, Or Aygnani), Michael

(more commonly known as *Michael of Bologna*, where he was born about the middle of the 14th century and entered the order of Carmelites),

studied at Paris, and in 1354 was named regent of the Carmelite convent in that city; subsequently, about 1372, he was appointed definitor of the province of Bologna. The great schism which divided the Roman Church after the death of Gregory XI caused vast division also among the religious orders, and especially among the Carmelites. The convents of France, Spain, Scotland, and Naples attached themselves to the party of Clement VII, as did also Bernard, the seventeenth general of the order, who for that reason was deposed by pope Urban; and in a general chapter held at Bruges in 1379, and in another at Milan in 1381, Michael Angriani was elected in his place. However, in 1386, he was deposed by Urban himself without any cause being assigned, upon which he retired into the convent at Bologna, where he died, Nov. 16, 1400 (according to the most probable opinion; Trithemius says in 1416). His works are, *Questiones Disputatce in Libros IV Sentent.* (Milan, 1510): — *Commentaria in Psalmos*, commonly called *opus auctoris incogniti* (Alcala, 1524): — a work on the *Conception of the Blessed Virgin*: — a book on *St. Matthew's Gospel*: a book on *St. Luke*: — *Postils on St. John*: — *Postils on the Apocalypse*: — *Sermons*: — *Dictionarium Divinum* (unfinished): — and many others.

Anguaraguen

in Hindu mythology, was the planet Ciowa, or Mongalen (our *Mars*); also the genius Div, over whom he rules, and whom he leads through his great path.

Anguier, Michel,

a celebrated French sculptor, and brother of Franaois, was born at Eu, Normandy, in 1612. He visited Rome in 1641, where he became the pupil of Algardi. He executed works for the sculptor of St. Peter's and for the palaces of several cardinals. In 1651 he returned to Paris and assisted his brother in his works for the mausoleum of the duke of Montmorency. his greatest work. Michel made for queen Anne of Austria the principal sculptures in the Church of Val de Grace, of which the *Nativity*, in marble over the altar, is considered his masterpiece; also the sculptures of the great altar of St. Denis de la-Chartre. This artist was professor of the Academy of Arts in Paris, and wrote fourteen discourses on sculpture. He died at Paris in 1686.

Anguli Mala

in Hindu mythology, are the books which the Hindus generally call *Karrick*, after a pious philosopher, who had been taught by Buddha himself.

Angus, John,

a Dissenting minister, was born at Styford, Northumberland, England, in July, 1724. When sixteen years old, he entered the University of Edinburgh, where he remained two years; afterwards removed to London, and studied under the tuition of Mr. Eames. and Dr. Marryat; was ordained to the pastorate of the Dissenting congregation in Bishop's Stortford, Herts, Oct. 26, 1748, which he held till the time of his death, Dec. 22, 1802. Mr. Angus belonged to the Calvinistic school of thought, yet was singularly free from any bitterness towards those who conscientiously differed with him. In all the duties of the pastoral office, he was diligent and faithful; in those of friendship and good neighborhood, almost unparalleled. See *Theological Magazine*, April, 1803, p. 138.

Angusius (1),

a Scottish bishop, became bishop of the Isles in 1427, and was witness to a charter in the same year. See Keith, *Scottish Bishops*,. p. 304

Angusius (2),

a Scottish bishop, was made bishop of the Isles Nov. 25, 1476. See Keith, *Scottish Bishops*, p. 305.

Anh-naru

the Egyptian abode or heaven of Osiris.

Anhur

(*that which brings to heaven*) was an Egyptian deity who is always represented as in a marching attitude and robed in long clothing. He wears a head-dress of four plumes, with the usual Ureus serpent of celestial deity. He holds a cord in his hands, which is supposed to symbolize one of the forces of the universe. He was a form also of the solar god, Shu, and in that character he had for his consort the goddess Tefnut (*the heavenly bow*). He was the *Anuris*, or Egyptian Mars, of the Greek writers. Anhur

was chiefly worshipped in the city and nome of Abot, which was situated on the eastern bank of the Nile, in the Thebaid, and was afterwards called by the Greeks Thinitis.

Anianus

ST., the successor of St. Mark in the patriarchate OF ALEXANDRIA, was a shoemaker whom Mark is said to have converted soon after his entrance into the city, and whom he is said to have established on the episcopal chair two years afterwards. St. Anianus governed the Church of Alexandria about twenty-two years — viz. four years under Mark, and eighteen years after his death. He is supposed to have died Nov. 26, A.D. 86; nevertheless, the Roman martyrology marks his festival April 25 — viz. on the festival of his master, St. Mark. See Baillet, April 25.

Anianus

(called also *Adroianus* by Sozomen), presbyter OF ANTIOCH, was ordained bishop of that Church at the Council of Seleucia, A.D. 359, in the room of Eudoxius, who, together with Acacius and others, had been deposed. The Acacian party immediately arrested the newly made bishop, and delivered him into the hands of the civil authorities, by whom he was sent into exile. The subsequent fortunes of Anianus are unknown. Nicephorus gives four years to his episcopate, but his numbers are not to be trusted.

Anianus

an EGYPTIAN monk who lived about the year A.D. 401. He composed a *Chronology*, in part agreeing with, and partly differing from, Eusebius. It is mentioned by Georgius Syncellus.

Anianus

ST. (vulgarly called *St. Agnan*), bishop OF ORLEANS, was born in the 4th century at Vienne. on the Rhone. In his early youth he left his home and retired to a cell which he had built for himself, where he spent his time in reading, prayer, and mortification. After a time he left his solitude to place himself among the disciples of St. Euvertus, bishop of Orleans, whose great fame had reached him. By this bishop he was made priest and abbot of St. Laurent-des-Orgerils, in the vicinity of the city, and ultimately became his successor in the see. By his worth and merits he delivered the city of Orleans from the army of Attila, and died, it is said, soon after

(Nov. 17, A.D. 453), having occupied the see sixty-two years. His festival is kept Nov. 17. The history of his life, which was extant iii the time of Gregory of Tours, is now lost. See Baillet, Nov. 17.

Anichini, Pietro,

an Italian engraver, lived in the 17th century. His principal works are, *A Holy Family* (1655): — *The Good Samaritan*: — and the *Portrait* of Cosmo of Tuscany.

Anignon, Michael.

SEE ANINYON.

Animals

or living creatures are often represented in sacred buildings within mouldings and on tombs merely as ornaments from early days, such as dolphins, doves, griffins, monsters, birds, and the like. In the mediaeval period, effigies rest their feet on a lion or dog, the types of constancy and strength; but in the catacomb and church, the lion, the horse, the lamb, the hart, the stag, the dove, peacocks, and fish are emblems. The lion represented vigilance; the lamb, innocence; the hart, flight from sin; the hare or the horse alluded to the Christian course (^{1}1 Corinthians 9:24; ^{2}2 Timothy 4:7); the dolphin typified speed and diligence, and, from heathen fables of Elian and Pliny, loving affection; while birds, among foliage and flowers, portrayed the deliverance of the souls of the blessed from their earthly habitations (^{6}Psalm 124:6). In the ceremony of canonization, the pope is offered, among other presents, caged birds, as emblematical of the virtues of saints. Doves and serpents refer to Matthew 10:16. *SEE SYMBOLISM.*

Animals, Sacred.

The system of zoolatria, or animal-worship, was said to have been introduced into Egypt by king Kekau, of the 2d dynasty; and the chief sacred animals and reptiles which were adored either as incarnations or servants of the various deities were-

The bull Apis, sacred to Osiris; the bull Mnevis, sacred to Osiris; the bull Pacis, unknown; the cat, sacred to Bast; the cobra or Uraeus serpent, sacred to all the deities: the cow, sacred to Athor; the crocodile, sacred to

Sebek; the cynocephalus baboon, sacred to Thoth; the eel, sacred to Atum; the fish Latus, sacred to Isis; the frog, sacred to Haket; the hippopotamus, sacred to Thoeris; the ibis, sacred to Thoth; the jackal, sacred to Anubis; the lapwing, sacred to Osiris; the lion, sacred to Sekhet; the ram, sacred to Pthah and Khnum; the scarabseus beetle, sacred to Kheper Ra; the scorpion, sacred to Selk; the sparrow-hawk, sacred to Horus; the shrew-mouse, sacred to Buto; the vulture, sacred to Mant.

Animuccia, Giovanni,

an eminent Italian composer of sacred music, was born at Florence in the last years of the 15th century. At the request of St. Philip Neri, he composed a number of *Laudes*, or hymns of praise, to be sung after sermon, out of which the oratorio was developed. In 1555 he was appointed maestro di cappella at St. Peter's, an office which he held until his death, in 1571. Many of his compositions are still preserved in MS. in the Vatican Library. His chief published works were *Madrigali e Motetti a Quattro e Cinque Voci* (Ven. 1548), and *Il Primo Libro di Messa* (Rom. 1567). See *Encyclop. Brit.* 9th ed. s.v.

Anin

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

Aninyon (Or Anignon), Michael,

a Spanish ecclesiastic, was born of an honest but obscure family at Saragossa. He attached himself chiefly to the study of ecclesiastical history, and discharged for fifteen years the office of consulter to the Inquisition. In 1578 or 1588 he printed a work on the primacy of St. Peter and the unity of the Church, entitled *Tractatus de Unitate Ovilis et Pastoris*, which he himself declares that he had read through a hundred times. It is in the *Biblioth. Pontif.* of Rocaberti, 16, 333. He was nominated bishop of Algarve, and died Nov. 24, 1654.

Aniran

in Persian mythology, is an Ized, a genius of the pure light, and the spiritual essence of fire and water united, in which form he surrounds the canopy of heaven. This genius is present at weddings, and the 30th day of each month is consecrated to him, under his name, and is generally observed as a holiday.

Anit

(the *Lady of Horns*) is another form of the goddess *Hathor*, or *Athor*.

Anite

On the Mariana Islands there is a belief that the spirits of departed men (Anites) are certain beings that plague those who are left; therefore flowerpots are placed beside the dead body, and the spirit is prayed to settle down on them. Others seek to keep the spirit away by fasting, because they know how to plague men in dreams.

Aniwa Version Of The Scriptures.

This dialect is spoken in the island of Aniwa, Australia. The Gospels of St. Matthew and St. Luke, translated by the Rev. J. G. Paton, of Aniwa, were printed in 1877 at Melbourne. (B. P.)

Anjecahbo, John,

an Ojibway Indian, was born in Upper Canada about 1807. He was a noted hunter and great medicine-man. Converted to Christianity when his first child was born, he began immediately to preach the Gospel. He was ordained in 1860, and labored at Sangeeri in connection with the Congregational Indian Missionary Society. He died in July, 1874, strong in the faith. See (Lond.) *Cong. Year-book*, 1875, p. 310.

Anjos, Luiz Dos,

a Portuguese monk born at Oporto, lived in the beginning of the 17th century. He entered the Order of the Hermits of St. Augustine, and became confessor to Alexis de Menezes, archbishop of Prague. He conceived the design of writing the history of his order in the form of annals, and for that purpose traversed Spain, France, and Italy to collect materials; he, however, only published the *Life of St. Augustine* (Coimbra, 1612), and died in 1625. He also wrote the *Garden of Portugal*, an account of some of the saints and illustrious women of that country.

Anka

in Oriental mythology, was a monstrous bird that had the power of reason and speech. He still lives on the mountain of Kar, and was in the world before Adam. The Persians call him *Simorg*, the Talmud *Jukneh*.

Anka,

a minor Egyptian goddess, was the wife of Khnum the creating spirit, and the *Anucis* of the Greek writers.

Anker-hold

is the cell or place of abode of an anchoret or anchoress.

Anker-hut

is a North-country term for the hut of an anchoret.

Ankh

(*life*) is the name given by the ancient Egyptians to the emblem in the form of a handled cross, somewhat resembling the Tau of St. Anthony's cross. The cause of its significance is unknown, but as an emblem of life it is always borne in the hands of the gods, and symbolically laid on the lips of the mummy to revive it, or held over the king at his mystical baptism. As a hieroglyphic, it is simply the determinative of all things relating to the ear. It is the most common of all the Egyptian symbols.

Ankham

in Egyptian mythology, is a peculiar sacred flower. It was probably the lotus.

Anmantf

among the ancient Egyptians, was the name of a high sacerdotal dignity, the emblem and vestment of which was a panther's skin, and the long lock of hair peculiar to the infantile Horus. The title is said to mean literally "husband of his mother." It was specially connected with the worship of the Ithyphallic god Khem.

Anmeruther

(*salt lake of the sea*), in Egyptian mythology, is a mystical lake near the heavenly Nile in Hades. It is figured in the vignette to ch. 110 of the *Ritual of the Dead*.

Anmutf

is a mystical epithet applied to the eye of Horus in ch. 137 of the *Ritual of the Dead*.

Ann (Or Annat)

in Scotch law, signifies the halfyear's stipend payable for the vacant half-year after the death of a clergyman, to which his family or nearest of kin have right, under an act of the Scottish Parliament passed in 1672. It is a right that does not belong to the clergyman himself, but to his next of kin absolutely, and therefore can neither be assigned nor disposed of by him, nor attached for his debts. *SEE ANNATES*.

Anna

was the Accadian name of the god *Anu*.

Anna Comnena

SEE COMNENA, ANNA.

Anna, Matthew

was a Dominican of Cefalu, in Sicily, who rendered himself celebrated in the 17th century by his Italian poetry. He published at Palermo, in 1641, a poetical paraphrase of Psalm 118, and the tragedies of *Thomas Aquinas* and *St. Margaret*.

Anna Perenna

in Roman mythology, was a goddess or nymph whom the Romans honored in a joyous feast, which was annually held on March 15. She is often confounded with Anna, sister of Dido. The story runs as follows: After the death of Dido, Jarbas, king of the Gsetuli, conquered Carthage, causing Anna to flee to Battus, king of Malta; and when her brother, Pygmalion, threatened her and Battus with war, she fled to Italy to Aeneas; but here also danger threatened her from the jealousy of Lavinia. Warned by Dido in a dream, Anna threw herself into the river Numicius, and was afterwards honored as nymph of the river under the name of Anna Perenna. Some call Anna Perenna the goddess of the moon, others a nymph who brought up Jupiter. As Anna is the feminine of the Latin *year*, and Perenna signifies duration, she probably is an ancient Italian goddess of the ever-returning

year. Her festival, occurring in the spring of the year, when the earth begins to yield fruits, possibly suggests the thought that the old saying of the distribution of bread by her to starving Roman soldiers belongs to the oldest representations of her being, and that the conception of her as a river nymph denotes the fertilizing virtue of water.

Annalist

an officer in a religious house who was authoritatively and solemnly commissioned by its ruler or chapter to write the annals of the institution, and to record such public events as bore upon religious or ecclesiastical questions. Many such annals and records have been preserved and printed.

Annals (Or Annuals)

in Church phrase, is

(1) a term used to describe anniversary masses for the faithful departed in general, which were commonly said on All-souls' day, or for the souls of particular individuals upon the anniversary of their decease. These latter were sometimes solemnized half-yearly, or on the festival of the departed person's patron saint. Other terms for annals were *Year-minds* and *Obits*.

(2.) The written records of religious houses.

(3.) This term was also secondarily applied to masses said for deceased persons, either daily or weekly, throughout the year succeeding their decease, or annually, on the anniversary of their decease, for the space of three, seven, or twenty-one years.

Annan, John Ebenezer,

a Presbyterian minister, was born at Baltimore, Md., about 1803. He prepared for college in the Classical School at Gettysburg, Pa., and graduated at Dickinson College in 1824. On his graduation, he was chosen professor of mathematics in Miami University, Oxford, O.; but remained there only a few years, when he entered Princeton Theological Seminary, and after attending one session, was licensed May 16, 1829. He labored for a few months as a missionary in Ohio, and was ordained as an evangelist at Baltimore in December of the same year. He was installed as pastor of the Presbyterian Church at Petersburg, Va., July 10, 1830; but was stricken

down with a fever, and died Aug. 10 of the same year. See Sprague, *Annals of the Amer. Pulpit*, IX, 4, 14.

Annan, Robert

an Associate Reformed minister, was born in the town of Cupar, Fife, Scotland, in 1742. He was educated at the University of St. Andrews, and studied theology under the venerable Alexander Mooncrieff, one of the original Seceders; He was licensed by the Associate Presbytery of Perth when only about nineteen years of age, and shortly after sent by the Synod as a missionary to the American colonies. He arrived in New York in the summer of 1761, and, after four years of labor as an itinerant, he was ordained and installed as pastor at Neelytown, N. Y., in 1765. During the struggle for independence, Mr. Annan was a warm advocate of the American cause, and labored both publicly and privately to that end. In 1783 he removed to Boston as pastor of the Federal Street Church. In 1786 he accepted a call from the Old Scots Church, Spruce Street, Philadelphia. He removed to Baltimore in 1801 or 1802, where he remained in charge of a new congregation formed in that city until 1812. He then retired to a home which he had purchased in York County, Pa., where he remained until his death, Dec. 5, 1819. He published, *An Overture Illustrating and Defending the Doctrines of the Westminster Confession of Faith* (1787): — *A Concise and Faithful Narrative of the Steps that led to the Division in the Associate Body of the United States* (1789): — *Animadversions on the Doctrine of Universal Salvation* (1790): — and *The Connection between Civil Government and Religion* (eod.). See Sprague, *Annals of the Amer. Pulpit*, IX, 4, 11.

Annap

(*God*) is the Turanian word for the idea of deity in the abstract. It is derived from *An*, “a star.”

Annat (Or Anats), Francois

a French ecclesiastic, was born at Rodez, Feb. 5, 1590, and became a Jesuit in 1607. He was professor of philosophy at Toulouse six years, and of divinity seven years. He was invited to Rome to act as censor-general of the books published by the Jesuits and theologian to the general of the society. On his return to his own province, he was appointed rector of the colleges of Montpellier and Toulouse. In 1645 he assisted as deputy of his

province at the eighth Congregation General of the Jesuits, held at Rome. He was appointed to discharge the office of provincial of France, and while engaged in this he was chosen confessor to the king (1654), which office he filled for sixteen years. He died at Paris June 14, 1670. He wrote several books, some in Latin, which were published in 3 vols. 4to (Paris, 1666).

Annat, Pierre

a French ecclesiastical writer, nephew of Frangois, was born in 1638 at Villecontat, in Rouergue. He was for a time professor of philosophy at Toulouse, and entered the Congregation of the Christian Doctrine, of which he was elected general in 1694. He was an excessively modest man, of perfect simplicity and honesty. He died at Paris in 1715. He wrote *Methodicus ad Positivam Theologiam Apparatus, in Gratiam Candidatorum* (Paris, 1700; Venice, 1701). See Hoefler, *Nouv. Biog. Generale*, s.v.

Anne, St.

SEE ANNA, ST.

Annedotus

a Chaldean fish-deity, a form of Hea, said to have had the body of a fish entire, but underneath his fish's head to have had a human head, while human feet appeared under his tail. This monster was said to spend the whole day among men without taking any food, teaching them letters, science, and the principles of every art, the rules for the foundation of towns, the building of temples, the measurement and boundaries of lands, seed-time and harvest — all that could advance civilization; and then at sunset he returned to the sea, and passed the night in the vast region of waves, for he was amphibious. See Lenormant, *Chaldaean Magic*, p. 157.

Annemondus

(otherwise spelled *Aunenmondtai Chanemundus, Enemundus*, and commonly *St. Chaumond*), *saint and martyr*, was bishop of Lyons, and was also called *Dalfinus*. He succeeded Viventius in the see of Lyons about the middle of the 7th century. Mild, humble, prudent, just, and full of zeal and vigilance, he discharged all the duties of a faithful bishop. About 660, under the ministry of Bathilda, widow of Clovis II, he was accused of a state crime, and upon the strength of a royal order for him to attend court

to justify himself, he was inveigled into a journey thither and murdered on the road, in the territory of Chalons-sur-Saone. His body was transported to Lyons, and his festival is kept Sept. 28.

Annenberg

in German antiquity, is a mountain near Schoningen, in Brunswick, on which was a heathen altar for sacrifices. The superstition of the people tells of nightly dances of the spirits of forefathers, and many fables of spirit appearances are recounted.

Annibal

cardinal-priest of St. Clement, and archpriest of the basilica of the Vatican, was sent in 1710 into Austria as nuncio extraordinary. In 1727 he published at Urbino the following work, *Menologium Graecorum, Jussu Basilii Imperatoris Greece olim Editum, Munificentia et Liberalitate S. P. Benedicti XIII in Tres Partes Divisum*, etc., in *Mag. Biblioth. Eccles.* p. 473.

Annigoni, Giovanni,

one of the first-fruits of the Methodist mission in Italy, was born at Parma in 1835. He labored for several years in his native place as a local preacher. Four years before his death he was called into the ministry, and in Padua, where he first labored in this capacity, his preaching was very popular, and he gave promise of usefulness. His last station was Pavia.. He died Nov. 24, 1872. See *Minutes of the British Wesleyan Conference*, 1873, p. 46.

Anninga

in Greenland mythology, is the personified moon, the brother of Malina (sun). Like most of the deities of the Greenlanders, these gods were once men. Anninga loved his beautiful sister, and in order to draw near to her unknown, he extinguished all the lights at a festival and looked for Malina. The latter, in order to discover her unknown lover, made her hands black with soot, and rubbed it on the face of him clasping her in his arms. Thereupon she fled out of the hut and lighted some moss to see who her lover was. The latter, however, advanced towards her, and she was compelled to flee, as he did not desist from his pleasure. He lighted a fagot, which soon went out, and he was compelled to follow her. in her own light; for which reason the moon gives a more dim light than the sun. He.

became the moon, and she was changed into the sun, always followed around by Anninga. Plagued by his passion, he does not eat, and gets thinner and thinner (last quarter), until he disappears entirely (new moon); then: he goes hunting sea-lions, and returns stronger and better-looking (first quarter), until he appears in all his beauty and splendor (full moon). The spots on the moon are the marks of the soot which Malina rubbed on his face.

Annona

in Roman mythology, is the blessed goddess of the yearly harvest. She was prayed to for rich gifts of the field and cheap prices of food, and was represented as a female, her right shoulder bare, otherwise dressed. In her right hand she carried an ear of corn, in the left a cornucopia.

Annoni, Hieronymus,

a Reformed theologian of Switzerland, was born Sept. 12, 1697, at Basle, where he prepared himself for the ministry. In 1739 he was called as pastor to Wallenburg, where he died, Oct. 10, 1770. He was one of the prominent preachers of the Gospel in his day, and the author of many hymns, which were published in 1739 under the title *Erbaulicher Christenschatz*, and which formed the basis for the Basle hymn-book published in 1743. See Koch, *Geschichte des deutschen Kirchenliedes*, 6, 95 sq.; Hagenbach, *Kirchengeschichte des 18. und 19. Jahrhunderts* (Basle), p. 182 sq. (B. P.)

Annotinum Pascha

a festival celebrated, according to some authorities, on the day following the octave of Easter. It is placed on the Thursday before Ascension-day in an ancient ritual of Vienne; but later authorities mention it as having been celebrated on various days, as on the Saturday after Easter-day.

As to the meaning of the expression there are various opinions. Several of the older authorities supposed it to be the anniversary of the Easter of the preceding year. If this anniversary was specially observed, when it fell in the Lent of the actual year it would naturally be omitted or transferred to a period when the fast was over. Probably, however, Annotinum Pascha is a term equivalent to anniversary Pascha; and it is so called because in olden times at Rome those who had been baptized at Easter celebrated the anniversary of their baptism in the next year by solemn services. To this

calling to mind of baptismal vows the collects of the Gregorian sacramentary for the day refer. It had become obsolete before 1100.

Annuals

SEE ANNALS.

Annuellars

are chaplain priests who celebrated the commemoration masses for the departed on their annuals. Their usual pay was three marks yearly. At Exeter there were twenty-four, who acted as subdeacons in choir; at Wells, fourteen: both corporations lived in a collegiate manner. The name was preserved at Llandaff so late as 1575.

Annulet

Picture for Annulet

(*a little ring*) is a small, flat fillet encircling a column, etc., used either by itself or in connection with other mouldings. It is used, several times repeated, under the ovolo or echinus of the Doric capital.

Annunnaci

in the magical texts, is the name of certain Assyrian deities, the offspring of the deity Anu; or the sky. They inhabited the lower world, and were called the deities of the earth.

Anos

in Graeco-Babylonian mythology, was the son of Kissare and Assaros, and the first member of the Divine Triad. His analogue was the *Ann* of the Assyrians.

Anouke

was an Egyptian warlike goddess, possibly of Syrian origin, represented as a woman with a spear in her hand, and with a peculiar crown formed of high feathers curving outwardly from a white bonnet upon her head. She was the third member of the great Nubian Triad, and her worship dates to the period of Osirtesen III, of the 12th dynasty. Her festival took place on the 28th of Paophi and the 30th of Athyr.

Anp

in ancient Egyptian mythology, was one of the sacred names of the ram deity *Mendes*.

Anq

was another form of the name of the Egyptian goddess *Anouke*.

Anquetil, Louis, Pierre,

a French ecclesiastic and historian, was born in Paris, Jan. 21, 1723. He became director of the Academy at Rheims, and in 1757 published a history of that city. In 1759 he became prior of the Abbey de la Roe in Anjou, and soon after director of the College of Senliso In 1766 he obtained the curacy or priory of Chateau-Renard, near Montargis, which he exchanged at the commencement of the Revolution for the curacy of La Villette, in the neighborhood of Paris. During the Reign of Terror, he was imprisoned at Saint-Lazare. He became a member of the second class of the National Institute, and was soon after employed in the office of the Minister of Foreign Affairs. He died Sept. 6, 1808. He left a number of historical works; but his style is not commendable, and he seems to lack the elements of a true historian. For a list of his works, see *Biographie Universelle*, s.v.

Anru

a name of the Egyptian Elysium, which occurs in the *Ritual of the Dead*.

Anrutf

(*the sterile*) was the Egyptian name of one of the mystical regions of Hades. It is described in ch. 17 of the *Ritual of the Dead*. It was also the northern gate of the house of Osiris in the Egyptian Karneter.

Ansab

(*statutes*) was the name given by the Koranic writers to the sacred stones, or bcetylia, which were worshipped and anointed with oil by the ancient Arabians.

Ansaldi, Carlo Agostino

brother to Casto I., was born Sept. 23, 1771, and assumed the habit of the Order of St. Dominic. He is well known by his beautiful poetical effusions, all of which are consecrated to divine subjects, but he was not less celebrated as a preacher.

Ansaldi, Casto Innocente

an Italian antiquarian, was born May 7, 1710, at Piacenza. In 1726 he joined the Order of the Dominicans, and studied at Bologna and Rome. In 1735 he went to Naples as professor of philosophy; in 1745 he was made professor of theology at Brescia; went to Ferrara in 1750; then to Turin, where he died, in 1774. He wrote, *Patriarchce Josephi Religio a Criminationibus Basnagii Vindicata* (Naples, 1738, and often): — *De Martyribus sine Sanguine altera adv. Dodwellum Diss.* (Milan, 1744): — *De Forensi Judceorum Buccina* (Brescia, 1745): — *Herodiani Infanticidii Vindicatio* (ibid. 1746): — *De Authenticis S. Scripturarum apud SS. Patres Lectionibus* (Verona, 1747): — *De Futuro Sæculo ab Hebraeis ante Captivitatem Cognito* (Milan, 1748): — *De Baptismate in Spiritu S. et Igni* (ibid. 1752), etc. See Jocher, *Allgemeines Gelehrten-Lexikon*, Suppl. s.v.; Mazzuchelli, *Scrittori d' Italia*, s.v. (B. P.)

Ansaldi, Giovanni Andrea

an Italian oil and fresco painter, was born, according to Soprani, at Voltri, a small town near Genoa, in 1584. His principal work was the cupola in the Church of the Santissima Annunziata at Genoa. There are many of his works in the churches and palaces of that city. He died in 1638.

Ansalmi, Giordano

an Italian missionary, was born at Sant' Angelo, in Sicily. He pursued his studies at Salamanca, and became a Dominican. In 1625 he was sent to the Philippine Islands, where he was appointed to serve the sick-hospital at Manilla. Here he learned the Chinese language, and in 1632 was chosen to go as a missionary to the Christians in Japan. He died a martyr, Nov. 18, 1634. He completed a Latin translation of the *Lives* of the saints of his order, from the Spanish of Ferdinand Castillo.

Ansalmi, Vincenzo

a Bolognese historical painter, lived, according to Lanzi, about 1615, and studied under Ludovico Caracci. He has some fine works in the chapel of the family of Fioraventi, in the Church of Santo Stefano at Bologna, representing the *Martyrdom of St. Sebastian*; and in the Church of the Celestine Monks there is a fine work representing the Virgin and Infant in the clouds, with Sts. Koch and Sebastian beneath. Zani says he died young.

Ansar

was an early Chaldaean deity, after whom the town of Assur was named.

Ansart, Andre Joseph

a French historian and ecclesiastical writer, was born in Artois in 1723, became a Benedictine, and attached himself to the Order of Malta. He was an advocate of Parliament and doctor of laws of the faculty of Paris. He was also made, prior of Villeconin, and a member of the academies of Arras and the Arcadia of Rome. He died in 1790. The works of Ansart are, *Exposition sur le Cantique des Cantiques de Salomon* (1770, 12mo): — *Histoire de St. Maur, Abbe de Glanfeuil* (1772, 12mo): — *Esprit de St. Vincent de Paul* (1780, 12mo): — *Histoire de St. Fiacre* (1784).

Ansart, Louis Joseph Auguste

a French ecclesiastical writer, was born at Aubigny, in the diocese of Arras, in 1748, and died about 1790. He was priorrector at Grand-Pre, Ardennes, and published, *Bibliothèque Litteraire du Mnaïne, ou Traite Historique et Critique des Auteurs de cette Province* (Chalons-sur-Marne, 1784); this work of 8 vols. remains unfinished: *Vie de Gregoire Cortes, Benedictin, Eveque d' Urbin et Cardinal* (Paris, 1786). See Hoefer, *Nouv. Biog. Generale*, s.v.

Ansata

(or CRUX ANSATA), the handled Taucross, was the emblem of life which was always held in the hands of the Egyptian deities. The nature of the object and the reason of its symbolism are unknown. *SEE ANKH*.

Ansbert

ST., was born in the early part of the 7th century at Chaussi, a village in Vexin, France. He was bishop of Rouen after the death of St. Ouen, in A.D. 683, and assisted the states of the kingdom assembled at Clichy by Thierry III. Pepin, mayor of the palace, deceived by the enemies of Ansbert, banished him to a monastery in Hainaut to end his days in the performance of religious duties. He died in 698. His body was conveyed to the Abbey of Fontenelle. See Hoefer, *Nouv. Biog. Generale*, s.v.

Anschutz Johann Christoph

a Lutheran theologian of Germany, was born Dec. 11, 1745, at Wiedersbach, in Henneberg. He studied at Coburg and Leipsic, and became, pastor at Bairenstein. In 1781 he was called to Liebenau; and finally, in 1795, to Stolpen, in Saxony, where he died, June 21, 1814. He is the author of twenty-six hymns, which were published under the title *Geistliche Lieder nach bekannten Melodien* (1788). (B. P.)

Anse, Councils Of

(*Concilium Ansanum* or *Ansense*). These councils were held in Anse, a small town of France, on the Saone, in the diocese of Lyons.

I. Held in A.D. 990, concerning the privileges of the Abbey of Cluny, which were confirmed. Several canons were published, of which nine only remain. See Martene, *Thesaur. Anec.* tom. 4.

II. Held in 994, on discipline. See Mansi, *Concil.* tom. 1.

III. Held in 1025. At this council, Gaustin de Macon complained against Bouchard, archbishop of Vienne, for having ordained certain monks of Cluny, although that monastery was in the diocese of Macon. Odiloni the abbot exhibited the pope's privilege exempting the monks of Cluny from the jurisdiction of their own bishop. The council, however, declared the privilege to be null and void, being contrary to the canons. See Labbe, *Concil.* 9, 859.

IV. Held in 1052, concerning the ordination of the monks of Cluny. The papal privilege, which permitted the monks of this monastery to be ordained by any bishop whom the abbot chose, was declared to be contrary to the canons, and null.

V. Held in 1070, concerning a donation made to the abbey of l'Isle-Barbe.

VI. Held in 1077, on discipline.

VII. Held in 1100, at which Anselm of Canterbury was present. Hugo, archbishop of Lyons, demanded a subsidy to repay the expenses of his voyage to Jerusalem.

VIII. Held in 1112, against investitures.

IX. Held in 1299, under Henry de Villars, archbishop of Lyons. See *Gall. Christ.* tom. 4.

Ansegis (Or Ansusus, Anserus, Anseisus, Finally Aneigisus)

bishop OF TROY, was raised to the episcopacy in A.D. 912, and became, according to Mabillon, chancellor to the king of France, Ralph or Rodulf. Prelate and warrior according to the spirit of the epoch, he was wounded in 925 in an engagement with the Normans, who at that time ravaged Burgundy. In 949 Hugh the Grand, duke of France, sent him against Louis IV of Outremer. In an encounter with Robert, count of Troy, he returned to the court of Otho, who gave him more troops with which to besiege the episcopal city; but these abandoned him after the defeat of their compatriots before the city of Sens, which they had attempted to pillage. The authors of *Gallia Christiana* place this event in 959, and suppose that the bishop was restored to his bishopric the year following; but the first date is more trustworthy. He died about 971. See Hoefer, *Nouv. Biog. Generale*, s.v.

Anselm

canon and theologian of the Church of St. Lambert AT LIEGE, and afterwards dean of Namur, lived about the year 1049. The bishop Vazon became interested in him on account of his eminent merit, and his successor went with Anselm on a pilgrimage to Rome. He died, it is supposed, about 1056. He prepared *Histoire des Eveques de Liege*, commenced by the canon Alexander, and continued by Anselm from about 1050 to 1056. The work is composed of two parts — the first containing a history of the first twenty-seven bishops of Liege; and the second the bishops down to Vazon inclusive. This second part is found in Martine, from an ancient MS., more than six centuries old, found in the Abbey of St.

Hubert, which belonged to M. de Crassier. See Hoefer, *Nouv. Biog. Generale*, s.v.

Anselm

ST., born at Mantua, of noble parents, was raised in 1061 to the bishopric. OF LUCCA, by pope Alexander II, having received investiture at the hand of the emperor Henry, by the ring and pastoral staff; he was afterwards seized with remorse, resigned his see, and retired to Cluny. In 1073 Gregory VII recalled him, and reinstated him in the bishopric. This pope employed him in various legations, and, among others, in 1084, charged him with the office of reconciling to the Church, as his legate in all Italy, those who deserted the emperor's cause. He died in 1086, having written two books against Guibert the antipope and his followers; and a work, composed of *sentences* from various authors, to show that the powers of the Church are not under the control of the king or Caesar. See Canisius, *Antiq. Lect.* 6, 202, 235; Cave, *Hist. Lit.* 2, 150.

Anselm, Nicholas.

SEE ASCELIN.

Anselm

a friar of the ABBEY OF ST. REMI at Rheims, was a writer of the 11th century. Nothing is known of his life except that he wrote in 1056, at the wish of his priest, a history of the dedication of the Church of St. Remi, in 1049, by pope Leo IX. His book is entitled *Histoire de l'Eglise de Saint-Remi de Reinis*, and contains different parts: first, description of the new church; second, of the voyage of pope Leo IX to Rheims, from which the book was called by Sigebert *L'Itineraire du Pape Leon IX*, and dates the council held on this occasion Oct. 2 and 3, 1049; dedication, and removal of the body of St. Remi in October, 1049: — *Recit de quelques Miracles*, with a letter from the pope to Francis concerning a celebration of the anniversary of the removal of St. Remi. See Hoefer, *Nouv. Biog. Gen.*, s.v.

Anselme, Antoine,

a celebrated French preacher, was born Jan. 13, 1652, at Isle Jourdain, in the district of Armagnac. Son of a renowned surgeon, he studied at Toulouse, and devoted himself to preaching; he first appeared at Gimont with great success, where he received the surname *Petit Prophete*, which

he always retained. He went to preach at Toulouse; the marquis of Montespan, charmed with his eloquence, intrusted to him the education of his son. Anselme went with his pupil to Paris, where he met with the same success. Madame de Sevigne praised him very highly. In 1681 the French Academy chose him to pronounce the panegyric of St. Louis, and he also preached at the court and in all the great parishes of the capital. In 1710 he became a member of the Academy of Inscriptions; and died August 8, 1737, in the Abbey of St. Sener, which Louis XIV had given to him in 1699. He wrote the odes printed in the *Recueil de L'Academie des Jeux Floraux de Toulouse*: — the panegyrics of the saints and the funeral orations at Paris in 1718, with his portrait *Sermons pour l'Avent, le Carleme, et sur divers Sujets* (Paris, 1731): — several dissertations inserted in the *enzoires de L'Academie des Inscriptions et Belles-lettres* (1724 and 1729). See Hoefer, *Nouv. Biog. Generale*, s.v.

Anselmi, Giorgio

a Veronese painter, was born in 1722; studied under Balestra; painted the cupola of Sant' Andrea at Mantua, and other reputable works in fresco. He died in 1797.

Anselmi, Michel Angelo

an Italian painter, was born at Sienna in 1491, and studied under Gio. Antonio Vercelli, called Sodoma. One of his first works was a large painting representing the crowning of the Virgin Mary. He also painted some pictures for the churches of Parma. Lanzi says he died at Parma in 1554.

Ansersus

SEE ANSEGIS.

Ansiaux, Jean Joseph Eleonore Antoine,

an eminent French historical and portrait painter, of the present century, was born at Liege in 1764, and studied under Vincent. There are three pictures by him in the Church of St. Paul at Liege. He ranks among the first artists of the modern French school. He died in 1840.

Ansley, Samuel,

a Methodist Episcopal minister, was born in Warren County, N. J., date unknown. He embraced religion in early life; entered the itinerancy when young, and continued in it about twenty years, during which time he travelled extensively from Virginia to Georgia, and from the sea-shore to the mountains. He died in April, 1837. Mr. Ansley was a consistent, devoted, energetic Christian. See *Minutes of Annual Conferences*, 1838, p. 574.

Anso

monk and abbot of Laube or Lobbes, in Belgium, was the author of the lives of Sts. Ursmar and Erminius, his predecessors. He succeeded the abbot Theodulfus in 776, and died in 800. The *Life of St. Ursmar* is interesting, as containing evidence on certain points of ecclesiastical discipline, such as the use of holy water. The *Life of St. Erminius* was written before 768, and is marked by the same conciseness of detail and style as the preceding. See Cave, *Hist. Lit.* i, 637; *Acta SS.* April 3, 375.

Anson, William,

a Methodist Episcopal minister. No data concerning his birth or conversion are accessible. He travelled as an itinerant in Ontario, Canada, two years; in 1802 went to the United States, and there preached for two years, and then returned to Ontario. In 1823 he took a supernumerary relation, and retired to his farm in Saratoga County, N.Y., where he continued until his death, July 17, 1848, in about his eightieth year. He was a man of undoubted piety, sterling integrity, and good preaching abilities. See *Minutes of Annual Conferences*, 1849, p. 340.

Anstrudis

SEE AUSTRUDIS.

Ansusus

SEE ANSEGIS.

Anta

a warlike Egyptian goddess, who is generally represented as wearing a white mitre similar to that of Osiris, ornamented with two feathers, and

brandishing a kind of battle-axe in her left hand, while she holds a spear with her- right. She is very rarely represented on the Egyptian sculptures, and is not found before the time of Amenhotep I, of the 18th dynasty. She was properly a Syrian or Asiatic goddess.

Anta Kalpa

in Hindu mythology, is the twentieth part of the duration of the world, and the eightieth part of a Kalpa, the fourfold duration of the world. ष

Antae

Picture for Antae

(Lat.), a species of pilasters used in Greek and Roman architecture to terminate the *pteromata*, or side walls, of temples, when they are prolonged beyond the face of the end walls. The first order of temples, according to Vitruvius, is called “in antis,” because the *pronaos*, or porch in front of the cell, is formed by the projection of the pteromata terminated by antae, with columns between them.

Antamtappes

(*the dark well*), the place of final punishment into which, according to the Indian Brahmins, the wicked are cast, and from which they never can return. There they are lacerated with thorns, pecked by mad crows with steel beaks, bitten by dogs, and stung by gnats.

Antara

in Hindu mythology. Three hundred and sixty of our years make one year of the gods, 12,000 years of the gods one generation of the gods, and 71 such generations one Antara — that is, 306,720,000 of our fiscal years. This, however, must not be confounded with the days of Brahma; for one day of Brahma is 4,320,000,000 years long; and day and night again as long — namely, 8,640,000,000 years. *SEE NARAJANA.*

Antechapel

(1.) A transeptal building at the west end of a collegiate or conventual chapel, by which access is mainly gained to the building itself.

(2.) The outer portion of a chapel, which lies west of the roodscreen in the same.

Antechurch

a term used to designate an approach to a church, situated at the extreme west end of the building, of which it forms the main entrance.

Antecomunion

in a liturgical sense, is that part of the order for the holy communion which precedes the exhortations, prayers, etc., connected with the actual celebration of the eucharist. It has for many ages been customary to view the communion service as embracing three main divisions:

1. The antecomunion, or the preparatory portions; having a general reference to the sacrament, but yet not touching on its *immediate* celebration.
2. The communion proper, formerly styled the *canon*, including the consecration and distribution of the elements. And,
3. The postcommunion, or prayers, anthems, etc., which follow after the reception of the sacrament. The English and American prayer-books differ somewhat in assigning the limits of the antecomunion. In the first book of Edward VI it appears to have embraced the offertory; and in the English prayer-books now in use, the rubric extends it “until the end of the general prayer (for the whole state of Christ’s Church militant here on earth).” In the American Prayer-book the rubric does not authorize the minister to proceed further than the end of the Gospel, unless “when there is a communion.” In the primitive age the holy communion was administered on every Lord’s day at the least, and the antecomunion formed an integral part of the regular liturgy or service. But it was also used in a *detached form*, as with us. It appears, also, that in the Middle Ages a practice prevailed, under the appellation of *missa sicca* or *missa nautica*. The earliest notice of this practice, according to Bona, is in the writings of Petrus Cantor, who flourished A.D. 1200; and it seems to have prevailed extensively in the West for some centuries afterwards. The *missa sicca*, or “dry service,” as it was called, consisted of a repetition of all the preparatory and concluding parts of the liturgy, omitting the canon. No elements were laid on the table, and there was neither consecration nor

communion. This certainly approaches very nearly to the office enjoined by the Church of England, when there is no communion. See *Origines Liturgicæ*, 1, 164, 165.

Antefixe (Or Antefixes)

are ornamented tiles on the top of the cornice or eaves .at the end of each ridge of tiling, as on the choragic monument of Lysicrates at Athens; sometimes of marble, but generally of terra-cotta, and ornamented with a mask, honeysuckle, or other decoration moulded on them. Also lions' heads carved on the upper mouldings of the cornice, either for ornament or to serve as spouts to carry off the water, as on the Temple of the Winds at Athens.

Antelmi

Joseph, a French ecclesiastical historian, was born at Frejus, July 25, 1648, and died June 21, 1697. He was canon of Frejmus, and first published a treatise entitled *De Periculis Canoniorum*. In 1680 he wrote a dissertation, *De Initiis Ecclesie Forojuliensis*, which he designed to extend. In 1684, by the aid of pere La Chaise, he obtained the position of grand-vicar and official with the bishop of Pamiers. In 1689 he published upon the works of St. Leo the Great and of St. Prosper certain sketches directed against Pasquier Quesnel, who had attributed works belonging to St. Prosper to St. Leo. Antelmi also wrote, *De Etate Sancti Martini, Turonensis Episcopi, et quorundam ejus Gestorum Ordine, Anno Emortuali; necnon Sancto Briccio Successore, Epistola ad R. P. Anton. Pagium* (Parisiis, 1693): — *De Sanefce Maximæ Virginis Callidiani in Forojuliensi Dicecesi Cultu et Patria Epistola ad Virum Cl. Danielemr Papebrochium* (printed in the collection of Bollandus): — *De Translatione Corporis Sancti Auxilii Epistola ad Virum Cl. Ludovicum Thomassinum ide fazange; Assertio pro Unico Sancto Eucherio. Lugdunensi. Episcopo, Opus Posthumum; accessit Concilium Regiense sub Rostagno Metropolitano Aquensi Anni 1285; nunc primum prodit integrum, et notis illustratum, Opera Caroli Antelmi, designati Episcopi Grassensis, Prepositi Forojuliensis* (ibid. 1726). See Hoefer, *Nouv. Biog. Generale*, s.v.

Antelmi (Or Anthelmi)

Leonce, grand-vicar of Frejus and provost of the cathedral of that place, lived near the close of the 17th and the commencement of the 18th century. Pere Lelong attributed to him a work on the life of Francis Picquet, consul of France and Holland at Aleppo (Paris, 1732); but Qudrard claimed that it belonged to Charles Antelmi, bishop of Grasse. The preface, however, indicated that it was commenced by Charles and continued by his brother Leonce. See Hoefer, *Nouv. Biog. Generale*, s.v.

Antelmi, Nicolas

a French theologian, was born in the last half of the 16th century, and died March 2, 1646. He was canon and vicar-general of Frejus. He was very intimate with the learned patron of literature Peiresc, and furnished the brothers Gaucher and Louis of St. Martha for their *Gallia Christiana* the catalogues of the bishops of Frejus, which he had edited upon the more ancient documents of the bishopric. Nicolas Antelmi wrote *Adversaria*, which was quoted in the treatise of Joseph Antelmi, *De Initiis Ecclesie Forojuliensis* (Aix, 1680), p. 170. See Hoefer, *Nouv. Biog. Generale*, s.v.

Antelmi, Pierre

a French theologian, nephew of Nicolas, was born at Frejus near the commencement of the 17th century, and died Nov. 27, 1668. He studied theology and jurisprudence at Paris. He wished to follow in the footsteps of his uncle, who, in his old-age, had raised a dissension concerning the celebrated Peiresc in establishing, like him, a rich cabinet of antiquities. He applied himself with ardor to the search for monuments of his native country, and formed a very beautiful collection. Afterwards he yielded up his cabinet in favor of Peiresc. He gave to him, among other things, the beautiful trivet of bronze, upon which Peiresc wrote a dissertation. Peiresc died in 1637, and Antelmi abandoned the study of antiquities in order to devote himself to theology. He restored the ancient rites and rejected all the fabulous traditions concerning St. Leonce, the patron of the Church of Frejus. See Hoefer, *Nouv. Biog. Generale*, s.v.

Anteminsion

SEE ANTIMENSIUM.

Antenatale Domini

another name for *Advent*, the time immediately preceding Christmas-day. See Staunton, *Eccles. Dict.* s.v.

Antepagmenta

dressings or architrave of a doorway. This term does not include the frame of the door, which is of wood, but only the stone decorations, or stucco, when that material is used.

Antependium (Antepane, Or Antipendium)

a veil or hanging in front of an altar. The use of such a piece of drapery no doubt began at a period when altars were first constructed with cancellated fronts. The veil hanging in front would protect the interior from dust and from profane or irreverent curiosity. In the 7th and 8th centuries veils of rich and costly stuffs are often mentioned as suspended "before the altar," as in the case where pope Leo III gave to the Church of St. Paul at Rome a red veil which hangs before the altar, having in the middle a cross of gold embroidery and a border of the same. It is possible, however, that in this and like cases the veil was not attached to the altar, but hung before it from the ciborium, or from arches or railings raised upon the altar enclosure.

Antes, Henry

a minister of the Reformed (Dutch) Church, came to America in 1726. His name is often referred to as "the pious and active German Reformed layman of Frederick township", (now Montgomery County, Pa.) from 1730 to 1748. He was a prominent mover in an organization to unite all religious souls in what was called "The Congregation of God in the Spirit." He himself issued a call to all Christians in 1741 to meet at Germantown, which was followed by six successive meetings in the first half of 1742 of like character, called synods. It was through these meetings that the aforesaid organization was perfected. It received all evangelical Christians without interfering with their creeds, In 1742 Mr. Antes was himself licensed by this Synod to go forth and preach, which seems to have been successful, as he is spoken of by all in the highest terms. This effort, while it may have shown the longings of the Christian world for closer union, was premature, and was exhausted by 1748. In 1747 a Lutheran, and in 1748 a Reformed, synod were organized. About the same time the

Moravians organized, and each drew its own material to itself. Mr. Antes joined. the Moravians, but on account of certain vestments which were introduced into their communion service, he left. or separated from, them in 1750. After his separation, he assisted them frequently, thereby showing that he was kindly disposed towards them. Upon his separation from the Moravians he became an Independent, and so remained until 1755, when he died, beloved and respected by all. See Corwin, *Manual of the Ref. Church in America*, 3d ed. p. 166.

Antes, John

a missionary of the Moravian Church, was born March 4, 1740. He was sent from this country to Herrnhut, in Germany, in 1764. Five years after, he went as far as Cairo, in Egypt, with the purpose of engaging in missionary work in Abyssinia, but was induced, for what he deemed good reasons, to abandon his undertaking. Subsequently he returned to Germany, where he remained for some, time, and then, in 1808, he went to England, where he died, in the city of Bristol, Dec. 17, 1811. He was the author of a work entitled *Observations on the Manners of the Egyptians*. He wrote also a *Memoir* of his own life. See Allen, *American Biographies* s.v. (J. C. S.)

Anteverta (Also Antevorta)

in Roman mythology, is a goddess representing the knowledge of the past, as her sister Postverta represents the knowledge of the future. Both are called' sisters of the prophesying and healing goddess Carmenta, and they are even represented as the same with her, or a personification of two characteristics of the same goddess. According to some, they are goddesses of births — Anteverta attending to the births with the head first, Postverta to those with the feet first.

Anthatismira

in Hindu, mythology. Nark, or Hell, is divided into twenty-one parts, one of which is called *Anthatismira*.

Anthelmus

ST., bishop of Bellay, was the son of a gentleman of Savoy, named *Hardouin*. He was born in 1107, became a monk of the Carthusian Order, and in 1141 general, which office he filled for twelve years with great zeal

and firmness. In the great schism caused by the antipope Octavianus, he managed so that the whole order of Chartreux adhered to Alexander III, the lawful pope. In 1163 he was created bishop of Bellay, and excommunicated Humbert, count of Savoy, who had unjustly imprisoned a clerk of the diocese of Bellay. The pope having absolved the count, Anthelmus retired in disgust to the Grande Chartreuse, whence he was forcibly brought back to Bellay, and died June 26, 1178.

Anthesphoria

(from ἄνθος, *a flower*, and φέρω, *to carry away*), an ancient festival celebrated in Sicily in honor of the heathen goddess Proserpine (or Persephone), in commemoration of her return to her mother in the spring, after having been carried away by Pluto; accordingly, it is a flower festival. Festivals of the same kind were held in honor of other deities, on which occasions maidens walked in processions carrying baskets filled with flowers, while a tune called *Hierakion* was played on the flute.

Anthesteria

an Athenian festival held annually in the month of Anthesterion, corresponding nearly to our February, at which time the wine of the previous vintage was considered fit for use. The object of the festival was to celebrate the arrival of that season and the beginning of spring. It lasted three days, from the 11th to the 13th of the month. On the first day, called *Pithoigia*, or “jar-opening,” libations were offered from the newly opened jars to the god of wine, all the household, including servants or slaves, joining in the festivities of the occasion. The second day, which was named *Choes*, or “the pouring,” was a time of merrymaking. The people dressed themselves gayly, some in the disguise of the mythical personages in the suite of Bacchus, and paid a round of visits to their acquaintances. Drinking-clubs met to drink off matches; while others did not forget deceased relations, but poured libations on their tombs. On the part of the State, this day was the occasion of a peculiarly solemn and secret ceremony in one of the temples of Bacchus, which for the rest of the year was closed. The Basilissa (or Basilinna), wife of the Archon Basileus for the time, went through a ceremony of marriage to the wine god, in which she was assisted by fourteen Athenian matrons called *Gerarce*, chosen by the Basileus, and sworn to secrecy. The third day was named *Chutroi*, or “jugs.” Cooked fruit was offered to Mercury in his capacity of a god of the

lower world; rejoicings and games were held; and though no tragedy was allowed to be performed in the theatre, yet there was a rehearsal, at which the players for the ensuing dramatic festival were selected. See *Encyclop. Brit.* (9th ed.), s.v.

Anthiasists

a sect of heretics who held all labor to be sinful, and therefore passed their time in sleep. St. Philastrius mentions them in his work on heresies, but does not specify the time when they appeared — Landon, *Eccles. Dict.* s.v.

Anthimus

bishop of Tyana, joined with Basil, A.D. 372, in subscribing a circular letter addressed by the Oriental bishops to those of Italy and Gaul; but immediately after discussions broke out between them. On two several occasions we find Anthimus in a position of antagonism to Basil,

(a.) When the province of Cappadocia was divided and Tyana became the capital of the second division, Anthimus insisted that the ecclesiastical arrangements should follow the civil, and claimed metropolitan rights over several of Basil's suffragans.

(b.) A certain Faustus had applied to Basil to consecrate him to an Armenian see; but, as he did not produce the proper authority, the consecration was deferred. He immediately applied to Anthimus, who at once complied with his request, thus setting canonical rules at defiance. A reconciliation seems to have been effected, as, we find Basil speaking of Anthimus in friendly terms. Except in connection with Basil and Gregory, nothing is known of this prelate.

Anthon

HENRY, D.D., a clergyman of the Protestant Episcopal Church, was born in New York city, in March, 1795. His father, Dr. G. C. Anthon, though a German by birth, was an officer in the British army, and settled in New York at the close of the 18th century. Henry Anthon, the son, was the brother of Charles, the classical scholar. He was ordained deacon in November, 1816, and took charge of the parish in Red Hook, N. Y.; removed to South Carolina in 1819; was called to Trinity Church, Utica, N. Y., in 1821, and remained until 1829, when he accepted the pastorate of St. Stephen's Church, New York city; and became pastor of Trinity

Church in 1831, which position he held until 1836, when he was chosen rector of St. Mark's, in the Bowery, spending in this parish the last twenty-four years of his life. He died in New York city, Jan. 5, 1861. His protest to the Rev. Arthur Carey's ordination, July 2, 1843, and circumstances attending it, led to Dr. Anthon's separation from those with whom, ecclesiastically, he had formerly been associated. He was at one time editor of the *Protestant Churchman*, and was one of the founders of the Evangelical Knowledge Society, as well as the Church Missionary Society. He was thoroughly honest in his opinions, and was distinguished for his tenacity of purpose, intellectual strength, and purity of character. See *Amer Quar. Church Rev.* 1861, p. 187.

Anthoniez, John,

a native Wesleyan missionary, was born at Galle, Ceylon, Aug. 28, 1793. He was converted about the time of the commencement of the mission in Galle. His ministry was useful and zealous. He was a man of simplicity in his manners, yet powerful in his prayers and sermons. He died at Colombo, July 24, 1845, where he had labored for several years, and his death was deeply felt both by the Church of which he was pastor and by his European brethren. See *Minutes of English Wesleyan Conference*, 1846.

Anthony

a disciple and imitator of St. Simeon Stylites, flourished about A.D. 460, and wrote the *Life* of that saint. See Evagrius, *Hist. Eccles.* I, 13, 270; Cave, *Hist. Lit.* 1, 448.

Anthony Of Baloché

(or OF VERCELLI, so called from the place of his birth), was a Franciscan of the Congregation of Regular Observantines. He was a very celebrated preacher, and flourished about 1480. His *Quadragesimale de duodecim Excellentiss Christiane Fidei* was printed at Venice in 1492, and at Lyons in 1504. He also wrote a *Treatise of the Virtues* (Haguenau, 1512), and another *Quadragesimale* on the eternal fruits of the Holy Spirit, given by Wadding, *De Scriptoris Ord. Minor.* p. 29. See Cave, *Hist. Lit.* ii, 195.

Anthony The Blessed,

a Dominican of the 15th century, was a native of Piedmont, who received the religious habit at the hands of St. Antoninus, archbishop of Florence. In

passing from Sicily to Naples, he was seized by corsairs and carried to Tunis, where he abjured the Christian faith, and embraced Mohammedanism in 1459. He quickly, however, repented, resumed his religious dress, and in a numerous assembly of the infidels declared himself to be a Christian and ready to die for the faith. Upon this he was stoned to death. It is said that his body resisted the flames into which his persecutors had thrown it, and was subsequently buried at Carthage by the Christians in a Genoese church. His *Life* was written by Francis de Castiglioni.

Anthony, St., Surnamed Cauleas,

the second patriarch of Constantinople of the name, was born about 828, near Constantinople. At twelve years of age he retired into a monastery, of which he afterwards became abbot, and where he did vast good by his wisdom, excellent government, and rare example. In 894 he was raised to the patriarchal throne, to succeed St. Stephen.. When in this elevated position he relaxed nothing from his former perfect life: he spent his days in penitence and prayer, in visiting and comforting the poor and sick, and in other deeds befitting a Christian bishop. After governing his Church two years, he died, Feb. 12, 896, the day on which he is commemorated. See *Oriens Christ.* 1, 250; Baillet, Feb. 12.

Anthony, St., Of Lerins

(also called *Antonius Cyrus*), was the son of a man of rank in Pannonia, named Secumdinus. After the death of his father, Anthony retired into different solitudes, where he lived a strictly ascetic life, until at last, to avoid the persons who flocked to him on account of his reputation for sanctity, he retired into the monastery of Lerins, where he died at the end of two years, about 526, aged about forty-eight years. His name occurs in the modern Roman martyrology, December 28. His *Life*, by St. Ennodius of Pavia, is in Surius. See Baillet December 28.

Anthony, St., Of Lithuania,

a martyr, met his death at Wilna in 1328, by Olgar, grand-duke of Lithuania. He had, with his brother, renounced Paganism, in order to embrace the Christian religion. The grandduke of Lithuania, having tried in vain to cause them to renounce the new faith, put them to death. The anniversary of these saints and martyrs is celebrated April 14. See Hoefer, *Nouv. Biog. Generale*, s.v.

Anthony Melissa

(so called from the sweetness of his discourses) was a Greek monk, and is said to have lived about 1140. He wrote; *Libri'I Locorum Communium*, or of sentences collected out of .the fathers concerning the. virtues and vices, published at Paris, in Latin, 1575, 1589, and contained in the *Biblioth. Patrum*, tom. v. It is also probable that he' is the author of some sermons, attributed by:Trithemius: and others to St. Anthony the Great. See Cave,' *Hist. Lit.* ii, 219.

Anthony Le Quien

founder of the Congregation of the Holy. Sacrament of the Order of St. Dominic, was born in Paris, Feb. 23, 1601, and assumed the habit of his order Aug. 16, 1622. He was a man of strictly religious and austere life, and was the means of withdrawing multitudes of persons from the paths of sin by his example and his preaching. He founded a Reformed congregation of his order, and styled it the Congregation of. the Holy Sacrament. He died Oct. 7, 1676, leaving several works of piety among them, one *On the Devotion of the Inward Life of Jesus Christ* another *On the True Means of Arriving Soon at the Highest Christian and Religious Perfection*: a third *On the Love of Jesus towards the Soul, etc.*

Anthony De Rampigollis

(*Antonius Rampelbgus*), an Italian monk of the Order of Augustine Hermits and a doctor in theology, flourished at the beginning of the 15th century, and especially distinguished himself at the Council of Constance in 1418 by his disputations against the Hussites. He wrote, for the use of the young persons of his order in the monastery at Naples, a work entitled *Figurce Biblice*, which Possevinus strongly censures, and which was placed upon the *Index Expurgatorius*. It was printed several times in Paris and elsewhere. *Hist Dictionarium Pauperum et Speculum Salvationis Humana*:. Was published with the above, at Paris, in 1497, 8vo. He is also reputed to be the author of the *Aureum Bibliorum Repertorium*. See Cave, *Hist. Lit.* ii, 121 .

Anthony of St. Michael

was a native of Arles, in Provence, and recollet of the province of St. Denis. He was a man of piety, zeal, and knowledge, and founded the

Confraternity of the Guardian Angel, for which he acquired a considerable extension by his discourses and writings. He died July 13, 1650, leaving, among other works, *The Rules of the Confraternity of the Guardian Angel: - Two Books on Angels: - On the Ecstasies of the Ecstatic Life:- The History of the Passion of our Lord*, in Latin and French,

Anthony of Vercelli

SEE ANTHONY OF BALOCHE.

Anthony, George

a Protestant Episcopal clergyman, officiated in 1853 at Jamestown, R. I., serving St. Matthew's Church, and continued so to do until the close of his life. He died in 1866. See *Prot. His. Almanac*, 1867, p. 101.

Anthony, M. R.

a minister of the Methodist Episcopal Church, South, was born in Jackson County, O., Feb. 12, 1823. He joined the Church at the age of eighteen; emigrated to Missouri in 1846; and in 1851 united with the St. Louis Conference, which connection he held, with the exception of a short interval, until his death, June. 18, 1868. He was most noted for his piety, See *Minutes of Annual Conferences of the M. E. Church, South*, 1868, p. 264.

Anthropiani

a name which occurs in three short lists of representative heresies in Latin authors (Cyprian, *Epis.* 73; Lactantius, *Inst.* 4:20, etc.). Grabe supposes the heretics intended to be the section of Valentinians briefly noticed by Irenseus, who called the first principle of the universe "Mann." Schliemann (*Die' Clementihen*, p.475 sq.): with better reason understands the Symmachians, i.e. the Ebionites of North Africa, sometimes called *Homuncionitce*. They are probably also, as he suggests, the Anthropolatrae (q.v.).

Anthropopathists

(from ἄνθρωπος, a man, and πάθος, an affection), a class of believers differing somewhat from the Anthropomorphites (q.v.), by ascribing to the Divine Being, not the possession of a human body, but the same limitations

and defects which are found cleaving to the human spirit. There is a true, in opposition to a false, anthropopathism-an ascription of human affections to God which is thoroughly scriptural, provided always that they be understood in accordance with the nature and majesty of God, and so as not to imply the slightest imperfection in the infinitely perfect Jehovah.

Antiadiaphorists

a name given to the strict Lutherans who opposed the views of the Adiaphorists, or "Indifferents." They were also called *Antidiaphorists*.

Anti-Calvinists

a name given to *Arminians* (q.v.) as opposed to the Calvinists.

Antichio, Pietro

a Venetian painter, lived in the 18th century. There are two of his works in the Church of San Salvatore, *The Pool of Bethesda*, and *Christ Driving the Sellers and Money-changers from the Temple*.

Antigonus of Socho

a Jewish teacher (about 200-170 B.C.), belonged to the earlier Tanaim, and was a disciple of Simon the Just. He was the first that bears a Greek name. He probably belonged to the Grecian party, which, by an imitation of Grecian practices, sought to bring about an intimate union with those foreign masters of Palestine who were objects of pious abhorrence to the Pharisees. It is to this tendency that the sect of the Sadducees, which traces its origin to the successors of Antigonus, owes its rise. Unlike the Pharisees, the Sadducees were primarily a political, and only secondarily a religious, party. Their theology, which is rather negative than positive, was modified in accordance with their political aspirations. The motto of Antigonus, which fully accords with this view, was, "Be not like servants who serve their master for the sake of a reward, but imitate servants who serve their master without looking for a reward, and let the fear of Heaven be upon you" (*Pirke Aboth*, i, 3)-a motto which Pressense, in his *Jesus Christ: his Times, Life, and Work* (Amer. ed.:1868, p. 68 sq.), calls a noble and almost evangelical one, a most beautiful maxim, and one denoting a legitimate reaction from the legal formalism which was in process of development." See Hamburger, *Real-Encyklop.* ii, 58 sq.; Pick,

The Scribes Before and in the Time of Christ, in the Lutheran Quarterly, 1878, p. 253 sq. (B. P.)

Antiminsium

(ἀντιμίνσιον, derived by the Greeks from ἀντί, *over against*; and μίνσος, *a canister*) is a liturgical term in use in the Greek Church, signifying a linen cloth to cover the altar of an unconsecrated church. These Antiminsia were not laid upon all altars, but only upon those which were in churches of which there was any doubt 'about their consecration; and where that was the case the sanctifying power of this cloth was considered sufficient to remedy the defect. In the Oriental ritual there is an order for the consecration of these cloths, which, owing to the scarcity of consecrated buildings at the present time, are much used by the Greeks to supply the need of a consecrated altar. This consecration ought to take place only at the dedication of a new church. "Relics being pounded up with fragrant gum, oil is poured over them by the bishop, and, distilling upon the corporals, is supposed to convey to them the mysterious virtues of the relics themselves. The holy eucharist is celebrated on them for seven days." These Antiminsia must be sufficiently large to cover the spot occupied by the paten and chalice at -the time of consecration. The Syrians, instead of. these, consecrate slabs of wood, which appear to be used even on altars which are consecrated. In the absence of an Antiminsium of any kind, Syriac usage permitted the consecration of the eucharist on a leaf of the Gospels, or, in case of urgent necessity, on the hands of the, deacons. See, Goar, *Euchologion*, p. 648-654; Suicer, *Thesaur.* p. 377; Martene, lib. i, cap. iii, art. 6, No. 7. **SEE ANTIMENSIUM.**

Antiminsius

(ἀντιμίνσιος), a Greek term for the church officer he arranges the faithful in proper order prior to their receiving holy communion.

Antioch in Pisidia

Picture for Antioch 1

Picture for Antioch 2

Among the present ruins of this once important city are a large building, probably a church, of prodigious stones, of which the ground plan and the circular end for the bema still remain. There are also the ruins of a wall, of a temple of Dionysus, and of a small temple. ' Another construction, apparently of the principal temple, is cut in the rock in a semicircular form, in the centre of which a mass of rock has been left, which is hollowed out into a square chamber. Masses of highly finished marble cornices, with several broken fluted columns, are spread about the hollow. See Lewin, *Life and Epistles of St. Paul*, i, 137 sq.

Antioch In Syria

Picture for Antioch 1

Picture for Antioch 2

The great interest attaching to this. place as the seat of the mother Church of the Gentile world, justifies us in a few additional particulars respecting its modern condition. The city is now accessible only on horseback, by way of Aleppo. It is thought to contain about six thousand inhabitants, including a few Christians. Since the last earthquake (April, 1872), which overthrew one half of the houses, an almost entirely new town has sprung up, consisting, however, of unsubstantial buildings rudely constructed of irregular fragments of stone, held together with mud or inferior mortar. -- The interior of the town consists of dreary heaps of ruins and unsightly houses, interspersed with rubbish and garbage. The bazaar is insignificant. On the east side of the town is a large silk-factory. Near it are the houses of the vice-consuls, all of whom (except the French) are natives, and speak their own language only (generally the Turkish). On the river Orontes are a number of large water-wheels for irrigating the gardens. See Badeker, *Palest. and Syria*, p. 578.

Antiochus

By way of supplement, we notice 12. Antiochus (XIII), surnamed *Asiaticus*, son of Antiochus Eusebes, succeeded in ascending the throne of

Syria in B.C. 69; and, after a reign of four years, was expelled by Pompey, and Syria became a province of the Roman empire. See Appian, *Syr.* p. 49, 70; Justin, xl, 2; Clinton, *Fasti Hellenici: the Civil and Literary Chronology of Greece* (Oxford, 1851), p. 344-348. (B. P.)

Antipanon

(ἀντίπανον), a Greek term for a border or edge-band, corresponding to the Latin "apparel."

Anti-Pasch (or Antipascha)

(Ἀντίπασχα), Low-Sunday, the Sunday after Easter-day, *Dominica i'n albis*, the Sunday within the octave of Easter.

Antipatris

The identity of this place with the modern *Kefr Saba* seems to be conclusively proved by the general coincidence in location and distance from other known towns, and especially by its agreement with *Capharsaba*, which Josephus repeatedly states was the old name of Antipatris. Nevertheless, both Lieut. Conder and Major Wilson contend (*Quar. Statement of the "Pal. Explor. Fund,"* July, 1874, p. 184 sq., 192 sq.) for its situation at *Ras el-Ain*, six miles to the south, for the following reasons:

- (1.) The abundant water and fertility of the spot, in accordance with the representations of all ancient writers; whereas at Kefr Saba there are only two indifferent wells.
- (2.) The naturally favorable site of Ras el-Ain for a city, especially the, strong military position; while the other is every way the reverse.
- (3.) The existence to-day of traces of -the old Roman road in the former spot, and the absence of any such indications at Kefr Saba. (4.) The close proximity of Ras el-Ain to the mountains, as indicated by the ancient authorities. To this view, also, Dr. Tristram gives his adherence (*Bible Places*, p. 55), thus summing up the evidence: "The name of Capharsaba seems to have become attached to the present Kefr Saba after the original site was abandoned. That site is plainly marked out at Ras el-Ain, where a large artificial mound is covered with old foundations, and on the summit is the ruined shell of the fine old (Crusaders') castle' of *Mirabel*, while beneath it burst forth the springs of the Aujeh, the largest and most copious

of all in Palestine. At the foot of the mountains this was exactly the point where it was convenient for the horsemen to accompany Paul to Caesarea without the foot-soldiers. Two Roman roads may be traced from it-north to Caesarea, and southwards to Lydda-on the former of which a Roman milestone still stands. To this day part of the pavement remains on which Paul rode to Caesarea, and by which Pilate and Felix used to go up to Jerusalem." It should be noted, however, that most, if not all, of these arguments apply nearly as well to the site of Kefr Saba. In -his *Tent Work* (i, 230) Lieut. Conder reiterates his view, giving a fuller description of Ras elAin, and adding that the Talmud seems to distinguish between Antipatris and Caphar-saba--a point, however, which he does not make clear. See the citations in Reland, *Palestina* (see Index).

Antependium.

SEE ANTEPENDIUM.

Antiphon-Lectern

a lectern which stands in the centre of the floor of a choir, chancel, or chapel, facing the altar, at which the antiphons are solemnly chanted. Here the cantors stand at certain periods of the service in order to command a full view of the choir, and so as to enable the choir to follow them both in time, tune, and due regularity. *SEE LECTERN.*

Antiphonon

(ἀντίφωνον) is,

1. The alternate chant of the two sides of a choir;
2. A verse or versicle used as a key-note to a psalm or canticle;
3. An anthem sung during the Liturgy in the Eastern Church.

Antipope

the chief of a party who causes a schism in order to dethrone a pope lawfully elected, and to assume his place. Twenty-seven such illegal competitors for the papacy are reckoned from the third century to the present time, viz.:

1. Novatian, who disputed the see with Cornelius, in 251.
2. Ursinus, with pope Damasns, in 367.

- 3.** Eulalius, with pope Boniface I, in 418.
- 4.** Laurentius, with pope Symmachus, in 498.
- 5.** Dioscorus, the deacon, with pope Boniface II, in 580.
- 6.** Peter and Theodore, with pope Conon, in 686.
- 7.** Theodore and Pascal, with pope Sergius, in 687.
- 8.** Theophylact, with pope Paul I, in 757.
- 9.** Constantine, forcibly held the see thirteen months after the death of Paul.
- 10.** Philip, a monk. declared pope by the faction of Waldipertus, in -768.
- 11.** Zosimus, disputed the see with pope Eugenius II, in 824.
- 12.** Anastasius, with pope Benedict III, in 855.
- 13.** Sergius, with pope Formosus, in 891.
- 14.** Boniface, after the death of Formosus, in 896, driven out by pope Stephen VII.
- 15.** Leo, disputed the see with popes John XII and Benedict V, in 955 and 964.
- 16.** Gregory, with pope Benedict VIII.
- 17.** Silvester III and John XXII contested the see with pope Benedict IX; all three resigned in favor of Gregory VI, in 1044.
- 18.** Mincius (styled Benedict), contested the see with pope Nicholas II, in 1059.
- 19.** Cadolaus (Honorius II), with Alexander II, 1061.
- 20.** Guibert of Ravenna (Clement III), with Gregory VII, in 1073.
- 21.** Theobald (Celestine II), with Honorius II, in 1124.
- 22.** Peter (Anacletus II), with Innocent II, in 1130.
- 23.** Octavianus (Victor IV), with Alexander III, in 1159.

24. Peter (Nicholas V); while the see was in France pope John XXII arrested him.

25. Robert (Clement VII), began the great schism in 1378, and held the see at Avignon, against popes Urbani VI and Boniface IX.

26. Peter of Luna (Benedict XI, XII, or XIII, according to different writers), held the see thirty years at Pehiscola, Spain, against Boniface IX and his successors.

27. Giles de Mufioz, a Spaniard (Clement VIII), opposed pope Martin V five years, viz. from 1424 to 1429.

Amadeus, or Pope Felix V

is also reckoned among the antipopes by Roman writers; but, having been elected in the Council of Basle, lawfully assembled, in which Eugenius IV had been previously deposed, he cannot justly be regarded in that light. Felix renounced the pontificate in 1449.

See *Dialogus de Diversarum Religionum Origine*; Martene, *Vet. Script. Coll.* 6:87. **SEE POPE.**

Antiquari, I

a name given to copiers of ancient books and documents in religious houses. They were generally regulars belonging to some order, and lived in monasteries.

Antiquario, Jacopo

an Italian prelate, and native of Perugia, was born near the middle of the 15th century. He was secretary to cardinal Savelli, legate of Bologna, then of the duke of Milan, John Galeazzo Sforza; and was employed in several important matters. He remained at Milan after it had been conquered by the French, and delivered a discourse, which he pronounced in the name of the people of Milan, on a solemn occasion, and which was published under the title *Oratio Jacobi Antiquarii pro Populo Mediolanensi, in Die Triumpho Ludovici Galliarum Regis et Mediolani Ducis de Fractis Vetietis* (Milan, 1509). He obtained rich benefices of pope Alexander VI; and distinguished himself by his regularity of morals, his ability, and by the support which he lent on all occasions to people of learning. He died at Milan in 1512. A collection of his Latin letters were printed at Perugia in 1519; several are

also found among those of Angelo Poliziano and in other collections. See Hoefer, *Nouv. Biog. Generale*, s.v.

Artist, Vincent Justinian

a Spanish Dominican, was born at Valencia. He was prior of his order, and died in the year 1599, leaving many works. Among them are, *Notes. on the Opuscula of St. Vincent Ferrer: — A Defence of the Images of St. Catherine of Sienna*, etc., in Latin: — a *Life of St. Vincent Ferre'*, and lives of some other saints, in Spanish: — a *Treatise on the Conception of the Blessed Virgin* (Madrid, 1615).

Antistes

This title appears to have been common to bishops and presbyters in the early Church. As the name *sacerdos* is common to both estates in respect to the offices of divine service, which were performed by both, so in respect of the government of the Church in which they were associated, we find them designated alike—sometimes as "presbyters," as marking their age and dignity; sometimes' in respect of their "cure" or charge, as "antistites" *praepositi*. For example, in the first canon of the Council of Antioch, A.D. 341, the bishop and presbyter are both expressly: classed together thus, and the' corresponding title of "antistites" is evidently extended to the second order of the ministry by St. Augustine. This usage of the word agrees with that of *archisynagogus* in the Jewish synagogue, and may have been suggested by it.

Antisthenes

the founder of the Cynics, was the son of Antisthenes, an Athenian. He flourished B.C. 366. In his youth he fought at Tanagra (B.C. 426), and was a disciple first of Gorgias, and then of Socrates, whom he followed until his death. He is said to have been instrumental in securing the punishment of the persecutors of the latter philosopher. He taught in the Cynosarges, a gymnasium for the use of Athenians born of foreign mothers, near the Temple of Hercules. From this circumstance some derive the name Cynic, while others derive it from *κύων*, a *dog*, on account, of the habits of the sect. He died at Athens at the age of seventy. His writings were very numerous, chiefly dialogues.

His philosophical system pertained chiefly to ethics. The wise man, he claimed, conforms his acts to perfect virtue; and pleasure is not only unnecessary to him, but a positive evil. He is said to have held that pain and infamy are blessings. He did not, however, condemn the pleasures which spring from the soul, and the enjoyments of a wisely chosen friendship. The aim of the true man must be to become, as far as possible, independent of everything outside, using it as needful, but not desiring it as a gratification. Such a mastery of self he called *virtue*, and it was enough for happiness. Once attained, it can never be lost. Antisthenes did not encourage the formality of a school, and even drove away the curious and enthusiastic with his staff except Diogenes, who would not go away; but he taught many by his example and by his sarcastic words. The Cynic adopted a peculiar garb; at first, perhaps, for reasons of economy, but subsequently as a symbol of his profession. "A rough cloak, which could be doubled to counterfeit an inner garment," and served the purpose of a night covering; a wallet, in which provisions could be carried; a staff to support his steps, and perhaps something from which to drink, constituted the property of the barefooted Cynic; arid to these was afterwards added a long beard." The followers of Antisthenes lived on the alms of the public, and wandered from place to place. Many of their habits were decidedly indecent. Whatever they had to do, they deemed it their duty to do in public; for the wise man is a citizen of the world, and not of a particular city. Some of the Cynics even maintained the advisability of a community of wives. Antisthenes was a voluminous writer; his works, according to Diogenes Laertius, filled ten volumes. Of these scarcely anything is left. The fragments which remain have been collected by Winckelmann (*Antisthenes, Fragmenta* [Turici, 18423]), and this small work, with the account of him given in Ritter, *Gesch. der Philosophie* (vii, 4), will supply all the information that can be desired. See Smith, *Dict. of Greek and Rom. Biog. and Mythol.* s.v.; *Encyclop. Brit.* (9th ed.), s.v.

Antisupernaturalists

those who endeavor to subtract from the character of Christ and Christianity all that is miraculous and supernatural, thus reducing everything within the limits of human reason, and what is accordant with the ordinary operations of nature. *SEE RATIONALISM.*

Anti-Talmudists

a name given to all those Jews who reject the Talmud, whether they adhere to the teachings of the Old Testament or not. By far the greater portion of the Anti-Talmudists have gone further than simply to reject the Rabbinical teachings. They have also rejected the Old Testament and sunk down to infidelity. With many their infidelity is a mere negation; they have renounced authority, and can receive nothing without evidence. Still, they are open to conviction. Another and increasing party place themselves in direct and active antagonism to all systems of belief, which they regard as fettering the understanding and unnecessarily restraining the inclination. In Germany and elsewhere on the Continent of Europe, the writings of Moses Mendelssohn (q.v.) have done much to alienate the Jews from all the old standards, and spread abroad a reckless spirit of speculation and infidelity. Rationalism has taken the place of Judaism. Since the death of Mendelssohn, in 1785, the Anti-Talmudists have been every year growing in numbers in Europe. *SEE KARAITES.*

Antithgos

(ἀντίθεος, *opposed to God*), a Greek epithet for *Satan*.

Antoine, Paul Gabriel

a French Jesuit, was born Jan. 21, 1679, at Luneville, in Lorraine. He joined his order in 1711, lectured on theology and philosophy at Pont-a-Mousson, and died Jan. 22, 1743. He wrote, *Theologia Moralis* (Nancy, 1731, and often, 3 vols.) :*Theologia Universa Dogmatica* (ibid. 1735, 7 vols.):*Lectures Chretiennes par Forme de Meditation sur les Grandes Verites de la Foi* (ibid. 1736) :--*Demonstration dela Vlirite de la Religion Chretienme et Catholique* (ibid. 1739). See Calmet, *Bibliotheque Lorraine* (Nancy, 1750); Chevrier, *Memoires pour servir a l'Histoire des Hommes Illustres de Lorraine* (Brussels, 1754). (B. P.)

Antoli, Jacob Bar-Samson

a Spanish rabbi, was born in the kingdom of Naples during the reign of the emperor Frederick, in the first half of the 13th century. He was son-in-law of Samuel ibn-Tibbon, the celebrated translator of the works of Maimonides. Antoli distinguished himself in the crowd of Rabbinical commentators, in that he strengthened himself by the study of philosophy;

but this was considered a dangerous innovation, and called forth violent opposition, for the most part, from his collaborators. He died in 1232. He wrote, *Malmad Mattalmidini*, containing philosophical sketches of the Pentateuch, which have been partially preserved in MS. in the Vatican :- *Matzreph Lakeseph*, a Hebrew translation of the *Prædicamenta* of Aristotle: *Sepher Melitaa*; this is a translation of the Arabic commentary of AvFtrroes upon Aristotle:--a Hebrew translation of the Arabic work of Alfragan, entitled *Elements of Astronomy*. He also prepared other translations. See., Hoefler, *Nouv. Biog. Generale*, s.v.; First, *Biblioth. Jud.* i, 46.

Antolinus, St.

a martyr of Auvergne, who suffered under Chrocus, one of the German kings of Pomerania, about 266.-Landon, *Eccles. Dict.* s.v.

Antolinez, Don Joss

a Spanish historical and portrait painter, was born at Seville in 1639, and studied under Donl Francisco Rizi. There are two fine pictures by this master in the Church of La Magdalena at Madrid, representing the *Miraculous Conception* and the *Good Shepherd*. He died in Madrid in 1676.

Anton, Karl

a convert from Judaism, and lector of Jewish literature at the Helmstadt University, was born at Mitau, in Courland, Sept. 11, 1722. He descended from a very learned family, to which belonged Bartetora, the Cabalist Vital, and L. Heller. His teacher was the famous Eibeschitz, whose lectures he attended at Prague, and for whom he not only preserved a grateful heart, but wrote in his favor when accused of heresy. In the year 1748 he embraced Christianity, taking the name Karl Anton instead of his former Jewish name, *Moses Gerson Kohen*. The Jewish historian Dr. Gratz, in his partisan manner, especially when referring to Hebrew Christians, speaks of Anton as of having embraced Christianity out of worldly interests, without bringing any proof to make his assertion good. Anton--the date of whose death we cannot give--wrote, *Nachrichten von dem falschen Messias Sabbathai Zewi* (Wolfenbüttel, 1752):-*Einleitung in die judischen Rechte* (Brunswick, 1756):-*Wahre Gründe welche einen Juden zu Jesum Christum führen kennen* (Helmst. 1753):-*Entwurf der Erklärung*

judischer Gebrduche (Brunswick, 17 .. 8, etc.). See First, *Biblioth. Jud.* i, 46 sq.; A. Furst, *Karl Anton*, in *Saat auf Hoffnung* (ed. Delitzsch, 1871), p. 214 sq. (B. P.)

Anton, Konrad Gottlob

professor of Oriental languages at Wittenberg, was born in 1745, and died July 4, 1814. He published, *Rationem Prophetias Messianas Interpretandi Certissimam Nostreque Etati Accomodatissimam Exponit* (Dessau, 1786):-*Abhandlung von der alten hebrdischen Tonkunst*, a treatise published in Paulus's *Neues Repertorium*, iii, 36 sq., in which he regards the accents as musical notes, according to which the melody of Hebrew hymns is to be decided. This idea he further developed in his musical exposition of the Song of Songs, *Salomonis Carmen Melicum* (Viteb. and Lips. 1800). Besides, he wrote *De Verisimillima Librum Jone Interpretandi Ratione* (1794), and *Nova Loci ~~1088~~ 1 Samuel 6:19 Interpretandi Ratio* (1780). See the biography in the *Programm* published by his son, Karl Gottlieb Anton (Girnitz, 1816); Rosenmuller, *Handbuch fur die Lit., bibl. Kritik u. Exegese*, 4:146; *Allgemeine deutsche Biographie*, s.v.; Winer, *Handbuch der theol. Lit.* i, 80, 215; Steinschneider, *Bibl. Handbuch*, No. 126, 127. (B.P.)

Anton, Paul

a Protestant theologian of Germany, was born in 1661 at Hirschfeld, in Upper Lusatia. He studied at Leipsic; accompanied, in 1687, prince Friedrich August of Saxony on his tour through France, Spain, Portugal, and Italy; was appointed, in 1689, superintendent at Rochlitz, and in 1692 court-preacher at Eisemiach; at the suggestion of Spener he was called, in 1695,-to Halle as professor of theology and member of the Magdeburg Consistory; and died in 1730. He was one of the founders of the Pietistic School at Halle; where he had labored together with the famous Franke. Of his writings, the most important is his *Collegium Antitheticum* (edited by Schwentzel in 1732). See Herzog, *Real-Encyklop.* s.v.; Lichtenberger, *Encyclopedie des Sciences Religieuses*, s.v. (B. P.)

Anton, Ulrich, Duke Of Brunswick

was born Oct. 4, 1633, and studied at Helmstaldt. He was a very learned man, pupil of two of the most distinguished scholars of the day, and a good and pious sovereign. The stain in his career is that in extreme oldage he

embraced the Roman Catholic religion, avowedly from political motives, and then again reverted to Lutheranism on his death-bed. But except for this inconsistency, he deserved and enjoyed the esteem of his people. He died March 27, 1714. He wrote several hymns, which are extremely good, graceful in form, and deep in feeling, and have become very well known, viz., *Wer Geduld und Denzuth liebet* (Engl. transl. in Winkworth's *Christian Singers*, p. 225, "Patience and humility"):*--Nach dir, o Herr verlanget mich* (Engl. transl. in *Lyra Germ.* i, 145, "O God, I long thy light to see"):*- Nun tret' ich wieder aus der Ruh'* (ibid. p. 220, "Once more from rest I rise again"):*— Lass dich, Gott, du verlassener* (ibid. p. 159, "Leave all to God"). See Koch, *Gesch. des deutschen Kirchenliedes*, iii, 537 sq. (B. P.)

Antonelli, Giacomo

an Italian cardinal and statesman, was born at Sonnino, on the Neapolitan frontier, April 2, 1806. Though of an ancient family, he was the son of a herdsman. and was educated at the Grand Seminary of Rome, where he attracted the attention of Gregory XVI, who raised him to the prelacy and appointed him to several important offices, and in 1845 to that of minister of finance. After the accession of Pius IX, he became cardinal, June 12, 1847, and in 1848 prime-minister, in which position he won at first the favor of the popular party. After the assassination of the pope's political adviser, Rossi, Antonelli urged Pius IX to leave Rome, and joined him at Gaeta in November, 1848, where he conducted the negotiations which resulted in the pope's return to his capital under the protection of the French army, April 12, 1850. He now became secretary of foreign affairs, and maintained a conservative policy, to the great exasperation of the Liberals. He, however, maintained his position against his opponents, and did all in his power to stem the tide of events in Italy. In 1867 he became *curator ad interim* of the University of Rome. After the death of cardinal Ugolino, he became dean of the Order of Cardinal Deacons in January, 1868. He remonstrated against the success of Victor Emmanuel, who entered Rome formally Nov. 21, 1871. After the (Ecumenical Council of 1870, he came prominently forward in defence of papal interests. He died Nov. 6, 1876.

Antonelli, Giovanni Carlo

an Italian bishop, was born in 1690. He belonged to a noble family of Velletri. Having entered the priesthood, he gained the favor of Alexander Borgia, who made him apostolic prothonotary about 1723. He afterwards became general auditor of the nunciature in Saxony. Returning to Rome in 1730, he aspired to the episcopacy; but the intrigues which he witnessed caused him to retire to Velletri, where he still found enemies. Finally he became bishop of that place in 1752. He died in 1769. He wrote *Epistola ad Polyarchum*, on the occasion of a celebration given on the election of Clement XII. His other writings are unpublished. See .Hoefer, *Nouv. Biog. Generale*, s.v.

Antonelli, Leonardo

cardinal-bishop of Velletri and Ostia, and dean of the Sacred College, was born at Sinigaglia, Nov. 6, 1730. His attachment to the Jesuits met with opposition from pope; Clement XIV, who had abolished this order. It has been said of Antonelli that he came into the world a hundred years too late. Acting as if Europe were still under the temporal and spiritual power of the pope, he fulfilled the functions of prefect of the Propaganda with all the bias of a Roman- prelate of the 13th century. During the French Revolution he was one of the chiefs of the assembly of the State, and proposed, in concert with the fiscal Barbieri, more extreme measures. In the meantime, he supported the vote of Jan. 15, 1791, for the sanction of the civil constitution of the clergy, decreed by the National Assembly of France, July 12, 1790. In 1800 he concurred in the election of Pius VII, and accompanied that pontiff on his voyage to Paris in 1804. He was driven from Rome in 1808 by the French, but was conveyed to Spoleto, and died at Sinigaglia, Jan. 23, 1811. In his youth he had written the pope's brief of interdiction of the duke of Parma, which gave to Voltaire the idea of a piquant article entitled *Le Royaume mis en Interdit*. Nevertheless, his letter to the bishops of Ireland showed that he held the same opinions of intolerance that were ascribed to him earlier. See Hoefer, *Nouv. Biog. Generale*, s.v.

Antonia, St.

a virgin, who suffered martyrdom in Numidia with Sts. James, Marianus, and others in A.D. 259, under Valerian. See Ruinart, p. 224, 228. Landon, *Eccles. Diet. s.v.*

Antoniano, Silvio

an Italian cardinal, was born at Rome, Dec. 31, 1540. Son of a cloth-dealer, he at first applied himself to the study of the fine arts, and obtained the name of *Il Poetino*. He gained by his talents the favor of Hercules II, duke of Ferrara, who appointed him, at the age of sixteen, professor of eloquence at Ferrara. At the death of his patron, he was called to Rome in 1559 by Pius IV, who made him secretary of cardinal Charles Borromeo. While acting in this capacity he wrote the *Acts* of the Council of Milan, and thereby gained a number of friends and patrons. Afterwards he was appointed professor of belles-lettres in the College of Sapienza at Rome. His lectures were brilliant, and it is said that on the day when he commenced the explanation of Cicero's oration *Pro Marcello* he had twenty-five cardinals in his audience. He was one of the most distinguished members of the Academy of the Vatican, established by cardinal Borromeo. He at length gave up belles-lettres in order to devote himself entirely to the study of philosophy and theology. He was ordained priest in 1567, and was appointed a little later secretary of the Sacred College. The popes Gregory XIII and Sixtus V confided to him several missions, which he performed successfully. Finally, Clement VIII made him canon of the basilica of the Vatican, and then cardinal, March 3, 1598. He died Aug. 15, 1603. He wrote, *Dell' Educazione Cristiana de' Figliuoli Libri Tre* (Verona, 1584; republished at Cremona, and then at *Naples*):-*Ornationes Tredecim* (published after his death [Rome, 1610] by Joseph Castiglione). His *Life* is found in this last work. See Hoefer, *Nouv. Biog. Generale*, s.v.

Antonianus

a bishop who wrote (A.D. 252) to Cyprian to assure him of his adherence to him and Cornelius against Novatian. He was afterwards much shaken by a letter from Novatian defending his doctrine and accusing pope Cornelius of laxity. Cyprian seems, however, to have convinced him of the excellence of Cornelius's life and policy as well as of the danger of Novatian's rigor.

Antonianus, Johannes

a Dutch Dominican of Nimeguen, was born in the first half of the 16th century, and died in 1588. He wrote several works highly esteemed by the fathers of the Church, of which the following are some of the principal ones: *Liber Gregorii, Episce Nysseni, de Creatione Hominis; Supplementum Hextemeri Basilii Magni, Interprete Dionysio Romano exiguo, nune primum typis 'excusum* (Cologne, 1537): *Paulini Nolani quotquot Exstant Opera Omnia, H. Grcevii studio restituta et illustrata* (ibid. 1560): *EXistolarum D. Hieronymi Decas I, ab Henrico Grcevio Priore quondam suo recensita et illustrata* (Antwerpa 1568). See Hoefler, *Nouv. Biog. Generale, s.v.*

Antonides, Theodorus

a Dutch theologian, who lived in the first half of the 18th century, wrote commentaries upon the Epistles of St. James, St. Peter, and. St. Jude, and upon the book of Job. See Hoefler, *Nouv. Biog. Generale, s.v.*

Antonides, Vincentius

a minister of the Reformed (Dutch) Church, was born in Holland (?) in 1670. He was pastor of Bergen, in Friesland, Holland, from about 1695 to 1705, at which time he came to America. He served as pastor in the following places: Bushwick, Flatbush, Flatlands, Brooklyn, New Utrecht, Gravesend, and Jamaica, from 1705 to 1744. He died July 18, 1744. He was a gentleman of extensive learning, exemplary piety, kind, benevolent, and charitable to all; and resigned under all his afflictions, losses, calamities, and misfortunes, which befel him in his own person and family. See Corwil, *Manual of the Ref. Church in America* (3d ed.), p. 167.

Antoninus, St.

the patron OF SORRENTO, in Naples, was born in the 8th century, and entered a monastery, observing the rule of Monte-Casino. Upon the death of Bonifacius, he was made abbot of St. Agrippinus. He died Feb. 13, 830, but his festival is observed on the 14th.

Antonio of Bitonto

in Naples, a Franciscan, was vicar of the province of St. Nicolas of that order, and died in 1459, leaving many works, among them, *Sermones*

Quadragesimales per Totum Annum (Lyons, 1496):-*De Cansis quare Deus fecit Peccabile Genus Humanum* (MS.):*-Quaestiones in Epistolas et Evangelia Quadragesimalia* (Venice, 1538; Lyons, 1569, 4to).Landon, *Eccles. Diet. s.v.*

Antonio De Fantis

a Franciscan of Treviso, was one of the most subtle defenders of the doctrine of Scotus in the 16th century. Besides a *Commentary* on the first and second of the *Sentences*, he wrote *Tabula Generalis Scotice Subtilitatis Sectionibus Octo*.-Landon, *Eccles. Dict. s.v.*

Antonio Di Federigo

an Italian sculptor, lived, according to Vasari, about 1450. He executed three statues for the Cathedral of Sienna, and made some of the works for the external embellishment of the cathedral. In the year 1457 he executed a statue of St. Peter.

Antonio of Santa Maria

a Spanish Fran-ciscan, was born at Placentia, in Estremadura, about 1521. Early distinguishing himself in letters, he took the doctor's degree at Salamanca, whence he went to Rome, and was employed in the apostolic chamber. Upon his return he assumed the habit of the Franciscan Discalceates. He-died at Segovia, July 18.,1602, leaving many -:works. See Saint-Antoine, *Bibl. Univ. Francis.*

Antonio of Sienna, or of the Conception

a Portuguese Dominican, who died in 1586, was the author of the *Annals* and the *Library of Dominicans*.

Antonio De Yopez

a Benedictine, wrote a history of his order in seven decades, and died some time before 1621.

Antonio Fiorentino

an Italian architect, who lived about the year 1560, was born at Cava, near Naples. He studied at Rome, established himself at Naples, and built there the Church of Santa Catarina a Formello.

Antonio Margarita (Malgarita, Or Margalitha)

a German rabbi, lived in the early half of the 16th century. His father presided over the synagogue of Ratisbon. He was converted to Christianity in 1522; became professor of Hebrew at Augsburg, Leipsic, Vienna, and finally at Meissen with Schlegel. His works point clearly to his conversion. He wrote, *Der sanz. juidisch Glaub*, etc. (Augsburg, 1530, 1531; Frankfort, 1544-61),, in German; Luther' cites this work with praise:-a work comparing the prophecies of the Old and the New Test. (Vienna, 1534):-*Duo priora cap. evang. Matthew Hebraice, cunb Dav. Psalmis*, etc. (Leips. 1575). See Hoefler, *Nouv. Biog. Generale*, s.v.; Furst, *Biblioth. Jud.* ii, 330.

Antonio, Nicola

a Spanish bibliographer, was knight of the order of St. Iago, and canon of Seville, where he was born, in 1617. He studied at Salamanca, and afterwards travelled to Rome as envoy of the king of Spain. While there, pope Alexander VII made him canon of the Cathedral of Seville, the income arising from which appointment he spent entirely in amassing a splendid library of more than thirty thousand volumes, by the aid of which he compiled his well-known *Bibliotheca*, or library of Spanish writers, in Latin (vol. iii and 4, Rome, 1672; vol. i and ii, *ibid.* 1696). A few treatises by him were collected (Antwerp, 1659). He died in Spain in 1684.

Antonius, Cyrus

SEE ANTOINE OF LERINS.

Antonius Rampalogus

SEE ANTHONY OF RAMPIGOLLIS.

Antosiandrians

a term applied to Melancthon and other Lutherans who opposed the doctrines of Andreas Osiander (q.v.). *SEE OSIANDRIANS.*

Antrim, Presbytery of

a section of the Irish Presbyterians, *SEE PRESBYTERIAN CHURCH IN IRELAND* who separated from the main body in 1750 from a disinclination to subscribe to the Westminster Confession of Faith. They adopted the

Arian, or New Light, principles, and may be identified with the Scotch section known as the New-Light Burghers. *SEE ANTIBURGHERS.*

Antrimp

was a god of the sea among the Wends and Prussians. He belonged to the twelve great gods who were held as the symbols of the months.

Antumalgumen

was a goddess in Chili, and was worshipped as a wife of the god of the sun.

Anu

in Assyrian mythology, was the first great deity of the upper triad Anu, Elu or Bel, and Heor Heaven, Earth, and Hades. His residence was in the upper, or seventh, heaven, which was called the heaven of Anu, and was symbolized by an emblem resembling the Maltese cross, which was often worn round the necks of the Chaldaean kings. He was called "The God of Heaven," "Anu the King," "The Great God," "The God of the World," "The Chief of the Gods," and "Father Alu." The Assyrians regarded him more in the light of the Zeus of the Greeks, as a divine and benevolent personality. The Accadians, on the other hand, looked upon him simply as the spirit or fetich of heaven, in which case he was called *Anna*, or, still more simply, *Na*. His wife Anatu, was simply a feminine form of himself. She was the goddess of life and death, and was the *Anaitis* of the Egyptians.

Anub, St

SEE ANUPH.

Anunit

was an Assyrian or Chaldmean goddess worshipped by the early monarchs. She is supposed to have resembled the *Venus* of the Greeks. Anunit was also a star which was identified by the Assyrians with the goddess *Ishtar*, the daughter of the moon god, Sin.

Anunnage

was the Accadian deity called the Archangel of the Abyss, a form of Hea.

Anuph (Anub, Or Nob), St.

was a monk of Scetis in the 4th century, and brother of St. Pcemen. When the monasteries there were devastated by the Mazici, a Moorish tribe, he retired with his brother to Terenuthi. So strong were his ascetic principles that it is said he refused to see his own mother.

Anuvarta

is the first rank of ascetics among the Jainas (q.v.). This degree of asceticism can be attained only by him who forsakes his family; entirely cuts off his hair, holds always in his hand a bundle of peacock's feathers and an earthen pot, and wears only clothes of a tawny color.

Anvers, Henry D'

SEE DANVERS.

Anwyl, Edward

a Welsh Wesleyan minister, a native of Llanegryn, Merionethshire, entered the ministry in 1808, had a long, useful, and influential course, and died in February, 1857, in the seventieth year of his age. For sixteen years he was chairman of the North Wales district. See *Minutes of the British Conference*, 1857.

Anxur (Anxurus, Anxyrus, Axurus, or Axur)

that is, *without a beard*, was a title under which *Jupiter* was worshipped as a child in Campania, and particularly in Anxur, a city of the Volsci.

Anyon, John

an English Congregational minister, was born at Whittle, near Chorley, in the year 1796. He was ordained at Inglewhite, near Preston, and afterwards removed to Pendlebury, near Manchester. In 1845 Mr. Anyon accepted a call to Park, near Ramsbottom, where he labored with much success nearly twenty-two years. He died Nov. 7, 1867. See (Lond.) *Congregational Year-book*, 1869, p. 238.

Anysius, St.

succeeded St. Ascholius in the see of Thessalonica, in Macedonia, in 383. He took part with Chrysostom in his sufferings, exchanging letters with him, and disapproving of the acts of his enemies. He is commemorated Dec. 30. See Baillet, Dec. 30.

Ao

was an Assyrian deity called "The Intelligent Guide," "The Lord of the Visible World," "The Lord of Knowledge, Glory, and Life." His most usual symbol was a serpent. In concert with the other great divinities, the city of Dursharyakin (Khorsabad) was dedicated to Ao by Sargon II.

Ao was also, according to Wilkinson, the name of an uncertain Egyptian deity, sometimes called *Moui*. He was represented as a kingly figure, with an upright feather on his head.

Aos

in Graeco-Babylonian mythology, was the son of Kissare and Assaros, another third member of the first divine triad. By his wife 'Danke he was the father of the demiurge Bel.

Aoura (Or Balot)

was a beautiful valley in the Elysian Fields of the ancient Egyptians, which had to be passed through by the deceased before his trial by Osiris and the forty-two assessors.

Apa

(*tfl*) was an Egyptian amulet, representing the flying scarabseus, an emblem of the sun and of PthahSokari-Osiris, and indicating the idea of self-existence, or the changes or phases or transformations through which the soul passed in the future state.

Apan

in Hindu mythology. The breath of life which is in man is called, according to the Hindu doctrine, Pran. The different parts of this breath bear different names; that part which causes the separation of various useless parts from the body of man is called *Apan*. '

Apap

in Egyptian mythology, was the simpler form of the name of the evil serpent *Apophis*.

Aparchae

were first-fruits which were usually sacrificed by the ancients..

Apasoni

in Greco-Babylonian mythology, was the son of Sige, the primitive father of the gods by his wife Ianthe. Apason was derived from the Accadian Apsn, *the deep*.

Apate

(*disappointment*), in Greek mythology, was the personified daughter of night, and sister of dreams.

Apaturia

in ancient Grecian usage, is a name for an Athenian-Ionian festival of the people. The origin of the name is unknown. The most probable explanation is that the name is somewhat related to the phratrias, which were subdivisions of the Athenian nationality, and denotes a reunion festival of these phratrias. That there was no want of feasting and good wine at' this festival is self-evident from the character of Grecian festivals. The celebration occurred in the month Pyanepsion (which began in the latter part of October) and lasted three days. All Athenians and all Ionians resident in Athens, with the exception of the Ephesians and the Colophonians, were admitted to this festival. The meaning of Apate (*disappointment, deception*) lies close to Apaturia, a surname often given to Venus and Minerva. It is said of Venus that she was waylaid by giants in the region of Phanagoria, in the Taurisian Chersonese, and then called Hercules to help her, who hid her in a cave, and to whom she gave the giants one after another, in order that he might kill them by this means of deception. Of Minerva it is said she deceived JEthra, the daughter of king Pittaeus of Troezen, in a dream, in which she asked her to come to her temple on the island of Sphemria, where Neptune then lived with her.

Apchon, Claude Marc Antoine D'

a French prelate, was born at Montbrison about 1723. In his youth he followed the profession of arms, which he gave up in order to embrace an ecclesiastical calling. Appointed bishop of Dijon, then archbishop of Auch, he devoted his life entirely to acts of beneficence and the practice of all other virtues. Several noble acts of self-sacrifice are related of him. He died at Paris in 1783. He wrote, *Instructions Pastorales*. See Hoefler, *Nouv. Biog. Generale*, s.v.

Apeliotes

Picture for Apeliotes

in Greek mythology, is the east wind. He is represented, as seen in the Tower of Winds at Athens, flying in a horizontal direction, with a light mantle, in which he carries flowers and fruits, with flowing hair, and looking out upon the world with a friendly open face. The east wind brought light, fruitful rains from the sea, therefore he is represented thus.

Apelles

a monk and 'priest near Acoris, in the Heptanomis, in the 4th century. He had been a smith, and a legend is related of his chasing Satan with a red-hot iron. He was famous for working many reputed miracles. See Niceph. *Hist.* 11:34; Sozomen, *Hist.* 6:28.

Apellis Evangelium

This apocryphal Gospel is mentioned by Jerome in his *Procem. ad Matth.*, and by Bede, *init. Comment. in Luc.* Perhaps it is only a mutilated Gospel like that of Marcion. See Origen, *Epist. ad Caros suos in Alexandria* (ed. Basil. 1557, i, 881, in Rufini *Apologia pro Origine*); Epiphan. xlv, 2. (B. P.)

Aper (or Evre), St.

bishop of Toul, was by birth rich and noble. He married a lady named Amanda, by whom he had many children. At the bar he formed an acquaintance with St. Paulinus, who was then employed in the affairs of the emperor. The example and instruction's of this holy man had the effect of disgusting him with the world; and, with his wife's consent, he vowed

continence, quitted all his public employments, and retired to one of his estates in the country, where he gave himself up to prayer and mortification. He had not, however, long tasted the' delights of his new mode of life before he was, almost forcibly, made priest, and elevated to the bishopric of Toul, in Lorraine. Such, at least, is the account-given by those who make Aper the bishop of Toul to have been the same with Aper the friend of 'Paulinus, bishop of Nola. Others maintain that they were distinct individuals, and make Aper to have succeeded Ursus in the see of Toul. He seems to have been honored in the Church before the middle of the 7th century, when Salaberga, abbess of Laon, caused a church which she had built to be dedicated in his name. He is commemorated Sept. 15. See Baillet, Sept. 15.

Aperu

was a hieratic order in the ancient Egyptian temples, analogous to that of the novices in Catholic convents.

Apet

was an Egyptian goddess, represented under the form of an upright hippopotamus, with long pendent breasts, generally leaning- upon a peculiar crosslike instrument, which has been regarded as a sign of protection. She appears to have been substituted for the goddess *Mant* in the lower times of the empire; and her titles were, "The Good Nurse," "The Great One who bears the Gods," "The Great Mother of him who is Married to his Mother," i.e. the Ithyphallic Horus. She was also, under the title of "The Great Ta Ouer," or Thoueris, represented as an avenging deity, having a lion's head and armed with a long straight knife, in which character she was called " The Nourisher of those who approach to the Flames (of hell)."

Apewesh

in Persian mythology, was one of the evil mighty genii which Ahriman created to fight against the genii of light, created by Ormuzd. This genius fights with Tashter in the great final battle. The latter is the water, and Apewesh is the drought (not fire, which is holy). Apewesh will finally be overcome.

Apex

a stitched cap, somewhat resembling a helmet, with the addition of a little stick fixed on the top, and wound about with white wool, properly belonging to the ancient Flamen (q.v.)'.

The word is also used by Jerome to express a small hair-stroke, with which the Jews embellish the top of some of the Hebrew characters, placing it over them in the shape of a crown. These are used especially in the books read in the synagogues, and in the Mezuzzoth (q.v.).

Apheru

(*Guide of the Roads*), in Egyptian mythology, was the name of the divine jackal *Anubis*.

Aphian, St

SEE AMPHIAN.

Aphraates, Jacob

surnamed the Persian Sage, a Syrian writer of the 4th century, is said to have been born of idolatrous parents. After his conversion he left his country, and went first to Edessa and afterwards to Antioch, where he did not cease from warning the faithful in every way against the Arian heresy. The Greeks commemorate him as a saint on Jan. 29; the Latins, April 7. See Theodoret, lib. iv; Baillet, April 7; Landon, *Eccles. Dict.* s.v. He is the author of homilies, which were erroneously ascribed by N. Antonelli to Jacob of Nisibis (comp. *S. Jacobi Nisibeni Opera Omnia ex Armeno in Lat. Sermonem Translata* [Romse, 1756]), and likewise by Gennadius, who copied Antonelli. G. Wright published them in 1869, under the title *The Homilies of Aphraates, the Persian Sage, edited from Syriac MSS. of the 5th and 6th Centuries* (London). Eight of these homilies were translated into German by Bickell, in the *Bibliothek der Kirchenvater*, No. 102,103 (Kempten, 1874). More recently this writer has been treated by Schonfelder, *Aus und uber Aphraates*, in the *Theologische Quartalschrift*, 1878, p. 195-256; and by Sasse, in *Prolegomena in Aphraatis Sapientis Persce Sermones Homileticos, Dissertatio Inauguralis*, (Lipes 1878). See Schiirer, *Theologische Literaturzeitung*, 1879, No. 13. (B. P.)

Aphrodisia

is the name of several festivals in honor of *Aphrodite*, or *Venus*, which were celebrated at various places, but particularly at Cyprus. 'Mysterious rites were performed, to which only the initiated were admitted, who offered a piece of money to the goddess.

Api Doma

(from *dom*, " the house," i.e." the protector of the home") was, in ancient Slavonian mythology, a god whose protection the people invoked when they left their homes.,

Apia

(*Earth*), was, according to Herodotus, the name of a Scythian deity answering to 'the *Tellus* of the Greeks.

Apiarius

was a priest of Sicca, in the province of Mauritania, who, having been guilty of immoral conduct, was deposed and excommunicated by his bishop, Urban. He appealed from his judgment to the pope, although that step was forbidden by several African councils; and, although the Council of Nicaea had determined that the affairs of the clergy should. be settled in their own province, nevertheless, Zosimus, according to Baronius, received the appeal of Apiarius and readmitted him to communion. The African bishops refused to admit this pretension of the pope, with regard to the right of appeal to Rome. *SEE AFRICA, COUNCILS OF.*

Apitus

(*she who is on the hill*) was an Egyptian goddess, worshipped in the city of Tuaa, in the Oxyrhynchite or eighteenth nome, on the western side of the Nile, in Middle Egypt.

Apmatenu

was an Egyptian deity who was generally represented with a jackal's head and holding the *Uas*, or Cucufa staff, the emblem of a divine life. He was another form of the deity *Apheru*.

Apocreos

is a name for the Sunday in the Orthodox Greek calendar, which corresponds to Sexagesima Sunday, so called because from it the abstinence from flesh begins, though the more strict observance of the Lenten fast does not commence until the following Sunday. The whole of the preceding week is also named from this Sunday, and is a kind of carnival.

Apodemus, St.

was one of the eighteen martyrs of Saragossa.

Apodipnon

(*ἀπόδειπνον*) is one of the ecclesiastical hours in the Greek Church, corresponding with *compline* in the West.

Apodosis

(*ἀπόδοσις*, *return*). When the commemoration of a festival is prolonged over several days, the last day of this period is called in the Greek calendar the "apodosis" of the festival. For instance, on the Thursday before Pentecost is the apodosis of the Ascension. In this case, and in some others (for instance, the Exaltation of the Cross and the Transfiguration), the apodosis coincides with the octave; but this is not always the case. Sometimes the period is more than an octave. Easter-day, for instance, has its apodosis on the eve of the Ascension, but generally it is less; the Nativity of the 'Theotokos (Sept. 8), for instance, has its apodosis Sept. 12.

Apollinires Ludi

were games celebrated annually by the ancient Romans in honor of *Apollo*, and instituted during the second Punic war, B.C. 212. The praetor presided, and ten men were appointed to see that the sacrifices were offered after the manner of the Greeks. At first the day was chosen by the praetor; but in the year U.C. 545 they were appointed to be held regularly about the nones of July.

Apollinaris, ST.

(1.) first bishop of Ravenna, in the 1st or 2d century; suffered much, and even unto blood, in-his attempts to plant the faith. Some accounts say that

he was martyred by the heathen, but Peter Chrysologus denies 'this; however this may be, the Church honors him as a martyr on July 23. See Baillet, July 23.

(2.) The companion of St. Timotheus, both being martyred together at Rheims in the 3d or 4th century. Their festival is on Aug. 23.

(3.) (*St. Aiploumay.*) Bishop of Valence, on the Rhone; was the son of St. Isicus, and elder brother of St. Avitus, both of whom were bishops of Vienne. Having been consecrated bishop, he continued to wage inexorable war against all vice and heresy, until Sigismund, king of Burgundy, banished him for attending a synod at Lyons, in which Stephen, the royal, treasurer, was excommunicated for incest with his wife's sister. He afterwards returned to his see; and in 517 he attended the Council of Epaone. He died probably in 525, and is commemorated on Oct. 5. See Baillet, Oct. 5.

Apollonia

a festival sacred to Apollo at Egiale, observed annually in honor of the return of that god with his sister Artemis, after having been driven to Crete on the conquest of Python.

Apollonio, Jacopo

an Italian painter, was born at Bassano in 1584. He was a pupil of Jacopo da Ponte. His best work is *The Martyrdom of St. Sebastian*, in the church dedicated to that saint. "There is also a *Magdalene* in the dome of the cathedral at Bassano, and a picture of *St. Francis* at the Riformati. He died in 1654.

Apollonius, St.

a solitary and deacon in the Thebaid; was taken prisoner at Antinoe, in Egypt, in 311. The judge who presided over his trial condemned him to be burned with Philemon, whom he had converted when in prison; but, "the fire being miraculously quenched," he was carried before the prefect of Alexandria, who caused them both to be cast into the sea with his first judge, who, together with many people, had been converted by the miracle which he had seen. The Latins commemorate them on March 7. See Ruinart, p. 487. See also APOLLOS, ST.

Apollonius

- (1.) an imaginary bishop of Corinth, referred to by Prsedestinatus (i, 23).
- (2.) An imaginary bishop of Ephesus (ibid. 26, 27). He is perhaps the same spoken-of by St. Jerome as a person of great wisdom who lived about the end of the 2d century, under the emperors Commodus and Severus. He wrote in Greek against the heresiarch Montanus, and Priscilla and Maxilla, the two women whom he induced to forsake their husbands and to follow him as his prophetesses. He reproached them for their avarice, and ridiculed their doctrine and their prophecies. A fragment of this work will be found in Eusebius, lib. v, cap. 18. Tertullian, after his fall, wrote a book, now lost--the seventh book *De Ecstasi*--which was specially directed against this work of Apollonius. One writer makes Apollonius to have been bishop of Antioch; but nothing at all certain is known about his country. See Cave, *Hist. Lit.* I, i, 86.--Landon, *Eccles. Diet.* s.v. (3.) A "companion" of one of the Antonines, who vainly tried to persuade Bardeisan to abjure Christianity (Epiphanius, *Haer.* 477). (4.) A correspondent of Theodoret, probably not a Christian, to whom he wrote, commending the excellence of his natural endowments, and urging an acknowledgment of the Giver (Theodoret, *iEp.* 73). (5.) Count, praefect of the East in 442, and great chamberlain, to whom Theodoret wrote with reference to the calumnies spread against him at Constantinople (ibid. 103). He was in office at the Council of Chalcedon, 451 (Labbe, *Concil.* 4:851, etc.).

Apollonius (or Apollonii), Willem

a Reformed theologian, was born at Veer, in Zealand, at the commencement of the 17th century, and died in 1657. He published, *Disputationes de Lege Dei* (Middelburg, 1655). But he is especially known by his controversy with Nic. Vedel upon- the limit of the power of a sovereign in ecclesiastical affairs. The Work is entitled *Jus Majestatis circa Sacra, seu de Jure Magistratus circa Res Ecclesiasticas, contra Nic.: Vedelii Tractatum de Episcopatu Constantini Magni* (Middelburg, 1642); a controversy of which Thomasius has given an account in his *Historia Contentionis inter Imperium et Sacerdotium* (Halle, 1722). See *Hoefer, Nouv. Biog. Generale*, s.v.

Apollos (or Apollonius), St.

an abbot and confessor for the faith. At the age of fifteen years he retired into the Thebaid, where he lived a rigid and ascetic life, his only food being the wild herbs which the earth produced. After forty years of this solitary life he applied himself to the conversion of the heathen; and having brought over many to the faith, undergone many troubles, and, it is said, performed many miracles, he died about 395. The Greeks commemorate him on Jan. 25. See Baillet, Jan. 25.

Apolytikion

(ἀπολυτίκιον). In the Greek Church the conclusion of the office or form of dismissal is called Apolysis (ἀπόλυσις). The *Apolytikion* is composed of troparia, or verses suited to the particular day or festival which are such after the dismissal.. See Suicer, s.v.; Goar, *Euchol.* p. 32,123.

Apomyos Deus

a name under which *Jupiter* was worshipped at Elis, and *Hercules*, as well as Jupiter, at the Olympic games. These divinities were supplicated under this name to destroy or drive away the flies which were so numerous and troublesome at the great sacrifices.

Aponimma

in Greek mythology, is the holy water whereby both the criminal is justified and the body of the dead is purified.

Aponte, Pedro

a Spanish bishop of Majorca and theologian, lived in the early part of the 16th century. He was first apostolic inquisitor in the province of Arragori and at the Balearic Isles, when he aspired to episcopal honors. In 1519 he wrote, at the request of Leo X, a *Breviarium Ordinis Redemptorum MSS. Tinitatis*. Aponte himself bore a part in this monastic order. See Hoefler, *Nouv. Biog. Generale*, s.v.

Apopapas

(ἀποπάπας), a Greek term for an ex-priest.

Apophis

in Egyptian mythology, was the name of the great serpent of evil inhabiting the lower world, whose office it was to seduce the souls of the deceased into error or forgetfulness as they crossed the waters of the infernal Nile on their way to the Kerneter, or Egyptian Paradise. To protect the souls of the justified from this terrible enemy, they were accompanied by the deity Horus, and strengthened by the goddess Nut with the water of life and heavenly food. The terrible ordeal once passed, and the soul of the deceased acquitted by Osiris and the forty-two assessors in the Hall of the Two Truths, they afterwards assisted the benevolent Horus to fight against and conquer the serpent enemy, who was then brought captive to the throne of Ra, the sun deity, tortured with knives, bound with ropes, and eventually slain.

Apopompae

certain days on which the Greeks offered sacrifices to the gods called *Pompaioi*, or conductors by the way, referring probably to Mercury, whose employment it was to conduct the souls of deceased persons to the shades below.

Aporrhaterion

was a water-vessel of the ancient Grecians which was used for consecration and purification previous to entering the temple.

Aporrheta

in Greek mythology, were the holy things with which those desirous of being consecrated in the Eleusinian mysteries were made acquainted. They were partly symbols of the blessings of the Eleusinian deities, partly relics of art, which were shown to the candidates, touched and kissed by them.

Apostle Spoons

a series of twelve spoons, in precious metal, the handles of which are adorned with representations of the apostles. Anciently they were frequently given as baptismal presents by godparents of the upper classes to their godchildren. Several ancient examples of single spoons exist on which the Blessed Virgin or the patron saint of the child is also represented.

Apostles

(Lat. *Apostoli*) is the title given, in prelatical churches, to certain letters dismissory in matters of appeal.

Apostles In Christian Art

Picture for Apostles

1. Eastern and Greek Churches.— Among these the only representations of the twelve apostles known are the following: In an early Syriac manuscript of the Gospels, written at Zagba, in Mesopotamia, in A.D. 585, now in the Library of the Medici at Florence, is a picture of the Ascension, in which twelve (not eleven only) apostles are represented, the Virgin Mary standing in the midst of them. Of about the same date are some mosaics in the Church of St. Sophia at Thessalonica. Separate representations of many of the apostles will be found among the illuminations of the *Menol. Graec.* of the emperor Basil.

2. Early Monuments in the West. — These are very numerous in Italy and in France, and of very various kinds—as, for example, in mosaics, frescos, marble sarcophagi, and even in vessels of glass or ornaments of bronze.

3. Costume and Insignia. — The dress is a long tunic reaching to the feet (with rare exceptions confined to some of the Roman. catacombs), and with a pallium as an outer garment. The insignia by which they are designated are generally a roll of a book, commonly in the left hand, indicative of their office as preachers of the divine Word; or a chaplet, also held in the hand, significant either of the martyr's crown, or the crown of victory, which the Lord bestows upon those faithful unto the end. The scroll is sometimes replaced by a book of the more modern form (usually, however, the distinctive mark of a bishop). *SEE TIARA.*

4. Mode of Representation.—In Western monuments of the first eight centuries, the twelve are almost invariably represented as standing, or as seated, on either side of our Lord, who is either figured in his human person or (much more rarely) symbolically designated. In many early monuments there has been an evident attempt at portraiture in the case of the two "chiefest apostles." Of the rest, some are represented as of youthful appearance and beardless, others as bearded and of more advanced years.

5. Symbolical Designation.— The most common is that of twelve sheep, usually represented six on either side of our Lord, who is generally seen standing upon a rock, whence flow four streams. The two groups, each of six sheep, are in most cases exhibited as issuing from two towers representing Bethlehem and Jerusalem. Another symbol is that of twelve doves. Paulinus, bishop of Nola, speaks of a mosaic picture on the roof of the apse of his church, on which was delineated, *inter alia*, a cross surrounded with a "corona" a circle of light, to use his own words-and round about this corona the figures of twelve doves, emblematic of the twelve apostles. Other symbols are palm-trees, vines, and other trees, to which a mystical reference was given.

6. Special Insignia.— Another mode of designating the apostles individually is found in a series of enamels in the Church of St. Peter at Chartres. The twelve are there :represented with the following. insignia: St. Peter with the keys; St. Paul with a sword; St. Andrew with: a cross, saltier-wise; St. John with a chalice; St. James the Less with a book and a club; St. James the Elder with a pilgrim's staff, a broad hat with scallop-shells, and a book; St. Thomas with an architect's square; St. Philip with' a' small cross, the staff of which is knotted like a reed; St. Matthew with a pike (or spear); St. Matthias with an axe; St. Bartholomew with a book and a knife; St. Simon with a saw.

Apostles, Equal of

is a term applied to

- (1) bishops supposed to be consecrated by apostles, as Aberciiss of Hierapolis (Oct. 22);
- (2) holy women who were companions of the apostles, as Mary Magdalene, Junia, and Thecla;
- (3) princes who have aided the spread of the faith, as Constantine and Helena in the Orthodox Greek Church, and Vladimir in 'the Russian Church;
- (4) the first preachers, or "apostles," of the faith in any country, as Nina, in the Georgian calendar.

Apostles' Coats

is a term frequently found in parish and church wardens accounts, indicating the garments worn by performers in the mediaval miracle or mystery plays.

Apostles' Festivals, Fasts, Etc

I. Festivals.

1. In the *Apostolical Constitutions* we find abstinence from labor enjoined on certain "days of the apostles;" but what these days were does not appear, though the injunction betokens a great festival.
2. The first Sunday after Easter appears to have been sometimes called "The Sunday of the Apostles." This Sunday was one of the highest festivals in the AEthiopian calendar.
3. In the West the commemoration of all the apostles was anciently joined with that of the two great apostles, Peter and Paul.
4. The Festival of the Twelve Apostles is celebrated in the Orthodox Greek Church on the morrow of that festival, June 30.
5. In the Armenian calendar, the Saturday of the sixth week after Pentecost is dedicated to the Twelve Holy Apostles; and the Tuesday in the fifth week after the -Elevation of the Cross is dedicated to Ananias of Damascus, Matthias, .Bariabas,. Philip, Stephen, Silas, and Silvanums, and the Twelve Apostles.
6. On May. occurs the Festival ,of Sts. Philip and James and (some add) All Apostles.
7. July 15 is, in the Roman. calendar, the Feast of the "Division of the Apostles."

II. Fasts.

1. As early as the *Apostolical Constitutions*, we find the week following the octave of Pentecost marked as a fast.
2. There is a collect for a fast in the mass in the Leonine sacramentary.

III. Dedications.-A church dedicated to the Twelve Apostles, second in splendor only to that of St. Sophia, was.. built at Constantinople by Constantine the Great, who intended it for the place of his own sepulture. He also dedicated at Capuam in honor of the apostles, a church to which he gave the name of Constantinian. The ancient: church at Rome dedicated to the apostles is said to have been begun by pope Pelagius I (555-560), and completed by his successor, John III (560-573).

Apostoli, Pietro Francesco Degli

an Italian theologian, was a native of Novara. He studied canonical law under Marco Antonio Ottelio of Padua. He afterwards. distinguished himself as a preacher at Palermo, Genoa, Rome, Malta, and elsewhere. He became successively chaplain of cardinal Orsini, counsellor of the Inquisition, and finally abbot of Grazie di Novara, where he collected a choice library. He died in 1650. He wrote, *Delle Lodi di S. Carlo Borromeo Panegirico* (Rome, 1617):-*Plura ad quinque Libros Decretalium:-Ad Loca Selecta Sacre Scripturce:-a De Immunitate Ecclesiastica*, in Rosini, *Lycei Lateranensis Illustrium Scriptorum Elogia*, and in Cotta, *Museo Novarese*. See Hoefler, *Nouv. Biog. Generale*, s.v.

Apostolical Briefs

are letters despatched by the pope to princes and magistrates on public matters.

Apostolical Chamber

is the council to which are intrusted all the pope's demesnes, from which the revenues of the Holy See are derived. It meets in the pope's palace twice a week, and consists, besides the cardinal's great- chamberlain, of the governor of the Rota (who is the vice-chamberlain), of the treasurer-general, an auditor, a president (who is controller-general), an advocate-general, a solicitor-general, a commissary, and twelve clerks of the chamber. One of these clerks is praefect of the grain, a second praefect of provisions, a third praefect of prisons, a fourth praefect of streets, while the remaining eight are deputed to: take cognizance of various causes, each privately in his chamber. The members of the chamber meet in the apostolical palace on the eve of St. Peter to receive the tribute of the several feudatories of the Church.

Apostolical

See (1), an episcopal seat founded by an apostle; (2) a title given to the three sees of Antioch, Ephesus, and Rome.

Apostolical Visitation, Congregation of the

SEE CONGREGATION.

Apostolicum

SEE APOSTOLUS.

Apostolicus

is a title once common to all bishops (the earliest instance is from Venantius Fortunatus, in the 6th century, addressing Gregory of Tours; yet the word is not used here absolutely and by itself, but rather as an epithet), but from about the 9th century restricted to the pope, and used of him in the course of time as a technical name of office. It is so used, e.g. by Rupertus Tuitiensis, in the 12th century; but had been formally assigned to the pope still earlier, in the: Council of Rheims, A.D. 1049 because only the pontiff-of the Roman see is primate of the universal Church and *apostolicus;*" and an archbishop of Compostella was excommunicated at the same council for assuming to himself the acme of the, apostolic name (so that, in the Middle Ages, *apostolicus*, or, in Norman French, *l'apostole* or *l'apostoile*, which =*apostolicus*, not *apostolus*, became the current name for the pope of the time being). Claudius Taurinensis, in the 9th century, recognises the name as then appropriated to the pope by: ridiculing his being called "not *apostolus*, but *apostolicus*," as if the latter term meant *apostoli custos*, for which Claudius's Irish opponent, Dunlgal, takes him to task.

Apostolis, Petrus AB (or Pietro Degli Apostoli)

an Italian theologian, lived near the middle of the 16th century. He wrote, *Vita d'Andrea Corsini*, bishop of Fiesole (Florence, 1603):--*Kalendarium Perpetuum Ordinis Carmelitarum* (Venice, 1588):--*Ceremoniale Ordinis Cartnelitarum* (Rome, 1616) without the name of the author. See Hoefler, *Nouv. Biog. Generale*, s.v.

Apostolium

is a church.' dedicated in the name of one or more of the apostles. Thus Sozomen speaks of the basilica of St. Peter at Rome as the *apostolium* of Peter; and the same writer, speaking of the church which Rufinus built at the Oak (a suburb of Chalcedon) in honor of Sts. Peter and Paul, says that he called it *apostolium* from them.

Apostolus

is

(1) the formal missive of the judge of a lower court, whereby a cause was transferred to a higher court to which appeal had been made from him.

SEE APPEAL.

(2.) *Apostolus* (or *Apostolicum*) is one of the Church books in use among the Greeks, which contains the Epistles. Thus Gregory Thaumaturgus says (*Serm.* ii, "De Annun. B. Virg.," p. 19), "When the gospel is read, or the *apostolicum*, do not attend to the book or to the reader, by to God speaking to thee from heaven."

Apostoolians

a Mennonite sect, followers of *Samuel Apostool* (q.v.).

Apotaphos (or Ataphos)

among the Greeks, was that one who was buried outside of the family burial-place, or the unfortunate one whose bones were riot buried.

Apotaxamenos

(ἀποταξάμενος), a Greek name for one who has renounced the world; a monk.

Apotelesmata

(ἀποτελέσματα) were little figures and images of wax made by magical art among the ancients to receive the influence of the stars, and used as helps in divination. Hence judicial astrology was sometimes called the *apotelesmatical* art. All divination of this kind was looked upon by the early Christians as idolatry, and for this practice Eusebius Emisenus was

condemned as engaging in an art unworthy the character of a Christian bishop.

Apotheosis

(ἀπό, *from*, and. θεός, *a god*), the deification or the ceremony by which the ancient pagans converted kings, heroes, and other distinguished men into gods. In Rome a decree of the Senate was sufficient to secure to any man divine honors; but in Greece the honor could be conferred only in obedience to the oracle of some god. The following account by Herodian of the apotheosis of the emperor Severus will serve as an illustration of the process: "After the body of the deceased emperor had been- burned with the usual solemnities, they placed an image of wax exactly resembling him on an ivory couch, covered with cloth of gold, at the entrance to the palace. The Senate, in mourning, sat during a great part of the day on the left side of the bed ; the ladies of the highest quality, dressed in white robes, being ranged on the right- side. This lasted seven days; after which the young senators and Roman knights bore the bed of state through the Via Sacra to the Forum, where they set it down between two amphitheaters filled with the young men and maidens of the first families in Rome, singing hymns in praise of the deceased. Afterwards the bed was carried out of the city to the Campus Martius, in the middle of which was erected a kind of square pavilion, filled with combustible matter, and hung round with cloth of gold. Over this edifice were several others, each diminishing and growing smaller towards the top. On the second of these was placed the bed of state, amid a great quantity of aromatics, perfumes, and odoriferous fruits and herbs; after which the knights went in procession round the pile; several chariots also ran around it, their drivers being richly dressed and bearing images of the greatest Roman emperors and generals. This ceremony being ended, the new emperor approached the pile with a torch in his hand, and set fire to it, the spices and other combustibles kindling at once. At the same time they let fly from the top of the building an eagle, which, mounting into the air with a firebrand, was supposed to convey the soul of the deceased emperor to heaven; ,and from that time forward he was ranked among the gods."

Apparebit Repentina

(*Sudden will appear*) is the. beginning of an anonymous Latin poem based on ⁴²⁵¹Matthew 25:31-46. Like the Lamentations .of Jeremiah, it is

alphabetic. "This rugged but grand Judgment hymn," as Neale styles it, is certainly as old as, if not a good deal older than, the 7th century; for Bede, who belongs to the end of this and the beginning of the 8th, refers to it in his work *De Metris*: 'It was then almost or altogether lost sight of, but Cassander published it in his *Hymni Ecclesiastici*. Although, according to Trench, "wanting the high, lyrical passion" of the *Dies Iree*, yet it is of a very noble simplicity, Daniel well saying of it, "Juvat carmen fere totum e Scriptura Sacra depromptum comparare cum celebratissimo illo extremi judicii praeconio, *Dies irce, dies illa*, quo majestate et terroribus, non sancta simplicitate et fide, superatur." We subjoin the first lines in the original:

Apparebit Repentina

dies magna Domini, Fur obscuras velint nocte improvisos occupans. Brevis totus tunc parebit prisci luxns saeculi, Totnm simul culn clarebit prseterisse saecnlum. Clangor tubse per quaternas terree plagas concinens Vivos una mortnosque Christo ciet obviam. These run, in Neale's translation, That great day of wrath and terror, That last day of woe and doom, Like a thief that cones at midnight, On the sons of men shall come; When the pride and pomp of ages All shall utterly have passed, And they stand in anguish owning That the end is here at last; And the trumpet's pealing clangor Through the earth's four quarters spread, Waxing loud and ever louder, Shall convoke the quick and dead." For the original, see Rambach, *Anthol. christl. Gesange*, p. 126; Daniel, *Thesaurus Hymnol.* i, 194; Trench, *Sacred Latin Poetry*, p. 290 sq. In English, it is given by Neale, *Mediceval Hymns*, p. 9 sq.; Benedict, *Mediaeval Hymns*, p. 35 sq.; Schaff, *Christ in Song*, p. 369. German translations are given by Rambach, Bassler, Simrock, and Konigsfeld, in their collections of Latin hymns. (B. P.)

Appendini, Francesco Maria

an Italian priest, historian, and philologist, was born at Poirino, near Turin, Nov. 4, 1768. He was educated at Rome, took orders in the Roman Catholic Church, and was sent to Ragusa, where he became professor of rhetoric. When the French seized Ragusa, Napoleon placed him at the head of the academy in that city. After the Austrian occupation, he was appointed principal of the Normal Institute at Zara, where he died in 1837. See *Encyclop. Brit.* (9th ed.), s.v.

Apphia (Or Appia), St.

the supposed wife of Philemon, the disciple of Paul, is said to have been martyred with her husband at Colosse, Nov. 22, during the reign of Nero. See Baillet, Nov. 22.

Appian (or Apphian)

SEE AMPHIAN.

Appiano, Paolo Antonio

an Italian Jesuit preacher and historian, was born at Ascoli in 1639. Having become a member of the Arcadian Society, he allied himself with the learned Magliabecchi and the poet John Baptist Saginoli. He was appointed recorder of the Inquisition; but he was especially noted as a preacher and an historian. He died at Rome in 1709. He wrote, among other works, *Vita di San Enmidio, Primo Vescovo d'A'scoli, con una Descrizione della suddetta Citta* (Rome, 1702, 1704) mentioned in the *Journal of Trevoux*: - *Vita di Cecco d'Ascoli*, a poet and philosopher of the 14th century burned as a heretic: - *Il Frumento che Produce le Paimme: Orazione in Rendimento di Grazie a Dio per le Vittorie ottenute, l'Anno 1687, dall' Ami Cristiane nell Ungheria, nella Grecia, e nella Dalmazia* (Venice, 1688): - and *Athenceum Picenum*, a biography of the native authors of Picenum (the March of Ancona), his native country, which, however, was never published. See Hoefer, *Nouv. Biog. Generale*, s.v.

Appianus, St.

SEE AMPHIAN.

Appleby, David

an English Congregational minister, was born at Abberton, near Colchester, Feb. 2, 1819. At fourteen years he was converted through the labors of the Wesleyan Methodists and joined their Society. He became a fisherman at the age of seventeen, and thus continued till his twenty-first year. He was noted for his zeal in conducting services in the Bethels, and thus became a local preacher among the Methodists. Shortly after, he began to preach with great acceptance at Brightlingsea and other places. In 1844 he severed his connection with the Wesleyans, and joined the Congregational Church at Brightlingsea, of which he eventually became

pastor. His career of great usefulness was cut short by sudden death, Sept. 7, 1854. "He was a good man and full of faith." "See (Lond.) *Cong. Yearbook*, 1855, p.202.

Appleby, William

an English Wesleyan minister, was born at Tunstall, Oct. 5, 1811. He was converted when sixteen; received- into the ministry in 1832; spent fourteen years in Cornwall, where he witnessed extensive revivals of religion; became a supernumerary in 1859, and died Nov. 12, 1860. He evinced deep sympathy with the people of his charge; his ministry was earnest and evangelical, and sometimes accompanied by overwhelming power from on high. See *Minutes of British Conference*, 1861, p. 11.

Appleford, William Philip

an English Congregational minister, was born in London Sept. 19, 1815. He was admitted to church fellowship Sept. 2, 1831, at Fetter Lane, and entered Homerton College as a student April 23, 1835. Upon the completion of his course he became pastor of the Church at Toxteth Park, Liverpool, in August, 1840, where he remained performing his work with great acceptance and usefulness till his sudden death, March 31, 1854. See (Lond.) *Cong. Yearbook*, 1855, p. 202-203.

Applegarth, Robert

originally a Quaker, became a member of the Church of England in the latter part of the last century, and wrote *Apology for the Two Ordinances of Jesus Christ, by the Holy Communion and Baptism, recommended to the Quakers* (London, 1789). He also published some other works in theology and political economy. See Allibone, *Dict. of Brit. and Amer. Authors*, s.v.

Applegate, Thomas

a clergyman of the Protestant Episcopal Church, was born in England in 1813, of Baptist parents. He was educated at Stepney College; became a Baptist missionary, and was sent by the London Missionary Society to the Bahamas; returned in failing health, and was a Baptist preacher in England and afterwards in America until 1848, when he joined the Protestant Episcopal communion, and was duly ordained deacon and priest; officiated at Fairfield, Sherburne, Hamilton, and Warsaw, in N. Y. Subsequently he went to Memphis, Tenn., and in 1861 was at Granada, Miss.; returned to

Western New York and for two years officiated in Grace Church, Cortland, closing his course in the spring of 1865. He died at Binghamton, N. Y., March 9, 1867. See *Amer. Quar. Church Rev.* July, 1867, p. 335.

Appleton, Samuel G.

a Protestant Episcopal clergyman of the diocese of New York, was rector of the Church in Delhi, N. Y., in 1853, and remained there several years. In 1857 he was assistant minister in Waterbury, Conn.; the following year he removed to Morrisania, N. Y., as rector of St. Paul's, and remained in this pastorate until 1868. After a short residence in New York city, he officiated in Saltersville, N.J., and in 1871 officiated in Bayonne, N. J. The following year he removed to Morrisania, without charge. He died Nov. 29, 1873. See *Prof. Episc. Almanac*, 1874, p. 139.

Appleton, William

an English Wesleyan minister, was born May 17, 1779. He was converted while young, and began his itinerant labors in 1810 at Brighton, continuing them at Sheffield and Rochester. He died June 21, 1817, from injuries received while riding. Mr. Appleton was an exemplary Christian and devoted minister. See *West. Meth. Mag.* 181, p. 721, 801; Smith, *Hist. of Methodism*, iii, 16, 17.

Appleyard, John

an English Wesleyan minister, was born at Selby, Yorkshire, June 12, 1788. He was brought up in the Church of England; joined the Methodist body in 1808; began to itinerate in 1809; preached on the Shepton-Mallet, Banwell, Taunton (1812), Stroud, Redruth, St. Austell, Sherborne, Weymouth, and Frome circuits. He died of pulmonary consumption at the last-mentioned place, June 26, 1826. Mr. Appleyard was an indefatigable student and an excellent and successful preacher. See *Wesl. Meth. Mg.* 1828, p. 73.

Apponius

who probably lived about the middle of the 7th century, is the author of a commentary on the Song of Songs, which the Venerable Bede cites (*Cant. Cant.* 4:5, ed. Migne, *PP. Lat. xci*, 1162). His exposition may be called the mystico-prophetic. He takes the Song of Solomon to be a continuous picture of the history of revelation from the creation to the final judgment.

In 8:1-13, Apponius finds an indication of the ultimate conversion of the Jews after much suffering. The *Expositio* was first printed at Freiburg in 1538, then again at Lyons in 1677, in vol. xiv, of the *Bibliotheca Putrum*. See Ceillier, *Histoire des Auteurs Sacres* (Paris, 1862), 11:807 sq.; Peters, in Wetzer und Welte's *Kirchen-Lexikon* (2d ed.), s.v. (B. P.)

Aprice, John

a Christian martyr, because of his unbelief in the Romish Church, suffered death by burning at Stratford-le-Bow, May 15, 1556. See Fox, *Acts and Monuments*, 8:140.

Approbation, Episcopal, for Confession

In the Church of Rome, no priest, regular or secular, can lawfully or validly administer the sacrament of penance without having first obtained permission of the bishop, who has it in his power to limit the permission in any way he likes, and to revoke it when he pleases. This regulation is founded on the pretence of the power to forgive sins having been principally given by our Lord to the apostles themselves, and their successors the bishops, as well as upon the constant practice of the Romish Church.

Apronianus

a martyr at Rome, commemorated Feb. 2.

Aprigius

bishop of Beja (*Ecclesie Pacensis*), in Portugal, not *Spncain*, as Cave and Moreri have it, was a man of great eloquence and learning. who lived about 540, and wrote *An Explication -of the Apocalypse*, of which Isidore of Seville speaks highly. It is now lost; but Loaysa, in his *Notes to the Catalogue of Isidore*, says that he once saw in Spain a voluminous MS. on the Apocalypse, formed out of the works of Victorinus, Isidore, and Aprigius. See Cave, *Historia Literaria*, i, 520.

Apringius

bishop of Chalcis, in Syria Prima, was a leading member of the Eastern party at the Council of Ephesus, A.D. 431, who supported John of Antioch in the deposition of Cyril, etc., and was deputed as one of the

commissioners to the emperor at Constantinople as; proxy for the metropolitan Alexander of Apamea. He shared in the ultimate reconciliation between Cyril and the East (Labbe, *Concil.* iii, 1127, 1183; Baluze, *Coll. Nov. Concil.* p. 497, 507, 577, 719, 720).

Apro

the name of an ancient Egyptian funeral ceremony called the " Opening of the Mouth."

Aprosio, Luigi

(afterwards ANGELICO), a vicar. general of the Congregation of our Lady of Consolation atn Genoa, was born at Vintimiglia, in the republic of Genoa, Oct. 29, 1607, and entered the Order of the Augustines at the age of fifteen. . He taught philosophy five years; after which he travelled in Italy and settled at Venice in 1639, in the Convent of St. Stephen. He collected the library of the Augustines at Vintimiglia, which made him famous for learning. He died Feb. 23,1681. His principal work is *Bibliotheca Aprosiانا* (Bologna, 1673). See Chalmers, *Biog. Dict s.*, v.; *Biog. Universelle*, . v.

Apsaras

in Hindu mythology, are the heavenly virgins, 600,000,000 in all, whose office it is to solace the gods and the souls of departed men.

Apsund and Sund

in Hindu mythology, were two brothers, who formerly were good spirits; but, tempted by the desire for, the earthly, they fell from God, and were therefore banished by him to the Pastals, the hell of the Hindus. All wars which Indra and his Divs or Dejolals must carry on have their cause in these two evil daemons, who always stand in' the front of his enemies.

Aptera

(*guide of the road*) was a name of the god *Anubis*, as conductor of the souls on the road to the lower world, and under which title he was worshipped in Thebes.

Aquae

Bajulus, the bearer of holy water; the priest's clerk or assistant, who lived on the alms of the people, certain fees on Sundays and festivals, and certain sheaves of corn in harvest; the medieval parish-clerk.

Aquamanile

Is the basin used for the washing of the hands of the celebrant in the liturgy. The aquamanile with the urceus are the basin and ewer of the sacred ceremony. In the work called the *Canons of the Fourth Council of Carthage*, it is laid down that a subdeacon should receive at his ordination, from the hands of the archdeacon, an aquamanile- (corruptly written *aqua et mantile*) as one of the emblems of his office. These direction's are repeated verbatim in' the office for the ordination of a subdeacon in the Gregorian sacramentary. In the Greek office, the word used in the same connection perhaps includes both urceus and aquamanile. In the *Ordo Romanus*, the acolytes are directed to carry an aquamanus (among other things) after the pope in the. great procession of Easter-day. Aquamanilia of great splendor are frequently mentioned in ancient records. Desiderius of Auxerre is said to have given to his Church one "weighing two pounds and ten ounces, having in the centre a wreath of lilies," etc. Brunhilda, queen of the Franks, offered, through the same Desiderius, to the Church of St. Germanus one " weighing three pounds and nine ounces, having in the centre Neptune with his trident." *SEE URCEUS.*

Aquaminarium

(or Amula) is a vase of holy water, placed by the heathens at the entrance of their temples, that the worshippers might sprinkle themselves. Two of these vessels-the one of gold, the other of silver-were given by Crcesus to the Temple of Apollo at Delphi; and the' custom of sprinkling themselves was so necessary a part of their religious offices that their method of excommunication was to prohibit to offenders the approach and use of the holy-water pot. It is admitted by Roman Catholics that "hence was derived the custom of holy Church to provide purifying or holy water at the entrance of the churches." This vessel was called by the *Greeks perirhanterion* (q.v.). in mythological astronomy (Gr. Ὑδρόχοος), is the constellation in which Ganymedes is thought to be seen, because it comes directly under the Eagle, the bird of Jupiter, that conveyed Ganymedes to

this god, and also because he carries a vessel for water. According to others, he is Deucalion or Cecrops: the first, because of the flood which took place in his time; the second, because in his day no wine, but water only, was used. The Waterman is represented as kneeling, upsetting an urn, from which flows a stream of water. He borders on the east on Capricorn, and on the west on the Fishes, and is made up, according to Flamsteed, of 108 stars.

Aquaro, Mattia' D'

an Italian ecclesiastic, was born in the kingdom of Naples. He entered, while young, the Order of St. Dominic, and taught philosophy and theology at Turin and Venice. In 1572 he taught at Naples; and in 1584 he was definitor of his province and professor of theology at Rome. He died at Naples professor at Naples in 1595. He wrote some additions to his *Commentaries of Capreolus on the Sentences*, and published an improved and valuable edition of these commentaries at Venice in 1589. He also wrote a number of works upon the philosophy of Aristotle and the scholastic philosophy, among which are, *Oratio de Excellentia Sacre Theologie* (Turin, 1559; Naples, 1572) :-*Lectio in Primar. Philosophiawn ut dici solet Principium* (ibid. 1571; Rome, 1575):-*Dilucidate in XII Libros Prisme Philosophime Aristotelis* (ibid. 1584) :-*Formalitates juxta Doctrinam D. Thomæ* (Naples, 1605, 1623), a work commenced by Alfonso di Marcho of Aversa. See Hoefer, *Nouv. Biog. Generale*, s.v.

Aquatics

a name for certain heretics who believed water to be a principle coeternal with God. *SEE AQUET*.

Aqua-Veteri, John De

was a Carmelite monk of Mechlin, who died in 1507, at the age of seventy-four. He wrote, *Fasciculus Tenzporum su i Ordinis, lib. iii.* In the first part, he pretends that Elijah and the prophets were the founders of his order; in the second, he gives the number of saints of the order; in the third, a chronological account of the generals. His other works are, *Manuale:-Dialogus inter Carmelitam et Cartusianum: Epistole Familiaies*, etc.

Aquaviva

(or rather Acquaviva), a name common to several cardinals, viz.:

1. FRANCESCO, of Naples, was born in 1665. Under Innocent XI he was appointed vice-legate of Ferrara, and Alexander VIII appointed him inquisitor of Malta. Under Innocent XII he went as nuncio to Spain, when Charles II and Philip V occupied the throne. Clement XI made him cardinal of San Bartolomeo, and Philip V appointed him the representative and protector of Spain at the Roman see. He died in 1725 as bishop of Sabina.'

2. GIOVANNI VINCENTE, in 1537 was bishop of Melfi and Rapolla, and in 1542 cardinal-priest. He died in 1556:

3. GIULIO was born at Naples in 1546. Under pope Pius V he represented the interests of his Church in Spain during the reign of Philip II. To reward him, the same pope, made him cardinal-deacon of San Callisto. He died in 1574.

4. OTTAVIO (*the older*) was born in 1560 at Naples. Under Sixtus V and Gregory XIV he occupied many high ecclesiastical positions, and in 1591 was made cardinal. Under Clement VIII he represented his Church at Avignon, where he had to encounter many difficulties with the Huguenots. At last he succeeded in bringing over Henry IV to the Catholic Church. In 1605 Leo XI made him archbishop of Naples, where he died in 1612.

5. OTTAVIO (*the younger*) was born at Naples in 1608. In 1654 Innocent X invested him with the purple. He died in 1674.

6. TROJ:IO was born in 1694 at Naples.. He was very intimate with Benedict XIII, and under Clement XII was made cardinal of Santa Cecilia in 1732. Philip V of Spain and Charles III of Naples appointed him their representative at the Roman see. At the wish of Philip, he was made archbishop of Toledo. His influence was of great importance at the election of Benedict XIV.. He died in 1747.

Besides, there are mentioned a cardinal PAPHIA, who flourished in 772 under Adrian I; cardinal STEFANO, who lived under Boniface V; and PASQUALI of Aragon, who was born in 1719 at Naples, and died under Clement XIV in 1788. (B. P.)

Aquei

(from *aqua*, water), a Christian sect which arose in the 2d century, who allege that water was not created, but was coeternal with God. They are thought to have derived this notion from Hermogenes, a celebrated painter at Carthage. The same notion was promulgated by Thales, the founder of the Ionic school of Greek philosophy, who flourished B.C. 640, and whose fundamental tenet was that water was the primary principle of the world. *SEE HERMOGENES; SEE HYLE; SEE THALES.*

Aquila

is the name of several Christian saints:

- (1.) Wife of Severianus, martyr, commemorated Jan. 23.
- (2.) Husband of Priscilla, July 8; *July* 14. (3.) Martyr in Arabia, Aug. 1.

Aquila, Bernardino D'

an Italian Franciscan of Fossa (or of Aquila), was made proctor of his order at the court of Rome. He was a man of extreme piety; and Peter Rudolphus does not hesitate to state that he had the gift of miracles. He died, aged eighty-three, in 1503. He wrote, *Historia Brevis de Ccnobiis et Illustribus Viris Provincie S. Bernardini: -Quodlibet Scholasticum: - Quadragesimale: -Peregrinus*, on the Discourse of Jesus Christ to the Disciples on the Way to: Emmaus: — *Centuria in Memor. Passionis Jesu Christi:-Vita S. Bernardini Senensis: — Vita B. Philippi Aquilani*, etc.

Aquila, Francesco Faraone

an eminent Italian designer and engraver, was born at Palermo in 1676. and settled at Rome about 1700. The following are a few of his principal works: *The Repose in Egypt, with. St. Joseph at Work* in the background:- *The Last Supper*, after Albano:-*The Dead Christ in the Lap of the Virgin Mary, with Mary Magdalene and St. Francis*, after Caracci:-*Our Saviour with a Glory, the Virgin Mary, St. Ambrose, and St. Charles Borromeo*, after Carlo Maratti: - *The Mark of St. Peter*, after Lanfranco.

Aquila, Pietro D' (1)

(surnamed *Scotus Minor* and *Doctor Sufficiens*), was a Franciscan of the province of St. Bernardino and bishop of St. Angelo. He flourished

between 1320 and 1352, and left a small but learned *Commentary on the Four Books of the Sentences* (Speyer, 1480; Venice, 1584, 4to; Panis, 158. '8vo; and Venice, 1600, 4to). See Saint-Antoine, *Bibl. Univ. Francisc.*

Aquila, Pietro (2)

an Italian painter and engraver, the younger brother of Francesco, was born at Palermo, and settled at Rome-in 1700. While young he prepared himself for the priesthood and became a monk. His principal works are as follows: Subjects after Caracci: *The Holy Family:-The Adoration of the Magi: --The Flight into Egypt:-Lions Fighting*. After P. da Cortona: *The Sacrifice of Polyxena:-The Triumph of Bacchus :-The Rape of the Sabines*. After Ciro Ferri: *Moses and the Daughters of Jethro:-Moses Striking the Rock:--The Virgin Mary Appearing To St. Alesio*. After Carlo Maratti: *The Virgin Mary with Five Saints :-The Triumph of Religion* After Gio. Marandi: *The Death of the Virgin*.

Aquila, Pompeo Dell'

an Italian painter, was born at Aquila, and lived about 1570. He executed a fine painting in the Church of Santo Spirito at Rome, representing the descent from the cross, of which there is a print by Horatius de Sanctis,; 1572.

Aquiliciana

(Lat. *ab aqua elicienda*, from bringing forth water) were heathen festivals celebrated at Rome, during a great drought, with the view of obtaining rain from the gods.

Aquilino, Raphael

a convert from Judaism who flourished in Italy about 1571, is the author of a treatise on the "truth of the faith," entitled *Trattato Pio, nel quale si contengono cinque Articoli pertinenti alia Fede Cristiana contra l'Ebraica Ostinazione, estratti delle Sacrosante Antiche Scritture* (Pesaro, 1571, 1581). "According to Wolf's testimony, who gives a full description of this work, it is full of mysticism; everywhere he sought for and found Old-Test. types of the cross. He also wrote, *Della Hebraica Medaglia, detta Maghen ;David et Abrahamn* (ibid. 1621), ed. by A. G. Anguisciola.

See Fiirst, *Bibl. Jud.* i, 47; Wolf, *Bibl. Hebr.* iii, 992 sq.; Schudt, *Jid. Merkwurdigeiten*, ii, 75; Kalkar, *Israel u. d. Kirche*, p. 77. (B. P.)

Aquilinus

is the name of several Christian saints, besides the one below:

- (1.) Martyr in Africa, Jan. 4.
- (2.) Commemorated Feb. 4.
- (3.) Of Isauria, commemorated May 16.
- (4.) Presbyter, May 27.
- (5.) .Saint, July 16; July 17.

Aquilinus, St.

was born at Bayeux about 620. He' served in the army under Clovis II; and, although married, observed continence with his wife. About 653 he was made bishop of Evreux; after which he entirely devoted himself to the good of his people, and lived in a cell close to his cathedral church, practicing the greatest austerities. In 688 he attended the Council of Rouen, under St. Ansbertus. Towards the close of his life he labored under loss of sight, an affliction which he is said to have demanded in prayer. He died in 695, having ruled his Church forty-two years. His festival is marked on Oct. 19 in the Roman martyrology; but the Church of Evreux commemorates him on Feb. 15. See Baillet, Oct. 19.

Aquinas (St.), Thomas, Hymns of

Thomas wrote not only in prose, but also in poetry, and the produce of his muse he dedicated, above all things, to the glorification of the Virgin Mary and the eucharist. He composed a *Psalterium Maria*, and a poem (*Omni die die Marice laude, : mea anima*) known :under the title of *Soliloquium S uoliloquiorum S. Thomce*. When: pope Urban IV, in 1261, brought about the general observance of the Feast of Corpus Christi, Aquinas, at the instance of that pope, prepared the *officiun*, or order of worship, for that feast, into which the following hymns, still in use in the Romish Church, were introduced by Aquinas:

1. "Adoro te devote latens veritas;"
2. "Lauda.Sion Salvatorem;"
3. "Pauge lingua glot'iosi corporis;"

4. "Sacris solemniis juncta sint gaudia;"
"Verbum superuntul prodiens."

These hymns are not only translated into English, but also into German. The first, by Caswall, in *Hymns and Poems* (Loud. 1873), p. 161, commences thus:

*"O.Godhead hid, devoutly I adore thee,
Who truly art within the forms before me;
To, thee my heart I bow with bended knee,
As failing quite in contemplating thee."*

Dr. Neale, who renders the same lines thus- "Humbly I adore thee, hidden Deity, Which beneath these figures art conceal'd from me; Wholly in submission thee my spirit hails; Fir in contemplating thee it wholly fails," remarks on this hymn, "It is worthy of notice how the' Angelic Doctor, as if afraid to employ any pomp of words 'on approaching so tremendous a mystery, has used the very simplest expression throughout." No. 2 is also translated by Caswall, *loc. cit.*:

"Sion, lift thy voice, and sing;"

and in another rendering is found in *Lyra Eucharistica*, p. 125:'

"Laud, O Sion, thy Salvation;"

and a third in *Hymns for Christian Worship*, No. 394; .

"Sing, my tongue, the Saviour's glory."

For No. 3 *SEE PANGE LINGUA*; and for No. 4A the art. *SEE SACRIS SOLEMNIS*. No. 5 is given by Caswall, *loc. cit.*, p. 65:

"The Word, descending from above;"

and in *Hymns Ancient and Modern*:

"The heavenly word proceeding forth." It is remarkable that Dr. Trench, in his *Sacred Latin Poetry*, does not mention any of Aquinas's hymns. (B. P.)

Aquino, Louis Henri D'

of Paris, son. of *Philip*, was professor of Hebrew at Paris, where he published, *rTᵉᶤ, l [iy8 8çr vllrpe* or *Rashii Scholia in Librum Esther in Versione Latina*, etc. (Paris, 1622):-- *t xq; bwtæ [ig8 8bl r vllrpe*

or *Levi Gersonidce Comm. ini Quinque Priora Capita Libri Jobi* (ibid. 1622), in Latin. See Furst, *Bibl. Jud. i*, 47; Wolfn *Bibl. Hebr. i*, 723; Bayle, *Dict. i*, 297; Imbonatus, *Biblioth. Lat. Hebr.*; p. 154; Kalkar, *Israel u. d. Kirche*, p. 52. (B. P.)

Aquisgranense Concilium

SEE AIX-LA-CHAPELLE.

Ara Maxima

(*greatest altar*), an altar which stood in front of a statue in the Temple of Hercules Victor in Rome, on which, when the Romans had obtained a victory, they were accustomed to place the tenth of the spoils for distribution among the citizens. The Romans used to repair to the Ara Maxima in order to confirm by a solemn oath their promises and contracts.

Arab

The English engineers found a very ancient site, called *Kirbet el- Arabiyeh*, east of Hebron (three and a quarter miles on the Ordnance Map), marked by wells and cisterns, which Lieut. Conder is disposed to regard as identical with that of Arab, notwithstanding the substitution of [for a in the name (*Quar. Report* of the "Pal. Explor. Fund," Jan. 1875, p. 14; in his *Tent Work*, ii, 334, he spells it *Er-Rabiyeh*); and Dr. Tristram adopts the location (*Bible Places*, p. 63). The place is probably the one indicated by Schwarz (*Palest. p.* 105). But the situation is rather too far east for the associated names of the group (^{<16152>}Joshua 15:52-54).

Arabesque

Picture for Arabesque

a species of ornament used for enriching flat surfaces, either painted, inlaid in mosaic, or carved in low-relief.: It was much employed by the Arabs, and by the Saracens or Moors in Spain. In the domestic architecture of England of the 16th and 17th centuries, this mode of ornamentation is very frequent.

Arabianus

bishop of Ancyra, was present at the Synod of Constantinople, A.D. 394, when he raised the question whether a bishop could be deposed by two bishops only (Labbe.; *Concil.* ii, 1377, ed. Coleti). He also took part in the synod held by Chrysostom at the same place, A.D. 400, to consider the charges against Antoninus of Ephesus (Palladius, *Vit. Chrys.* 13). See Labbe, *Concil.* ii, 1465.

Arabic Version

By way of supplement. we add that, prior to the year 1839, two printed versions of the Arabic Bible were known in Egypt and Syria. The one was the edition printed in Walton's Polyglot *SEE POLYGLOT BIBLES*, the other was the *Biblia Sacra Arabica Sacre Congregationis de Propaganda Fide jussu edita, additis e regione Bibliis Latinis Vulgatis studio et labore Sergii Risii* (Romae, 1671, 3 vols. fol.). But both were regarded, according to the personal observations in the East made by the Rev. C. Schlienz, the agent of the Society for Promoting Christian Knowledge, "with rooted antipathy by the Mohammedans; the Polyglot chiefly for its presumptuous impiety in adopting the phraseology of the Koran and for its inequality of style; and that of the Propaganda for its vulgarity and inelegancy of language." In 1839 the preparation of a new Arabic version was commenced under the superintendence of the Rev. C. Schlienz. The first draft of the whole translation,, originally made by Mr. Fares (admitted to be one of the best native Arabic scholars of the day), was carried through the press in 1856. In the meantime the Rev. Dr. Eli Smith, one of the American missionaries in Syria, had commenced an, improved version of the Scriptures in the Arabic language; but this work he left unfinished, after years of laborious study and; consuming toil. His premature death was probably accelerated by the close and continuous' mental application with which he sought the completion of his great task. The translation was subsequently confided to the Rev. Dr. Van Dyck, in order to re-examine the parts already prepared, and to continue the work from the point at which it had been left by his predecessor. Dr. Van Dyck possessed undoubted qualifications for this responsible duty, as a competent and accurate translator having a thorough knowledge of the Arabic language. With immense pains, inflexible perseverance, 'and unflagging energy, he applied himself to his editorial labors till the entire Bible was finished, and a translation was furnished which, in point of idiomatic exactness, fidelity to

the originals, and general excellence, may well satisfy the most fastidious scholars. When it is considered that the Arabic language is spoken by more than one hundred millions of the human race, it would be difficult to exaggerate the value and influence of the great undertaking which had reached its final stage in the year 1865. The text was completed at press in New York in 1867 under the title *El-Kitab el-Mugaddes*. The superiority of this translation being recognised everywhere, the British and Foreign Bible Society were induced to adopt it for their own use, and shared in the expense of printing with the American Bible Society. Since 1870 this version has been published with a vowelled text, the work also of the Rev. Dr. Van Dyck. (B. P.)

Aracani

are priests among a negro tribe on the West Coast of Africa. The standard or banner which they carry in processions is a white scarf, on which are painted human bones and ears of rice.

Arachiele, Cacciatro

an Armenian theologian and philosopher, was a native of Erzerfm, in the plain of Armenia. At the age of fifteen years he went to Rome and completed his studies at the College for the Propagation of the Faith; then went to Constantinople, and afterwards to Venice, and became known for his preaching. He died at Venice in 1740. He wrote, *Summa Universce Theologie: - Universce Theologie Speculative, Dogmaticce, Positivce, et Moralis Opus*: an Armenian poem in which Jesus Christ is compared with Adam, now in the Library of Paris:-an *Introduction to the Christian Life*, also written in Armenian. See Hoefler, *Nouv. Biog. Geenrale*, s.v.

Aradillas, Alfredo Gonzalez

a Spanish theologian, who lived in the last half of the 17th century, wrote, *Ejercicios del Rosario de la Virgen* (Seville, 1622):-*Castilla e Spiritual y Divina*, a dialogue between Christ and man, the first part of which was published at Granada in 1643. See Hoefler, *Nouv. Biog. Generale*, s.v.

Araf (or Arafah)

is an intermediate place between the heaven and hell of the Mohammedans, which corresponds to the Romish *purgatory*. **SEE AL-SIRAT.**

Arafat, Station On

It is laid down as one of the ' most important 'practices to be observed by the Mohammedans who go on pilgrimages to Mecca that on the ninth day of the last month of the Arabian year, called Dhu' Chaija, the pilgrims must resort to Mount Arafat, in the vicinity of Mecca, to perform their devotions. The Mohammedans have a tradition that Adam and Eve, after they were turned out of Paradise, were separated for a hundred and twenty years, and that at last, as they were in search of each other, they met on the top of this mountain and recognised each other, to their mutual delight.

Aragon (In Spain), Council of

(*Concilium Aragonense*), was held in 1062, in which it was decided that the bishops of Aragon should be chosen from the monks of St. Iago de Pefia (see Labbd, *Concii. 9:1173*). .

Another was held in 1408 in favor of the antipope Benedict XIII.

Aragon (or Boria), Alfonso

a 'preacher of .the Augustinian Order and a Spanish theologian, who lived in the first half of the 17th century, wrote, *Vida de la Bienaventura da Ritta de Casia* (1618). .See Hoefer, *Nouv. Biog. Generale, s.v.*

Aragon, Fernando De

archbishop of Saragossa, a Spanish historian, was the son of Ferdinand, king of Castile and Aragon, and became bishop in 1539. He died Jan. 20, 1575. He left in manuscript, *Historia de los Reyes de Aragon*, and some other works. See Hoefer, *Nouv. Biog. Generale, s.v.*

Aragon, Fernando Ximenes

a Portuguese theologian, lived in the early part of the 17th century. He became archbishop of Braga, and composed the following works, *Restauracaon o Renovaaaon do Homem: Dottrina Catolica para InstrucFaon e Confirmacon dos Fieis, e Extincaon das Sectas Supersticiosas e em Particular' do Judaismo*. See Hoefer, *Nouv. Biog. Generale, s.v.*

Aragon, Pedro De

a Spanish Augustinian friar and theologian, native of Salamanca, lived near the close of the 16th century. He taught theology, and wrote the following works, In *Secundam Secundae Thomae de Justitia et Jure*:-*In Tertiam Thomae de Mysteriis ite Christi et utriusque Adventus*. See Hoefer, *Nouv. Biog. Generale*, s.v.

Aragona, Simone Taglaviav D'

an Italian cardinal and Sicilian publicist, was born May 20, 1550. He was son of Charles of Aragon, duke of Newfoundland, and became cardinal in 1583. He died at Rome in 1604. He wrote, *Constitutiones pro Cleri et Populi Reformatione*: - *Sermones Sacri in Synodis Habiti: Explanatio nonnullorum Decretorum Pontificum*. See Hoefer, *Nouv. Biog. Generale*, s.v.

Aragonese, Sebastiano

an Italian painter and designer, a native of Brescia, lived in the last half of the 16th century. His style of design was more remarkable than his painting. He succeeded especially in the reproduction of ancient medals. He designed all the marbles in the city of Brescia with their inscriptions. Lanzi speaks of one of the paintings of Aragonese, *Our Saviour between two Saints*. See Hoefer, *Nouv. Biog. Generale*, s.v.

Araldi, Alessandro

an Italian painter, was a native of Parma. His master was John Bellini, of Venice. He painted several pictures for the churches of his native place, among which we especially notice the *Annunciation* as possessing especial merit. Lanzi ranks him among the good painters of the mixed or old-fashioned style. He died about 1528. See Hoefer, *Nouv. Biog. Generale*, s.v.

Araldi, Giovanni Francesco

an Italian Jesuit and theologian, was born at Cagliari in 1522. He aided in founding the Jesuit college at Naples, and died May 10, 1599. He left a *Compendium Doctrinae Christianae*. See Hoefer, *Nouv. Biog. Generale*, s.v.

Arama, Isaac

(also called *Baal-Akedah*), a celebrated Jewish philosopher and commentator, was born in Zamora about 1460, and was one of the 300,000 Jews who were expelled in 1492 from Spain. He went to Naples, where he died in 1494. The work which immortalized his name is called *Akedath Isaac* (תדק[qj xy), *The Litigation of Isaac*, a philosophical commentary on the Pentateuch and the five Megilloth, consisting of one hundred and five sections, and containing some of the severest strictures of the views of Aristotle, as well as some of the most beautiful moral sayings. It is from this work that Arama received the name of *Baal-Akedah*. He also wrote, a separate commentary on Esther (Constantinople, 1518):-

מל צבא ד, *The Hand of Absalom*, an exposition to the book of Proverbs (ibid. s. a.; Leipsic, 1859):- and : חצק תזז , *The Heavy Vision*, written against Mohammedans and Christians (Sabionetta, 155P2; Frankfort-on-the-Oder, 1792). See Furst, *Bibl. Jud.* i, 48; De' Rossi, *Dinionario Storico* (Germ. transl.), p. 45; Kitto, *Cyclop. s.v.*; Liido, *H/story of the Jews in: Spain*, p. 266; Finn, *Seridirm*, p. 413; Ginsburg, *Commentary on Ecclesiasteis* (London, 1861), p. 66 sq.; Basnage, *History of the Jewus* (Taylor's transl.), p. 693; Gratz, *Gesch. d. Juden*, viii., 226 - sq.; Jost, *Gesch. d. Judenth. u. s. Sekten*, iii, 119; Etheridge, *Introd. to Hebrew Literature*, p. 413.' (B. P.)

Arama, Meir

(also. called, by way. of distinction, *yryam brh*, " the Rabbi Meieri"), a Jewisiu; itwer, son of Isaac, was born in Saragossa. He accompanied his father to Naples in 1492, and after his death (1494) emigrated to Salonica, where he died in 1556. He wrote valuable annotations on Isaiah, Jeremiah; Job, the Psalms, the Song of Songs, and the book of Esther, which are distinguished for their brevity -and for logically evolving the sense of the inspired writers. "His style is very laconic, and being a thorough master of the Hebrew language, he generally gives the true sense of the Scriptures in a very few words, without taking the student through the process of verbal criticism, "as Ibn-Ezra does." His commentary on-Isaiah and Jeremiah, called *מלמאן*, *Light and, Perfection*, and his exposition of the Song of Songs. are, printed in Frankfurter's great Rabbinical Bible (A msterdam, 172427, 4 vols. fol): the commentary on J:)f called *רמב"ם* which he wrote in 1506, was published in Venice, 1517-67; the

commentary on then-, Psalms, [ryaætwbhæ](#) composed in 1512, was published in Venice, 1590. See Kitto, *Cyclop.* s.v.; Furst, *Bibl. Jud.* i,'48 sq.; De Rossi, *Dizionario Storico* (Germ. transl.), p. 45 sq.; Lindo, *Hist. of the Jews*, p. 270; Finn, *Siphardim*, p. 414; Jost, *Gesch. d. Judenth. u. s. Sekten*, iii E, 119; Etheridge, *Introd. to Hebrew Literature*, p. 413.: '(B. P.)'

Arana, Antonio

a Spanish Jesuit and biographer, was born at Medina del Rio Seco in 1588, and died at Villafranca, Sept. 10, 1650. He wrote *Vita P. Andr. Oviedi, Patriarchce Ethiopiae*. See Hoefer, *Nouv. Biog. Generale*, s.v.

Aranas, Jacinto De

a Spanish Carmelite and publicist, lived. in the early part, of the 18th-century. He became commissary-general of his order and doctor of theology. At the time of the War of the Spanish Succession, he sustained the interests of Philip V. He wrote a Work entitled *El Sermon 'elipe V es el Rey de las Espaias Verdadero, aado per la Mano de Dios Torre Incontrastable de Secundo David, Perseguido Victorioso* (Pampeluna, 1711). See Hoefer, *Nouv. Biog. Generale*, s.v.

Aranda, Francisco

a Spanish sculptor, native of Toledo, lived at the commencement of the 16th century. He was one of the sixteen sculptors who worked on the tabernacle of the Cathedral of: Toledo in 1500. See Hoefer, *Nouv. Biog. Generale*, s.v.

Aranda, Juan

a Spanish- sculptor, brother of Francisco, lived at the same period. - He was also one of the sixteen sculptors who worked. on the tabernacle of the Cathedral of Toledo. He executed some other works for the Cathedral of Jaen, one being the *Conception*, and two statues of the king of Spain. See Hoefer, *Nouv. Biog. Generale*, s.v.

Araneus, Clement

a Dominican of Ragusa, in Dalmatia, who lived in the middle of the 16th century, is the author of *Commentarius in Epistolam ad Romanos*

(Venetiis, 1547), in which he is very severe upon the Lutherans. See Miramus, *Script. Sac. XVI*, in Fabricii *Bibl. Eccles.* p. 150. (B. P.)',

Ararat

This mountain has lately been ascended by Brice, who gives a graphic, description of it (*Transcaucasia* [Lond. 1877], p. 242 sq.).

Arati

a Hindu ceremony designed to avert the effect of evil glances, consists in placing upon a plate of copper a lamp made of paste of rice flour; and when it has been supplied with oil and lighted, the women take hold of the plate with both hands, and, raising it as high as the head of the person for whom the ceremony is performed, describe a number of circles in the air with the plate and the burning lamp.

Arator

a subdeacon of the Roman Church in the time of pope Vigilius, was a native of Liguria. In A.D. 526 he gained reputation as an advocate in a mission to Theodoric the Ostrogoth on behalf of the Dalmatians; in consequence of which he was made private secretary and intendant of finance to Athalaric, his successor. He subsequently left court, received ordination, and was elected subdeacon A.D. 541. He wrote *Historia Apostolica ex Luca Expressa*, in Latin verse, which, with other poetry, he dedicated to Vigilius (*ed. princeps*, Milan, 1469, 8vo).

Araujo, Antonio De

a Portuguese missionary, was born in the island of Terceira. He entered the company of Jesuits, and went as a missionary to Brazil. He died in 1632.

Araujo, Duarte De

a Portuguese, was for six years general of the military Order of Christ. He was employed for fifteen years at the court of Rome by king Philip II, and wrote the *Life of St. Irene* (Coimbra, 1579). He died in 1599.

Arauxo, Francisco De

a Spanish theologian, was born in Galicia of a good family. He entered the Order of St. Dominic in 1601, and, having finished his studies, he taught

theology at Bruges, Alcalá, and elsewhere. He succeeded Peter de Herrera in the chair of theology at Salamahca, where he taught for twenty years. King Philip IV had formed so high an estimate of him that he used to say that he would follow the opinion of Arauxo alone, though it were opposed to the combined opinion of all the theologians. In 1648 he was made archbishop of Segovia, in which situation he lived precisely as he had previously done, strictly observing in his palace all the rules of his order. He resigned after a time, and retired into a convent of Dominicans at Madrid, where he died in 1664, leaving several works on theological and philosophical subjects,

Arawack Version

The people to whom this language is vernacular inhabit the sea-shores and the banks of rivers in British Guiana, in Surinam, or Dutch Guiana, and in the province of Venezuela. The people of Dutch Guiana were supplied by the American Bible Society with the Acts in their own vernacular in 1851 from a MS. in their possession, but concerning which we have no further information. For linguistic purposes, see Quandt, *Arowakische Grammatik*, in Schomburgk, *Reise in Britisch-Guayana* (184048); Brinton, *The Arawak Language of Guiana*, in *Trans. Amer. Phil. Society* (Philadelphia, new series, 1871), 14:427 sq. (B. P.)

Arba Kanphoth

(*twpnk xbra*), i.e. *the four wings*, is the 'common expression 'for the *talith katon*, *ʿfq tyl f*, or *little talith*. According to the institution of the rabbins, the Jews are obliged to wear fringes the whole day; but, in order to avoid the odium and ridicule likely to be incurred by the singularity of appearance in such a dress as the *talith gadol*, or great talith, they use it only at prayers, either in the synagogue, or at home if prevented from going to the synagogue. In order, therefore, that they may fulfil the injunction of wearing fringes the whole day (which were designed .to remind them of God's precepts, not only during prayers, but all the day long), they have another 'kind of vestment for that purpose, called by some *talith katon*, or "small vestment," and by others *arba kanphoth*, or "four corners." It consists of two quadrangular pieces, generally of wool, the same as the *talth yadol*, joined together by two broad straps, :and a space left sufficient for the head to pass between, exactly like a popish scapular; from each of the corners hangs a fringe, so that the wearer may act

according to the tradition of the rabbins, "two fringes are to be turned in front and two at the back, in order that the wearer may be surrounded by precepts"- *ytç ryzj m bbwsm hyhyç ydk wyrj al µytçw wynpl tyxyx twxmb*. This small talith is worn constantly; some Jews make it into the shape of a waistcoat, or-jacket, and use it as an inner garment. The *talith katon*, as worn by the Jews in Poland, Russia, and the East, is very long, and so made as to present the fringes to their view (although it is used as an inner garment) and thus remind them of God's commandments; but the Jews on the Continent, in England, and America, if they wear it at all, wear it in such a way as not to be visible. *SEE FRINGE*. (B. P.)

Arbain

(*Arab. forty*), a word applied by the Mohammedans to denote the *forty traditions*. Mohammed promised that whosoever should teach the faithful to understand this number of -traditions, to instruct them in the way to heaven, should be exalted to the highest place in paradise. The consequence has been that Mohammedan doctors have collected an immense number of traditions in reference to the Mohammedan religion, which in their aggregate form bear the name of *Arbain*.

Arbasia, Cesare

an eminent Italian painter, was born at Saluzzo, and flourished in the latter part of the 16th century. He studied under Federigo Zuccheri. In 1579 he visited Spain and executed a picture of the *Incarnation* and some other works in the cathedral at Malaga. In 1583 he executed a fine work in fresco in the cathedral of Cordova, representing the martyrs who suffered in that city. He probably visited Rome in 1588. He died in Spain in 1614.

Arbiole Diez, Antonio

a Spanish ecclesiastic, was born at Torrellas, in the diocese of Tarragona, Spain, in 1648, and entered the Order of Franciscans at Saragossa. He was charged with many offices in connection with his own order and the Inquisition, and was distinguished for his learning and the facility with which he resolved the most difficult cases. He lived a quiet and holy life, refused the see of Ciudad Rodrigo, and died in 1726, leaving several theological works, all of which have been more than once printed at Saragossa, Murcia, and Barcelona. Among them is one entitled *Defensio*

Civitatis Mysticce Marice a Jesu de Agreda, contra Censuram Parisensium.

Arbitrators, Ecclesiastical

At an early period in the history of the Christian Church, bishops came to be invested by custom and the laws of the State with the office of hearing and determining. secular causes submitted to them by their people. From the natural respect with which the pastors were regarded, they were considered to be the best *arbitrators* and the most impartial judges of the common disputes which occurred in their neighborhood. 'The office thus assigned by custom to the bishops or pastors of the Church was afterwards confirmed and established by law when the emperors became Christian. Eusebius says, in his life of Constantine, that a law was passed by that emperor confirming such decisions of the bishops in their consistories, and that no secular judges should have any power to reverse or annul them, inasmuch as the priests of God were to be preferred before another judges. By the Justinian Code the arbitration of bishops was restricted to causes purely civil, and it was further decreed that they should only have power to judge when both parties agreed by consent to refer their causes to their arbitration. In criminal causes the clergy were prohibited from acting as judges, both by the canons of the Church and the laws of the State,; except such as incurred ecclesiastical censure. Sometimes they found it necessary to call in the assistance of one of the clergy, a presbyter, or principal deacon. Accordingly, the Council of Tarragona mentions not only presbyters, but deacons also who were deputed to hear secular causes. 'The office of arbitrator was sometimes committed to intelligent and trustworthy laymen, and from this practice the office of lay *chancellor* (q.v.) may have had its origin.,

Arbogast, St

was bishop of Strasburg from A.D. 669 to 678, the year of his death. He gained the favor of the king ;Dagobert, who gave to him, among others, the fortress of Issemburg and the city of Ruffach, with all the surrounding domains. Arbogast ordered that at his death his body should be interred in the place reserved for criminals. His remains were removed some time after to the collegiate church which he had founded at Strasburg. See Hoefer, *Nouv. Biog. Generale*, s.v.

Arboreus, Jean

a French theologian, native of Laon, lived in the early part of the 16th century. He was doctor in the Sorbonne, and wrote, besides certain commentaries on the Bible, *Theosophice Tomi I et II, seE Expositio Difficillimorum Locorum Veteris et Novi Testamenti* (Paris, 1540), an interesting work, bearing some analogy to the *Sic et Non* of Abelard, an edition of which he also prepared. See *Hoefler, Nouv. Biog. Generale*, s.v.

Arborolatry

the worship of trees, was a very common practice among ancient pagans, and is still in use to a limited extent. In the Greek and Roman mythology, nearly every deity had his favorite tree; as the oak, sacred to Jupiter, and the laurel to Apollo. Among the ancient Canaanites sacred groves were common *SEE GROVE*; and the people of Syria, Samos, Athens, Dodona, Arcadia, Germany, and many other places had their arborescent shrines. It is said that holy trees still exist among the Northern Fillanders. An enormous oak, called Thor's oak, was cut down by order of Winifred, the Apostle to the Germans. It was beneath oaks that the ancient Druids performed their sacred rites and worshipped the Supreme Being under the form of an oak. The prominent place of the Ygdrasil, in Scandinavian mythology, the Bo-tree and Banian in Buddhism, are further examples of the prevalence of this form of idolatry. *SEE ASHERAH; SEE BUDDHISM; SEE TREE; SEE YGDRASIL.*

Arbulo, Margavete Pedro De

a Spanish sculptor, flourished in the early part of the 16th century. Bermudez- says that from 1569 to 1574 he was occupied upon the altar and stalls of the choir of the Church of San Asensio, in the Rioja, Castile. He received for this work 7387 ducats. He died at Briones in 1608. See Spooner, *Biog. list. of the Fine Arts*, s.v.; *Hoefler, Nouv. Biog. Generale*, s.v.

Arca

(or Arciila), a name applied to several ecclesiastical receptacles.

1. A chest intended to receive pecuniary offerings for the service of the Church or for the poor (Tertullian). Of this kind was probably the *area pecunie*, which pope Stephen (an. 260) is said to have handed over, with

the sacred vessels, to his archdeacon when he was imprisoned; and also that which Paulinus Petricordius says was committed to the charge of a deacon chosen for the purpose.

2. It is used of a box or casket in which the eucharist was reserved. Thus Cyprian speaks of an "arca in which the sacrament of the Lord was," from which fire issued, to the great terror of a woman who attempted to open it with unholy hands. In this case the casket appears to have been in the house, and perhaps contained the reserved eucharist for the sick.

3. Among the prayers which precede the JEthiopic canon is one " Super arcam sive discum majorem." The prayer itself suggests that this area was used for precisely the same purpose as the paten (q.v.), inasmuch as in both cases the petition is that in or upon it may be perfected the body of the Lord. It may have served the purpose of an ANTIMENSIUM *SEE ANTIMENSIUM* (q.v.).

Its use was probably not limited to the case of unconsecrated altars. The Copts applied the term "mercy seat" to the Christian altar; and this area may have been an actual chest or ark, on the lid of which the mercy-seat consecration took place.

Arcadius, St. (1)

martyred in Mauritania during the persecution under Valerian or Diocletian. He was cut to pieces by degrees; and at last, Jan. 12, killed by being cut open. See Baillet, Jan. 12.

Arcadius, St. (2)

martyred, with others, in 437, under Genseric, the Arian king of the Vandals, who carried him and his companions from Spain into Africa. Their memory is honored on Nov. 13. See Ruinart and Baillet, Nov. 13.

Arcadius

surnamed *Thaumastorita*, bishop of Constance in the Isle of Cyprus, lived in the 8th century. He wrote the *Life of Simeon Stylites*, the younger, extracts of which are found in the *Acts of the Second Council of Nice.* Some other MS. works are attributed to him. See Hoefer, *Nouv. Biog. Generale*, s.v.

Arce, Jose De

a Spanish sculptor, who flourished about 1657, studied under Juan: Martinez Montanes, and did several fine pieces of work at Seville, among which are eight colossal stone statues over' the balustrade of the Church of the Sanctuary, in the cathedral.

Arcre, Louis Etienne!

a French priest of the Oratory, was born at Marseilles in 1698, and is chiefly known by his *History of the Town of Rochelle and the Country of Aunis* (1756, 2 vols. 4to, and in 6 vols. 12mo).. He died Feb. 7, 1782. See Chalmers, *Biog. Dict.* s.v.; Hoefer, *Nouv. Biog. Generale*, s.v.

Arch in Christian Art

Picture for Arch 1

The influence which the arch has had in effecting changes in architecture is much greater than is generally supposed. Not only may the deterioration which took place in the Roman be ascribed to it, but even the introduction of Gothic architecture may be said to be owing to it; for the arch gradually encroached upon the leading principle of Classical architecture-namely, that the horizontal lines should be dominant-until that principle was entirely abrogated, and the principle of the Gothic-namely, the dominant vertical line-took its place.

Picture for Arch 2

In the early Christian churches in Rome the arches are usually of brick, resting upon marble columns, and are frequently concealed behind a horizontal entablature. When once the open application of the arch above the columns had been introduced, it appears never to have been abandoned, and the entablature was interrupted to suit the arch, the principal object aimed at being an appearance of height and spaciousness; and in some instances in Roman work-the entablature is omitted entirely, and the arch rises directly from the capital of the column, as in Gothic architecture. In the 5th and 6th centuries, a piece of entablature is preserved over the capital in Byzantine work, as at Ravenna, and' in the Church of Santo Stefano Rotondo in Rome. When, after the dominion of the Romans was destroyed, and the rules governing the true proportions of

architecture, from which they had themselves so widely departed, were entirely lost, the nations of Europe began again to erect large buildings, they would naturally endeavor to copy the structures of the Romans; but it was not to have been expected, even supposing they were capable of imitating them exactly, that they would have retained the clumsy, and to them unmeaning, appendage of a broken entablature, but would have placed the arch at once on the top of the column, as we know they did hence arose the various national styles which preceded the introduction of the pointed arch, including the-Norman.

The earliest Norman arches are semicircular and square-edged, as in the remains of the palace of William Rufus at Westminster, not recessed (or divided into orders) and not moulded. 'As the Norman style advanced, the arches became much enriched with mouldings and ornaments, and recessed, often doubly or trebly recessed, or what Prof. Willis calls divided into two or more orders. The form of the arch also by this time begins to vary very much: a stilted arch is often used, sometimes for greater convenience in vaulting; in other instances, like the horseshoe arch, apparently from fashion only. The form, however, is of very little use as a guide to the date of a building either in this or in the later styles; it is always dictated by convenience rather than by any rule, and it is probable that the pointed arch came in exceptionally much earlier than has generally been supposed. The mouldings and details both of the arch itself and of the capitals are a much better guide to the date than the form of the arch.

Antiquaries

are not agreed upon the origin of the pointed arch, some contending that it is an importation from the East, and others that it is the invention of the countries in which Gothic architecture prevailed. It is, perhaps, more true that the Gothic style in which the pointed arch is so chief a feature was gradually developed from the mixture of the Romanesque and Byzantine. But, be its origin what it may, the pointed arch was not introduced to general use on the western side of Europe till the latter half of the 12th century. From that time it continued, under various modifications, to be the prevailing form in the countries in which Gothic architecture flourished until the revival of the Classical orders. ' One of the best-authenticated instances of the earliest use of the pointed arch in England is the circular part of the Temple Church of London, which was dedicated in 1185. The choir of Canterbury Cathedral, commenced in 1175, is usually referred to

as the earliest example in England, and none of earlier date has been authenticated; although it seems probable that many pointed arches of the transition character with Norman details are at least as early as the middle of the 12th century, if not earlier, as at Malmesbury Abbey, St. Cross, etc. The only forms used by the ancients were the semicircle (Fig. 1), the segment (Figs. 2, 3), and ellipse (Fig. 4), all which continued prevalent till the pointed arch appeared, and even after that period they were occasionally employed in all the styles Gothic architecture.

In the Romanesque and Norman styles, the centre, or point from which the curve of the arch is struck, is not unfrequently found to be above the line of the impost, and the mouldings between these two levels are either continued vertically, to which arrangement the term *stilted* has been applied (Fig. 5), or they are slightly inclined inwards (Fig. 6), or the curve is prolonged till it meets the impost (Fig. 7); these two latter forms are called horseshoe arches.' Pointed arches are sometimes elevated in a similar manner, especially in the Early English style, and are called by the same names (Fig. 8), but they are principally used in Moorish architecture. The proportions given to the simple pointed arch (Fr. *ogive*) are threefold-viz. the equilateral (Fig. 9), which is formed on an equilateral triangle; the lancet (Fig. 10), formed on an acute-angled triangle; and the drop arch (Fig. 11), formed on an obtuse-angled triangle. These, together with the segmental pointed arch (Fig. 12), are the prevailing forms used in Early English work; although trefoiled arches (Figs. 13, 14, 15), cinquefoiled, etc. (Figs. 16, 17), of various proportions, are frequently met with, especially towards the end of the style, but they are principally used in panellings, niches, and other small openings.

Simple pointed arches were used in all the styles of Gothic architecture, though not with the same frequency. The lancet arch is common in the Early English, and is sometimes found in the Decorated, but is very rarely met with in the Perpendicular the drop arch and the equilateral abound in the first two styles and in the early part of the Perpendicular, but they afterwards, in great measure, gave way to the four-centred. Plain and pointed segmental arches also are frequently used for windows in, the Decorated and Perpendicular styles, but not often: for other openings. With the Decorated style was introduced the *ogee* arch (Fr. *arcade en taloni*), Fig. 18, which continued to be used throughout the, Perpendicular style, although less frequently than in the Decorated. It is very common over niches, tombs, and small doorways, and in Northamptonshire in the

arches of windows; but the difficulty of constructing it securely precluded its general adoption for large openings. About the commencement of the Perpendicular style the four-centred arch (Fig. 19) appeared as a general form, and continued in use until the revival of Classical architecture. When first introduced the proportions were bold and effective, but it was gradually more and more depressed until the whole principle, and almost the form, of an arch was lost; for it became so flat as to be frequently cut in a single stone, which was applied as a lintel over the head of an opening. In some instances an arch having the effect of a four-centred arch is found, of which the sides are perfectly straight, except at the lower angles next the impost (Fig. 20); it is generally a sign of late and bad work, and prevailed most during the reigns of Henry VIII, Elizabeth, and James I. The four-centred arch appears never to have been brought into general use out of England, although the Flamboyant style of the Continent, which was contemporary with our Perpendicular, underwent the same gradual debasement. The depressed arches used in Flamboyant work are flattened ellipses (Fig. 21), or sometimes, as in late Perpendicular, ogees, and not unfrequently the head of an opening is made straight, with the angles only rounded off (Fig. 22). This last form and the flattened ellipse are very rarely met with in England.

There is also the rampant arch (Fig. 24), the imposts of which are at different levels; and what is called a flat arch (Fig. 25), which is constructed with stones cut into wedges or other shapes so as to support each other without rising into a curve; and considerable ingenuity is often displayed in the formation of these.

Notice must also be taken of a construction which is not unfrequently used as a substitute for an arch, especially in the style which is referred to as perhaps being Saxon, and which produces a very similar effect (Fig. 26). It consists of two straight stones set upon their edge and leaning against each other at the top, so as to form two sides of a triangle and support a superincumbent weight; excepting in the style just alluded to, these are seldom used except in rough work or in situations in which they would not be seen.

There is one form given to the heads of openings which is frequently called an arch, although it is not one. It consists of a straight lintel supported on a corbel in each jamb, projecting into the opening so as to contract its width; the mouldings or splay of the jambs and head being usually continued on

the corbels, producing an effect something like a flattened trefoil (Fig. 23): the corbels are usually cut into a hollow curve on the under side, but they occasionally vary in form. This form has been called the shouldered arch, from its resembling a man's shoulders with the head cut off. These heads are most commonly used for doorways. In the southern parts of the kingdom they are rare, and when found are generally of Early English date; but in the North they are much more frequent, and were used to a considerably later period.

As the arch forms so important an element in the Gothic style as distinguished from the entablature of the Greek and Roman styles, it is introduced in every part of the building and receives a great variety of ornamentation. In the Norman style such ornaments as the zigzag and beak-head are most usual; in the Early English style the dog's-tooth in the hollows is very frequent. In the Decorated style the arches are not usually more rich than in the Early English; the mouldings are not so bold nor the hollows so deep, and the plain chamfered arch is very common in this style. When ornament is used, the ball-flower or the fourleaved flower takes the place of the dog's-tooth. The arches of the Perpendicular style are often profusely moulded, but the mouldings less bold and less deep even than in the previous style; they are sometimes ornamented with the foliage peculiar to that style, and sometimes also quite plain.

Archacolyth

Formerly, in some cathedrals, there was a dignitary so named: he was the chief of the acolyths, as the archpriest, archdeacon, and archsubdeacon were of their respective orders.

Archange De Lyon

a French preacher of the Capuchin Order who lived at the close of the 17th century, wrote, *Oraison Funebre de M. Jean de Maupeon*, (Chalons, 1677), bishop of Chalon-sur-Saole : — *Oraison Funebre de AM. Jean-Armand Mitte de Cheviere, Ma rquis de Saint-Chamond* (Lyons, 1686). See Hoefler, *Nouv. Biog. Generale*; s.v.

Archange De Rouen

a French theologian of the Order of St. Francis, lived near the close of the 17th century. He wrote, among other works, *Abrege de la Vie de St.*

Vincent (Paris, 1687):--*Paroles du Nouveau Testament pour Eclairer les Gens du Monde sur l'importance du Salut* (ibid. 1691):--*La Vie de Ste. Elisabeth, Fille du Roi de Hongrie, Duchesse de Thuringe* (ibid. 1692):--*La Rele du. Tiers Ordre de St. Francois* (ibid. 1706). See Hoefler, *Nouv. Biog. Generale*, s.v.

Archange De Valognes

was a Capuchin of Normandy in the 17th century, who exercised, in the island of Jersey, the functions of apostolic missionary. He wrote a book entitled *Le Directeur Fidele* (Rouen, 1645, 6 vols. 8vo).

Archangelo of Borgo Novo (Or Archangelus De Burgonovo)

an Italian theologian of the Order of Minorites who lived in the last half of the 16th century, applied himself to scholastic philosophy, and studied Hebrew and the Talmud. He wrote, *Trattato ossia Dichiarazione della Virti e Dignita del Nome di Gesiu* (Ferrara, 1557) :-*Apologia pro Defensione Doctrince Cabalce contra Petr. Garziam* (Bologna, 1564) :-*Cabalistarum Selectiora* (Venice, 1569). See Hoefler, *Nouv. Biog. Generale*, s.v.

Archangels

are represented as the seven principal angels or rulers of the heavenly choir. Scripture gives us the names of four-viz., Michael, Gabriel, Raphael and Uriel; tradition supplies the other three-viz., Chamuel, Jophiel, and Zadkiel. Michael is represented as the guardian and protector of the Jewish Church; and, when the synagogue gave place to the Church of Christ. he became the patron of the Church militant. He is mentioned in Scripture five times. Gabriel was the archangel who announced to Mary the conception of our Blessed Lord, and to Zacharias the birth of John the Baptist. Raphael was the guardian and protector of Tobias. Tradition says that it was Raphael who appeared to the shepherds by night, announcing our Blessed Lord's nativity. Uriel appeared to Esdras to interpret God's will to him (2 Esdras 4). It was Chamuel who wrestled with Jacob. Tradition also says it was he who appeared to our Lord in the garden of Gethsemane. Jophiel was guardian of the tree of knowledge of good and evil, and drove out Adam and Eve from Paradise. It was Zadkiel who stayed the hand of Abraham when about to offer up Isaac. See ANGELS. .

Archangiolo Della Presentazione

was a monk of the Order of Barefooted Carmelites, and reader in theology in Italy, who flourished about the middle of the last century, published *The Thirteen Books of the Confessions of St. Augustine of Hippo* (Florence, 1757, fol.), illustrated with various commentaries, etc. also wrote a *Life of St. Monica* (Sienna, 1757, 4to), in Italian..

Archanjos, Antonio Dos

(in Lat. *Antonius de Archangelis*), a Portuguese 'preacher of the Order of St. Francis, was born in 1632. He taught philosophy and theology, distinguished himself in preaching, and died in 1682. He left a number of sermons. See Hoefer, *Nouv. Biog. Generale*, s.v.

Archard

was a monk of Citeaux, and master of the novices at Clairvaux, in the time of St. Bernard, who composed a *Life of St. Geselinus the Hermit* (Douai, 1626), edited by Raisius. Archard lived about 1140. Cave calls him "philosophus insignis et theologus illustris." He also wrote some short *Sermons* to the novices. See Dupin, *Bibliothèque Univ.* ii, 374; Cave, *Hist. Lit.* ii, 218.

Archari

the name given to *novices* in the monasteries of the Greek Church. **SEE CALOYERS; SEE NOVICE.**

Archbishop's Cross

a cross affixed to a staff borne before an. archbishop, primate, or metropolitan, to signify and symbolize archiepiscopal jurisdiction. **SEE CROZIER.**

Archbishop's Mitre

a mitre similar in kind to that worn by a bishop. In England, for the last hundred and fifty years, the fillet or band round the head has been made after the model of a duke's coronet, to signify the high temporal rank of the wearer.

Archbishop's Morse

a cope-brooch or copeclasp, on which the arms of the see of an archbishop are engraved. Anciently the archbishops of Canterbury commonly left their personal vestments and *ornamenta* for the use of their successors in their see.

Archbishop's Pastoral Letter

a formal letter written to the faithful of his province by an archbishop, relating either to those general or particular subjects of which he can properly and legally treat, or else to some public event or religious duty to be considered by the Christian people under him.

Archbishop's Visitation

1. A visitation by an archbishop of any particular place, church, religious house, or college within his own diocese and jurisdiction of which he is the ecclesiastical ordinary.
2. A visitation in the diocese of one of his suffragans to reform, amend, correct, or reverse a judgment or determination of the said suffragan in any ecclesiastical question.
3. The visitation of any college out of his own diocese, of which he is the legal and customary visitor and the acknowledged ordinary, for a similar purpose.

Archbold, Israel

a Methodist Episcopal minister, was born in Harrison County, Va., Nov. 24, 1807. He received a careful religious training; experienced religion at the age of twenty; was licensed to preach in 1834; and in 1835 united with the Pittsburgh Conference. Between 1846 and 1852 he held a superannuated relation. He made several attempts to resume the active work, but his health forbade; and he died May 18, 1859. As a man Mr. Archbold was frank, generous, and noble-hearted; as a husband and father affectionate; as a preacher, original and laborious; and as a Christian, deeply pious and self-sacrificing. See *Minutes of Annual Conferences*, 1860, p. 71

Archdeaconry

is the district over which the authority of the archdeacon extends. Of these there are a number in every diocese proportioned to its extent. *SEE ARCHDEACON.*

Archdekin, Richard

(*Mac Gilla Cuddy*), a Jesuit, was born about the year 1619 at Kilkenny, Ireland, and joined his society in 1642 in Belgium. For fourteen years he acted as professor of exegesis and scholastic theology at Louvain and Antwerp, and died at the latter place Aug. 3, 1693. He is known as the author of *Theologia Tripartita*, which was first published at Louvain in 1671 under the title, *Praecipue Controversice Fidei ad Facilem Methodum Redactce*. This work, which was used as a manual among the clergy, was often reprinted; the best edition is the one which appeared at Dillingen in 1694 (3 vols. fol.). By a decree dated Dec. 22, 1700, the work was prohibited with the remark "donec corrigatur." Later editions, as those of Antwerp, 1718; Cologne, 1737, 1744, etc., contain the required corrections. See Sotwell, *Bibl. Script. Soc. Jes.*; Hurter, *Nomenclator*, ii, 374 sq.; Comely, in Wetzer u. Welte's *Kirchen-Lexikon* (2d ed.), s.v.; Hoefler, *Nouv. Biog. Generale*, s.v. (B. P.)

Archdruid

was the chief of the Order of Druids (q.v.). The order in every nation, where their religion prevailed, had a chief priest, or Archdruid, who possessed absolute authority over the rest. ' here were two in Britain, residing in the islands of Anglesey and Man. The Druids rose to their principal dignity through six different gradations, distinguished by their costumes, of which the Archdruids constituted the sixth or highest. They were completely covered by a long mantle and flowing robes, wearing an oaken crown, and carrying a sceptre. On the occasion of the famous ceremony of cutting the mistletoe, it was the office of this functionary to climb the oak and cut the mistletoe with a golden sickle.

Archer

a martyr, was one of seven who were burned at a place called The. Little Park, in Scotland, on April 4, 1519. The principal cause of his being

martyred was for teaching his children the Lord's Prayer and the Ten Commandments. See Fox, *Acts and Monuments*, 4:557.

Archer, J. G.

a Presbyterian minister, was born near Churchville, Harford Co., Md., in September, 1842. He graduated at Dickinson College in 1861, and in 1865 at Princeton Theological Seminary. He was licensed by the Huntingdon Presbytery, and ordained and installed pastor of the Presbyterian Church of Clearfield, Pa., where he remained until death, which was occasioned by the car in which he was sleeping falling over an embankment three miles west of Pittsburgh, Jan. 12, 1869. - See *Presbyterian*, 1869. (W. P. S.)

Arches, Dean of

SEE ARCHES, COURT OF

Archevolti, Samuel

a Jewish writer of Padua who lived in the 16th century, is known for his labors in Hebrew philology. He is the author of a grammatical work, entitled **מִצְבֵּחַ תְּגוּר** [], an extensive grammar divided into thirty-two chapters, of which the twenty-sixth and twenty-seventh chapters are devoted to the accents, the twenty-eighth and twenty-ninth to the style, the thirtieth to stenography, and the thirty-first and thirty-second to the modern Hebrew metres. It was first published at Venice (1602, and often). The thirty-second chapter has been translated into Latin by Buxtorf, in his *Kusari*, p. 424 sq. Archevolti also wrote, **הַבְּחַן לְגִד** (Venice, 1551), an ethical work: — **מַיִם יְיָ מַיִם**, *The Fountains of the Gardens* (ibid. 1553), a series of model pieces on Hebrew style. He also edited the *Aruch* of Nathan Jechiel (ibid. 1531). See First, *Bibl. Jud.* i, 49; Etheridge, *Introduction to Hebrew Literature*, p. 453; De Rossi, *Dizionario Storico* (Germ. transl.), p.46; Steinschneider. *Bibliog. Handbuch*, p."15; id. *Catalogues Libr. Hebr. in Bibl. Bodleiana*, p. 2405. (B. P.)

Archflamen

one of the chief priests, or *flamens*, among the ancient Romans. *SEE FLAMEN*.

Archfraternities

are those religious orders, in the Roman Catholic Church, which have given origin to others, or have authority over them. They convey to those which are subject to them their laws and statutes, their mode of dress, and their peculiar privileges.

Archi

This place has, with great probability, been identified with the present in *Ar Ak*, a small modern village with a Greek Church adjoining, laid down on the Ordnance map four and one eighth miles west of ElBireh (Conder, *Tent Work*, ii, 104; Tristram, *Bible Places*, p. 176).

Archibald (1), .

a Scottish bishop, was dean of the Church of Moray, and was consecrated bishop of the see of Moray in 1253. He was bishop here in the years 1256, 1258, 1260, 1268, 1269, and 1287. He was also bishop here in 1290. During his episcopate William, earl of Ross, gave to the Church of Moray the lands of Catboll and other lands lying in the shire of Ross. See Keith, *Scottish Bishops*, p. 139.

Archibald (2)

a Scottish bishop, was archdeacon of Moray, and elected to the see of Caithness in 1275. He is said to have made a solemn composition of an affair that had been long in debate between his predecessors, Gilbert. William, and Walter, bishops of Caithness, and William, father and son, earls of Sutherland. He died in 1288. See Keith, *Scottish Bishops*, p. 210.

Archibald, .Henry

a Baptist minister, was born at Musselburgh, Scotland, in 1786. He came to the United States in 1818. His early religious association is were with the Established Church, but soon after his conversion he united with the Independents. Not long after he came to the United States he changed his views on baptism, and connected-himself with the Baptist Church in Chatham, Conn. Feeling that it was his duty to preach the Gospel, he gave up. a lucrative business, was licensed by the Church of which he was a member, and was ordained in Suffield, Conn., May 28, 1823.- The churches with which he labored were in Connecticut, Massachusetts, New

Hampshire, and Vermont, his ministerial life continuing until within three years of his death. Mr. M Archibald possessed more than ordinary talents, and was especially familiar with the Scriptures... " Gifted by nature with a strong mind, he brought all his powers: to bear upon the one work of preaching Christ, and him crucified." He took a prominent part in the great reforms of the day, and was especially active as the advocate of antislavery. He died at the residence of his son, Rev. T. H. Archibald, in Mount Holly, Vt., Dec. 4, 1859. See *Watchman and Reflector*, Jan. 5, 1860. (J. C.S.)

Archibald, Robert

a Presbyterian minister, graduated at the College of New Jersey in 1772, and was licensed by Orange Presbytery in 1775. In October, 1778, he was ordained and installed pastor of the Church of Rocky River, where he continued to labor with great success until 1792, when he became an advocate of the doctrine of universal salvation. In consequence he was suspended from the ministry in 1794, and in 1797 was deposed." See Sprague, *Annals of the Amer. Pulpit*, 4:113.

Archibald, William Kerr

a Presbyterian minister, .son of Rev. G. D. Archibald, D.D., professor of pastoral theology in Danville Theological Seminary, Ky., was born at Allegheny, Pa., in 1852. At the age of sixteen he was admitted to the Church; graduated at Hanover College, Ind., in 1874, and studied theology in Danville Seminary. In April, 1877, he was ordained to the ministry by the Presbytery of Pennsylvania upon a call to the pastorate from the Church of Pee Wee Valley,, Ky. He was, however, never installed as pastor, but after a year of very acceptable service, he withdrew from the field in consequence of ill-health, which terminated in his death at Danville, Ky., Dec. 8, 1878. Mr. Archibald was gifted with a manly mind, a warm and generous nature, and an ardent piety. (W. P S.)

Archicantor

is the name of the prior or principal of a school of sacred music, of the kind established as early as the 6th century, and which became common in various parts of Europe, particularly in France and Germany. The title of the head officer of these schools at Rome was "Archicantor Ecclesims Romanae," and his post was highly respectable and lucrative.

Archidiaconus

is a title given to two noted canonists who were both archdeacons of Bologna-viz. Guido Baifius and John de Anania.

Archimagus

was the sovereign pontiff of the Magi among the ancient Persians. He was the head of the whole religious system. He resided in the principal fire-temple, a building which was held in as great veneration by the Persians as the temple at Mecca by the Mohammedans, and to which every one of that sect thought himself obliged to make a pilgrimage once in his life.

Zoroaster first settled the fire-temple at Balch, between the Persian frontiers and Hindustan, where he himself, as the archimagus, had his usual residence. But after the Mohammedans had overrun Persia in the 7th century, the archimagus was under the necessity of removing into Kerman, a province in Persia lying on the coast of the Southern Ocean towards India. This temple of the archimagus, as well as the other fire-temples, was endowed with large revenues in lands. When the archimagus approached the consecrated fire, he was washed from head to foot, perfumed, and dressed in a vestment white as snow. He bowed to the ground before the flaming altar, and then, assuming an erect posture, he offered up the appointed prayers with bitter sighs and groans. *SEE RABMAG.*

Archinimus

a Christian confessor, is commemorated in some martyrologies March 29...

Archinto, Alberico

an Italian prelate, was born at Milan in 1698. He was archbishop of Nice in 1747; governor of Rome in 1753; and finally became cardinal. He died at Rome in 1758. See Hoefer, *Nouv. Biog. Generale*, s.v.

Archinto, Alessandro (1)

was an Italian theologian. Charles V, for whom' he performed various missions in Milan, gave him the title of count. He died at Milan in 1567. He wrote, *De Predestinatione: -De Beat Mari Mari Magdalene Pudicitia ac Virginitate: -Dialogus in quo Philippo Patruo ac 'Pompilio Dissertentibus quis, sit Villicus Iniquitatis ex -X VI Capit Luc.e quam diligentissime explicatur: -Dialogus Alter, in quo eosdem in eos qui pro Salvatore*

Servatorem scribunt, Colloquentes facit. All of these works are found in MS. at the Ambrosian Library of Milan. The first two are also found in other libraries, particularly in the *Casa Archinta*. See Hoefer, *Nouv. Biog. Generale*, s.v.

Archinto, Alessandro (2)

an Italian Jesuit and a miscellaneous writer, was born at Milan in 1577, and died in 1645. He wrote a *Compendium of Rhetoric* the *Rules of Rhetoric*: — an historical *Treatise*, which-is preserved in MS. in the *Casa Archinta*: — also several eulogies upon members of the Jesuit Order, which are preserved in the Library of the Fathers at Milan. See Hoefer, *Nouv. Biog. Generale*, s.v.

Archinto, Carlo Antonio

an Italian ecclesiastic, canon of the Lateran, and author of various works, lived in the early part of the 17th century. He wrote, *Encomiastica Oratio in Laudem Alexandri Troili, Abb. Generalis Lateranensis* (Ravenna, 1647): — *Oratio Panegyrica Theodoro Pontano, Visitatori Generali Lateranensium*: - *La Scrittura Politica, Discorso* (Lucca, 1682). See Hoefer, *Nouv. Biog. Generale*, s.v.

Archinto, Filippo

an Italian prelate, was born July 3, 1500. He was a member of the College of Judges at Milan. As councillor of the emperor Charles V, he participated in important negotiations. Milan often sent him as delegate to the emperor. He attained successively to higher positions, as that of governor of Rome, vice-chamberlain apostolic, and vicar of the pope, an honor accorded only to cardinals. He was also bishop of San Sepolcro and Salluzzo, and finally archbishop of Milan. Paul IV sent him to Venice as legate *a latere*. He died June 21, 1558. He wrote, among other works, *Oratio de Nova Christiani Orbis Pace Habita* (Rome, 1544):-*De Fide et Sacramentis Libri II* (Rome, 1545). These writings remain in MS., and are preserved in the family archives. See Hoefer, *Nouv. Biog. Generale*, s.v.

Archinto, Girolamo

an Italian prelate, and archbishop of Tarsus, was born at Milan about 1671. He was first admitted to the College of the Jurisconsults, then he became priest, and finally attained to the archiepiscopal-dignity. He was sent as

nuncio to the grandduke of Tuscany, and went as legate *a latere* to Germany, then to Poland during the reign of Frederick Augustus. He had scarcely arrived at Warsaw when he died, in 1721. He left in MS. a work upon the Council of Trent. See Hoefer, *Noun. Biog. Generale*, s.v.

Archinto, Giuseppe

an Italian prelate, cardinal and archbishop of Milan, and author of various works, was born .in 1651. He first studied law at Pavia, then entered upon an ecclesiastical career. Vice-legate of Innocent XI at Bologna for six years, he obtained the title of apostolic nuncio in that place. The successors of Innocent sent Archinto, in the same quality, to Venice and Spain. Clement XI charged him particularly to go :and celebrate. at Nice, the marriage of Philip V, king of Spain, with the princess of Savoy. A medal was 'stamped in honor of this cardinal with the following legend: *Joseph. S. R. E. Card. Archiitus Arch. Med.*, bearing these words of ~~2318~~ Isaiah 12:3, graven on the back: *Hauriefis in Gaudio*. He wrote, *Celumn ex Terra, Oratio de Spiritus Sancti Adventu, habita Anno' 1670* (Rome, 1670) :-*Relatio Legationis a Latere, qua Philippunm V, Hispaniarum et Indiarum Regem, cum Sabaudiae Ducis' Filia' Matrimonio junxit :-Epistolk Plures curs esset rNuntius Apostolicus: — Acta Visitationis Oppidi Abbiati- Crassi, per Daniele Parrum, Cancellarium Archiepiscopalensem, collecta*. These last three works have not been published. See Hoefer, *Nouv. Biog. Generale*, s.v.

Archires

are the prelates, or first classes of the clergy, in the Russian Church (q.v.). This name includes the whole episcopal order, who are distinguished by the titles of metropolitans, archbishops, and bishops titles, however, which are not attached to the see, as in England, but are merely personal distinctions conferred by the sovereign, and give the possessors no additional powers, for every bishop is independent in his own diocese, or dependent only on the synod. They are obliged to live rigid and recluse lives, to abstain from animal food, and they are not permitted to marry. **SEE ARCHIEREUS.**

Archisubdiacsus

is a word which occurs in the canons of the Synod of Auxerre, but apparently not elsewhere. If the reading be genuine, it would appear that in some dioceses the subdeacons as well as the deacons' had their primate; but

it is probable that the reading should be *subarchidiaconum*, which may have been another name for the officer known to some Western dioceses as *secundarius*, and by another title among the Greeks.

Architrave

(Gr. and Lat.= zchief-beam), the lowest division. of the *entablature*, in Classical architecture, resting immediately on the abacus of the capital, also the ornamental moulding running round the exterior curve of an arch, and hence applied to the mouldings round the openings of doors and windows, etc. *SEE COLUMN; SEE ORDER.*

Archive

was the title of a record which was kept in the early African churches, by which bishops might prove the time of their ordination an important consideration, inasmuch as the oldest bishop, by the rules of these churches, was regarded as chief bishop or metropolitan. One record was kept in the primate's church, and another in the metropolis of the province.

Archivolt

(French from Lat. *arcus volutus*), the under curve or' surface of an arch, from impost to impost. The archivolt is sometimes quite plain, with square edges, in which case the term *sofit* is applicable to it. This kind of archivolt is used in the Roman and Romanesque styles, including those buildings in England which are by some considered as Saxon and in the Early Norman. In later Norman work it usually has the edges moulded or chamfered off; and towards the end of that style, and throughout all the Gothic styles, it is frequently divided into several concentric portions, each projecting beyond that which is beneath (or within) it,

Archon

(ἄρχων, -*ruler*), a name in the Greek Church for several officers.

1. *Archon of the Antiminsia*, the keeper of the antiminsium.
2. *Archon of the Contakion*, or keeper of the book containing the *contnakia*, or hymns used on various occasions in the Greek Church (Goar says, " i e. *Librum Missalem in Liturgia*"), which seem to have been composed by Romanus.

3. *Achon of the Phota* or *Illuminati* (ἄρχων τῶν φώτων) had charge of the newly baptized.

Archon, Louis

a French ecclesiastical writer, was born at Riom, Sept. 4, 1645. 'At the age of fifteen years he completed his studies at Paris, and having won the favor of the cardinal of Bouillon, he was appointed chaplain to Louis XIV and priest of Saint-Gilbert-Neuf-Fontaines, in the diocese of Clermont. He died Feb. 25, 1717. He wrote, *Histoire Ecclesiastique de la Chappele des Rois de France sous les Trois Races de nos Rois jusqu'au Regne de Louis XIV* (Paris, 1704, 1711). The third volume, which includes the reign of Louis XIV, has not been published. See Hoefer, *Nouv. Biog. Generale*, s.v.

Archontici

SEE ASCOPHITES.

Arciboldi,-Antonello

a Milanese ecclesiastic, was son of Giovanni Angelo, archbishop of Milan. He studied law at Pavia in 1556; and, among other ecclesiastical functions, he performed those of apostolic prothonotary. Philip II, king of Spain, conferred on him, in 1567, the honor of senator of Milan, and he became, under the title *di l'Avertito*, member of the Academy of the *Affidati*. He was versed in the Greek language. His death occurred in 1578. From him we have the following translations: *D. Basilii Magni Homilice Octo Antonello Arcimboldo vertente* (Milan, 1573):-*D. Basilii Magni de Vera et Incorrupta Virginitate Liber A. A'. Interprete* (ibid. eod.):*-D. Basilii Magni de Gratiarum Actione Liberae Greco in Latinum translatus* (ibid.):*-Gregorii Nazianzeni Homilie IV, e. Græco in Latinum transtulit* A. A. Argellati and others attribute to him a translation of certain fragments of St. Chrysostom. Picinelli believes him to be the author of *Catalogo degli Eretici*, published under the name of Arciboldi, archbishop of Milan. See Hoefer, *Nouv. Biog. Generale*, s.v.

Arciboldi, Giovanni

an Italian prelate, cardinal, and archbishop of Milan, author of various works, was born at the commencement of the 15th century. Being a member of the College of Jurists in 1436, he was intrusted by the dukes of Milan with important missions. He became successively ducal councillor,

president of the tribunal of *Entrate Straordinarie*, bishop of Novara in 1468, cardinal in 1473, and archbishop of Milan in 1484. In 1488 he resigned the archiepiscopal function in favor of his brother Guido Antioio. He died at Rome Oct. 2, 1491. His works, which still remain in MS., are as follows: *Statuta Plebis Gandiani, Anno MCDLXIX: -Statuta Ripariae S. julii, Annis MCDLXXIII et MCDLXXXI: -Statuta pro Cleri Refornuatione :-Homilice et Oratidines :-De Ponderibus, Mlensuris, et Monetis Libri III.* The work entitled *Catalogo degli Eretici*, published in 1514, has been attributed to him, but is probably the work of his son, Giovanni Angelo. See Hoefer, *Nouv. Biog. Generale*, s.v.

Arciboldi, Guido Antokio,

an Italian prelate, was archbishop of Milan. In 1476 he accompanied the celebrated John James Trivulzi to Palestine; and was many times sent by the dukes of Milan to the Florentines, the Venetians, and the kings of Naples, Hungary, and Spain. He became archbishop of Milan in 1488 by the resignation of his brother Giovanni. He died Oct. 18, 1497. See Hoefer, *Nouv. Biog. Generale*, s.v.

Arciboldi, Ottavio

an Italian prelate, was born at Milan in 1471. He was a member of the College of Jurists in 1491, and distinguished himself by his great learning. He had, it is said, a perfect knowledge of Hebrew, Greek, and Latin. Appointed archbishop of Milan in 1503, he died before taking possession of his see. The six sonnets which Argelloti attributes to him, and which he indicates as first in the collection of the Academy of Transformation of Milan in 1548, are rather the work of Ottavio, son of Giovanni Angelo. This academy was not founded until 1546. See Hoefer, *Nouv. Biog. Generale*, s.v.

Arciszewski, Elias

a Polish theologian, father of the celebrated governor of Brazil, lived in the 16th century in the city of Schmiegel, where, he was pastor. He wrote and published the preface of a celebrated treatise of Sozzini, entitled *-De Jesu Christo Servatore*. Ruar and Sozzini spoke with high praise of the knowledge of Arciszewski. See Hoefer, *Nouv. Biog. Generale*, s.v.

Arco, Alexis (Or Alfonso Del)

a Spanish painter (also called *el Sordillo de Pereda*, on account of his deafness and from the name of his master, Pereda). He executed historical paintings. But his wife, impelled by motives of cupidity, wished him to unite himself with coadjutors less skilled than himself. He died at Madrid in 1700 in great poverty. His wife then accepted relief from the marquis of Santiago, and her two daughters took the veil. His works are found in many villages of Spain. The most noteworthy is the *Baptism of St. John*, in the Church of that saint, at Toledo. Other paintings of his are the *Miraculous Conception*, and *The Assumption*, in the Cloister of the Trinitarios Descalzos at Madrid: — also a picture of *St. Teresa*, in the Church of San Salvador. His coloring was charming, but his designs were faulty. See Hoefer, *Nouv. Biog. Generale*, s.v.; Spooner, *Biog. Hist. of the Fine Arts*, s.v.

Arconati (1)

an Italian Franciscan monk and a composer of music, was born about 1-610. He entered this order while very young, applied himself diligently to the study of music, and wrote for the Church a large number of masses, moets, and other fragments of music. He was appointed, master of the chapel of the Convent of St. Francis of Bologna in 1653, in place of Guido Montalbani; but he died soon after, in 1657. His musical works may be found in the library of the convent. See Hoefer, *Nouv. Biog. Generale*, s.v.

Arconati (2)

a learned Italian Jesuit, was born in 1675. He came of a noble family of Milan, entered the Order of Jesuits in 1692, and died in 1702. He wrote, *Prolusiones Posthumce in Gratiam Rhetorum Braydensium* (Milan, 1702). See Hoefer, *Nouv. Biog. Generale*, s.v.

Arcos, Cristoval

a Spanish priest and translator, a native of Seville, lived in the early part of the 16th century. He wrote a translation of *De Bello Rhodio* of J. la Fontaine, and not of Pontanus, as Jocher claims: *La muy Lamentable-Conquista y Cruenta Batalla de Rodas* (Seville, 1549) :-*Itinerario del Venerabile Varron Patricio Romano* (ibid. 1520). 'See Hoefer, *Nouv. Biog. Generale*, s.v.

Arcosolium

Picture for Arcosolium

is a term supposed to denote those tombs hewn in the rock of the Catacombs of Rome (and(elsewhere) in which there is an arched opening above the portion reserved for the deposition of the body, the grave being dug from above downwards into the reserved portion below the arch. Others suppose it to mean the sepulchral chambers, or *cubicula*, in which the great majority of these tombs are found. In the tombs of this kind the receptacle for the corpse was sometimes covered by a slab of marble, or sometimes a marble sarcophagus was inserted. In a few cases the sarcophagus projects forward into the chamber, and the sides of the arch are continued to the ground beyond the sarcophagus. Such slabs or sarcophagi have been supposed to have served as altars during the period of persecution, as being the resting-places of saints or martyrs, and in some instances this may have been the case; but the far greater number of these tombs are, no doubt, of later date, being simply the monuments used by the wealthier class. The bishops and martyrs of the 3d century were placed, not in these *arcosolia*, or *monumenta arcuata*, but in simple loculi-excavations in the wall just large enough to receive a body placed lengthwise. In the 4th and 5th centuries the humble: *loculus* was altered into the decorated *monumentum arcuatum*, and the whole sepulchral chamber, in many cases, was richly adorned with incrustations of marble, with stucco, and with paintings. An excellent example of this is afforded by the chamber in' the Cemetery of Calixtus, in which the remains of the popes Eusebius (309-311) and Miltiades (or Melchiades, 311-314) were placed, a part of which is represented in the annexed wood-cut. In the walls of this chamber are three large *aircosolia*, in front of one of which was a marble slab, with an inscription by pope Damasus commemorating pope Eusebius. The whole chamber has been richly decorated with marble incrustations, paintings, and mosaics. These decorations it would seem reasonable to assign to pope Damasus, who undoubtedly set. up the inscription. In the year 1859, in the Cemetery of St. Calixtus, an unviolated. arcosolium was discovered; in this a marble sarcophagus was found, in which lay a body swathed in numerous bands of linen exactly in the manner shown in the early representations of the raising of Lazarus. These arcosolia were often decorated with paintings, either on the front of the sarcophagus or on the wall above it. One of the most remarkable instances is the tomb of St. Hermes, in the

catacombs near Rome called by his name. The tombs of this class are more usually found in the *cubicula*, or small chambers, than in the galleries of the catacombs; in the former, two, three, or more are often found. Martigny seeks to draw a distinction between those found in the *cubicula*, which he thinks may often: or generally be those of wealthy individuals made at their own cost; and those in the so-called chapels or larger excavations, which lie thinks were constructed at the general charge of the Christian community. In' one such chapel in the Cemetery of St. Agnes, near Rome, there are eleven such tombs. It is claimed that such chapels, specially connected with the veneration of martyrs, do not usually date from an earlier period than the 4th or 5th century.

Arcula

SEE ARCA.

Arculf

a French bishop, lived in the last half of the 7th century. He is known by his journey into Palestine, which he undertook with Peter the Hermit, a native of Burgundy. He spent nine months -in exploring the holy places, especially of Jerusalem and its surroundings. He then visited Damascus and Tyre, going afterwards to Alexandria, to the Isle of Crete, and to Constantinople. He returned to Rome by sea, visiting Sicily on his way. It is said that, desiring to revisit his native country, he again embarked on the sea, and was thrown by a tempest upon the coast of Great Britain, and came to the Isle of Hy, in Ireland. Adamnan, priest of the Monastery of the Isle of Hy, treated him very kindly, and to him he related his adventures. Adamnan wrote out this recital, and in 698 presented it to Alfred, king of Northumberland. It consists of three books, of which the first contains Arculf's description of Jerusalem, the second gives his travels in the Holy Land, and the third presents the wonders of Constantinople. Bede gives an extract of it in his *Hist. Eccles.*, and the Jesuit Gretser published it at Ingolstadt in 1619. Mabillon published it in vol. iv of his collection of the *Acta Sanct. Ord. S. Bened.* - A translation in English is printed in Bohn's *Early Travels in Palestine*, p. 1 sq. See *Hist. Lit. de la France*, iii, 650652; Cave, *Hist. Lit.* i, 599, ed. Oxon.; Smith, *Dict. of Christ. Biog.* s.v.; Hoefler, *Nouv. Biog. Generale*, s.v.

Ardee, Jacques D'

a French poet and theologian, was born at Liege, and lived in the first half of the 17th century. In 1615 he entered the Monastery of the Croisiers at Huy, and taught theology. He wrote, in Latin verse, a *History of the Bishops of Liege* (Liege, 1634): and -a paraphrase of the book of Ecclesiastes, under this: title *Ecclesiasta Encomia de Vanitate; item, Rosarium Mariane Sanctitatis. et quodlibetice Qucestiones ex Fontibus Grammaticorum, sive Pedotechnia et Anigmata Puerilia* (ibid. 1632)., See Hoefler, *Nouv. Biog. Generale s.v.*

Ardely, John

a Christian martyr, was burned in Essex, England, May 25, 1555, for his faithful adherence to the cause of Christ. During his examination many articles were brought up and read by the bishop of London, at Fulham, against him; but they were wisely answered. See Fox, *Acts and Monuments*, 7:86.

Ardemans, Don Teodoro

a Spanish painter and architect, was born at Madrid in 1664. In 1689 he went to Granada, and there did much painting. In 1694 he was appointed chief master of the Cathedral of Toledo; in 1700 he received a similar appointment at Madrid; and again .in 1702, from Philip V, who placed him over the Alcazar and other palaces of Madrid, with a salary of four hundred ducats per annum. As an architect he designed the decorations at the celebration of the funeral of the dauphin of France, in 1711, and of the queen Maria Louisa of Savoy in 1715, at the Convent of the Incarnation at Madrid. In 1719 he designed. the principal part of the palace and gardens, the Collegiate Church, and the great altar of San Ildefonso. He was known also as an architectural and scientific writer. He was living, probably, in 1730.

Ardene, Jean Paul De Rome D'

a French priest of the Oratory, and brother of Esprit Jean (de Rome d'Ardene), was born at Marseilles in 1689, and gained several academical prizes for his, poetical essays. He Became superior of the college of his congregation. The last half of his life was passed at Sisteron, where he

died, Dec. 5, 1769. 'His works are, *Traite des Tulipes: — Annee Champntre:--Traite des Oeillets* (1762).

Ardente, Alessandro

a Piedmontese painter who flourished from .1565 to 1592. There is a picture of the *Conversion of St. Paul* by him, at Turin, in the Monte della Pieta, which is considered a grand piece of painting. Ardente was painter to the Court of France, and died at Paris in 1575.

Arderne, James

an English divine, dean of Chester, was a native of Cheshire, and was educated in Christ's College, Cambridge. In 1673 he became a fellow-'ommoner of Brasenose College, Oxford.. He held the living of St. Botolph, Aldgate, London, from 1666 to 1682, when king Charles II bestowed upon him the deanery of Chester. He died Sept. 18,.1691. His writings are, *Directions concerning the Matter and Style of Sermons* (1671, 12mo):-*Conjectura circa Επινομην D. Clementis Romani, cui sunijciuntur Castigationes in Epiphanium et Petavium de Echaristia, de Calibatu Clericorum, et de Orationibus pro. Vita Functis* (London, 1683, 4to). He printed some single *Sermons*. ' See Chalmers, *Biographical Dictionary*, s.v.; Allibone, *Dictionary of British and American Authors*, a.v.

Ardia

a goddess, said by Pliny to have had a temple adorned with fine paintings, under tie name of *Juno Ardia*, and an altar under that of *Lucinc*.

Ardingelli, Nicola

an Italian cardinal, was a native of Florence.: After having been associated with cardinal Fanese (elected pope afterwards under the name of Paul' III), he became secretary of cardinal Alexander Farnese, nephew of the pontiff. Paul III charged him with the reconciliation of Charles V with Francis I. He accompanied cardinal Alexander into Spain, then to Germany and France, and on his return was made cardinal himself. He died in 1547 at the age of forty-five years. He wrote a book, entitled *De Negotiatione sua pro Paice Ineunda inter Carolum V et Franciscum*:-also some poetical sketches. See Hoefler, *Nouv. Biog. Generale*, s.v.

Ardo

was a monk of the Abbey of Ariane, in the diocese of Montpellier. He was originally called *Smaragdus*, and was one of the first disciples of St. Benedict of Ariane, whose *Life* he wrote. Many other works go under the name of Smaragdus; but there is a great controversy among the learned whether they belong to this or another writer. The *Life of St. Benedict* is certainly his, and may be found in Menardus, *Observ. ad Martysiolog. Benedict.* lib. ii; also in Mabillon, *Scce. Benedict.* 4:1. He was highly esteemed by Charlemagne, and died March 7, 845, aged sixty. 'See Cave, *Historia Literaria*, ii, 23.

Ardorno, Benjamin

a German rabbi, lived probably in the 16th century. He wrote a treatise entitled *Mitzvoth Nashinn*, i; e. "Precepts for Women," first printed at Venice in 1552, which was a work of authority among the Jews. See Hoefer, *Nouv. Biog. Generale*,. s.v.

Arduino, Maestro

an Italian architect and sculptor, a native of Venice, lived in the 15th century. There is at the monastery del Carmine, of that place, a *Madonna and Child*, bearing the name of this artist; and it is said he laid the first foundations of the Church of San Petronio of Bologna. He has been confounded with another Arduino, beadle of the College of Medicine at Bologna, a painter and engraver upon wood, and a botanist. See Hoefer, *Nouv. Biog. Generale*, s.v.

Area

a space within which monuments stood, being protected by Roman law from the acts of ownership 'to which other lands were liable. In the Roman catacombs care has evidently been taken lest the subterraneous excavations should transgress the limits of the area on the surface. This reverence of the Roman law for burial - places enabled the early Christians; except in times of persecution, to preserve their sepulchres inviolate. The: areas about the tombs of: the :martyrs were especially so preserved, where meetings for worship were held and churches' frequently built. So the *Acta Proconsularia* of the trial of Felix speak of the areae, "where you Christians make prayers." These areae were frequently named from some

well-known person buried there; thus St. Cyprian is said to have been buried 'in the area of the procurator Candidus.' In another work, certain citizens are said to have been shut *up in area martyrum*, where, perhaps, a church is intended. The name *area* is also applied to the court in front of a church.

Aregius (Or Aridius; Vulgarly Arey), St.

bishop of Nevers, is only known by his subscriptions to the acts of the Councils of Orleans (549) and Paris (551). He is honored on Aug. 16 at Decize, near Nevers. See Baillet, Aug. 16. *SEE ARIDIUS*.

Areius (or Areus)

that is, *the warrior*, or, *to whom prayers are addressed*, was a title of *Jupiter*, as *AREIA* was of *Minerva*.

Aremberg, Charles D'

a French monk of the Order of Capuchins, was born in 1593. He was son of Charles of Ligne, duke of Aremberg, and entered his order in March, 1616. He wrote, *Flares Seraphici, sive Icones, in: quibus continentur Vitea et Gesta Illustrium Ordinis Fratrum Minorum Sancti Francisci Capucinatorum, qui ab Anno 1525 usque ad Annum 1612 in eodem Ordine, Miraculis ac Vitae Sanctimonia fioruerent* (Coogne, '1640-41) :- *Clypeus Seraphicus, sive Scutum Veritatis in Defensionens Annalium Fratrum- Minorum Capucinatorum* (ibid. 1643). See Hoefer, *Nouv. Biog. Generale*, s.v..

Arena

(Lat.), the floor of an amphitheatre, a wooden floor covered with sand for the athletes to wrestle upon; sometimes applied to the amphitheatre itself; often confounded with the *area* or open space,- and in that sense applied also to the body of a church.

Arenaria

is a name sometimes applied to the *Catacombs* (q.v.).

A Rend (Or Arents), Balthazar

a German theologian, studied .theology in the German universities at lena, Leipsic, and Copenhagen, and died in 1687. He wrote, *Geistlicher Krieg, das Himmelreich mit Gewalter sifrmn* (Gluckstadt, 1671):-*Des Leibes und der Seelen Zustand nach dem Tode* (ibid. 1776) :-*Disputatio Historico - theologica de Resurrectione Christi adversus Haereticos et Hostes alios* (Strasb. 1664):-*Exilium Mortis*, etc. See Hoefler, *Nouv. Biog. Generale*, s.v.

Arend (or Arents)

Caius, a German theologian, was born in the Duchy of Holstein in 1614. In 1633 he went to the University of Rostock to study under Lauremberg; and the year following he was made professor of logic and metaphysics. In 1636 he went to Sweden as instructor of the young and as merchant. There he performed ministerial functions in several localities. During the Thirty Years' War he was often the victim of along series of hostilities, against which he opposed this maxim: " Patience devours the Devil." He died in 1691. He wrote, *Goldhaus christlicher und von Gott gesegneter Ehefrauen* (Glickstadt, 1666) :-*Drei schone Amaranthen auf dem Sarg Dr. Christiani von Stocken* (ibid. 1685). See Hoefler, *Nouv. Biog. Generale*, s.v.

Arenda, Council of

(*Concilium Arendense*), wars held in December, 1473, at Arenda, in Spain, in order that some remedy might be applied to correct the ignorance and immorality of the clergy. Alfonso, archbishop of Toledo, with his suffragans, made there twenty-nine rules of discipline, among which are the following:-viz. that no one shall be admitted to holy orders who is not acquainted with Latin; that the clergy shall not wear mourning; that bishops shall not appear in public without the rochette; that they shall never wear any garment made of silk; that they shall cause the Holy Scriptures to be read at their table, etc. The other canons relate to such cases' as fornication among the clergy, clandestine marriages, simony, shows and dramatic representations held in churches, sports forbidden to clerks, duels, rapes, etc. This is the same with the Council of Toledo of the same year. See Labbe, *Concil. 13:1448.*

Arentius, Bernardus

(*Bernard Arint*), a Lutheran minister, was one of the earliest clergymen of his denomination in New York city, succeeding the Rev. Jacob Fabritius as pastor of Trinity Lutheran Church, at the south-west corner of Broadway and Rector Street. This church was erected in 1671, and was built of logs. Mr. Arentius became its pastor about the year 1700, the services being held in the Low Dutch language. The date of his death is unknown.' See *Quar. Rev. of Evang. Luth. Church*, 7:272.

Arents

SEE AREND.

Arepol, Samuel

a Jewish writer of Safed, in Upper Galilee, who lived during the 16thth century, is the author of *hl a trma*, or expositions on the Pentateuch (Venice):- *μkh bl* , a commentary on Ecclesiastes (Constantinople, 1591) :- *hdwtl rwmzm*, or a commentary on the alphabetic Psalms and the Songs of Degrees (Venice, 1576) :- *μwl ç rç*, a commentary on the Canticles (Safed, 1579).See Furst, *Bibl. Jud.* i., 50; De' Rossi, *Dizionario Storico* (Germ. transl.), p. 46; Etheridge, *Introd. to Hebr. Literature*, p. 415. (B. P.)

Aresi, Paolo

an Italian theologian and preacher, was born at Cremona in 1574. He was of a Milanese family, and his father was invested with the dignity 'of podesta at Cremona. He entered the Order of Theatines in 1590. Eight years afterwards he was professor of philosophy and theology at .Naples and Rome. His success in preaching. was not less; and his renown in this capacity extended throughout Italy. He became confessor to the princess Isabella of. Savoy;. and in 1620 pope Paul V made him bishop of Tortona, which position he held for twenty years. But he did not relinquish his theological studies. His devotion to literature did not interfere with his episcopal functions. He died June 13, 1644. He wrote, *In Libros Aristotelis de Generatione et de Corruptione* (Milan, 1617) :-*De Aquea Transformatione in Sacrificio Missce* (Tortona, 1622; Antwerp, 1628) :-*Velitationes in Apocalypsim*: (Milan, 1677, with the *Life* of the author by

P. Sondrati): *Artedi Predicar Bene* (Venice, 1611) :- *Impresse Sacre con Triplicati Discorsi Illustrate ed Arricchite* (Verona, 1613; Frankfort, 1702). This is the most remarkable work of this author. See Hoefer, *Nouv. Biog. Generale*, S. v.

Areson, John

an Icelandic bishop and poet, was born in 1484. While very young the death of his father left him to the care of his mother. His uncle taught him to write and to chant Latin. At the age of twenty years he took holy orders, and acted as preacher in the parish of Helgastad, in Reikiadal. At that time bishop Gotschalk, of Holum, sent him on a mission to Norway; and so well did he execute his commission, and so much skill did he display, that he was chosen to succeed; the bishop at his death. This excited the jealousy of certain aspirants for the position, especially of a certain Bodpar, who founded his protestation against the election on the ground that Areson was ignorant of Latin. Areson responded to him in Icelandic verse. But another and more formidable opposition presented itself. Ogmond, bishop of Skalholt, claiming the vacant see, marched against him at the head of troops. After some difficulty, Areson was established in his position in 1524. He passed the remainder of his life in religious disputes. A conflict was raised between him and the king of Denmark, Frederick III, occasioned by the tendency of that prince to introduce Lutheranism into the States. Areson claimed that he overreached his prerogative in meddling with, spiritual affairs. After a long struggle Areson and his two sons were put to death, Nov. 7, 1550; after which Protestantism made rapid progress in Iceland. Areson was the first to introduce printing into his country. At Holum he published, in 1530, a *Malnuale Pastorum*. As a poet he was, without doubt, the most distinguished of his time. He wrote a poem, entitled *Pinslargratr*, or *Lamentation on the Passion*: and a paraphrase upon Psalm li in the *Thorlakson Visabok* of 1612. His other poems are found in Harboe's *History of the Reformation in Iceland*. See Hoefer, *Nouv. Biog. Generale*, s.v.

Aretas, St.

was an Arabian martyr who, together with three hundred and forty Christians, was beheaded by Dunaan, king of the Homerites, about the year 522, in the city of Nagran. The Greek menologia mark his festival on Oct. 24. See Baillet, Oct. 24.

Arethas,

archbishop of Cappadocia, composed *A Commentary on the Apocalypse*, which was printed in Greek at Verona in 1532 and 1568, fol. (Ecumenius subsequently published it in Greek and Latin at Paris (1631). See Cave, *Historia Literaria* i 520.

Arethas (or Aretas)

a Greek priest and theologian of Coesarea, lived in the early half of the 10th century. He left a work upon the *Translation* of St. Euthymius, patriarch of Constantinople. Aretas the priest must not be confounded with the bishop of Cesarea. See Hoefer, *Nouv. Biog. Generale*, s. . v.

Aretino, Francesco

a Franciscan of the strict observance, in the 16th century, wrote, *Expositio in Regulam F.F Minorum* (Florence, 1594):-*Interpretatio Commentariorum: Chrysostomi in Enuang. S. Johannis* (Paris, 1415).

Aretino, Guido, Of Arezzo

So called because he was born in that city, was a Benedictine monk. and, according to some, abbot of the Monastery of Pomposia, near Ravenna. He discovered six notes in music, in changing the hymn of St. John, thus:

UT queant laxis
Re sonare fibris,
Mi ra gestorum
FA muli tuorum,
SOL ve polluti
LA bpii reatum.

In the time of pope John XIX, Guido went to Rome, and was favorably received by the pontiff. Barolnils, in his *Annals*, gives a letter written by him to a monk of Pomposia, in which he describes his journey. This monk had assisted him in compiling his *Antiphonarium*, which he presented to the monastery upon his return. He also wrote a musical work, called *Micrologus*, and another on the *Measure of the Monochord*.

Aretino, Leonardo Bruno

an Italian writer of the fifteenth century, was born at Arezzo. At the solicitation of Poggius, his intimate friend, he was made secretary of pope Innocent VII, and afterwards, in 1413, of John XXIII, with whom he attended the Council of Constance. Poggius addressed to him his celebrated letter upon the punishment of Jerome of Prague. After the council he was made chancellor of the republic of Florence, which office he held till his death, in 1443. He was buried in the Church of Santa Croce, where a fulsome epitaph adorns his splendid tomb. He was guilty of the dishonesty of translating the (Gothic) *History of Procopius* into Latin, and publishing it as his own; but the deceit was discovered shortly after his death. He wrote also, *Contra Hypocritas Libellus*, in *Fasciculus Rerum Expet.* (Cologne, 1543) :-*Historiea Florentince. Libri xii* (Argentinsse, 1610) :-*Epistolarum Libri VIII* (ibid. 1521; Basle, 1535, 8v6), etc. See Cave, *Hist. Lit.* ii, App. p. 122.

Aretino, Pietro

an Italian writer, was born at Venice, and died in 1556. His boldness in criticising public men obtained for him the sobriquet of the *Flail of Princes*. He composed paraphrases on the *Penitential Psalms*:-*The Life of the Blessed Virgin; of St. Thomas Aquinas; St. Catharine of Sienna*, etc.

Aretusi, Cesare

an Italian painter, was born at Modena, and lived about 1590. He imitated the works of Bagnacavallo, and surpassed all artists then living as a copyist of the works of great masters; for he could assume the style of almost any painter, and pass off many of his copies as genuine. He was so successful in imitating the works of Correggio that he was employed to restore, the painting executed by that artist for the tribune of the Church of San Giovanni at Parma, where it still remains. In the Church of San- Giovanni - del Monte at Bologna is a fine altar-piece by this master, representing the *Virgin and Infant*, with two female figures embracing each other.

Arey, St.

SEE AREGIUS, ST.

Arez

in Persian mythology, is one of the six mighty fish spirits (*agathodemons* in fish forms) which Ormuzd created as protecting spirits of the tree of life, Gorgad, which stands in the Ferakhand sea, against the monster which Ahriman created. The latter has the appearance of a frightfully large turtle. It seeks to gnaw at the tree and to swallow the fish. Arez is the lifegiving principle of the water, therefore figuratively father of the aquatic beings. Arezn is also called king of all people of the sea.

Arezzo, Francesco D'

an Italian friar of the Franciscan Order, was born in 1553. He filled various positions, particularly that of confessor of Ferdinand T, grand-duke of Tuscany. His sermons were eloquent, and he wrote several theological works. He died in 1616. The following works have reached several editions: *Summa Theologies Specukltive .et Moralis, ac Commentaria Scholastica in Tertium et Quartum Sententiarum Liblrum Joannis Duns Scoti* (Venice, 1581, 1613, 1616, 1619) :-*Criminale Canonicumn* (ibid. 1617; Perugia, 1669). See Hoefer, *Nouv. Biog. Generale*, s.v.

Arezzo, Scipione Burali D'

an Italian cardinal, was born at Atri, near Gaeta, in 1511. He studied law, received the degree of doctor at. Bologna, and met with so great success as advocate at Naples that Charles V appointed him, in 1550, member of the collateral council of the kingdom of Naples. In 1557 he retired to a monastery of the Order of the Theatines, where he took the name of *Brother Paul*. His talents and services were not, however, overlooked, for in 1562 Philip I[appointed him to the archiepiscopal see of Brindisi, which honor he declined. Several bishoprics were successively offered him, but he persisted in his refusal of them. Two years after, delegated by the city of Naples, he undertook a difficult mission in Spain; he went to protest against an attempt of Philip II to introduce the Spanish Inquisition into Italy. His success greatly augmented his popularity among the Neapolitans. He was immediately called to Rome, where he occupied successively different ecclesiastical positions until 1568, when he was made bishop of Placentia. In 1570 he was made cardinal, and in 1576 the pope made him archbishop of Naples, where he died in 1578, and was interred in the Theatine Church of St. Paul. His testament and a letter in Latin upon the

motives which prompted him to refuse the see of Brindisi are found in his biography published by Bagatta, a brother of his order (Verona, 1698). See Hoefer, *Nouv. Biog. Generale*, s.v.

Arezzo, Tommaso

an Italian cardinal, was born at Orbitello, Tuscany, Dec. 17, 1756.. He was the younger son of Claudio Maria Arezzo, says Aretius, the historiographer of Charles V. , He was placed in the College of Nazareno at Rome, which at that time had' illustrious professors. He studied rhetoric under Francis Tasso, philosophy under the celebrated Beccaria, and theology under Molinelli. In 1777 he entered an ecclesiastical college in order to study civil and canonical law. Among his ecclesiastical honors, he was charged with the duties of chancellor. Pius VI sent him as vicelegate to Bologna, and appointed him successively governor of Fermo, of Perugia, and of Macerata. In 1798 Arezzo abandoned this position and retired into Sicily, where his family originated. Two years after, he returned to Rome and was appointed archbishop *in partibus* of Seleucia, in Syria, and in 1781 ambassador extraordinary to the court of Russia, in order to co-operate in the union of the Greek Church.' The death of Paul I caused him to leave St. Petersburg, and he went as legate to Dresden. Upon the invitation of Napoleon, he presented himself before the emperor at Berlin (1807), who sent him to Rome to arrange the difficulties which existed between France and the Holy See. Not having succeeded in this mission, his conduct was taxed with perfidy, the more so as he was appointed governor of Rome in place of the prelate Cavalchini. He was arrested in September, 1808, but finally obtained his liberty and retired to Florence. He escaped sentence of death by fleeing to Sardinia in the guise of a seaman. In 1815 Pius VII made him priest-cardinal of St. Peter's, and on Sept. 23 of the same year he went as legate to Ferrara. He refused the bishopric of Novara and the archbishopric of Palermo, which the king of the Two Sicilies offered him. In 1830 he was called to the vice-chancellorship of the Church and appointed bishop of Sabina. He died at Rome, Feb. 3, 1832, and was interred in the Church of St. Lawrence. The memoirs of Arezzo, so valuable concerning the ecclesiastical history of, his time, were never published. Cardinal Arezzo was the founder of the academy called "Degli Ariostei" at Ferrara, and he re-established the College of Jesuits founded in that place by St. Ignatius. See Hoefer, *Nouv. Biog. Generale*, s.v.

Arferia

in Roman mythology, was the name of the water which was sprinkled about at death-sacrifices as a libation for the subterranean gods.

Argaiz, Gregorio

was a Spanish Benedictine of the 17th century. In a monastery of Old Castile he wrote a history of the Spanish Church, entitled *Poblacion Ecclesiastica de Espana, y Noticia de sus Primeras; Honras Hallada en los Escritos de San Gregorio, Obispo de Granzada, y en la Cranica de Hauberto, Monge de San Benito*. The first volume of this work was published at Madrid in 1667, the second in 1668, and two others in 1669. Argaiz was convicted of having forged the documents from which he had written this work; but this was one of the frauds considered justifiable by the ecclesiastics. He published in 1675 a defence of his work entitled *instruccion Historica apologetica para Religiosos, Ecclesiasticos, y Seglares* (Madrid). Besides several other works, he also wrote *Teatro Monastico y Obispos de Espania*, which was never published. See Hoefler, *Nouv. Biog. General*, s.v.

Argall, John

an English clergyman and writer, was born in London, and educated at Christ Church, Oxford, where he graduated A.M. in 1565. He afterwards studied divinity, took holy orders, and obtained the living of Halesworth, in Suffolk. He died at Cheston, near Halesworth, in October, 1606. He published, *De Vera Ponitentia* (1604):-and *Introductio ad Artem Dialecticam* (1605). See Chalmers, *Biog. Dict.*; Wood, *Athence Oxonienses*; Allibone, *Diet. of Brit. and Amer. Authors*, s.v.

Argelli, Cesare

(also called *Paltroni*, after his mother), an Italian canonist, archbishop of Avignon, was born at Bologna in 1577. 'He' studied jurisprudence, was made LL.D., became judge of the Court of Appeals at Rome, and archbishop of Avignon the year before his death, which occurred in 1648. He wrote, *De Legitimo. Contradictore ad L Final. Cap. de Edict. Div. Adrian. tollend.* (Venice, 1611) :-*De Acquirenda Possessione*, etc. (ibid. 1655). See Hoefler, *Nouv. Biog. Generale*, s.v.

Argentan, Louis Francois D'

a French theologian of the Capuchin Order, lived in the last half of the 17th century, and wrote, *Les Exercices du Chrhtien Intrieur* (Paris, 1662):-- *Conferences sur les Grandeurs de Dieu* (Rouen, 1675). See Hoefer, *Nouv. Biog. Generale*, s.v.

Argimir, St., of Cabra

in Andalusia, was martyred by the Saracens June 28, 856, for abusing the false prophet Mohammed. See Baillet, June 28.

Argiva

a name of *Juno*, from the Argivi, among whom the sacrifices called Heraia were celebrated in her honor. They made her image in gold and ivory, holding a pomegranate in one hand, and in the other a sceptre, upon the top of which stood a cuckoo, because Jupiter changed himself into that bird when he fell in love with her.

Argonauts of St. Nicolas and the, Shells

was a military order instituted by Charles III of Naples towards the end of the 14th century. The patron of the order was St. Nicolas, and the knights wore a collar formed of shells and silver hooks, from which hung a ship, with the motto *Non credo tempori*. Their name of "Argonauts of St. Nicolas and the Shells" arose from this: collar. They followed the rule of St. Benedict, and wore on days of ceremony a large cape or mantle of white silk, over which they, hung the collar.

Argonne, Noel

a Carthusian who was born at Paris in 1634, 'and died at Gaillon in 1704, published in 1688 a work entitled *Traite de la Lecture des Peres de Eglise*. The second edition was published in 1697, and is divided into four parts. Part i treats of the authority of the holy fathers, by whom he intends the doctors of the first twelve centuries. He remarks that Protestants are agreed neither as to who are to be considered as the fathers of the Church, nor as to thee degree of deference to be paid to their writings. In pt. ii he treats of the necessity of scholastic theology; in pt. iii he delivers a scheme for reading the fathers with advantage; and in pt. iv he speaks of the use to be made of these writers,

Argota, Hieronimo Contador D'

a learned Portuguese Theatine monk, was born at Collares, in Estremadura, July 8, 1676, and was one of the first members of the Portuguese Academy of History, and contributed various historical papers to their *Memoirs*. His chief work sare; *De Antiquitatibus Conventus Bracara-Augustani* (lib. iv., 1728, 4to, and 1738, an improved edition): - *Memorias para a Historia Ecclesiastica de Braga* (Lisbon, 1732-44, 3 vols. 4to). His other works were sermons and lives of saints.' He died at Lisbon in 1749. See Chalmers, *Biog. Diet. s.v.*; Hoefer, *Nouv. Biog. Generale, s.v.*

Argue, James

a preacher among the English Methodists, was an Irishman, from Crossforts, County Cavan, born in 1803. He was brought under the influence of religion in early life with the New Connection; became a missionary to his brethren in 1828, and for thirty years he labored with much success in Irish circuits. In 1861 he was removed to England, and travelled in seven circuits, enjoying good health for more than seventy years. He died in his work, at Clay Cross, County Derby, May 12, 1875. See Baggaly's *Digest*.

Argyle, Jeremiah

an English Congregational minister, was born at Dorchester in 1782, and brought up to the trade of a white-smith. At the age of eighteen he enlisted as a soldier, and served two years, when he again resumed his trade; was converted, joined the Wesleyans and went to preaching. In 1830 Mr. Argyle became a Congregational minister, and was ordained at Poole, where he labored till his death, Nov. 5, 1858. See (Lond.) *Cong. Year-book*, 1859, .p. 190.

Arias, Francisco

a Spanish Jesuit, was born at Seville in 1533, and died May 23, 1605. He left some religious works, translated into French by Belon (Lyons, 1740). St. Francis of Sales commends them. See Hoefer, *Nouv. Biog. Generale, s.v.*

Aribo

fourth bishop OF FREISINGEN, in the 8th century, was a German Benedictine and abbot of the Monastery of Schelekdorf, in Bavaria, founded in 753. In 760 he was made bishop of Freisingen, and died in 783, leaving two *works*--*Vita S. Corbiniani*, the first bishop of, Freisingen:-and *Vita S. Emmerani*. Mabillon has given the first in his *Acts*, vol. iii; the second will be found in Surius, Sept. 22. See. Cave, *Hist. Lit.* i, 631.

Aribo

archbishop OF MAYENCE, after Erkenbaluls, held many councils, made a voyage to Rome, and was very zealous in all that related to ecclesiastical discipline. He died in 1031. He wrote a *Commentarius in XV Psablmos Graduun.*, dedicated to Berno. abbot of Reichenau. See Cave, *Hist. Lit.* i, 631.

Aridius (Aredius, or Aregius; Vulgarly called a rige, or a ride), St.

bishop of Lyons, succeeded Secundinus about 603, and died in 613. What possible title this bishop has to be enrolled among the *saints* of the Church it is hard to conceive. Fredigarius, in his *Chronicle* (p. 605, 609, Ruinart's ed.), plainly attributes to him not only the deposition and banishment of St. Desiderius, bishop of Vienne, in the Synod of Chalon-suraone in 603, but his treacherous murder on his return home in 607; and Aimonius corroborates this accusation. Le Cointe tries hard (tom. ii, upon this year) to exculpate Aridius. However, the Church of Lyons commemorates him on Aug. 12.

Arillaga, Basilio Manuel, D.D.

superior of the Jesuits in Mexico, and rector of the College of San Ildefonso, of whose early life we have no record, died in the prison of San Ildefonso, Aug. 25, 1867, of the privations to which he was subjected. Dr. Arillaga was over eighty years of age, and was arrested by the Liberal authorities, together with bishop Ormalchea of Vera Cruz. He was probably the most erudite scholar that Mexico ever produced; and had, at one time or another, under his tutorship the most prominent and eminent men of his country. In 1865 the abbe Testory, head-chaplain of the French forces, wrote a pamphlet in defence of the nationalization of Church

property, characterizing the Mexican clergy as ignorant and corrupt; to which Dr. Arillaga replied in three pamphlets, a masterpiece of learning, statistics, wit, and sarcasm, bringing upon the abbe Testory the indignation of all uninterested foreigners then in Mexico, and contributing more to the estrangement between the native Imperialists and foreign interventionists, and to the downfall of the empire, than any. other power. The memory of Dr. Arillaga will ever be revered by Mexicans, without distinction of party. See *Appletons' Annual Cyclop.* 1867, p. 597.

Arimathaea.

Picture for Arimathaea

The only suggestion of a modern site for this place, except Ramleh, which has been offered, is that of *Renthieh*, "a miserable hamlet on an isolated ledge of rock which protrudes in the midst of the plain" not far south of Ludd; but Dr. Robinson, who suggests the possible identity, gives urgent reasons against it (*Later Researches*, p. 141). In the absence of any other plausible site, we may as well acquiesce in that of Ramleh. For a further description of this place see Porter, *Handbook for Syria*, p. 112; Bdeker, *Palest.* I p. 133 sq.; Conder, *Tent Work.* i, 6 sq. See RAMAH

Ariminum, Council of

(*Concilium Ariminense*), held in 359 by order of the emperor Constantius, at Rimini, or Rimino, in Italy. All the bishops of the West were summoned, the emperor promising to supply them with the means of travelling and subsistence. The whole number present was about four hundred; collected from Italy, Illyria, Africa, Spain, Gaul, and England. Of this number eighty were Arians, headed by Ursaces and Valens. The Catholic bishops wished to anathematize the Arian and all other heresies; but were opposed by Ursaces and Valens, who objected to the use of: the word "consubstantial," maintaining that- it was far better to use the expression "like to the Father in all things." The orthodox bishops then declared the formulary of Valens and Ursaces to be utterly at variance with the true faith, and confirmed the acts of Nicaea, asserting that nothing whatever should be added to them. As Valens and his party refused to acquiesce in this decision, the council proceeded to declare them heretics, and excommunicated and deposed them. This decree was signed by three hundred and twenty bishops; and the doctrine of Arius, as well as that of Photinus and Sabellius, was

anathematized. Both parties appealed to the emperor, whose mind had been so prejudiced by the Arians -that when the Catholic deputies arrived at Constantinople they were refused an audience, and were for a long time, upon one pretext or other, kept without any answer; the emperor delaying matters with the hope that the bishops, wearied out and separated from their churches, would at last yield to his wishes and give up the terms "substance" and ." consubstantial." Further, the Arians having compelled the ten deputies of the council, in spite of themselves, to come to Nice, in Thrace, and having intimidated them by threats and worn them out by violence and illusage, obliged them at last to consent to..abandon the two obnoxious expressions, and to receive a confession conformable to that drawn up at Sirmium two years before. The emperor sent orders 'to the praefect Taurus not to suffer the council to separate until this confession, which entirely suppressed the words οὐσία and ὁμοούσιος, had been subscribed by all the bishops. With the exception of twenty they all gave way, and signed this confession of faith, known as the formulary of Nice or Ariminium. This triumph being won, a deputation, headed by Valens and Ursaces, was sent to Constantius; and the formulary was circulated throughout the eastern part of the empire, with orders- to exile all who should refuse to sign it. St. Hilary says that, the acts of the Council of Ariminium were annulled throughout the world; and pope Liberitus assured the whole East that those who had been deceived or overcome at Ariminium. had since returned to the truth; had anathematized the confession agreed to in that council; and had subscribed the Nicene Creed. See Labbe, *Concil. Sacr.* ii, 791 sq.

Aringhi, Paolo

an Italian theologian and writer, died in 1676. He published *Roma Subterranean Noissima* (Rome, 1651). This is a translation of an Italian work, in which Bosio gave interesting observations upon the Catacombs, published after his death by Severano; Aringhi has added his own discoveries to the original: *Monumenta Infelicitatis, sive Mortes Peccatorum Pessimae* (ibid. 1664) :-*Trinumphus Paenitentiae, sive Selectae Penitentium Mortes* (ibid. 1670). See Hoefer, *Nouv. Biog. Generale*, s.v.

Arint, Bernard

SEE ARENTIUS.

Aripol

SEE AREPOL.

Aristeas, Epistle of

In spite of the many editions and translations which exist of this famous epistle, furnishing us with the history of the origin of the Septuagint (q.v.), no critical Greek text has as yet been given to the learned world. That it could have been done we may see from Hody's remark in his *De Bibliorum Textibus*, etc. (Lond. 1685): "Non me fugit servari in Bibliotheca Regia Parisiana, aliisque quibusdam, exemplaria istius MS. Sed de tali opusculo, quod tanquam factum kuppositivum penitus rejicio, amicos sollicitare et in: partes longinquas mittere, vix operde pretium existimavi! Eas curas relinquo illis, quibus tanti esse res videbitur." But such a disparaging opinion is ill becoming any scholar, and -the world at large will never be served by such measures. Perhaps others have been of the same opinion as Hody. At any rate, whatever has been written on this subject will needs be sifted, since we now possess the *first critical* edition, published with great acumen, from two Parisian MSS., by Prof. Schmidt, in Merx's *Archiv Jfir wissenschaftliche Enforschung des Alten Testaments* (Halle, 1869), i, 242 sq. Schmidt is inclined to the opinion that the author of this **σύναγμα**, as Epiphanius calls it, was neither-a Greek nor one sufficiently acquainted with the Greek language. On the contrary, he thinks that the author was a Jew who lived at the court of Ptolemy; See Van Dale, *Dissertatio super Aristeam de LXX Interpretibus* (Amsterd. 1705), and especially the -most recent work by Kurz, *Aristeawc Epistula ad Philocratenm* (Bern, 1872). *SEE ARISTEAS.* (B. P.)

Aristian

one of the elders from whom Papias professed to have derived traditional information (Eusebius, *Hist. Eccles.* iii, 39), and described by him as a personal follower of our Lord.. Beyond this notice there is no trustworthy information about him. The Roman martyrology (p. 102) states, on the authority of Papias, that he was one of the seventy-two disciples of Christ. It commemorates his martyrdom at Salamis on Feb. 22. Cotelerius thinks that he may be identical with the Aristo who is given as the first bishop of Smyrna (*Apost. ConJ.* 7:45).

Aristo

Is mentioned by Lucianus (Cyp. *Ep.* 22) as the last of the group of Christian martyrs imprisoned with him (A.D. 250) at Carthage; and already dead of hunger, thirst, heat, and crowding into two cells. They seem to be the same commemorated in Africa as saints on April 17. .

Aristo, St.

and his companions, martyred in Campania about 286, having been originally converted to the faith by St. Sebastian. See Baillet, July 2.

Aristo of Pella

in Palestine, by birth a Jew, but converted to the true faith, flourished about 136. Mention is made by the author of the *Chronicle of Alexandria* of Apelles and Aristo, who presented apologies to Hadrian and whom, he says, Eusebius, praises in his *Ecclesiastical History* ; but nothing of the kind is to be found' in Eusebius, and Cave thinks it likely that he has confounded the names of Aristides and Aristo. However this may be, Aristo of Pella wrote a book, entitled *A Disputation between Jason and Papiscus*, so, at least, St. Maximus says. Whether this Jason was the same: Jason of Thessalonica (^{<4475>}Acts 17:5; ^{<5121>}Romans 16:21) is very doubtful. Papiscus was an Alexandrian Jew, who, as it appears, was convinced by the argument, and baptized. This *Disputation* for a long- time existed in Greek; and Origen entirely refuted the arguments of Celsus, who endeavored to bring it into contempt. .It is now -entirely lost, although some writers, (upon the strength of an expression used by Rigaltius, by which he appeared to' them to. quote from Nicolas Fabrus, when, in reality, he .quotes from Jerome) have imagined that it is still in existence, It- was translated into Latin by another Celsus, who lived before the time of Constantine. See -Cave, *Hist. Lit.* i, 39.

Aristocritus

a Manichaeian author, of whom nothing is known except that he wrote a book entitled *Theosophia*. His name is only mentioned in the Greek form of abjuration (ap. Cotelier, :*Patres. Apost.* i, 544), which states that he endeavored in this work to prove that Judaism, Paganism, Christianity, and Manichaeism were one and the same religion; and that, to deceive Christian

readers, he occasionally attacked Manes with vehemence. See Beausobre, *Hist. du Manich.* i, 435;

Aristotile

(called also *Fioravanti*; his family name was *Alberti*), a celebrated Italian architect of the 15th century, was a native of Bologna. He went to Russia at the entreaty of the czar Ivan III, and, with the permission of the Senate of Venice, to Moscow, where he repaired the Kremlin which threatened to fall into ruins, owing to the poor quality of cement which had been used. He then taught the Russians to make cement. Among his finest works we notice a very beautiful bridge; the Church of the Assumption, a magnificent work of Græco-Roman architecture, dedicated in 1479; the Cathedral of St. Michael; the Belvedere Palace; and the walls of the Kremlin. He was given, it is said, as an honorary distinction, the right to stamp his likeness upon coins; and in certain cabinets of medals pieces are found bearing the name *Aristoteles*. He wished to return to his native country, but the czar would not allow him to do so. Aristotile then summoned the engravers and founders from Italy, among the latter Bossio, who made in 1488 the famous cannon known under the name of *Ivan poushka*. See Hoefler, *Nouv. Biog. Generale*, s.v.

Ariuth

in the Gnostic book *Pistis Sophia* (367 sq.), was a female archon presiding over the second place of punishment; ill form all Ethiopian negro.

Arivurdis

(*children of the sun*) were a sect found in Asia, and particularly in Armenia and the adjacent countries, where they had maintained themselves from the olden times; having sprung from a mixture of Zoroastrianism with a few elements of Christianity. They derived their name from their worship of the sun. "Between 833 and 854 this sect took a new form and a new impulse from a person named Sembat, who settled at Thondrac, whence his sect received the name of *Thondracians* (q.v.)."

Arje, Jacob Judah

a Spanish rabbi of the 17th century, who exercised his functions at Hamburg, then at Amsterdam. He wrote, *Tabnith fecal* (in Spanish, Middelburg, 1642; translated into French in 1643 under the title *Portrait*

du Temple de Soolononz):-*Tractatus de Cherubinis* (Amsterd. 1647), in Latin:-a Spanish version of the Psalms, with the text (*ibid.* 1671), and other works. See Hoefler, *Nouv. Biog. Generale*, s.v.

Arje, Judah Ben -Zeviltirch

a Jewish rabbi of Carpentras, who lived in the 17th century, wrote *A hob Jehudah* (Jessnitz, 1719), a Hebrew dictionary in two parts. See Hoefler, *Nouv. Biog. Generale*, s.v.

Arkhaté

was an Etruscan divinity who was represented as an old bald-headed man in a cloak, who warns Famu against the blandishments of the goddess Alpanu.'

Arladi, Alessandro

an Italian historical painter, was born at Parma about 1470. ;He studied at Venice under Giovanni Bellini. In the Church of the Carmelites at Parma is a picture by this master, representing the *Annunciation*, which is highly praised by the critics. He died in 1528.

Arleri, Pietro

an Italian architect, was born at Bologna in 1333. His family were of German origin (named *Arler*). In 1356 he was employed in the construction of the Cathedral of St.Vita at Prague, commenced in 1343 under the direction of Matthias of Arras. Arleri continued this work until 1386. He also constructed the Church of the Saints at Prague; that of Kolin upon the, Elbe; and the bridge of Moldau. See Hoefler, *Nouv. Biog. Generale*, s.v.; Spooner, *Biog. Hist. of the Fine Arts*, s.v.

Arles, Councils of

(*Concilium Arelatense*). Aries (*Arelate*) is an ancient archiepiscopal see in Lower Provence, on the left of the Rhone, seven leagues from its mouth, about one hundred and eighty-six leagues from Paris. It is said to derive its name from *ara data*, a high altar raised here in pagan times. Several councils were held here.

I. The first was a general council of the West, held in 314, by the emperor Constantine, upon the subject of the Donatists. The emperor, in order to

get rid of the importunities of these schismatics, who were dissatisfied with the Council of Rome in the preceding year, granted them a fresh hearing, which gave rise to this council. The number of bishops present, was very large from Africa, Italy, Sicily, Sardinia, and, above all, from Gaul. Among the names subscribed we find those of the bishops of Arles, Lyons, Vienne, Marseilles, Autun, Rheims, Cologne, Rouen, and Bordeaux. Pope Sylvester sent two priests and two deacons. It appears that the matter was examined with even greater care than at Rome in the preceding year.

Cecilianus was acquitted, and his accusers condemned. It was also ruled by this council, in opposition to the general practice before this time in the African Church, that persons who have received the form of baptism at the hand of heretics ought not to be rebaptized; and that if it shall appear from their answer that they have been baptized in the name of the Father, and of the Son, and of the Holy Ghost, it shall be enough that they be confirmed in order to receive the Holy Ghost. Here were also composed the twenty-two celebrated canons of discipline which bear the name of this council. See Labbe, *Concil.* i, 1421.

II. Held in 353, by Constantius. The emperor, happening to be in Arles, lent himself to everything that the Eusebians suggested to him. Already they had invited pope Liberius to attend the council, who, however, sent Vincentius, the aged bishop of Capua, and Marcellus, a Campanian bishop, to demand of Constantius that the place of rendezvous should be Aquileia instead of Arles. Many other bishops also came to Arles to request the same thing; but, reasonable as the request was, Constantius took offence at it. In the council the first thing which the Arians required was the condemnation of St. Athanasius.. Vincentius, on his part, insisted that the true faith should be set forth and defended; but Valens and his accomplices persisted in requiring that before anything else was done, the legates should renounce communion with Athanasius; which they, carried away by the example of others, and, it may be, induced by threats, did, promising no more to communicate with him.. When, however, the council had gained this point, they refused to condemn Arius. Photinus of Sirmium, Marcellus of Ancyra, and St. Athanasius were condemned here.

III. This numerous council of French bishops was held in 428 (or 429) at Arles or Troyes, at which deputies from the English Church were present, seeking help against the heresy of Pelagius. Germanus, bishop of Auxerre, and Lupus, bishop of Troyes, were deputed to proceed to England, in

order that, " having confounded the heretics, they might lead back the Britons to the Catholic faith."

IV. Held about 442, and seems to have been gathered from several ecclesiastical provinces, since it speaks of the obligation of the metropolitans to submit to its decrees, and gives itself the title of the *great* council. It was assembled by Hilary of Arles, and drew up fifty-six canons. One forbade the elevation to the rank of subdeacon of any one who had married a widow. According to Pagi, this council opposed St. Leo against Hilary, who assumed the right of assembling councils in Gaul.

V. Held about the year 453. The subscriptions of the bishops are lost. Fifty-six canons were published, many of which are taken from the councils of Nicaea, Constantinople, and Orange.

10 and 11. Relate to the penance of those 'who relapsed in time of persecution.

15. Forbids a deacon to administer the communion when a priest is present.

26. Permits a priest to grant the chrism to heretics at the point of death who wish to become Catholics. See Labbe, 4:1010.

VI. Held in 455, under Ravennius, bishop of Arles, owing to a dispute between Faustus, abbot of the monastery of Lerins, and Theodore, bishop of Frejus, concerning the jurisdiction of the latter over the monastery. Thirteen bishops were present; and it was determined that ordinations should be celebrated by the bishop of Frdjus alone, and that no'-clerk, not belonging to the monastery, should be received into communion or to minister without the bishop's license; Theodore, on his part, leaving the care of the lay portion of the monastery in the hands of the abbot. See Labbe, 4:1023.

VII. A provincial council, convened in 463 by Leontius, archbishop of Aries, to oppose Mamertinus, archbishop of Vienne, who had encroached upon the province of Arles.

VIII. This council was held 'about A. D. 705, to consider the errors of Lucidus, and was composed of thirty bishops. According to Faustus, they spoke strongly upon the subject of predestination; condemned the opinions

of Lucidus upon the subject; and insisted that he should condemn them himself. Lucidus obeyed, and in a letter to the council retracted his errors.

IX. Held in 524, under Caesarius, bishop of Aries. Sixteen bishops were present, and four canons were drawn up relating to ordinations, one of which enacts that no man be made deacon under twenty-five years of age. See Mansi, 4:1622.

X. Held in 554, under Sapaudus, archbishop of Aries. Here seven canons were drawn up, the second and fifth of which are to the effect that monasteries, whether for men or women, should be placed under the jurisdiction of the bishop of the diocese. See Mansi, v, 779.

XI. Held in May, 813, convoked, by order of Charlemagne, for the correction of abuses and the restoration of ecclesiastical discipline. The number of canons made was twenty-six. Among other things, it was ruled that bishops ought to be well instructed in the Holy Scriptures and in the canons of the Church, and that their sole occupation should consist in preaching and instructing others.

2. That all shall pray for the king and his family.

15. Orders just weights and measures everywhere.

17. Enjoins that bishops shall visit their dioceses annually.

19. That parents should instruct their children, and godparents those for whom they had answered at the font. The 21st orders that with regard to burials in churches, the ancient canons shall be observed. See Labbe, v, 1231. .

XII. Held on July 8, 1234, under John Baussan, archbishop of Arles. Twenty-four canons were enacted, chiefly directed against the Albigenses and Waldenses, enforcing those of Lateran in 1215, and of Toulouse in 1229. Bishops are directed to preach the Catholic faith frequently, both themselves and by means of others. All confraternities are forbidden, except those which have the sanction of the bishop. Bishops are directed to apply themselves diligently to the correction of morals, especially among the clergy; and for that purpose they are enjoined to have *spies* in every diocese. No one was permitted to make a will save in the presence of the curate of his parish. The reason given for this last injunction, which is very common in the acts of councils about this time, is that persons who favored

the opinions of the heretics might be thereby prevented from assisting them with legacies. See Labbe, 11:App. p. 2339.

XIII. Held in 1261, or subsequently, by Florentine, archbishop of Aries, with his suffragans, against the extravagances of the Joachimites, who said that the Father had operated from the creation until the coming of Jesus Christ; that from that time to the year 1260 Jesus Christ had operated; and that from 1260 unto the end of the world the Holy Spirit would operate. That, under the operation of the Father, men lived after the flesh; under that of the Son, they lived partly after the flesh and partly after the Spirit; but that during the third period they would live more entirely after the Spirit. Seventeen canons were also drawn up, in the third of which it is enjoined that confirmation shall be administered and received fasting, except in the case of infants at the breast. This shows "that the confirmation of little children was at this time still practiced in the Church. The fifth canon orders that in all parish churches belonging to the religious, curates taken from the community, or perpetual vicars, shall be appointed, with a suitable provision out of the proceeds of the benefice. Further it forbids the regulars to receive the people to the holy office in the churches attached to their priories, etc., on Sundays or other holydays, or to preach during those hours in which mass was said in the parish church, in order that the laity might not be draw in away from the instruction of their own parochial minister. The seventh canon forbids the use of wooden candles painted to look like wax in churches, processions, etc. See Labbe, 11, App. p. 2359.

XIV. Held about the year 1257, by Bertrand de St. Martin, archbishop of Arles. Twenty-two canons were drawn up, of which the first are lost.

7. Forbids to sell or pawn the chalices, books, and other ornament. of the Church, tinder pain of excommunication.

12. and **13.** Of cases to be reserved to the bishop or pope;

14. Forbids all persons in holy orders to buy corn or wine for the purpose of selling it again.

16. Orders silver chalices in churches. See Labbe, 11, App. p. 2369.

Arlotti, Luigi

an Italian poet and theologian, lived in the first half of the 16th century. He was attached as canon to the Cathedral of Reggio, and became vicar-general at Ferrira, and later the auditor of cardinal Alexander of Este. The poems of Arlotti have been printed in Scajoli, *Parnaso de' Poeti Ingegni*, and in the collection of Guasco. See Hoefer, *Nouv. Biog. Generale*, s.v.

Armaganus

SEE FITZ-RALPH.

Armagh, Council of

(*Concilium Armachianum*), was held in 1171, and ordered that all the English who had been kept in a state of slavery in Ireland should be set free. The council acknowledged that the Irish were subject to the authority of England. This appears to be the same with the Council of Waterford in 1158, in Labbe. *Concil. 10*:1183. See *ibid. 10*:1452; Wilkins, *Concil. i*, 471.

Armagil

one of the potent names said by Jerome (*Ep. lxxv*, 3) to have been current among the "Basilidians" of Spain in the 4th century. Probably identical with *Armogen*.

Armandus of Bellevue

was a native of France, who entered the Order of St. Dominic, and was made master of the sacred palace. He flourished about the year 1296, and died before the year 1334. He wrote, *Sermons on the Psalms* (Paris, 1519):- *Meditations and Prayers* (Mentz, 1503): — *An Explanation of Difficult Terms used in Philosophy and Theology* (Venice, 1586).

Armani, Piermartino

an Italian historical painter, was born at Reggio, in the Modenese, in the year 1613. He studied under Lionello Spada, with whom, according to Lanzi, he painted some works in the Church of Santa Maria at Reggio. He died in the year 1669.

Armarius

in monastic establishments, is the precentor and keeper of the church books. *Armarius* is continually used by Bernard for cantor and magister ceremoniarum.

Armellini, Geronimo

(called also *Armenini* and *Jerome of Faenza*), a native of Faenza, was general inquisitor of the Catholic faith at Mantua about 1516. He is supposed to have filled the same position in several other cities of Lombardy. He was a strong adversary of heretics. According to Sextius Senensis, he wrote against a Calabrian astrologer named Tiberio Rossiliano, who believed that one could easily foretell the deluge by the aid of astronomical calculations, based upon the conjunction of the planets. Echard affirms that the MS. of this work is preserved in the Library of the Vatican; but Mazzuchelli states that he was unable to find it either printed or in MS. See Hoefer, *Nouv. Biog. Generale s.v.*

Armellini, Mariano

a Benedictine monk and voluminous historian of his order, was born at Ancona, and became an abbe in the Church. He died in the Monastery of Foligno, May 4, 1737. His works, are, *Bibliotheca Benedictino-Casinuensis*: — *Bibliotheca Synoptica Ordinis Sancti Benedicti*.

Armenia; Council of

(*Concilium Armetnium*). A council was held in Armenia, simultaneously with another at Antioch, in 435, condemning the works of Theodorus of Mopsuestia and Diodorus of Tarsus, lately translated into the language of Armenia and circulated there.

Armenian Versions

At present there exist three Armenian versions-viz. the Ancient, the Ararat, and. the Modern Armenian versions.

I. *Ancient Armenian*.-Part of the history of this version has already been given under **SEE ARMENIAN VERSION** (q.v.), and we add here the following: In 1775 a body of learned men at Paris undertook a new and corrected: edition of the Armenian Scriptures, to be accompanied with a

Latin translation. One of the savants was the abbe Vilefroy, for many years a resident among the Armenians. Of this edition the book of the prophet Habakkuk alone appears to have been published. In 1789 the New Test. was printed at Venice, under the editorship of Zohrab, a learned Armenian divine, from MS. authorities, and it was reprinted in 1806. The same scholar prepared and published in 1805 a critical edition of the entire Bible at Venice, at the expense of the monks of the Armenian convent of the Island of St. Lazarus, in the lagoons of Venice. This edition was printed chiefly from a Cilician MS. of the 14th century (A.D. 1319); but the editor collated it with eight MSS. of the whole Bible and twenty of the New Test., the various readings of which are subjoined in the lower margin. From this edition the Psalms were published very often; the last edition in 1856. The New Test. was published repeatedly, lastly in 1863; the gospels alone in 1869. A new critical edition of the entire Scriptures was published again in 1859. Besides the Venetian editions, the Armenian Bible was published at St. Petersburg in 1817, and at Moscow in 1843. Some years ago a colony of the Mechtairists established a printing-office at Vienna, and published the New Test. in 1864.

II. Ararat Armenian. — This idiom is spoken in the whole of Armenia, except in the pashalik of Erzerum, and in the Georgian provinces; and by thousands of Armenians who are dispersed between the Black Sea and the sources of the Euphrates, and thence through Persia and part of Mesopotamia, down as far as the Persian Gulf. The first edition of the New Test. in this dialect, as translated by the German missionary A. H. Dittrich at Shushi, was completed in 1835 and printed at Moscow. A second edition was soon found necessary, and was ordered by the British and Foreign Bible Society. In the meantime the German missionaries had been proceeding (encouraged by the Basle Missionary Society) in the translation of the Psalter from the Hebrew, which was not published till the year 1844. Of late a revision of the text was undertaken by Mr. Amirchanjanz, in behalf of the British and Foreign Bible Society. The Psalms and the New Test. were published in 1879, after having been revised by the Rev. Dr. Riggs of the American Bible Society. As for the Old Test., Mr. Amirchanjanz is now proceeding with the same, and it is to be made in four parts. Half of it is now finished.

III. Modern Armenian. — This dialect, which has adopted many Turkish words, has Constantinople for its centre, and is spoken in the neighboring

territories, in Asia Minor, and in the pashalik of Erzerum. From its centre it is also called the dialect of Constantinople. Into this dialect the New Testament was translated by the learned- Armenian Dr. Zohrab, of Constantinople. In the year 1824 he completed his work, which he had commenced in 1821. In the year following an edition of one thousand copies of this version was printed at Paris, at the expense of the British and Foreign Bible Society. A new and revised edition was printed at Smyrna, which, was followed by another edition, in parallel columns with the ancient version, in 1856. In the meantime, with the aid of the American Bible Society, the missionaries in Smyrna proceeded with the translation of the Old Testament into modern Armenian, and completed the work in 1857, which was printed by the American mission at Constantinople for the British and Foreign Bible Society. From time to time this version has been revised and new editions printed. See *Bible of Every Land*, p. 79 sq.

For linguistic purposes we add, besides the works mentioned in the art. ARMENIAN LANGUAGE in this *Cyclopedia*, Kiggs, *A Grammar of the Modern Armenian Language as Spoken in Constantinople*. (Constant. 1856); id. *A Vocabulary of Words Used in Modern Armenian, but not Found in the Ancient Armenian Lexicons* (Smyrna, 1847); Lauer, *Grammatik der classischen armenischen Sprache* (Vienna, 1869); Muller, *Beiträge zur Lautlehre der armenischen Sprache* (ibid. 1862-63). (B. P.)

Armenini

SEE ARMELLINI.

Arnett, Thomas

an English Wesleyan minister, was born in Staffordshire, Dec. 29, 1787. He entered the ministry in 1813; became a supernumerary in 1844; and died Oct. 22, 1864. He was happy and useful. See *Minutes of British Conference, 1865*, p. 13.

Armillum

(*armill*), an embroidered band of cloth of gold, jewelled; sometimes, but not invariably, used at the coronation of English sovereigns. In the form for the coronation of king George II, the following direction occurs: "Then the king arising, the dean of Westminster taking the armill from the master of the great wardrobe, putteth it about his majesty's neck," etc. Its

symbolism was the divine mercy of the Great Ruler of all things encompassing the sovereign crowned.

Arminius, Fulgentius

bishop of Nusco in 1669, voluntarily renounced the episcopacy in 1680 in order. to live in retirement. He wrote, *Gli Immortali Cipressi: Descrizione de' Funerali d'Ant. Carrafa, duca d'Andrit* (Zerani, 1645) :-*Panegirici Satcri, .Discorsi*, etc. (Bologna, 1651; 1669):-*Lambasciata d' Ubbidienza Jatta alla Santith di Clemente X, in Nome di Carlo II, Re dellus Spagna*, etc. (Rome, 1671) :--*Il Trionfo del Dolore, Funerali per Donna Giovi di Sangroo* (Naples, 1674). See Hoefer, *Nouv. Biog. Generale*, s.v.

Armitage, John

an English, Independent minister, was born at Chester in 1788.. He was educated with a view to commercial pursuits, apprenticed at Liverpool, and converted when sixteen years of age. About 1808 he went to reside in London, but did not unite with the Church until 1815. In 1816 he removed to Newport, Monmouthshire, and soon afterwards began to preach in different places as he had opportunity. In 1822 he, with others, established in Newport a Seaman's Society; and afterwards succeeded in obtaining the erection of the Mariner's Church. He was also engaged in the establishment and working- of the Religious Tract Society, and was an active supporter of the British and Foreign Bible Society and other institutions of a similar character. In 1831 he gave up business, and retired to the village of Bassaleg. Here, through his efforts, a chapel was obtained. a Church was formed, and a Sunday-school was established; and in 1833 he was ordained pastor of the Church which he had thus gathered. In the following year he became pastor of the Independent Church at Homrningsham, Wilts; and having served it a little more than three years he returned to the business which he had forsaken. In 1842 he again retired from commercial pursuits and took up his abode at Carleton; and while resident here he commenced raising a congregation at Pillgwenlly, near Newport, and succeeded in providing a chapel and forming a Church, which he soon handed, over to a suitable successor. In 1845 he entered upon the pastorate of the Independent Church at Oakhill, Somerset, where he remained till his death, Oct. 9, 1848. Mr..Armitage was pious, amiable, and in the discharge of all life's duties, prompt and conscientious. See the (Lond.) *Evangelical Magazine*, 1850, p. 567.

Armitage, William Edmond, S.T.D.

a bishop of the Protestant Episcopal Church, was born in New York city Sept. 6, 1830. He graduated at Columbia College in 1849, and at the (Episcopal) General Theological Seminary in 1852. He was assistant minister, in 1853, at Portsmouth, N. H.; and was missionary in Augusta, Me., during the following year. Subsequently, until 1859, he was rector there; in that year he became rector of St. John's Church, Detroit, Mich., and continued to serve this parish until 1866, when he was consecrated in that place as assistant bishop of Wisconsin, Dec. 6. His episcopal residence was in Milwaukee. He died in New York city, Dec. 6, 1873. See *Prot. Episc. Almanac*, 1875, p. 144.

Armogastus, St.

suffered martyrdom in Africa about A.D. 458, under Genseric, king of the Vandals. He was first tied with cords, which, says the legend, snapped like spider's webs at the prayer of the saint, who was then condemned to the mines. He is commemorated March 29. See Landon, *Eccles. Diet.* s.v.

Armogen

is, in the system of the Barbelutse (Ophites) as expounded by Irenaeus (108 ed. Massuet), the second "syzygy," consisting of "Christ" (the Primal Light) and "Incorruption." It thus brings into existence four luminaries or derivative lights to attend upon "Autogenes," the product of the first "syzygy." Of these "the first and great" luminary was "Soter" (Saviour), who was called Armogen. The name is variously written *Armogenes*, *Armoge*, and apparently also with the aspirate. See Vallarsi's note on Jerome, *Ep.* Ixxv, 3. Nosatisfactory derivation is known; for conjectures, see Harvey, *On Irencus*, *loc. cit.*

Armorica, Council in

(*Concilium Amoricum*), was held A.D. 555 to excommunicate Maclon, bishop of Vannes, who had renounced tonsure and' celibacy on the death of his brother, Chanao, count of Brittany.

Armorican Version

SEE BRETON VERSION.

Armorium

is an ancient term, sometimes applied to a shrine or temporary receptacle for the eucharistic elements. It is in the form of an architectural recess or niche without doors, and is not to be confounded with the tabernacle or aumbry. *SEE SACRARIUM.*

Armour, John

an English Congregational minister, was born at Glasgow in 1796. In youth he was of a trifling disposition, but at the age of eighteen he was converted, and became very active in Christian labor and in visiting the sick. Mr. Armour received his education at the University of Glasgow, maintaining himself by the labor of his-own hands. In 1820 he was licensed to preach, and after a time became co-pastor of the Independent Church. In 1842 he went to Canada, organized a Church in Stewarton, Halton, and afterwards was pastor at Warwick, Plympton, Sarnia, New Durham, and Kelvin, which last he resigned in 1868. He died Dec. 16, 1869. See (Lond.) *Cong. Yearbook*, 1871, p. 301.

Arms.

In the early Church it was generally forbidden to bear arms within the - sacred enclosure, even when seeking an asylum. The clergy were also generally forbidden to wear arms. The Council of Macon, A.D. 581, inflicted on offenders the penalty of thirty days' imprisonment, with fasting on bread and water. The Synod of Winchester, A.D. 1070, also forbade it. Clement V allowed the clergy to carry arms when necessary for self-defence, as did also St. Charles Borromeo. *SEE WAR, CHRISTIAN VIEWS OF.*

Arms, Clifford S.

a Presbyterian minister, was born at Canaan, Columbia Co., N. Y., June 4, 1796. He graduated at Union College, Schenectady, in 1824, and at Princeton Theological Seminary in 1827. He was pastor of the Presbyterian Church in Madison, Morris Co., N. J., from 1832 to 1851, and Ridgebury, Orange Co., N. Y., from 1851 to 1863. He died Sept. 25, 1863. See Wilson, *Presb. Hist. Almanac*, 1865, p. 157.

Arms, Selah Root

a Congregational minister, was born at Deerfield, Mass., Feb. 21, 1789. His preparatory studies were with the Rev. W. B. Stow, of Wilmington, Vt., and at Williamstown (Mass.) Academy. He graduated at Williams College in 1818, and at Andover Theological Seminary in 1821. For two years he preached at Windham and Cavendish, Vt., and for eight years at Grafton and Windham, over which two churches he was ordained in 1825. In 1834 he removed to Livingstonville, N. Y., returning in a year and a half to Windham again. In 1849 Mr. Arms removed to Springfield, Vt., hoping to find the climate more congenial. He carried on a farm, preaching, however, as occasion offered. He died suddenly, Nov. 9, 1866. Mr. Arms was a well-read theologian of the old school, an instructive preacher, and faithful pastor. See *Cong. Quarterly*, 1867, p. 206.

Armson, Thomas

an English Wesleyan minister, was born in Shropshire, Jan. 16, 1799.. He was converted among the Methodists in youth, was a Congregational preacher for three years, withdrew on account of inquiries into theology, was received into the Methodist ministry in 1824, and died Aug. 3, 1863. Armson was a man of devout spirit; his ministrations were evangelical, and he combined sterling integrity with much kindness and generosity of disposition. See *Minutes of British Conference*, 1863, p. 25.

Arms-Royal

These unauthorized additions in a church were made before 1555, when we find the taunt made to Cranmer, " Down. with Christ's arms" (the rood), "and up with a lion and dog" (the Tudor greyhound). Wolsey first changed the arms of York into their present form-the keys of Peter with the crown, instead of gules, a pall, and crosier or.

Armstrong, Amizi, D.D.

a Presbyterian minister, was born at Florida, Orange Co., N. Y., Dec. 1, 1771. He was never connected as a student with any college.; was licensed to preach by the New York Presbytery in 1794; and in 1796 was appointed pastor of the Presbyterian Church at Mendham, Morris Co., N. J. He died at Perth Amboy, N. J., March 4, 1827. See Sprague, *Annals of the An er. Pulpit*, 4:156.

Armstrong, Francis

an Irish, Wesleyan minister, was born in the County of Fermanagh, probably in 1756. He was converted in youth under the Methodist ministry; was called into the work in 1787, and continued therein until his settlement as a supernumerary at Rathmullen in 1822. Yet he was still active in furthering the work of God in the mission on which he resided. He died June 3, 1836, aged eighty. His sermons were plain, his piety sincere, and his friendship steadfast. See *Minutes of British Conference, 1836*.

Armstrong, George R.

a Presbyterian minister, was born in Woodford County, Ky., in 1810. He was educated at Hanover College, Ind., and studied theology in; Hanover Seminary. He was ordained by the Madison Presbytery in 1842, and labored as a missionary in Crittenden, Richmond, and Lebanon, Ky. He died May 18, 1865. Energy and fidelity marked the whole course of his ministry. See Wilson, *Presb. Hist. Almanac, 1866*, p. 91.

Armstrong, Gustavus

an Irish Wesleyan minister, was born probably in 1758. He entered the connection in 1792, labored long and successfully, and died March 25, 1832, aged seventy-four years. "He was a sincere and unalterable friend." See *Minutes of British Conference, 1832*.

Armstrong, J. S.

a Methodist Episcopal minister, was born at Hillsborough, O., about 1825. He studied and practiced law during his young manhood; emigrated to Illinois in 1854, and, after laboring several years as local preacher, in 1869 entered the Southern Illinois Conference. He died June 10, 1874. Mr. Armstrong possessed a brilliant intellect, and was a thorough student, a fluent speaker, a popular preacher, and an excellent disciplinarian. See *Minutes of Annual Conferences, 1874*, p. 126.

Armstrong, James (1)

a Methodist Episcopal minister, was born in the County of Leitrim, Ireland, Dec. 25, 1803, and emigrated to the United States when about twelve years old. In 1827 he entered the Ohio Conference; became a member of the Cincinnati Conference on its organization, and in 1871 superannuated,

which relation- he sustained until his death, July 1, 1874. Mr. Armstrong was eminently social and cheerful in disposition, extremely modest, fervent in piety, sound and practical in mind, and a success as a pastor. See *Minutes of Annual Conferences*, 1874, p. 100; Simpson, *Cyclop. of Methodism*, s.v.

Armstrong, James (2)

a Methodist Episcopal minister, was born in 1823. His early life is unrecorded. He entered the Maine Conference in 1854, served efficiently fifteen years, and afterwards sustained a supernumerary and superannuated relation until his death, in Cambridge, Mass., Nov. 22, 1877. As a preacher, Mr. Armstrong was original, able, and eloquent. See *Minutes of Annual Conferences*, 1878, p. 65.

Armstrong, James Francis

a Presbyterian minister, was of Irish extraction. He was born at West Nottingham, Md., April 3, 1750. He graduated at Princeton College in 1773; was licensed by the Newcastle Presbytery in 1777, and in 1782 was settled at Elizabethtown, N. J. He died Jan. 19, 1816. He was an able preacher and a good pastor. See Sprague, *Annals of the Amer. Pulpit*, iii, 390.

Armstrong, John (1)

an Irish Wesleyan minister, was born near Newton-Butler, Fermanagh, in November, 1788. He was converted in youth, and with Arthur Noble was appointed to the Derry and Antrim Mission in 1816. He spent forty-four years of active service in the province of Ulster, and fifteen years in retirement. He died at Lurgan, Aug. 1, 1875. His mind was naturally vigorous, and his sermons were quaint, original, and delivered with dramatic power. He was one of the most popular and useful preachers of his day in the north of Ireland, and an indefatigable pastor. See *Minutes of British Conference*, 1876, p. 33.

Armstrong, John (2), D.D.

a bishop of the Church of England, was born at Bishop Wearmouth, Aug. 22, 1813. He was educated at Charterhouse School; became Crewe exhibitioner at Lincoln College, Oxford; took his degree of A.B. in 1836; was soon after ordained deacon and priest, and served a curacy in

Somersetshire; was afterwards curate of Clifton; was elected in 1841 priest-vicar of Exeter Cathedral, and subsequently became Saints-day preacher in that cathedral: was presented to the rectory of St. Paul's, Exeter, in 1843; and about this time began writing for the press. In October, 1845, he exchanged livings with the Rev. J. H. S. Barr, vicar of Tidenham, Gloucestershire, to which he then removed. Soon after he commenced the reform of the female-penitentiary system, begun by an article in the *Quarterly*, which resulted in an entirely new system, the distinguishing feature of which is, that the penitents are under the care of unpaid gentlewomen instead of paid matrons. The *Tracts for the Christian Seasons*, edited by him and published at Oxford, began in 1849, and met with great success. These were followed by a second series; and then he began the *Parochial Tracts*, during the issue of which he published the *Sermons for the Christian Seasons*, all of which were successful literary ventures. He was designated bishop of Grahamstown, South, Africa, and consecrated at Lambeth in 1853. He died May 16, 1856. During his short episcopate bishop Armstrong had established a grammar-school and begun a diocesan college for the training on the spot of a ministry for his diocese. He also wrote, *Pastor in his Closet* (2d ed. 1857) :-*Essays on Church Penitentiaries* (1858):-and other works. His *Life* has been written by Rev. T. T. Carter (1857). See *Amer. Quar. Church Rev.* 1856, p. 468.

Armstrong, John (3), D.D.

a Presbyterian minister, was born at Oxford, Pa., March 11, 1825. He received his preparatory education at New London Academy. He passed through his sophomore year at Lafayette College, Pa., and then went to Washington College, Lexington, Va., where he graduated in 1850. The same year he entered Princeton Seminary, and graduated in 1853. He was licensed by the Newcastle Presbytery and ordained an evangelist. After serving as a missionary at Platte City, Mo., he became a stated supply at Hazelton, Beaver Meadow, and Weatherly, Pa., where he remained ten years. He then preached as stated supply at Muscatine, Is.; and after remaining a year was installed pastor. After laboring with great zeal and success ten years, he was released. In 18-4 he was appointed, by the Synod of Iowa, South, as financial agent to establish a college; and, as the result of his labors and self-sacrificing devotion, Parsons College was founded and located at Fairfield, Ia. He was elected professor of history and moral

philosophy, and subsequently its president. He died at Fairfield, Aug. 13, 1879. See *Necrological Report of Princeton Alumni*, 1880. (W. P. S.)

Armstrong, John W., D.D.

a Methodist Episcopal minister, was born at Woolwich, England, Sept. 20, 1812. He emigrated with his parents to Quebec, Canada, in 1824; received an early religious training; experienced religion at the age of sixteen; entered Cazenovia Seminary in 1835; became principal of the Nichols Academy, Tioga Co., in 1839; of Red Creek Academy, Wayne Co., N. Y., in 1841; and in 1842 was admitted into the Black River Conference. In 1850 he was elected to the chair of natural sciences in Cazenovia Seminary; and later, principal of the Gouverneur Seminary. In 1854 he became principal of Falley Seminary, Fulton; in 1856 he returned to pastoral work; in 1857 he accepted the principalship of Amenia Seminary; and in 1859 again resumed pastoral work. From 1865 to, 1869 he was head-master of the State Normal School at Oswego; and then became principal of the Normal and Training School at Fredonia, N. Y., where he remained until his death, Aug. 12, 1878. He was a man of rare intellectual endowments, and by habit and desire a student in the highest sense of the term; and by his own personal efforts attained great eminence as a linguist, scientist, physiologist, mathematician, and artist. Yet he stood highest in his character as a cultured Christian man and minister. Meek, sympathetic, edifying, and zealous in the relations he bore to humanity, he everywhere won the highest esteem. See *Minutes of Annual Conferences*, 1878, p. 25; Simpson, *Cyclop. of Methodism*, s.v.

Armstrong, Joseph

an English Wesleyan minister, was born near Carlisle in 1777. He was converted at the age of twenty-three, and entered the ministry in 1808, preaching the first five years in Wales. Some of his circuits were Worksop, Thetford, Middleham, Ulverstone, Belper, and Poole. In 1836 he became a supernumerary at Tavistock; in 1845 he removed to Hennock, near Ashburton, where he died, April 2, 1849. See *Minutes of British Conference*, 1849.

Armstrong, Richard (1)

a Methodist Episcopal minister, was born in Ireland Dec. 25, 1775. He experienced conversion in his twenty-fifth year, and united with the

Wesleyan Methodist Church. Soon after he was licensed to preach. In 1812 he emigrated to America, and was four years employed as a missionary in Nova Scotia, under the auspices of the British Conference. In 1817 he became connected with the Baltimore Conference; and when the Pittsburgh Conference was formed he was, made one of its members. In 1842 he became a superannuate, which relation he continued to sustain until his death, Aug. 16, 1859. As a Christian Mr. Armstrong's piety was profound, consistent, and uniform, absorbing all his affections, and employing all his energies. See *Minutes of Annual Conferences*, 1860, p. 70.

Armstrong, Richard (2), D.D.

a missionary to the Sandwich Islands, was born in Northumberland County, Pa., in 1805. He graduated at Dickinson College in 1827, and studied theology at Princeton. In 1832 he went as a missionary to the Sandwich Islands, where he served as minister of instruction, privy-councillor, and president of the Board of Education. He died Sept. 23, 1860, from the effects of injuries received by a fall from his horse.

Armstrong, Robert

an Associate minister, was a native of Midholm, Roxburghshire, Scotland; but the date of his birth is not known. He was educated at the University of Edinburgh, and afterwards studied theology at Whitburn, under the Rev. Archibald Bruce. He was ordained to the ministry June 15, 1797; and shortly afterwards sent to the United States in answer to a call from Lexington, Ky., where he arrived in 1798. He was installed as pastor of certain churches in that vicinity April 23, 1799. Here he remained until 1804, when he removed with his entire congregation to Greene County, O. They organized into two congregations Massie's Creek and Sugar Creek. Here he labored for seventeen years, when the charge was divided, and he labored only at Massie's Creek until Jan. 9, 1821. From this time onward he had no pastoral charge, and died Oct. 14 of the same year. See Sprague, *Annals of the Amer. Pulpit*, IX, iii, 58.

Armstrong, Robert Leslie

a Congregational minister, was born at Carlisle, Cumberland, England, Nov. 9, 1803. He was religiously educated, but his aversion to religion was very great; he therefore engaged in most of the follies and sins of his time. Removing, however, from Carlisle to Wigton, his manner of life was

somewhat changed. He here became greatly concerned for his soul's welfare when about fourteen years of age. He was converted, and at the age of fifteen he joined the Wesleyan Society, and became at once a class-leader and local preacher. On account of his youth, which excited sympathy and astonishment, as well as his preaching and addressing large audiences, he became extremely popular in that district. These efforts proving too great for his strength, his health gave way, causing him to retire from active life for a time. Upon his recovery he joined the Independent Church at Wigton, and for a time labored at Brompton, Blennerhasset, and other villages. He now entered the academy at Idle, in 1822, and left in 1826. Having been invited to Wortley, he accepted the call on leaving school. He entered on his duties with courage and hope; and during his ministry of twenty-five years he paid off the debt, enlarged the chapel, built a new schoolroom capable of accommodating three hundred children, and increased the membership to one hundred and thirty-five. He was seized with apoplexy, and died July 4, 1856. See (Lond.) *Cong. Year-book*, 1857, p. 165.

Armstrong, Sylvester

a Methodist Episcopal minister, was born in the State of New York in 1826. No record of his early life is accessible. In 1852 he entered the Troy Conference, and soon afterwards discontinued ministerial work and engaged in secular business. In 1856 he joined the New Jersey Conference. When the Newark Conference was formed, he became a member of it. He died at Plainfield, N. J., Jan. 7, 1863. Mr. Armstrong's ministerial career was brief; but there have lived few men who concentrated more vitality and zeal into so short a space of time. It was his habit to completely exhaust himself in the delivery of his sermons. He was original, had a ready command of language, was very pointed in discourse, and thrillingly eloquent. See *Minutes of Annual Conferences*, 1863, p. 38.

Armstrong, William (1)

an Irish Wesleyan minister, was born at Glaslough, County of Monaghan, probably in 1764.. He was converted in youth, and entered the itinerancy in 1791. After a ministry of eight years he was obliged, by an injury received from his horse, to retire from the work. He died Feb. 20, 1837. He was a man of sincere piety, and manifested much patience during a long affliction. See *Minutes of British Conference*, 1837.

Armstrong, William (2)

an Irish Wesleyan minister, was born at Sydare, County Fermanagh. He early sought the Lord. In 1805 he entered the ministry; became a supernumerary at Dungannon in 1841; removed to Lisburn in 1844; and died at Armagh, Feb. 4, 1855, in the seventy-first year of his age. He was a zealous preacher. See *Minutes of British Conference*, 1855.

Armstrong, William (3)

a Protestant Episcopal clergyman. His ordination occurred in 1819; and his first parish was St. Matthew's, Wheeling, Va., having succeeded his father, Rev. John Armstrong, who was the first rector of the parish. After serving twenty-two years in Wheeling, he resigned his charge, and became rector of Zion parish, Urbanna, Frederick Co., Md., where he died, April 15, 1857, aged fifty-eight, beloved and regretted by all who knew him. See *Amer. Quar. Church Rev.* 1857, p.309.

Arnaia, Nicolas

of Segovia, in Spain, became a Jesuit in 1577, and passed the remainder of his life in South America, where he was superior for thirty years. He died at Mexico in 1622, leaving some works of piety.

Arnaldo, Pietro Antonio

an Italian theologian, was born at Villafranca, near Nice, in 1638. He studied theology at the College of Brera, and performed the duties of apostolic prothonotary after having received the degree of doctor. He died near the close of the 17th century. He wrote, *Il Triciglio Celeste in Lode de' Nomi Santi di Gesi, di Maria, e di Giuseppe* (Milan, 1653), and published it at the age of fifteen: *Elogia in Laudem Episcopi Nicceensis: - Sanctum Optatce Pacis Auguriun ex Emblemate Alciati cujus.est Inscriptio: Ex Bello Pax, Dissertatio Parcenetica* (ibid. 1658): *- Honorato II, Principi Monaceo, Valentino Duci, etc., Poeticce Gratulationes* (ibid.): *— I Giardin del Piemonte Oggi Vivente nell' Anno 1673, Diviso in Pirincipi, Dame, Prelati, Abati, Cavalieri, Migistri, etc.* (Turin, 1683). This is a collection of odes and sonnets in: praise of the more important personages of the court of Turin at that time: *— Le (Grandezze e le Glorie della R. Casa di Savoja, Oda Lirica, etc., con Lettere al Duca di Savoja*

Ca-lo Emanuele II. This is preserved in the Royal Library of Turin. See Hoefer, *Nouv. Biog. Generale*, s.v.

Arnason, John Magnus

a Danish theologian, was born in 1665, at Dyrafiord, Iceland. He was appointed bishop of Skalholt shortly after having received minor's orders, and engaged in religious controversies with the clergy. He died Feb. 8, 1743. He wrote, *The Life of Einar Thorsteinsson, bishop of Holum* (Copenhagen, 1700):-a *Perpetual Calendar* (Holum, 1707): — *Translation of the Catechism of Luther*, with a commentary (*ibid. eod.*): — *Donatus, Grammatica et Lexidion Latino, islandicum* (Copenhagen, 1734). See Hoefer, *Nouv. Biog. Generale*, s.v.

Arnau, Juan

a Spanish historical painter, was born at Barcelona in 1595. He studied under Eugenio Caxes; and was chiefly employed in works for the churches and convents of Barcelona. In the Church of Santa 'de la Mar is a picture of *St. Peter*, to whom angels are presenting the keys; and in the Augustine Monastery there are several pictures representing scenes from the life of St. Augustine. He died in the year 1693.

Arnaud (or Ernaud)

was abbot of Bonneval, in the diocese of Chartres, about 1144. He was twice driven by the persecutions which he endured in that office: to Rome, where popes Lucius II and Adrian IV received him honorably. From the latter he begged permission. to resign and retire into .his first monastery of Marmoutier, which he did, and died there. He was the friend of St. Bernard, and, at the request of the monks of Clairvaux, continued the *History of the Life of St. Bernard*, which had been commenced by William de St. Thierry. Another work of Arnaud's, entitled *Tractatus de Cardinalibus Christi. Operibus* (Paris, 1500, 1726; Oxford ed. of Cyprian, 1682), has sometimes been erroneously printed among .the works of St. Cyprian. It is proved not to be the work of the latter-(1) because in a MS. of it in the library at Clairvaux it is plainly attributed to .Arfiand; (2) because the work itself declares the validity of baptism, by whomsoever administered, which is contrary to the well-known opinion of Cyprian; and it also alludes to many ecclesiastical rites which are subsequent to the time of Cyprian. Arnaud also wrote, *Tractatus de VII Verbis Domini in Cruce*

Prolatis (Antwerp, 1532): *Sermo de Laudibus S. Marice Virginis* (in *Bibl. Patr.* 22:1280): *Tractatus de Operibus VI Dierum* (Auxerre, 1609): - *Meditationes Varice*; all the above are contained in the Oxford edition of Cyprian in 1682, at the end :- *Commenturios in Psalm CXXXII, et Opusculum de VII Donis S. Spiritus*, discovered by Mabillon at Citeaux (published by Cassimir Oudin, Leyden, 1692). See Cave, *Historia Literaria*, ii, 236.

Arnaudists

disciples of Arnaud of Villeneuve, a celebrated physician, who died in 1313 and was buried at Genoa. *SEE ARNOLD OF VILLENEUVE.*

Arnauld

SEE AMALRIC.

Arnauld of Brescia

SEE ARNOLD OF BRESCIA.

Arnauld, Jacqueline Marie Angelique De Sainte Madeleine

elder sister of Antoine Arnauld, was born Sept. 8, 1591; became a nun at the age of eight years, and, contrary to the usual order, abbess of Port-Royal^{des-Champs} at eleven years of age. At the age of seventeen she introduced the rule of Citeaux into her abbey, and also revived the discipline of St. Bernard. She died Aug. 6, 1661.

Her sister, JEANNE CATHERINE AGNES *de St. Paul*, who died Feb. 19, 1671, published two books, one entitled. *L'image d'une Religieuse Panfaite et d'une Imparfait* (Paris, 1660): - the other, *Le Chapelet Secret du Saint Sacrament* (1663) :- also *Constitutions de Port Royal* (1721).

Arnavon, Francois

a French theologian, was born at lisle, a little city upon the Sorgue, near the Fountain of Vaucluse, about 1740. A bachelor in the Sorbonne, he was appointed canon of the collegiate church of l'Isle, and prior-curate of Vaucluse. In 1790 Arnavon was sent to Rome by the assembly convened at Carpentras. He was to arrange with Pius VI the interests of the part of the County of Venaissin "which was tinder the dominion of the Holy See. After the compact of 1802, he was appointed titular canon of the

metropolitan see of Paris, with the title of-dean. He also had the title of vicar-general of tile archbishop of Corfil. He died Nov. 25, 1824. He wrote *Discours Apologetique de la Relgion Chretienhe au Sujet de plusieurs Assertions du Contrat Social et contre les Paradoxes des Faux Politiques du Siecle* (1773) :-also a description of the Fountain of Vaocluse and its surroundings. See Hoefler, *Nouv. Biog. Generale*, s.v.

Arnd (or Arndt), Christian

a German theologian, was born in 1623. He studied at Leyden, Wittenberg, Leipsic, and Strasburg, and taught logic at Rostock. He died in 1653. He wrote, *Dissertatio de Philosophia Vetesnumt* (Rostock, 1650):-*Discursus Politicus de Principiis Constituentibus et Conservantibus Rempublicam* (ibid. 1651):-*De Vero Usu Logicce in Theologia* (ibid. 1650):*Programma de Elegantioribus Logices Appellationibus* (ibid.). See Hoefler, *Nouv. Biog. Generale*, s.v.

Arndt, Ernst Moritz

a German historian, was born Dec. 26,1769, at Schoritz, in the Island of Rugen. In 1806 he became professor of philosophy at Greifswald, where his political writings so aroused the national spirit against the hated dominion of Napoleon. that they may. be regarded as having mainly influenced the combination which eventually restored the independence of Germany. After the restoration, he was appointed professor of history at Bonn in 1816, where he died Jan. 30, 1860. Arndt was one of the noblest German patriots, and, at the same time, a sincere, childlike Christian, whose spiritual poems belong to. the finest gems of German hymnology, and for which cause he deserves to be mentioned here. He composed, *Ich weiss an wen ich glaube* (Eng. transl. in *Lyra Germ. ii*, 216, "I know in whom I put my trust"): *Geht nun hin und grabt mein Grab* (ibid. i, 241, "Go and dig my grave to-day"). See Koch, *Geschichte des deutschen Kirchenliedes*, 7:20, 35, 140 sq. (B. P.)

Arndt, Friedrich

a Protestant doctor of theology, and one of the most prominent German pulpit orators of the 19th century, was born May 24,1802. From 1833 he was preacher at the Parochial Church at Berlin, where he died, May 8,1881. Zuchold, in his *Bibliotheca Theologica*, containing-the literature from 1830 to 1862, fills almost five printed pages with the publications of

this learned divine. There is hardly anything in the homiletical department upon which he did not preach. He published sermons on the life of Christ, his sermon on the mount, parables, passion, etc. . His lectures on the Bible, which were also reprinted by the American Tract Society, belong to the best productions of ascetical literature; and so likewise his *Morgen- und Abendklainge*, being prayers and meditations for the Christian year. He was a very warm friend of the Berlin Bible Society and the Home Mission. For almost half a century this servant of the Master bore witness to the truth of the Gospel in the capital of the German empire; and Dr. Schaff, in his *Germany: its Universities, Theology, and Religion*, while speaking of the ministers at Berlin, mentions Arndt as belonging to those "most fearless, pungent, heart-piercing preachers" of the age, who attract the largest crowds of devout hearers, often bathed in tears of repentance and gratitude for the infinite mercy of God in Christ." (B. P.)

Arnee, Frank

a minister of the Society of Friends, was born in Bristol, England, Sept. 22, 1766. In 1787, after having spent several years as an apprentice at Milverton, he returned to Bristol, his native city, and entered into business as a wool-stapler. He was received as a minister in 1811. He visited many of the societies of England and Scotland, and by his influence contributed much to the cause of Christ. He died June 10, 1858. See (Lond.) *Annual Monitor*, 1859, p. 91.

Arnett, William

an English Wesleyan minister, was born at Hasley, near York, in 1785. He was converted in 1805, entered the itinerancy in 1811, became a supernumerary after twenty-seven years' labor, and died at Halsham Moor, near Bolton, Dec. 13, 1838. "He was a man of deep and ardent piety, of indefatigable diligence and inflexible integrity." See *Minutes of British Consfe-ence*, 1839.

Arnett, William W., D.D.

a Protestant Episcopal clergyman, was born in Marion County, Va., April 14, 1815. In early life he studied medicine, and afterwards was a Methodist preacher, but became an Episcopalian, and was ordained in 1839. Having officiated at Circleville and Dayton, O., he became rector of the Church of the Mediator, Philadelphia; and in November, 1852, he accepted the

rectorstiip of St. Paul's parish, Milwaukee, Wis. His health failing in September, 1856, he resigned, and in the summer of 1857 became rector of Emanuel parish, Cumberland, Md., where he remained until his death, which occurred April 21, 1859. See *Amer. Quar. Church Rev.* 1859, p. 352.

Arnheim, Chajim

a Jewish teacher, who died Sept. 22, 1870, at Glogau, is the author of, *Leiffaden beim Unterrichts in der mos. Religion* (Glogau,: 1830):*Das Buch Job ubersetzt, und commentirt* (ibid. 1836). Besides the translation of Job, he also contributed to the German translation of the Old Test. which was edited by Zunz (Berlin, 1838); translated and edited the Jewish ritual, and is the author of a Hebrew Grammar, edited by D. Cassel (ibid. 1872). . See Fiirst, *Bibl. Jud.* i, 54; Steinschneider, *Hebrdische Bibliographie*, 1874, p. 28; id. *Bibliograph. Handbuch*, p. 15. (B. P.)

Arnkiel (or Arnkil), Trogillits

a German historian and theologian, studied at Leipsic, Dorpat, and Kiel, and became minister of the Church of Apenrade. In 1672 duke Christian Albin of Hoistein-Gottorp gave to him the superintendence of the Church of which he was already pastor, but Arnkiel lost this position in 1684 by refusing to render homage to Christian V, king of Denmark, who had invaded a part of Holstein and Sleswick. In compensation for this sacrifice, the duke gave to him in 1686 the administration of the churches of the duchy. The peace of 1689 led to his return to Apenrade, when he resumed his ministerial functions, holding them until his death, which occurred in 1713. He wrote, *Disputatio de Officio Redemptionis Christi* (Kiel, 1668):- *Disputatio de Paradiso Terrestri* (ibid. eod.):- *Tractatus de Philosophia et Schola 'Epicuri* (ibid. 1671):-*Theologische Betrachtung des grossen schreckhaften Cometender A. 1680 und 1681 gesehen ist* (Sleswick, 1681). See Hoefler, *Nouv. Biog. Generale*, s.v.

Arno

SEE ARNON.

Arnold Bosrius (Or Boscmus)

a German Carmelite of Ghent who flourished in 1489, was the intimate friend of Trithemius, Gaguinus, and other learned men of his day. He died

at Ghent. in 1499, leaving two books on the illustrious men of his order (printed at Cologne, 1609, 8vo). He is said to have written a third volume, and other works which remain in MS. See Cave, *Hist. Lit.* ii, App. p. 211,-Landon, *Eccles. Dict.* s.v.; Hoefer, *Nouv. Biog. Generale*, s.v.

Arnold (Arnoldus) Of Buderich

a German theologian, was born at Buderich, on the Lower Rhine, in the second half of the 15th century. He was prior of the Augustines in the vicinity, of Oudenarde. He wrote, *Odarium de Laude Dei. Libr. XII, contra Detractores Monasteriorum: — De Modo Servandi Ordinem Canonicorum Regularium et Dizctarium.* See Hoefer, *Nouv. Biog. Generale*, s.v.

Arnold (Arnoul, Or Arnulf) of Corbie

a German theologian, lived probably in the last. half of the 11th century. But little is known concerning this person. He is supposed to be the author of a translation, or paraphrase, of the Proverbs of Solomon in hexameter verse. See Hoefer, *Nouv. Biog. Generale*, s.v.

Arnold (Arnoldus) of Freiburg

a German friar of the Order of St. Dominic, was an astrologer, a native of Freiburg, in Brisgau, and lived in the 14th century. He left a German translation of the work entitled *Alchabitii Libellus Isagogicus Judiciorum Astrorum*, in MS., in the Library of Vienna. See Hoefer, *Nouv. Biog. Generale*, s.v.

Arnold Abischa

(or *Isca*), a German monk and theologian, was persecuted and imprisoned for his opinions at the time of the religious wars of the Low Countries, near the close of the 16th century, and was obliged to take refuge in Louvain:... He sojourned here several years, and finally returned to Coblenz, where he died, in 1619. He wrote, *Sermones V quomodo salubriter in Christum 'sit. Credendum: — Oficium B. tarice*, in Flemish. See Hoefer, *Nouv. Biog. Generale*, s.v.

Arnold

a Scottish bishop, was abbot OF KELSO, and became bishop: of St. Andrews in 1158. The consecration was performed within the Church of St. Andrews by William, bishop of Morav, the pope's legate, in the presence of king Malcolm IV, and of the bishops, abbots, and princes of the land. He founded the Cathedral of St. Andrews; but died before the work was scarcely begun, in September, 1160. See Keith, *Scottish Bishops*, p. 10.

Arnold of Leyden

(also called *Arnold de Tongres*), a Flemish theologian, studied theology at Cologne, and attached himself to Evrard, bishop of Liege. He afterwards took the direction of the Laurentine Gymnasium of Cologne, and became canon of the-metropolitan chapter of the same place.. He was a lively opponent of John Reuchlin.. Arnold died in 1466. He wrote, *Articulorum seu Propositionum XLIII male Sonantium ex Libello Johannis Capnionis sive Reuchlini cut Titulus. Tractatus Propositionunm Alfabeticarum contra Judceos et Blaspliemum eorum Talmud* (Cologne, 1512):-a *Comrmentary on Juvenal*, in MS. See Hoefer, *Nouv. Biog. Generale*, s.v.

Arnold of Liege

a German theologian and friar who lived at Liege in the 14th century, wrote, *Narvaconi* and *Liberde Mirabilibus Mlundi*, in alphabetical order. It is supposed that he is the same person as *Arnulf of Liege*. See Hoefer, *Nouv. Biog. Generale*, s.v.

Arnold of Lubeck

first provost of Hildesheim, and then abbot of Lubeck. died in 1212. He continued the Slavonian *Chronicle* of Helmoldus from 1171 to 1209i which is very important for the history of Denmark and the introduction of Christianity into Livonia. It was printed at Frankfort in 1556, more fully at Lubeck in 1659, and with the last four chapters in' 1660 by Mabonius, *Opusc. Hist.* Lappenberg edited it in the *Monum. Germ. SS.* xxi; Laurent translated it into German (Berl. 1853). See Samus, *Die Slavenchronik A mold* (Lubeck, 1872); Schrodll, in *Wetzer u. Welte's Kircheal.* s.v. (B.P.)

Arnold of Meldorp

a German theologian who lived in the 12th century, wrote, *Liber. Meditationum et Adhortationum ad Fratres in Varia Loca Sacre Scripture*, printed in Staphorst's *Historia Ecclesiastica Hamburgensis*, vol. iii

Arnold, Archbishop of Mentz

was chosen prince elector of the empire in 1153. According to certain historians, he assisted greatly in the deposition of the emperor Henry I by the pope. During a revolt of the inhabitants of Mentz, he was massacred by the people in the cloister of St. James, in 1200, and his body interred without honor. Three years after, the emperor Frederick I destroyed the convent and the ramparts of the city. See Hoefer, *Nouv. Biog. Generale*, s.v.

Arnold Olorinus

a German theologian, was a butt of persecution during the religious wars which desolated the Low Countries; and was not secure until he retired to Bois-le-Duc. He died in 1622. He wrote, *Thesaurus Salutris Sapientie (1610)*:-*Explicatio jllisce et Canonis (1611)*:-*Summa Virtutum et Vitiorum (1615)*:-*Doctrinca Consolatoria contra Scrupulos et Pusillanimitatem (1612)*, written in Flemish, the title only being in Latin. All these works were printed at Bois-le-Duc. See Hoefer, *Nouv. Biog. Generale*, s.v..

Arnold of Rotterdam (or of Holland)

a Dutch theologian, was also called *Geilhoven*. He studied at Bologna and Padua, and became doctor of canonical law. He died Aug. 31, 1442.. He wrote, *Γνώθη σεαυτόν*, or *Speculum Conscientie*, in two books-the first entitled *De Legibus et Statutis; de Peccatis Mortalibus*, written in 1413:-the other, *De Excommunicatione et aliis Censuris*, written in 1424.. This book is still known under the odd title of *Gnotosolitos*, and was published at Brussels in 1479. See Hoefer, *Nouv. Biog. Generale*, s. v;

Arnold (or Arnald) of Verdala

bishop of Maguelonne, in Languedoc, was also a historian. He applied himself with-ardor to the study of civil and canonical law, and afterwards had charge of repressing the Albigenses, who troubled the southern part of

France. Pope Benedict XII conferred upon him on this occasion, in token of his approbation, the title *Jurum ac rerum personarum reformatore* for the province of Narbonne. He also went in behalf of the same pontiff as ambassador to the emperor Louis IV of Bavaria, which mission he honorably fulfilled. He died in 1351. He wrote, *Episcoporum Magalone Insuce Series*, from 770 to 1333. This work appeared for the first time in the; first vol. of Labbe, *Nova Bibliotheca MSS.* p. 796. See: Hoefer, *Nouv. Biog. Generale*, s.v.

Arnold of Wesel

(*Haldrenius Vesaliensis*), a learned German theologian, was a native of Wesel. He taught the Greek language and literature at Cologne, and became canon of the metropolitan chapter of that place. He died in 1534. Among other works he wrote, *Exegesis Decalogi Pia maximeque Dissertissima, cum nonnullis allis* (Cologne, 1536): — *Consultatio Quadruplex super Confessione Augustana quorundam -Protestantium una cum lo. Cochleao* (1554): — *Partitio Locorum Communium Christianee Religionis* (ibid. and Louvain, 1557): — *De Vera Ecclesia Christi, contra Phil. Metancthonis Responsionem pro Bucero* (Ingolst. 1544). See Hoefer, *Nouv. Biog. Generale*, s.v.

Arnold, Andre

a German theologian, was born at Nuremberg, Nov. 24, 1656. He first applied himself to the study of languages and theology at the University of Altdorf; then from 1680 to 1685 he travelled over the different countries of Europe. In 1687 he became professor of eloquence and the Greek language at Nuremberg, where he died in 1694. He edited the *Syntagma Doctrinae* of Athanasius, and *De. Unione et Incarnatione* of Theodore Abucara (Paris, 1685). See Hoefer, *Nouv. Biog. Generale*, s.v.

Arnold, Christian

a Methodist Episcopal minister, was born in Chester County, Pa., Feb. 21, 1815. He was converted in his seventeenth year, and in 1848 joined the Illinois Conference. In 1869 he became a supernumerary, and continued to hold such a relation until his death, April 19, 1872. See *Minutes of Annual Conferences*, 1872, p. 133.

Arnold, Daniel Heinrich

a Lutheran theologian of Germany, was born Dec. 7, 1706, at Königsberg, where he studied, and where, in 1729, he was appointed professor of practical philosophy. In 1732 he was made member of consistory and doctor of theology in the following year he was appointed professor of theology; and in 1734 he was made- second court: preacher. ! In 1763 he was appointed director of the Collegium Fridericianum and superintendent of the Lithuanian and Polish theological seminaries. In - 1772 he was made first court preacher and first professor of theology; and died July 30, 1775. Of his publications we mention: *Diss. de Scopis Epistolae ad Ephesios* (Regiom. 1735):-*Progr. de Acquiescentia Dei in Hominibus ex Luc. ii, 14* (ibid. 1735):- *Progr. de Adamo, Primo Resurrectionis Christi Vate, ex Genes. iii, 20* (ibid. 1736):-*Progr. Celsii, Orobii.. et Woolsoni Cogitata de eo, quod Christus Redivivus Hostibus suis non adparuit, expendens* (ibid. 1741): *Progr. de eo, quod et cur Christus Redivivus Hostibus suis non adparuerit, Spinozce aliisque oppositum* (ibid. 1742): *Progr. de Judceis Christo Defectum Eruditiones male Objicientibus ad Joh. 7:15* (ibid. 1750). See Doring, *Die gelehrten Theologen Deutschlands*, i, 14 sq.; Winer, *Handbuch der theol. Lit.* i., 808, 809. (B. P.)

Arnold, David W.

a Methodist Episcopal minister, was born in Frederick County, Va., March 16, 1816. He experienced religion at the age of sixteen; filled with marked efficiency the offices of class-leader, exhorter, and local preacher for several years; and in 1852 united with the Baltimore Conference, in which body he served with deep interest and great vigor, with but short intermissions of illness caused by overwork, until his decease, Dec. 23, 1875. Mr. Arnold was a devoted parent, a generous, confiding friend, genial in temperament, sound in intellect, and untiring in industry. As a preacher he was practical, faithful, impressive; as a pastor he excelled everywhere. See *Minutes of Annual Conferences*, 1876, p. 18.

Arnold, E. P.

a Presbyterian minister whose name first appeared in the *Minutes of the General Assembly for 1859* as a licentiate of Montgomery Presbytery, was on a visit to Independence, Mo., with a view of settling there or in its

vicinity. Here he was taken ill, and died in February, 1861. See Wilson, *Presb. Hist. Almanac*, 1862, p. 81.

Arnold, Ephraim

a Methodist Episcopal minister, of whose birth or early life no record is accessible. About 1853 he was a class-leader in the Methodist Episcopal Church, South. In 1856 he joined the Arkansas Conference, and labored devotedly till his death, July 6, 1859. Mr. Arnold was a young man of great promise. See *Minutes of Annual Conferences*, 1859, p. 21.

Arnold, Pranz

a German theologian, native of Cologne, lived in the early part of the 16th century. He was one of the most distinguished adversaries of Luther. He wrote, *Antwort auf das Biiuchein Lutheri uider den kaiserlichen Abschied* (Dresden, 1531):-*Der Unpartheyische Laye* (without the name of the author). This was a violent attack against Luther, who replied in the pamphlet entitled *Wider den Meuchler zu Dresden*, which called forth from Arnold, *Auf das Schmahbuichlein Luthers* (Dresden, 1531). See Hoefler, *Nouv. Biog. Generale*, s.v.

Arnold, Friedrich August

a German linguist, was professor of Oriental languages and literature at Halle, where he was born, Nov. 16, 1812. He commenced his Oriental studies in -his native city under Gesenius and Rodiger, and continued the same at Berlin under Benary, Bopp, and Wilken. He belonged to the German Oriental Society from its origin till his death, which occurred Aug. 18, 1869. He wrote, *Septena Moallake Carmina Antiquissima Arabuin* (1850), an excellent edition of the text with critical notes:- *Chrestomathia Amrabica* (1853) :-*Abrissder hebr. Fornmenlehre zum Gebrauche auf Gymnasien u. Universitaten* (1867): *Sammlung und Beleuchtung aller Stellen der Bibel und des Josephus, welehe auf die 'Topographie Jerusalems Bezug haben'* (1865, 1866). He also contributed to the first edition of Herzog's *Real-Encyklop.*, and to the quarterly of the German Oriental Society, for which see *Der wissenschaftliche Jahresbericht iber das Jahr 1853*. (B. P.)

Arnold, George Adam

a German painter, native of Hamberg, in Bavaria, lived in the last half of the 17th century. He was a skilful painter of historical scenes. His *Passagge of the Red Sea by the Israelites* was reproduced by -the engraver Weygant in 1680. See Hoefer, *Nouv. Biog. Generale*, s.v.

Arnold, George Cavit

a Presbyterian minister, was born Feb. 19, 1825, in Allegheny County, Pa. In 1845 he entered Duquesne College, Pittsburgh, and two and a half years later the junior class of Jefferson College. In 1850 he entered the Reformed Theological Seminary of Allegheny; in 1852 was licensed by the Monongahela Presbytery; and in 1853 was sent as a missionary by the General Synod to La Salle, Ill. He was for many years one of the editors of the *Christian Instructor*. He wrote with great facility, and had a special fondness for the study of languages. He died Nov. 30, 1865. See Wilson, *Presb. Hist. Almanac*, 1865 p. 193.

Arnold, Isaac M.

a minister in the Methodist Episcopal Church, South, was born in Brunswick County, Va., June 13, 1804. His literary and religious education was greatly neglected in early life, but he was naturally affable and winning. In 1825 he entered the Virginia Conference and labored diligently nearly forty years. He died June 23, 1870. Mr. Arnold was remarkable for his uniform, cheerful Christian experience. See *Minutes of Annual Conferences of the M. E. Church, South*, 1870, p. 403.

Arnold, Joel Ranney, A.M.

a Congregational minister, was born at Westminster, Vt., April 25, 1794. His father was a soldier in the Revolutionary War, made a profession of religion at the age of eighty-nine, and lived to be nearly a hundred and two years old. Joel was fitted for college at the academies in Pawlet, Vt., and Walpole, N. H., and entered Middlebury College in 1811. Subsequently he studied medicine and practiced about a year; then studied theology with his brother, Rev. Seth S. Arnold, and was ordained pastor of the Church in Chester, N. H., in 1820, remaining there for ten years. He was afterwards pastor successively at Waterbury, Conn.; Colchester and Westminster, Vt.; Middlebury, Conn.; Coventry and Vassalborough, Me. He died at Chester,

July 4, 1865. Mr. Arnold published two sermons and two articles in the *New-Englander*. See *Cong. Quarterly*, 1866, p. 45..

Arnold, John

a Methodist Episcopal minister, was born at Great Barrington, Mass., in 1780. He was converted in 1796, and in 1815 joined the Genesee Conference. In 1830, on the division of the conference, he became a member of the Oneida Conference. In 1831 he became superannuated, and so remained till his decease, April 23, 1872. See *Minutes of Annual Conferences*, 1872, p. 131.

Arnold, Ralph

an English Wesleyan missionary, was born at Macclesfield. He was converted when eighteen; was accepted by the conference for mission work in 1857; sailed for the West Indies, and died at Basse-Terre, St. Christophers, Aug. 11, 1865, aged thirty-five years. Of humble, unassuming spirit, he was in all things exact and honorable; in pastoral work he was assiduous, and his piety was both seen and felt. See *Minutes of British Conference*, 1866, p. 46.

Arnold, Samuel, Mus. Doc.

a celebrated composer of music, son of Baron Arnold, was born in London, Aug. 10, 1740. He became composer to the Covent Garden Theatre about 1762, and was appointed organist to the king in 1783. He died Oct. 22, 1802. His published works are numerous, including four oratorios, eight odes, three serenatas, forty-seven operas, three birlettas, and other pieces. His most famous oratorio was that of the *Prodigal Son*. His *Cathedral Music* (4 vols.) is still popular. At the particular request of George III, he superintended the publication of a magnificent edition of all the works of Handel, in score, of which he completed thirty-six folio volumes. See Allibone, *Dict. of Brit. and Amer. Authors*, s.v.

Arnold, Seth Shaler

a Congregational minister, was born at Westminster, Vt., Feb. 22, 1788. Mostly under the instruction of his pastor, Rev. Sylvester Sage, he prepared for Middlebury College, from which he graduated in 1812. He began the study of theology with the Rev. J. Breckenridge, of Washington, D. C. Returning to Westminster in 1814, he continued his studies, and was

licensed to preach in September of that year. During the winter, he was engaged in preaching in Massachusetts; and in June, 1816, was ordained pastor of the Church in Alstead, N. H., after having served them from May, 1815, as a supply. Here he remained eighteen years, experiencing three great revivals of religion in the years 1816, 1819, and 1826. During this period, he was one of the directors of the Home Missionary Society, and interested in all the benevolent and religious movements in the state.

Leaving Alstead, he spent two years as a supply for the Church in Gilson, N. H. In 1836 he removed to Westminster, partly to relieve his aged father of the care of the farm, and partly on account of impaired health. For two years he supplied the Church in Walpole, N. H., and also, about the same length of time, the Church in Westminster. He was employed as a minister in Halifax, Vt., from October, 1852, to March, 1856; in Roxbury, N. H., for two years; and in West Townshend for six years. In 1864 he retired from the ministry and resided in Ascutneyville, but was still active in the Sabbath-school, etc. He died there, April 3, 1871. He was erect and dignified in his carriage, and of a noble presence. As a preacher, he was instructive rather than sensational. See *Cong. Quarterly*, 1872, p. 83.

Arnold, Thomas Kerchever

an English clergyman and author, was born in 1800. He was educated at Trinity College, Cambridge, and in 1838 began the publication of a series of introductory text-books for the study of Greek, Latin, Hebrew, German, French, and Italian, which have been extensively used both in England and America. He prepared next a series of Greek and Latin texts for the use of schools and colleges, covering a wide range of scholarship. He also published some articles on ecclesiastical subjects and a volume of *Sermons*.

Arnold, Wesley P.

a minister in the Methodist Episcopal Church, South. No mention is recorded of his birth and early life. He united with the South Carolina Conference in 1827, and served the various appointments assigned him with zeal and fidelity until his death, by apoplexy, Dec. 25, 1869. Mr. Arnold was a devoted husband, an able, diligent, patient minister. See *Minutes of Annual Conferences of the M. E. Church, South*, 1870, p. 425; Simpson, *Cyclop. of Methodism*, 8vo. s.v.

Arnold, William

a minister in the Methodist Episcopal Church, South,-was born at Ashborough, N. C., March 4, 1786. He joined the Church at the age of sixteen; was licensed to preach in his twentieth year, and in his twenty-second year united with the South Carolina Conference. During the following twenty-two years he was an active worker; twice he was elected to the General Conference, and sixteen years he served as presiding elder. He died of pneumonia at Eatonton, Ga., Jan. 12, 1860. Mr. Arnold ranked among the first of the preachers of his day. He was a man of exceeding gentleness and amiability of spirit, and was beloved by all. See *Minutes of Annual Conferences of the M. E. Church, South*, 1860, p. 257.

Arnoldi (or Arnold), Albert Jakob

a reformed theologian and Oriental scholar of Germany, was born Oct. 1, 1750, at Herborn. He studied at Groningen and Leyden, in the latter place under his uncle, the famous J. J. Schultens. In 1778 he was called to Hanau as professor of sacred philology and church history, and in 1789 he accepted a call to Marburg, which he retained until his death. Here Vilmar, Hupfeld, and others were his pupils, who were always loud in praising his learning, piety, and theological moderation. He died Sept. 4, 1835.. He wrote, *Anmerkungen über Stellen der Sprüche Solomons* (Frankfort, 1781):--*Chronici Abulpharagani e Scriptoribus Graecis Illustrati Specimen'* (Marburg, 1805):--*Observatt. ad quaedam Jesaice Loca* (*ibid.* 1796). See Rehm, *Mai-burger Programm vom 13. Sept.* 1835; Hupfeld and Bickell, *Marburger Gratulationsschrift, zum 28. Jili*, 1827; Vilmar, in Gerland's *Fortsetzung von Strieder's Hess. Gelehrten-gesch.* p. 133; *Allgemeine deutsche Biographie*, s.v.; Winer, *Handbuch der theol. Lit.* i, 212, 218, 277, 305. (B. P.)

Arnoldi (or Di Arnoldo), Alberto

a Floren-tine sculptor of the 14th century, executed the colossal group in marble of the *Madonna and Child*, with two angels, in the Church of Santa Maaria del Bigallo at Florence, which, until lately, has been ascribed to Andrea Pisano through the error of Vasari.

Arnoldi, Daniel Heinrich

SEE ARNOLD, DANIEL H.

Arnoldi (or Arnold), Valentin

a Protestant theologian of Germany, was born at Dillenburg, Jan. 26, 1712. He studied theology and the Oriental languages at Herborn. In 1739 he went to the Netherlands and spent seven years at Utrecht, Leyden, and the Hague in continuing his studies. In 1745 he was called as professor of philosophy and first preacher to Herborn. He lectured on almost all departments of theology. In 1755 he was made member of consistory; and in 1757 he took charge of the Academic Library. In 1764 all churches of the duchy of Nassau were committed to his care; and six years later, in 1770, he was made first professor of the theological faculty. Arnold died April 16, 1793. With .all his vast learning,' he wrote hardly anything.- *Allgemeines deutsche. Biographie*, s.v. (B. P.)

Arholfe (or Arnoul)

archbishop of Milan, was raised to the archiepiscopacy in 1093, and was almost immediately deposed by the apostolic legate. He resumed his functions in 1095, after having made a reconciliation with Rome; accompanied Urban II to the meeting at Clermont; and preached in favor of the Crusade in the provinces of Lombardy. He was sent as an ambassador to the emperor Henry IV. In Argellati we find mention of a volume of Arnolfe, or Arnoul, entitled *Concondones ad Populum, ut Crucem suscipiant*. See Hoefler, *Nouv. Biog. Generale*, s.v.

Arnon

Picture for Arnon

This stream, the modern *Wady Meb*, is still the boundary between the Arab clans of the Beni Saker on the north and the Keraki on the south. The southern bank is about 2130 feet deep and very precipitous, the northern about 200 feet less in .height. The valley between is a tremendous chasm, about two miles wide at the top, which has been worn by the action of the stream in reaching the deep basin of the Dead Sea. See Porter, *Handbook for Syria*, p. 296; Badeker, *Palest.* p. 302. The descent is graphically described by Tristram (*Land of Moab*, p. 140 sq.). p

Arnon (or Arno)

was a regular canon, who followed the rule of his order at Reicherspergh, in Bavaria, where he was dean of that community. He died in 1175, having written against Folmarus, provost of Triefenstein, in Franconia, on the subject of the holy eucharist. His work is in *the Bibl. Patrum* (Cologne ed.), tom. 13, and in the *Auctuarium* of Le Mire. He also wrote, *Scutum Canonicorum*, in the *Miscellanea* of Duelli (Augsburg, 1723), vol. i, the design of which was to bring back the brethren of his order to live in its true spirit. This work is interesting, as showing the manner of life, customs, and observances of the regular canons at that *period.*-*Landon, Eccles. Dict. s.v.*

Arnot, David

a Scottish bishop, was elected to the see of Galloway in 1509. He was a native of Carnbee, and abbot of Cambuskennith in 1503, which abbey he possessed until his election to the see of Galloway in 1509, where he sat until his death, in 1526. See Keith, *Scottish Bishops*, p. 277.

Arnot, William, D.D.

a Presbyterian minister, was born in Scotland in 1808, being the son of a farmer. After having passed through the University of Glasgow, he was licensed to preach in connection with the Church of Scotland. In 1843 he went out with the Free Churchmen, and became pastor of Free St. Peter's Church, Glasgow. For twenty years he stood in this pulpit, and gave to that people and the city of Glasgow the best days of his life. He then succeeded Prof. Rainey in the pastorate of the Free High Church, Edinburgh; and in that prominent position he spent the remaining years of his ministry. His excessive labors, in the prosecution of his duties as a pastor-and in literary work, impaired his health; and a few days prior to the meeting of the Free Church: General Assembly he left Edinburgh to try the effect of a change of scene and climate. But no permanent effect was experienced, and he realized that his work was done. Dr. Arnot was well known in America. He was twice in the United States-first as a deputy to the General Assembly which met in Philadelphia in 1870, and then as a member of the Evangelical Alliance which met in New York in the fall of 1873. He died in Edinburgh, June 3, 1875. He was the author of a number of popular works; among others we mention his *Illustrations of the Book of Proverbs* :-

Parables of Our Lord:-The. Church in the. House. His first publication bears the quaint title, *Race for Riches and Some of the Pits into which the Runners Fall*. But the book, bearing his name on the title-page, which has been read with more interest than any other is his *Life of Dr. James Hamilton*. He also wrote a *Memoir of James Halley*, who, with Hamilton and himself, were college classmates. See *Presbyterian*, June 26, 1875. (W. P. S.)

Arnoul of Milan

SEE ARNOLFE.

Arnoul of Orleans

SEE ARNULF

Arnoul (or Arnulf)

bishop OF RHODES, patriarch of Jerusalem, became chaplain to Robert II, duke of Normandy, whom he accompanied on the First Crusade; and was charged in 1099, by the Christian princes, with the administering of the revenues of the Church of Jerusalem. He plotted afterwards to obtain the patriarchate of the holy city, and he attained it in 1111, *invita divinitate*, according to the strong expression of an historian. He died in 1118. See Hoefler, *Nouv. Biog. Generale*, s.v.

Arnoul (Arnulph, or Earnulphe), of Rochester

(hence called *Rofensis*), who died March 15, 1124, was at first a monk at Beauvais, afterwards prior of Canterbury, then abbot of Petersburg, and in 1114 or 1115 bishop of Rochester. He wrote *Textus Roffensis*, a history of his bishopric (in Warthon, *A glia Sacra*, i, 329-334, and, ed. Hearnius, Oxon. 1720): — *Epist. ad Walchelinum*. etc. (D'Achery, *Spicil.* iii, 464-471): — *Responsibnes ad Lamberti Quaestiones*, etc. (*ibid.* iii, 471-474). The *De Opere sex Dierum* and *De septem Verbis Domini* belong to Arnold of Bonneval (q.v.). See Wetzer u. Welte's *Kirchen Lex.* s.v.; Hoefler, *Nouv. Biog. Generale*, s.v. . (B. P.)

Arnoul of Rotterdam

SEE ARNOLD OF ROTTERDAM.

Arnoux, Jean

a French theologian and preacher, was born at Riom near the middle of the 16th century. He entered the Jesuit Order at the age of seventeen, and taught successively philosophy and theology. He preached at the court with success; became in 1617 confessor to Louis XIII, at the death of the celebrated Cotton. He attempted the reconciliation of the king with his mother, Mary de' Medici. He engaged with the four ministers of Charenton-Montigny, Dumoulin, Durand, and Mestrezat-in a lively contest, which arrayed against him all the anger of the Protestant party. Already acknowledged a good preacher, he also proved himself not less able in controversy. He plotted more or less to maintain himself in his position, from which he was removed in 1621 by the jealousy of the constable De Luynes; and he was constrained to retire to Toulouse. The duke of Montmorency, who was decapitated Oct. 30, 1632, chose Arnoux to prepare him to meet death. Arnoux died at Lyons in 1636. He wrote, *Oraison Funebre de Henri IV prononcee a Tournon le 29 Juillet, 1610*, which appears to have served as a model for the eulogy of Marcus Aurelius by Thomas. See Hoefler, *Nouv. Biog. Generale*, s.v.

Arnschwanger, Johann Christoph

a Lutheran theologian of Germany, was born at Nuremberg, Dec. 28, 1625. He studied at Jena, Altdorf, and Leipsic.. In 1651 he received his first pastoral appointment in his native city, where he also died, Dec. 10, 1696. He is the author of many hymns, which were published in *Neue geistliche Lieder*. (Nuremberg, 1659 ; 2d ed. 1711): *Anweisung zur Gottseligkeit* (ibid. 1663): *-Heilige Psalmen und christliche Psalmen* (ibid. 1680):— *Heiliger epistolischer Bericht und Licht, Geleit und FreucP* (ibid, 1663). See Koch, *Geschichte des deutschen Kirchenliedes*, iii, 517 sq.; Wezel, *Hymnopoeographia*, i, 86-91; *Anal. Hymnol.* I, ii, 13-19; Winterfeld, *Der evangel. Kirchengesang*, ii, 456-462. (B. P.)

Arnu, Nicholas

a French Roman Catholic theologian, was born Sept. 11, 1629, at Merancourt, near Verdun, in Lotharingia. In 1644 he joined the Dominicans at Perpignan, and after completing his studies, he lectured on theology at Tarragoua and Perpignan with such success that the first theological chair was given to him. The general of his order, John Thomas

de Raccaberti, appointed him in 1675 professor of theology at Rome; but in 1679 he went to Padua as professor of metaphysics. He died there Aug. 8, 1692. He wrote, *Clypeus Philosophies Thomisticce veridica, S. Thomce Aq. et Alberti M. Doctrina munita contra novos impugnatores* (Beziers, 1672, 6 vols.-. enlarged edition, Padua, 1686, 8 vols.):-'*Doctor angelicu. d. Thomas Aq. Divince Voluntatis in "Summa Theologie" interpres* (Romae et Lugd. 1679, 1686, 4 vols.). Several other works of his still remain in MS. See Quetif, *Scriptores O. Prced.* ii, 703; Wetzer und Welte's *Kirchenlexikon*, s.v.; Hoefer, *Nouv. Biog. Generale*, s.v. (B. P.)

Arnulf (or Arnoul)

a learned prelate of the 10th century, was elected bishop OF ORLEANS in 986. On Jan. 1, 988, he crowned Robert, son of Hugh Capet; he rebuilt the Cathedral of Orleans; and took charge of the council in June, 991, in the church of the Abbey of St. Basil, in order to depose Arnoul, archbishop of Rheims. Some years later he assisted at another council, held at the Abbey of St. Denis, near Paris. There it was proposed to take away the tithes from the monks and laymen and give them to the bishops. Abbo of Fleury, sustained by the people, opposed this proposition violently. The writings of Arnulf are, for the most part, unpublished. One is a *Discourse* delivered before the Council of St. Basil :-another, *De Cartilagine*, in the Library of the Vatican. See Hoefer, *Nouv. Biog. Generale*, s.,v.

Arnulf, Archbishop of Rheims

natural son of king Lothaire, was first priest, then canon of Laon; and was elected archbishop of Rheims in 988. But as he had taken the part of prince Charles, his uncle, and had delivered to him the city of Rheims, the king, Hugh Capet, deposed him in 991, and placed upon the archiepiscopal see the celebrated Gerbert (Sylvester II). Imprisoned at Orleans, Arnulf did not recover his liberty until the death of Hugh and the accession of Gerbert to the pontifical throne. He died about the year 1023. Certain letters of his are found in the *Spicilegium* of D'Achery. See Hoefer, *Nouv. Biog. Generale*, s.v.

Arnulf of Rhodes

SEE ARNOUL OF RHODES.

Arnulph of Rochester

SEE ARNOUL OF ROCHESTER.

Arnulph (St.)

bishop OF SOISSONS, son of Fulbertus, a gentleman of Brabant, was born in the 11th century. After his father's death he entered the Monastery of St. Mddard at Soissons, where he lived three years in the practice of the greatest austerities. At the end of that time he was made abbot, and in 1080 bishop of Soissons. He did great good in his diocese-reforming abuses, exterminating superstitions, and reestablishing religion in its purity. Gregory VII sent him into Flanders to restore peace to that province, torn by the dissensions of the nobles. While there he founded the Monastery of Oudenbourg, near Ostend, where he retired after resigning the bishopric of Soissons, and where he died, Aug. 15, 1087. See Baillet, Aug. 15.

Arnway, John, D.D.

an English clergyman, was born in 1601, and educated at St. Edmund's Hall, Oxford. He received holy orders in 1618. Soon after lie obtained the rectories of Hodnet and Ightfield, which he enjoyed until the Civil War. In 1640 he returned to Oxford to serve the king, and was made archdeacon of Coventry. After the political troubles were over he went to Holland. While at the Hague, in 1650, he published two little pieces-*The Tablet* and *The Moderation of Charles I, the Martyr*. Failing in his supplies from England, and his hopes becoming frustrated, he was compelled to accept an offer to go to Virginia, where he died in 1653.

Aroer of Judah

Picture for Aroer

The only noticeable relics of the ancient city at *Wady Ararah* are a few wells in the valley, two or three of them built up with rude masonry, and some of them containing water. The valley is, in part, well watered and fertile, but contains no inhabitants at present.

Aronraibe

SEE APNULPH.

Arondeau, Peter

a French martyr of the 16th century, was born in Paris. In 1559 he went to the town of Rochelle with a little parcel of wares to sell, and there joined the Church of Christ. When asked by certain popish priests why he did not attend mass, he said "he had been there too much already." They immediately imprisoned him, and he was condemned to death. He 'was faithful to the truth, and died Nov. 15, 1559. See Fox, *Acts and Monuments*, 4:445.

Arondeus, Johannes

one of the Holland ministers of the Dutch Reformed Church in America, came hither in 1742, and was chiefly known as a violent opposer of all efforts to secure a ministry independent of the mother Church in the old country. He was settled over the churches in Kings County, L. I. (1742-47); and afterwards in New Jersey in Somerset and Middlesex counties, Readington, Raritan, Harlingen, Six Mile Run, and Three Mile Run (1747-54). His name frequently occurs in the civil and ecclesiastical records; but he was always "a troubler in Israel." He was finally suspended by the Ccetus, or American Classis. His death probably occurred in 1754. Full accounts of his movements are found in the *Millstone Centennial*, by Rev. E. T. Corwin, and *New Brunswick Historical Discourse*, by R. H. Steele, D.D. (W. J. R. T.)

Arot And Marot

are two angels who, according to the Koran, were sent by God to teach men not to commit murder, not to give unrighteous judgment, and not to drink wine.

Arppana

among the Buddhists, is one form of entire self-control, or *samadhi*, which is "like a man .who rises from his seat and walks steadily for the space of a whole day; as when it is received the mind continues in one even frame, undisturbed and unshaken." To attain this calm self-possession, it is necessary for a man to be careful in seven matters-viz. his residence, the road he traverses, his conversation, his company, his food, the season, and the position of the body.

Arraes (or Arraiz), Amador

a Portuguese theologian, bishop of Portalegre, was born in 1530. He studied philosophy and theology, gave his attention to preaching, and became chaplain, of king Sebastian. Philip II made him bishop of Portalegre. He performed the episcopal functions until 1596, when he resigned them and retired to the University of Coimbra. Arraes died in 1600. He wrote, *Dialogos Ml-orais* (Coimbra, 1589):-*Dialogi decem de Divina Providentia* (1604). See Hoefer, *Nouv. Biog. Generale*, s.v.

Arrafa

is the name of the female diviners of the ancient Arabians of the North Peninsula. They belonged to a distinct tribe, and held their office by hereditary succession; and they possessed the guardianship and right of service of various local temples. The male diviners were called *Kahin*.

Arrebo (Or Arreboe), Anders Christensen

a Danish theologian and poet, was born in 1587. He studied at Copenhagen, and became master of arts, atlien preacher under the patronage of the court of Denmark. In 1618 he was elected bishop of Trondhjem, at the advice of king Christian IV.' Accused of wrong conduct, he was deposed, Nov. 13, 1621. For five years he was an outcast, during which time he became changed, wrote psalms, and was finally appointed minister at Vordingborg, which position he held until his death, in 1637. He was one of the most distinguished poets of Denmark. He wrote, *Relation Version Christian' IV, des Sejer over de Svenske* (Copenhagen, 1611): *David's Psalter sangviis Udsat* (ibid. 1623,1662). .See Hoefer, *Nouv. Biog. Generale*, s.v.

Arrenius, Claudius (Clas A Rrhen)

a learned Swedish historian. was born at Linkoping in 1627, being the son of Arvid Claessen, a London merchant who had gone to Sweden. The son, after having studied at Linkoping and Upsala, became (in 1657) a travelling companion of young Oxenstierna; afterwards was professor of logic, etc., in the University of Upsala (1667-68); and eventually librarian (1689) and royal secretary (1693). He was ennobled in 1664, and died at Stockholm in 1695. Among other works he left, *Vita S. Ansgarii sive Ansharii Gemina* (Stockholm, 1677, 4to), the one by Rembertus, the other by *Gualdonus*:-

Historia Suevorum Gothorumque Ecclesiastica, Libri 4 Priores, etc. (ibid. 1689, 4to); this is only a part of the entire work, the remainder of which is yet in MS. (in 13 vols.): — *Haiologicon Suevo-Gothicum*: — *Historia Episcoporum. et Sacerdotium Suecice, Gothice' et Finlandic*: — *Historia Episcoporum Linconensium*: — *Bullarium Romano-Suevo-Gothicum, seu Codex Bullarum quas Pontifices Romani quibuscunque de Causis Miserant in Sueciam*: — *Historia Monasteriorum Suecice*. See Scheffer, *Suecia Lit.* p. 255.—Landon, *Eccles. Dict. s.v.*; Hoefer, *Nouv. Biog. Generale, s.v.*

Arrephoria

was a festival observed among the ancient Greeks. It has been attributed to different deities, but most generally to Athena, in honor of whom it was celebrated at Athens: Four young girls were chosen every year from the most distinguished families. Two of these superintended the bearing of the *peplus* to Athena, while two others were employed to carry the mysterious and sacred vessels of the goddess. At the close of the ceremony, the girls were dismissed and others chosen in their place.

Arrhae Or Arre Sponsalitia

(also *Arrhabo, Arrabo*) was earnest-money on betrothal. The practice of giving such pledges of espousal, of which traces are to be found in all parts of the world, has its root evidently in the view, common yet to many savage races, of marriage as the mere sale of a wife, to which betrothal stands in the relation of contract to delivery. Among 'the Jews, betrothal was strictly a contract of purchase for money or money's worth (although two other forms were also admitted), the coin used being, however, the smallest that could be had. The earnest was given either to the wife herself or to her parents. It could not be of forbidden things or things consecrated to priestly use, or things unlawfully owned, unless such as might have been taken from the woman herself; but' a lawfully given earnest was sufficient to constitute betrothal without words spoken. The first legal reference among the Romans to the *arrha* on betrothal, and the only one in the *Digest*, belongs to the 3d century, i.e. to a period when the Roman world was already to a great extent permeated by foreign influences, at this time chiefly Oriental. About eighty years later, however, at a time when the Northern barbarians had already given emperors to Rome, the *arrha* appears in full development. Julius Capitolinils, who wrote under

Constantine, in his *Life of Maximinus the Younger* (killed 313), says that he had been betrothed to Junia Fadella, who was afterwards married to Toxotius, "but there remained with her royal arrhae, which were these, as Junius Cordus relates from the testimony of those who are said to have examined into these things: a necklace of nine pearls, a net of eleven emeralds, a bracelet with a clasp of four jacinths, besides golden and all regal vestments, and other insignia of betrothal." Ambrose, indeed (A.D. 346-397), speaks only of the symbolical ring in relating the story of St. Agnes, whom he represents as replying to the governor of Rome, who wished to marry her to his son, that she stands engaged to another lover, who has offered her far better adornments, and given her for earnest the ring of his affiance. To a contemporary of Ambrose, pope Julius I (336-352), is ascribed a decree that if any shall have espoused a wife or given her earnest, his brother or other near kinsman may not marry her. About a century later, the word arrha is used figuratively in reference to the Annunciation considered as a betrothal by Peter Chrysologus, archbishop of Ravenna in 433., In the days of Justinian we see from the Code that the earnest-money was a regular element in Byzantine betrothal. The reason of this development of the arrha within the Roman or Byzantine world of the 6th century is to be sought-in some foreign influence. Among the barbarian races which overran the empire from the end of the 4th century, we find almost everywhere the prevalence of that idea, of wife-buying, which is the foundation of-the betrothal earnest. In the earlier writers there is nothing to connect the betrothal earnest with a religious ceremony; and, indeed, the opinion has been strongly held that church betrothals did not obtain before the 9th century. While pope Nicolas recognises the practice of betrothal by arrha, symbolized through the ring, yet the only benediction which he expressly mentions is the nuptial, not the sponsal. **SEE BETROTHAL;**

Arriaga, Gonzalo De

a Spanish theologian of the 17th century, was born at Burgos, in Castile. He belonged to the Order of St. Dominic, and occupied an elevated position. He became censor of the Inquisition and director of the College of St. Thomas at Madrid. He died in 1657. He wrote, *Santo Tomds de Aquino, Doctor Angelico de la Iglesia, en Vida y Doctrina Predicada* (Madrid, vol. i, 1648; vol. ii, 1651).

Arrighetti, Filippo

an Italian clergyman, was born in Florence in 1582. He studied at Pisa and Padua, and was appointed canon of the cathedral by pope Urban VIII. He died Nov. 27, 1662. He wrote a great many good works, among them a *Life of St. Francis* and a *Treatise on Vocal and Mental Prayer*. See Chalmers, *Biog. Dict.* s.v.; Hoefer, *Nouv. Biog. Generale*, s.v.

Arrighetti, Nicolo

a learned Italian Jesuit. was born at Florence in 1709. He taught natural science in the University of Sienna, and wrote several interesting treatises on fire and light. He died in 1767. See Hoefer, *Nouv. Biog. Generale*, s.v.

Arrighi, Giambattista

a theologian of Florence, was first prior of the order of St. Augustine, and professor of theology at Bologna. He died Oct. 22, 1607. He wrote, *Elenentorum S. Theologicæ Libri IV* (Florence, 1569):-*De Beatitudine Hominis Libri III* (ibid. 1575). See Hoefer, *Nouv. Biog. Generale*, s.v.

Arrighi, Lorenzo

a monk of Bologna, of the Order of Santa-croza, lived in the former half of the 17th century. After the suppression of the order he became a secular priest. He left, besides several Latin and Italian poems, *Vita pont. Urbani VII* (Bologna, 1614, 1624, 4to). See Hoefer, *Nouv. Biog. Generale*, s.v.

Arrighi, Paolo

an Italian theologian and publicist; was born in Florence in 1549, and died Dec. 16, 1587. He wrote *De Bonitate Principis* (Florence, 1577). See Hoefer, *Nouv. Biog. Generale*, s.v.

Arrigoni, Pompeo

an Italian cardinal, was born in Rome in 1552. At the close of his course of studies at Bologna and Padua he was made doctor of laws, and a little later the king of Spain chose him for his representative at Rome. He was appointed consistorial advocate by Gregory XIII, and auditor of the suits of the apostolic court by Gregory XIV. At last Clement-VIII made him cardinal. He died at Naples, April 4, 1616. We have from him a Latin discourse delivered at Rome, in the consistory, upon the *Canonization of*

St. Diego of Alcalá (Rome, 1588). Other works are attributed to him which have been contested -by Mazzuchelli. See Hoefler, *Nouv. Biog. Generale*, s.v.

Arrington, Joel

a Methodist Episcopal minister, was born and reared in Iredell County, N. C., date unknown. He experienced conversion when about twenty, soon began to exhort and in 1807 entered the Virginia Conference, wherein he labored with zeal and fidelity until sickness, in 1815, obliged him to retire. He died in 1816. Mr. Arrington was correct and discriminate in mind, sound in doctrine, vigilant in duty, pious in example. See *Minutes of Annual Conferences*, 1816, p. 276.

Arroy, Besian

a French theologian, lived at Lyons near the middle of the 17th century. He wrote, *Questions Decidees sur la Justice des Armes des Rois de France el l'Alliance avec les Heretiques et les Inlidiles (1634):-Apologie pour l'Eglise de Lyon, contre les Notes et Pretendues Corrections sur le Nouveau Briviaire ide Lyon (1644): - Brieve et Devote Histore de 'A bbaye de l'Ile Barbe* (Lyons, 1664). See Hoefler, *Nouv. Biog. Generale*, s.v.

Arsacius (Vulg. Ursacius), St.

was a solitary of Bithynia, by nation a Persian, who suffered much for the faith under Licinius, A.D. 320, after which he shut himself up in a tower in Nicomedia, where he was distinguished by the gifts of miracles and prophecy, according to Sozomen (*iv*, 16). He is said to have been divinely forewarned of the coming destruction of the city of Nicomedia by an earthquake, which happened Aug. 24, 358; before which, according to his own desire, he is said to have died in his tower, and while on his knees at prayer. The Roman martyrology marks his festival on Aug. 16 See Ruinart, p. 522; Baillet, Aug. 16.,

Arsacius was the intruding archbishop OF CONSTANTINOPLE, after the violent expulsion of Chrysostom, A.D. 404, under whom he had served as archpresbyter. Eudoxia and Theophilus, having succeeded *in* their designs against Chrysostom, found in Arsacius, who had passed his eightieth year, a facile tool. He was consecrated June 27, 404. Notwithstanding the-

influence of the court party, it was soon shown that the diocese considered him an intruder. The people of Constantinople refused to worship with him, but gathered in the outskirts of the city. The whole Western episcopate refused to acknowledge him, and pope Innocent strongly condemned his intrusion. His episcopate was short, for he died November 11, 405.

Arsenians

a party which arose in the Greek Church in the 13th century, deriving their name from Antorianus Arsenius (q.v.).'

Arsenius

a monk of the Greek Church. lived in the first half of the 17th century, during the reign of Michael Feodorovitch. His most cherished desire was to introduce a reform into the old Church of Slavonia. He was finally regarded as a heretic, and banished by the patriarch Joseph to the monastery of Solowetz. See Hoefler, *Nouv. Biog. Generale*. s.v.

Arsenius, St.

SEE ATER, ST.

Arsenius, Anristobulus

archbishop of Monembasia, or Malvasia, in the Morea, was born near the middle of the 15th century. He was the son of Michael Apostolius, and was a distinguished scholar and philologist. Excommunicated by the patriarch of Constantinople for his alliance with Rome, he sought refuge in Venice, where he died in 1535. We are indebted to him for a very rare book, entitled *Prceclara Dicta Philosophorum, Imperatorum, Oratorum, et Poetarum* (Rome, s. a.). He also wrote Greek scholia on seven tragedies of -Euripides, dedicated to Paul III (Venice, 1534). See Hoefler, *Nouv. Biog. Generale*, s.v.

Arsesius (Or Arsisius)

was a monk of Nitria, a contemporary but survivor of St. Antony (Pall. *Hist. Laus.* 7:117). He is styled "great" by Sozomen (*Hist.* 6:30) and Nicephorus (*Hist.* 11:37).

Arsh

is ,a name given by the Mohammedans to the throne of God, which they regard as the empyreal heaven. Mohammed calls it, in the Koran, the *Arsh Adhin*, the great throne, by way of excellence. In speaking of its creation, he says that God placed it upon the waters, and put forth all his power in its production. The Mohammedans, following the traditions, allege that this throne is supported by 8000 pillars; that these are ascended by 300,000 stairs; that the space between each of these is 300,000 years' journey; and that each of these spaces is-filled with angels ranged in battalions, among whom some are appointed to carry the throne, and are therefore called *Hammelim el-Arsh*.

Artabanus (Or Artapanes)

a historian, mentioned by Eusebius (*Prcep. Evang.* 9:18, 23, 27), is the author of *Ἰουδαϊκὰ*, or *περὶ Ἰουδαίων*. From the fragments-which are mentioned by Eusebius, and which treat on the history of Abraham, Joseph, and Moses-we may assume that he was of Jewish origin. (B. P.)

Artaud (Lat. Artaldus)

archbishop of Rheims, was first a Benedictine monk of the abbey of St. Remi at Rheims, and was, in 931 or 932, placed in the archiepiscopal see of that place, in the room of Heribert, son of the count of Vermandois, a child who had occupied the archbishopric from the age of five years (926-931) with the consent of the pope and the king of France. In 936 Artaud crowned at Laon Louis of Outremer. Four years after he excommunicated the count of Vermandois, who, with the support of certain powerful vassals, had revolted against the king. The count of Vermandois went to besiege Rheims; he invaded the city, banished Artaud, and attempted to place his son Hugh, who had been consecrated at a council held at Soissons, in the archiepiscopal see. In 946 Louis of Outremer, to aid the emperor Otho I, went to Rheims, banished Hugh, and re-established Artaud, who was confirmed in his see by the Council of Verdun (947) and of Ingelheim (948). He afterwards became chancellor of the king of France, and in 954 crowned Lotbair successor of Louis of Outremer. He died in 961. See Hoefler, *Nouv. Biog. Generale*, s.v.

Artaud, Pierre Joseph

a French prelate, was born in 1706 at Bonieux, in the county of Venaissin. He went to Paris, and there 'distinguished himself as a preacher; became rector of St. Merry's, and in 1756 bishop of Canaillon. He died Sept. 5, 1760. He wrote, *Panegyrique de St. Louis (1754)*: - *Discours sur les Maliages*, on the occasion of the birth of the duke of Burgundy (1757): - *Mandements*: - and *Instructions Pastorales*. All these works breathe a true Christian eloquence. See Hoefer, *Nouv. Biog. Generale*, s.v.

Arteaga Y Alfaro, Matias

a Spanish painter and engraver, was born at Seville. He studied under Juan de Valdes, and painted a number of perspective pieces in which he represented subjects from the life of the Virgin. He was secretary to the Academy at Seville, and died in 1704.

Artemisia

a festival celebrated at Syracuse, Sicily, in honor of Artemis, or Diana. It lasted three days, during which feasting and amusements of various kinds were incessantly kept up. Festivals bearing the same name, and dedicated to the same goddess, were held in different parts of Greece, chiefly at Delphi, Ephesus, and Cyrene.

Artemius (or Arthemius)

saint and martyr, was a commander of the troops in Egypt, and was beheaded by Julian the Apostate in 362 for breaking idols and destroying the temples of false deities. He is commemorated by Greeks and Latins on Oct. 20. See Athanasius, *Ep. ad Solitarios*.

Arter, Richard

an English Wesleyan minister, was converted in early life, entered the work in 1809, but in three months sank under his labors, and died in 1810, aged twenty-four. See *Minutes of British Conference*, 1810.

Arthur, Archibald

a Scottish clergyman, was born at Abbots Inch, Renfrewshire, Sept. 6, 1744, and was instructed in his youth in the Grammar-school at Paisley. He afterwards finished his education at the University of Glasgow, where he

became professor of moral philosophy; took a course in theology in the same' institution; was licensed to preach in 1767, and soon after was appointed chaplain to the university and assistant to the Rev. Dr. Craig of Glasgow. In 1780 he was appointed assistant and successor to the learned Dr. Reid, professor of moral philosophy, and he continued to deliver lectures for fifteen years. He died June 14, 1797. One of his best works was *Discourses on Theological and Literary. Subjects.*

Arthur, James Hope

a Baptist missionary to Japan, was born at Hartford, Conn., May 27, 1842, his family being emigrants from Scotland. He graduated at Brown University in the class of 1870, and took the course of study at the Newton Theological Institution. In July, 1873, he was ordained at Hartford, having been previously appointed as a missionary by the American Baptist Missionary Union to enter the Japan field. He spent a year at Yokohama in learning the language, at the end of which time he removed to Tokio, the capital of the empire, where he gave himself with great zeal and earnestness to his work as a missionary. Four years were devoted to this laborious service, and he had gathered a Church of twenty members, when disease compelled him to retire from his labors. He crossed the Pacific in May, 1877, with the hope that in California he might recover his health, but died at Oakland, Cal., Dec. 9, 1877. (J. C. S.)

Arthur, John W.

a Methodist Episcopal minister, was born near Radnor, Pa., May 4, 1818. He received a careful religious training; experienced conversion at the age of sixteen, and, after spending several years as exhorter and local preacher, he, in 1840, entered the Philadelphia Conference. In 1868 he became superannuated, and remained so till his death, Oct. 21, 1871. Mr. Arthur was amiable, frank, generous, confiding, sincere, uniform, and uncompromising. See *Minutes of Annual Conferences*, 1872, p. 24.

Arthur, Thomas

a Presbyterian minister, graduated at Yale College in the class of 1743, and on being licensed he was employed as a supply at Stratfield, Conn. He was ordained and installed, by the New York :Presbytery, pastor at New Brunswick in 1746, and died Feb. 2, 1750. "He was a good scholar, a graceful orator, a finished preacher, an excellent Christian, steadfast,

without a tincture of bigotry, cheerful in conversation, without the appearance of levity, of an amiable and engaging behavior, the darling of his people." He was one of the original trustees of New Jersey College. Two of his *Sermons* were printed. (W. P. S.)

Arthur, William

a Presbyterian minister, was born at Peebles, Scotland, in April, 1769.. He received a classical education at Edinburgh, and was ordained to the work of the ministry at Paisley. In 1793 he came, to America, and having preached for some time in New York and Albany, he was installed pastor of the Presbyterian Church at Pequea, Pa., which position he held for more than twenty years. He died in 1827. See Sprague, *Annals of the Amer. Pulpit*, iii, 208.

Artigni, Antoine Gachat D'

a French clergyman, was born in Vienne, Nov. 8, 1706. He was canon of the Church in his native place, and spent his life in literary researches, as the result of which he published several important works (1749-56). He died at Vienne, May 6, 1778. See Chalmers, *Biog. Hist.* s.v.; Hofer, *Nouv. Biog. Generale*, s.v.

Artis, Gabriel D'

a French Protestant theologian, was born about 1660 at Milhaud, in Rouergue. He is known by his works of controversy, directed especially against the Socinians. He died in London in 1732. Some of his works, though incomplete, are found in the *Biographie Universelle* of Michaud, according to the references given by Barbier. See Hofer, *Nouv. Biog. Generale*, s.v.

Artom, Benjamin

chief rabbi of the Spanish and Portuguese Jews of Great Britain, was born at Asti, in Piedmont, in 1834. He received his theological education at Padua, and became minister of the Naples Jewish community. While Miss A. M. Goldsmid was travelling through Italy, she heard him preach at Naples, and was so charmed by his grace and eloquence that she immediately wrote to London, where the position of Hacham of the Sephardim had been vacant since the death of rabbi Meldola, in 1828. After a brief correspondence, Dr. Artom was invited to London, and was elected

in 1866 for life to the position of Hacham. For the first year he lectured in French, but soon mastered the English language; his sermons, a volume of which appeared in print a few years ago (1874), being models of pulpit eloquence. Dr. Artom's ministrations have been blessed with much success. The establishment of a Portuguese congregation at Manchester and of a branch synagogue in London are proofs of his activity. Personally popular on account of his gifts of mind and person, he was energetic in his efforts to revive the Sephardim of England, who for decades, satisfied with their-reputation for respectability, had allowed their German-English brethren easily to advance in communal eminence. This reproach Dr. Artom had rolled away, and in his decade in office he had commanded the esteem of the entire community. He died at Brighton, Jan. 6, 1879. At the funeral, which took place on the 8th inst., chief rabbi Dr. Adler and Rev. Prof. Marks assisted, while almost every Jewish notability in England was present. See Morais, *Eminent Israelites of the Nineteenth Century* (Philadelphia, 1880), p.15 sq. (B. P.)

Artonius (Originally Krzesikhleb, "Cut-Bread"), Peter

A Polish ecclesiastical poet, was born at Groziski (Great Poland), July 26, 1552. After having studied at Wittenberg, he returned to Poland, where he displayed great zeal in behalf of Lutheranism, and was for twenty-three years Protestant minister at Thorn, where he died, Aug. 2, 1609. He wrote, *Kancyonal, to iest Piesni Chrescianskie* (Thorn, 1758), a collection of sacred songs:-*Thanatomachia Smiercia* (ibid. 1600):-*Diceta Duszna* (ibid. 1601), a reply to an attack against the preceding work :-*Nomenclator Rerum, Appellationes Tribus Linguis, Latina, Germanica, Polonica, Explicatas Judicans* (ibid. 1597; reprinted 1684). The hymns of Artomius are very highly esteemed, and they are still used in the Protestant churches of Poland.. See *Hoefer, Nouv. Biog. Generale*, s.v.

Artopeus (Originally Becker), Johann Christoph

a German historian, was born in 1626 at Strasburg. He devoted himself entirely to study, and was canon of the chapter of St. Thomas at Strasburg. He died at his native place, June 21, 1702. He published a great number of theses and dissertations, both theological and historical, of which Audiffredi has given a list in his *Bibliotheca*. He also wrote *.Seria Disquisitio de Statu, Loco, et Vita Animarum, postquam discesserunt a Corporibus praesertim Fidelium*, inserted in the *Fasciculus Rarorum ac*

Curiosorum Scriptorum Theologicorum de Anima (Frankfort, 1692). Artopseus took part in the publication of the *Compendium Histor. Ecclesiastica, etc., in Usum Gymnasii Gothani* (1666). See Hoefler, *Nouv. Biog. Generale*, s.v.

Artopeus (Originally Bekker), Peter

a Lutheran theologian, was born in 1491 at Cosslin. He studied at Wittenberg; in 1528 was rector at Stettin, and in 1549 first pastor of St. Mary's there. His friendly position towards the friends of Osiander caused him many difficulties, which finally resulted in his deposition from office. He died in 1563. He wrote scholia on some parts of the Old and New Testaments, which are enumerated in Jocher, *Allgemeines Gelehrten-Lexikon*, s.v. (Supplement); *Steinschneider, Bibliogr. Handbuch*, s.v.; Hoefler, *Nouv. Biog. Generale*, s.v. (B. P.)

Artzeburst

(Armenian, *a messengers*) is a name given in the Greek Church to the Wednesday and Friday in the eleventh week before Easter, which are not observed as fasts, although these days are so observed in every other week throughout the year. The following account is given of the origin of this practice. A favorite dog which served in the capacity of messenger to some Armenian heretics having died, its owners immediately accused the orthodox Greeks of having caused the animal's death. The Armenians set apart the two days above mentioned as fast-days in commemoration of the dog's services, and as a public testimony of their unfeigned sorrow for his untimely end. The Greeks, that they might not even seem to conform to this practice of the Armenian heretics, were excused by the Greek Church from fasting on those two days.

Azruch (Or Aruk)

We add here to the art. NATHAN BEN-JECHIEL that a new and critical edition of the *Aruch* is in process of publication by A. Kohut, under the title *Plenus Aruch, Targum-talmudico-midrash Verbale et Reale Lexicon, Auctore Nathane Filio Jechielis Rabbino Celeberrimo ex Disciplina Contextus Aruchini Venetiis (anno 1531) editi et Typis Mandatorum Optimi, ita ex hujus cum Editione Principi (ante 1480), nec non cum septem Manuscriptis Aruchinis Veteribus bono cum animo facta comparatione corrigat, explet, critice illustrat et edit.* (Viennae, 1878 sq.).

Bamberger has collected and published various readings to the *A ruch* under the title *Wegjon Schelonoh* (Mentz, 1878). The epilogue to the *Aruch* is given in Hebrew by Reifmann in the Hebrew part of the *Magazin fur die Wissenschaft des Judenthums*, 1878, p. 69-84, and remarked upon by Glidemann in the *Monatsschnfur Geschichte u. Wissenschaft des Judenthums*, 1878, p. 282-285. (B. P.)

Arumah.

The site proposed for this place by Van de Velde (*Memoir*, p. 288), and adopted by Tristram (*Bible Places*, p.'192), is laid down as *El-Ormeh* on the Ordnance Map, six and three fourth miles south-east of Nablfs, as a square ruin on the western edge of a tongue or spur projecting southwards from the general range of hills (2700 feet above the sea), with two or three old cisterns just to the north, and some other remains of a circular form a little to the east. A spring called Ain Aulam or Aulun lies half a 'mile to the west, just across the valley.

Arun

in Hindu mythology, is the wagon-driver of the sun. 'He was a son of Kasyapa and Abidi, born in an egg, and only finished in the upper part of his body. He sits before Surya, the god of the sun, and drives the seven green horses which draw the wagon. According to the arrangement of Menu, he is at the same time the protecting genius of the morning and evening twilight. His bed is the Eastern ocean, and the drama *Sakontala* says he disperses the shades of night, because the god has placed him with a thousand bright rays before his wagon.

Arundel, John

an English Congregational minister, was born at Selby, Yorkshire, Dec. 10, 1778. He was introduced to business at the age of eleven, and converted at sixteen. In 1799 he began to study for the ministry, and in 1800 entered Rotherham College. His first charge was at Whitby, where he was ordained July 12, 1804, and in which he remained fifteen years. In 1819 he became the home secretary of the London Missionary Society; and in 1822 he accepted the pastorate of the Congregational Church in Union Street, Borough, which he held jointly with his secretaryship. In this Church he ministered with great efficiency for more than twenty years, when he was compelled, through protracted indisposition, to resign his charge; and in

1845 he retired from his office in the Mission-house. He died March 5, 1848. Mr. Arundel was an humble Christian, a faithful friend, a practical preacher, a devoted pastor, and a zealous officer of the society with which he was so long identified. See the (Lond.) *Evangelical Magazine*, 1848, p. 212, 561.

Arupa

in Hindu mythology, are the bodiless pure spirits, one of the three classes of living beings. They are subdivided into four classes, each of which has a separate dwelling; and the lowest is so high above the earth. that it would take four years for a stone to fall from that point to the. earth. The souls of the dead are born again as Arupa, and do not need a transmigration through various stages in order to reach the heavenly bliss. They immediately step into heaven after their new birth as blessed spirits.

Arusplices

(Lat. *ab aris inspiciendis*, from inspecting the altars), soothsayers or diviners among the ancient Romans. They are supposed to have come originally from Etruria to Rome; and their chief duty was understood to be that of ascertaining the will of the gods from the appearance which the entrails of animals exhibited when offered in sacrifice upon the altars. But they were not limited to this mode of exercising their art; they were expected to examine all kinds of prodigies. *SEE DIVINATION.*

Arvahur

(*early awake*), in Norse mythology, is a courser, which, with another horse, Alswidur, is harnessed to the wagon of the sun.

Arvales, Fratres

(*Lat. field brothers*), a college of priests, among the ancient Romans, whose office it was to offer sacrifices for the fertility of the fields. They were twelve in number, and are said to have owed their original appointment to Romulus. Their distinctive badge of office was a chaplet of ears of corn fastened round their heads by a white band. Once a year they celebrated a three-days festival in honor of Ceres, towards the end of May. *SEE AMBARVALIA.*

Arvanel

in Zendic mythology, was the sacred river from which the first created human beings drank.

Arvine, Kazlitt

a Baptist minister, was born in 1820, and was a graduate of Wayland University, in the class of 1841. He pursued his theological studies at the Newton Theological Institution, and graduated in the class of 1845. His ordination took place Nov. 6 of the same year, and he became pastor of the Church in Woonsocket, R. I. His other pastorates were with the Providence Church, New York city, and with the Church in West Boylston, Mass. He died at East Brookfield, July, 1851. As an author, Mr. Arvine is known as the compiler of *Cyclopaedia of Moral and Religious Anecdotes* and *Cyclopaedia of Literary Anecdotes*. See *Newton General Catalogue*, p. 29.. (J. C. S.)

Arya

is one of the four paths which, in the religion of the Buddhists, when entered upon, leads either immediately or more remotely to the attainment of *nizwana*, or cessation of existence. He who enters upon the Arya, or Aryahut, has overcome or destroyed all evil desires and the cleaving to existence. He is understood to know the thoughts of any one in any situation whatever. *SEE ANNIHILATION; SEE BUDDHISM.*

Aryanem, Vaejo

in Iranian mythology, was the name of the original birthplace of the human race.

Arysdaghes, St.

an Armenian prelate, was born about 279 at Caesarea, in Cappadocia. He was brought up by St. Gregory the Illuminator, first patriarch of Armenia; and, after having finished his studies at Caesarea, he went to Vasasabad, in Armenia, where he was consecrated bishop of Greater Armenia in 318. In 325 he assisted, as bishop of Diospontus, at the general council of Nicaea, and about 332 succeeded Gregory as patriarch of Armenia. He was active in ecclesiastical labors, but was assassinated in 339 by Archelous, governor of Sophenia. ' See Hoefler, *Nouv. Biog. Generale*, s.v.

Arysdaghes

(surnamed KRASSER, i.e. the *lover of books*), an Armenian writer, was born in High Armenia in: 1178. He pursued his studies in the Monastery of Sghevra, near the castle of Lamprou, in Cilicia, taught rhetoric in several provinces of Armenia, and died at Sis in 1239, leaving an *Armenian-Grammar* and *Dictionary*, which have not been printed. See Hoefer, *Nouv. Biog. Generale*, s.v.

Arzere, Stefano Dell'

an Italian painter, was born at Padua, and executed a number of paintings for the churches and convents of that city. In the church of the Monastery of the Padri de Servi he painted the principal altar-piece; and in the Chiesa degli Eremitani, subjects from the Old Test. and two pictures of St. Peter and St. Paul.

Asa And Asael

are two angels in the Talmud, who, having dared to reason with God for his creation of sinful men, were changed into men and placed on the earth. Here they led a sinful life. When they returned to heaven they were cast out, and sent to the dark hills in the East, where they teach men the art of sorcery. Balaam and Solomon were their disciples.

Asaheim

in Norse mythology, is the eastern country from which the Asas (q.v.) come. It is doubtful where the same lies. Some designate it as being in ancient Troy, and believe that the Asas emigrated from that place after its destruction. Others maintain that Asaheim lay on the river Don. Asaheim must not be confounded with *Asgard*. The latter is the palace in which the Northern gods and goddesses live until the end of the world.

Asa-Horses

in Norse mythology.' The Asas (q.v.) could not dispense with their horses in heaven, as their employment, mainly, is that of knights. Odin possessed an especially beautiful horse, which had eight feet and never got tired, as four of his feet were continually resting. Baldur also had a magnificent horse, which was burned at his funeral service. The steed Goldtoppr (Goldhair, or Goldhead) belonged to Heimdal, etc. There are twelve such

horses; to which of the gods they belonged is not known, neither the name of Baldur's horse. The other nine are Gladr, Fallhofer, Letsete, Gjel, Glenr, Gyller, Siner, Skejdbrimer, and Silfrintoppr. Also the sun, the night, and other goddesses had steeds with special names.

Asam, Cosmos Damian

a Bavarian historical and portrait painter and engraver, studied several years at Rome, and subsequently settled at Munich about 1730. Some of his own designs are, *A Franciscan Monk kneeling with the Virgin in the clouds, surrounded by Angels:-and St. Joseph Presenting a Book to a Bishop.*

Asamal

in Norse mythology, is the language of the gods among the Asas ; i.e. the tongue which was only used among the poets and priests of the northern people. It was a kind of Sanscrit, an inheritance only of the learned.

Asanyasatta

an unconscious state of being, one of the forms of existence in the Buddhist religion.

Asaph, St.

is said to have been the disciple of it. Kentigern, who followed him in all of his excellences. Kentigern committed to his charge, at first, the care of his monastery; and when he was recalled to his first charge, with the consent of the people, consecrated him his successor in the bishopric. Asaph wrote the *Ordinations of his Church: — a Life of St. Kentigern: — and* some other works. How long he filled the see, and when he died, is altogether unknown, as also are the names of his successors until Gilbertus.. We read, indeed, of a bishop of St. Asaph in a general British council in 943, but his name does not appear.

Asas

in. Norse mythology, was the general name of the Scandinavian gods. A clew to the origin of the name is found in Suetonius, *Life of Augustus*, where the author says, "Among some of the premonitions of Augustus's death, is the circumstance that on one of his statues the lightning struck off

the letter C from his title (name), so that instead of *Caesar* Augustus only *cesar* remained, which, in the Etruscan language, signifies the gods; and it was considered as a sign that Augustus within C (one hundred) days would be placed among the gods." Although it cannot be denied that the similarity between the Etruscan *AEsar* and the Icelandic *.Esir* is very remarkable, still this example stands so isolated here that we would not be justified in building upon it, especially as further evidences of linguistic and religious connection are missing. Three hundred years later we find the word *Asa* in Hesychius, who says, *Ἀσοι θεοὶ ἀπὸ Τυρρῶνων* (the *Asas*, gods of the Tyrrhenians). Three hundred years later still, A.D. 550, we hear from Jornandes that the Goths, after a brilliant victory over the army of Domitian, held their generals as gods and called them *Asas*. It is remarkable that in many languages the word *As* is found as the designation of the supreme deities.: Still more remarkable is it, if philologists are to be trusted, that *Mithras*, the supreme god of the Persians, signifies nothing less than " the glorious, the great *Asa*." One of the oldest historians of Northern Scandinavia, Snorri- Sturleson, maintains that this divine name designated an ancient people of the North. He says:

"The great river Tanaquisl (Tanais, Don) divides the world into three parts; the east is called Asia, the west Europa. The country in the east has been called *Asaheim*, and the capital city *Asaburg*. In this latter city the celebrated chief *Odin* resided. There was a large place arranged for sacrifices in this city, with twelve priests. The latter were called *Diar*, or *Drotnar* (gods, or masters), and all the people were obliged to do them high honor. In Turkey *Odin* possessed great tracts of land and other property. About this time the Romans carried' on war and became the rulers of the world. As *Odin* was a prophet and knew that his nation was predestined to possess the northern country, he placed *We* and *Will* over his kingdom, and with the twelve priests he went to *Gardariki* (Russia), where many traces of a former kingdom of Northmen remain. *Odin* left his sons in this country; he himself, however, took his residence on an island, which is now called *Odens-ei* (*Odeusee*). Now they sent *Gefion* (one of the four supreme goddesses of the *Asas*) out in quest of new land; she came to *Gylfe*, who gave her as much land as she might plough over with four steeds in one day. As she was mother of four sons by a giant in *Jotunheim*, she changed them into steeds; and they drew so powerfully that a large tract of land was cut off from the country of *Gylfe* and brought into the sea, where from it was called *Sealand*. Here she lived and married *Odin's*

son, Skiold. Odin, later, hearing of the richness of the country, selected a place of residence, and built there a great temple of Asas, and gave each of the twelve priests a dwelling. Thus sacrifices were brought to Odin as well as to his twelve companions, both in the north and south, and they were worshipped just as so many gods."

Thus, according to the oldest Northern historian, the Asas were a foreign people, civilized, educated, spreading arts. and sciences, thus winning the divine respect. of the people. The male Asas were: Odin, the chief; Thor, the most powerful of gods and men; Freyr, the most gracious; Vidar, the silent; Baldur, the best, of shining form; All, or Vali, the archer; Heimdal, the watchman at the door of heaven; Uller, the warrior; Tyr, the courageous; Braga, the poet; Hoder, the blind. The female Asas were: Frigga, Odin's wife; Iduna, goddess of immortality; Freya, goddess of love; Gerda, Laga, Rinda, Gefiona, Fulla, etc. But all these gods and goddesses, notwithstanding their power and greatness, will perish at the destruction of the world. Alfadur only, whose service is not connected with time or space, lives forever; he is no mortal Asa, but an immortal, eternal god. *SEE NORSE MYTHOLOGY.*

Ascelin (Or Anselm), Nicholas

a missionary sent by Innocent IV to a Mongol chief in 1247. A description of his voyage, though incomplete, is found in the *Miroir Historique* of Vincent of Beauvais, which gives Simon of St. Quentin as companion of Ascelin. ' This was translated into French by Bergeron, with the voyage of Carpin (Paris, 1634). Ascelin followed the south of the Caspian Sea and traversed Syria and Persia. See Hoefer, *Nouvelle Biographie Generale*, s.v.

Ascension Of Isaiah

The earliest notice of an apocryphal work attributed to Isaiah is found in Justin Martyr's *Dial. cum Tryph.* c. 120, where Isaiah is mentioned as ὁν πρόιονι ξυλίνῳ ἐπίρῳατε. The quotation is not, indeed, a direct one, but its peculiar wording points to the first part of the *Ascension* as its source, as the Jewish traditions concerning the death of Isaiah do not say that he was sawn asunder with a wooden saw, but that, when Isaiah was pressed by his enemies, a cedar-tree "opened and swallowed him," and that this tree was sawn through, and Isaiah perished in this manner. The tradition, according to the treatise *Yebamoth* (Talm. Bab.), fol. 49, col. 2, runs thus: " It is related that rabbi Simeonhben-Azai found in Jerusalem a genealogy

wherein it was written that Manasseh had killed Isaiah. Manasseh said to Isaiah, Moses, thy master, said, There shall no man see God and live (^{<1330>}Exodus 33:20). But thou hast said, I saw the Lord seated upon his throne (^{<2301>}Isaiah 6:1). Moses said, What other nation is there so great that hath God so nigh unto them (^{<1347>}Deuteronomy 4:7)? But thou hast said, Seek ye the Lord while he may be found (^{<2346>}Isaiah 4:6). Isaiah thought, If I excuse myself, I shall only increase his guilt and not save myself; so he answered not a word, but pronounced the incommunicable name, and a cedar-tree opened and he disappeared within it. Then Manasseh' ordered, and they took the cedar and sawed it lengthways; and when the saw reached his mouth he died." In Tertullian (*De Patientia*, c. 14) we read: "His patientise viribus secatur Esaias et de Domino non tacet" - evidently referring to v, 14 of the *Ascension*. The Apostolic Constitutions mention an ἀπόκρυφον Ἡσαΐου. The existence of this work is made certain by the two citations in Origen, *Comm. in* ^{<4057>}*Matthew 13:57*, and *Epist. ad African.* c. 9. In the latter place he says, Σαφές δ ὅτι αἱ παραδόσεις λέγουσι πεπρίσθαι Ἡσαΐαν τὸν προφήτην: καὶ ἐν τινι ἀποκρύφῳ τοῦτο φέρεται κ.τ.λ. Epiphanius, when speaking of the ἀρχοντικοί, says their heresy was partly taken from the ἀναβατικὸν Ἡσαΐου. Until the 5th century the work was known, then it disappeared. In 1819 Richard Laurence, of Oxford, discovered an Ethiopic MS. in the Bodleian Library, which he published, with translations into Latin and English, under the title *Ergata Isaijas Nabi*. Laurence's book has of late been superseded by the excellent work of Dillmann, *Ascensio Isaice Ethiopice et Latine. Cum Prolegomenis, Adnotationibus Criticis et Exegeticis, Additis Versionum Latinarum Reliquiis edita* (Lipsiam, 1877).

The work as it now exists was, according to Dillmann, originally *two* works-one, the *Ascension* proper, was written by a Christian; the other, by a Jew, excepting what was added by a later editor. Dillmann analyzes the books as follows: (1) 2:1 to 3:12 and 5:2-14 are Jewish, not showing the least trace of Christian influence; (2) 6:1 and 11:1, 23-40, the proper *Ascension*, is the work of a Christian. That this once circulated as a separate book is probable from the fact that the old Latin translation, published by Angelo Mai (in *Scriptorum Veterium Nova Collectio* [Rome, 1824], ii, 238 sq.), contains' this part only. (3) These two parts were united by a Christian editor, who added ch. i (except ver. 3, 4a) and 11:42, 43. (4) This was again revised by another Christian hand, which added iii, 13-v, 1 and 11:2-22, together with 1:3, 4a, 5:15, 16; 11:41. That the *whole* work

as such was also extant in the Western Church is seen from the second Latin translation, found by Gieseler (*Vetus Translatio Lat. Visionis Isaice* [Gottingen, 1832]), where different parts of the whole work are quoted.

As to the time of the composition of the *Ascension* no certain date can be given, although there is no doubt that it existed in the 3d century, and we may presume that it was composed towards the end of the 2d century. For the literature and other information, see Dillmann's *Prolegomena*; also Baring - Gould, *Legends of the Patriarchs and Prophets*, p. 373 sq.; Langen, *Das Judenthum in Palestina zur Zeit Christi*, p. 157 sq.; Bissel, *The Apocrypha* (N. Y. 1880), p. 669 sq.; Schodde, in the *Lutheran Quarterly* (Gettysburg, Oct. 1878), where an English translation of the *Ascensio* is given; Harnack's review of Dillmann's edition in Schilrer's *Theolog. Literaturzeitung*, 1878, col. 75 sq. (B. P.)

Ascensione (or Ascensam), Arsenius

a Portuguese theologian, entered the Order of the Augustines, and became provincial of that order at Rome. He died Feb. 29, 1648. He wrote, *La Vita dell' Amirabile Servo di Dio Fra Giov. di Guglielmo* (Fermo, 1629, 1630):-*Li Ajfettuosi Sospiri di S. Agostino Vescovo, nuovamente ritrovati nella Libreria Vaticana, in the Estasi dell' Anima Contemplante* (Venice, 1639). See Hoefler, *Nouv. Biog. Generale*, s.v.

Ascetriae

is a name frequently applied to consecrated virgins in the ancient Church.
SEE NUNS.

Aschaffenburg, Council of

(*Concilium. Aschaffenburgense*). This is a town of Germany, lately in the territory of Mentz, but now a principal town of Bavaria. Gerard of Epperstein assembled a council here in 1292, after the death of pope Nicholas IV, while the papal chair was vacant. Some salutary constitutions for the good of the Church were drawn up.

Aschari -(Or Achari)

a Mussulman doctor, and chief of the Ascharians, maintained that the Supreme Being acts by general laws. -He also held absolute predestination. He died at Bagdad in 940. See Chalmers, *Biog. Dict.* s.v.

Ascharians

a Mohammedan sect, the disciples of Aschari (q.v.). They hold that God acts only by general laws, and upon this they ground the liberty of man and the merit of good works; but being the Creator, he must concur in all the actions of men according to their view of the subject. *SEE MOTAGALES.*

Ascheim, Council of

(*Concilium Aschaimense*), A council was held here, A.D. 763, under Tassilo II, duke of Bavaria, that passed fifteen decrees on discipline.

Aschenbrenner, Beda

a Roman Catholic theologian of Germany, was born March 6, 1756, at Vielreich, in Lower Bavaria. At a very early age he joined the order of the Benedictines; from 1775 to 1780 studied dogmatics and church history; was appointed in 1781 professor of rhetoric at Neuburg, on the Danube; and in 1786 professor of canon law and church history in the monastery of his order at Oberalteich. Three years later he was called to Ingolstadt, where he died July 24, 1817. He wrote, *Elementa Prælectionum Canoniarum* (Ratisbon, 1788, 3 pts.): -*Breviarium Historice Ecclesiasticæ* (ibid. 1789): -*Commentarius de Obligatione, quæ Nationi Germanicæ Incumbit, Concordata Aschafenburgensia seu Vindobonensia etiamnum Illibate Servandi*, etc. '(Ingolstadt, 1796).' See Doring, *Die gelehrten Theologen Deutschlands*, i, 23 sq. (B. P.)

Aschenfeldt, Christoph Carl Julius

a Lutheran theologian of Germany, was born March 5, 1792, at Kiel. He studied at Gottingen; in 1819 was pastor at Windbergen, in- Holstein; in 1824 deacon at Flensburg, and in 1829 pastor primarius there; in 1850 was appointed provost at Flensburg, where he died, Sept.. 1, 1856. He is the author of some hymns as *Aus irdischem Getimmel* (Eng. transl. in Schaff, *Christ in Song*, p. 533, "Amid life's wild commotion"). See Koch, *Gesch. d. deutschen Kirchenliedes*, 7:156 sq. (B. P.)

Aschkenasi

(אַשכּנזי), a general name for German Jews. *SEE ASHKENAZI.*

Asclepas (Or Sculapius)

bishop OF GAZA, warmly advocated the Nicene faith in the Council of Tyre in 335, and was deposed-by the Arian majority on the charge of having overturned an altar. He joined Athanasius and Marcellus in their appeal to Julius, bishop of Rome; and was, with them, restored. to his see by Julius-in 341. In 343 he appeared at the Council of Sardica; and it is stated in the *Synodical Letter* drawn up by the orthodox bishops that he there produced a report of what had taken place at Antioch, where he had been acquitted by the verdict of the assembled bishops. His name appears among the seventy bishops to whom Alexander addressed an encyclical letter against those who had received Arius (Epiphani. *Her.* Ixix, 4).

Asclepiades

ninth bishop OF ANTIOCH and confessor, succeeded Serapion as bishop in 203. Eusebius (*Hist. Eccles.* 6:11) mentions him as "having become conspicuous in the confessions during the time of the persecution" (of Severus). He was succeeded by Philetus in 218 (Nicephorus, *Hist. Eccles.* iii, 19; v, 26). See Baronius, sub ann. 203, 218.

Asclepiades

bishop OF TRALLES, is the reputed author of a letter to Peter Fuller against the clause added by the latter to the Trisagion, about A.D. 483. The letter is contained in the collections of the councils; but both its authenticity and the existence of Asclepiades are disputed.

Asclepieia

were festivals celebrated among the ancient Greeks wherever temples existed in honor of AEsculapius (q.v.), god of medicine. The most celebrated of these festivals was that which was held at Epidaurus every five years, and at which a contest took place among poets and musicians, on account of which it received the name of the *sacred contention*. A similar festival was said to have been held at Athens.

Asclepiodoteans

were a small Christian sect which arose in the 3d century, in the reign of the emperor Heliogabalus. It derived its name from Asclepiodotus, who

taught, like the modern Socinians, the mere humanity of Jesus Christ. They were excommunicated by Vibanus, bishop of Rome, in 221.

Asclepius

a Marcionist bishop, who suffered martyrdom by fire at Caesarea, in Palestine, Jan. 11,308 (or 309), in the Diocletian persecution.

Asclepius, Nicholas

a Hessian theologian, surnamed *Barbatus*, was a native of Cassel. He was first master of the school at Homberg; then professor at Marburg, shortly after the foundation of that university. He died March 20,1571. Among his works are, *De Antiquo et Profundo Concilio Dei Exegesis tam Pia quam Erudita in Prosam de Divisione Apostolorum Cantari Solitam et ad Puerorum Usus Ostendo Artificio, et ad eorum Gloriam Conscripta, qui in Ministerio Verbi Jfdeliter laborant* (Frankfort, 1553):-*Periochce Dodecastichce, Summamr singulorum Capitum, Actorum Apostolicorum a Luca Evangelista Conscriptorum Mira Brevitate, verum multce Eruditionis Recessu Continentes* (Marburg, 1558). See Hoefer, *Nouv. Biog. Generale*, s.v.

Ascodroupites (or. Ascodroutes)

were a heretical sect of the 2d century which sprang from the Marcosians. They rejected the sacraments, maintaining that spiritual things could be communicated by visible and corporeal means (Theodoret, *Haeret. Fab.* I, 10:11). See Bingham, *Christian Antiquities*, (Index).

Ascodruglitm (or Ascodrobes)

a sect at Ancyra, in Galatia, described by Philastrius (*Haer.* 75) as setting and covering an inflated wine - skin in their churches, and dancing wildly round it in Bacchanalian fashion. He has also been understood as saying that the Ascodrugitae grounded their practice on ~~Matthew~~ Matthew 9:17; but he alone is responsible for the reference.

Ascolius (or Ashcolius) (St.), of Cappadocia

became bishop of Thessalonica, in Macedon; and, in 380, baptized the emperor Theodosius, who fell sick in that city. He was at a council in Rome in 382, and died the following year. St. Basil (*Ep.* 338) greatly

praises Ascolius for the earnest zeal with which he encouraged the Gothic Christians who suffered in the persecution. St. Ambrose also applauds him; and Ruinart credits him with being the author of the *Epistle of the Gothic Church to the Church in Cappadocia*, concerning the martyrdom of St. Sabas. See Ruinart, p. 600'; Baillet, Dec. 30.

Ascondo, Francisco

a Spanish architect, was born in the province of Biscay in 1705. In 1731 he entered the Convent of San Benito, at Valladolid, in quality of lay brother and also in his professional capacity. In 1742 he erected the churches at Hornija and Villar de Frades; also the church of the Priory of Santa Maria de Duero, near Tudela.

Ascophites

were a sect of the heretics, also called *Archontici*, who appeared about 173. They broke the sacred vessels in churches in hatred of the oblation; rejected the Old Test., and denied the use of good works, pretending that it sufficed to know God. They also believed that each sphere of the universe was governed by an angel (Theodoret, *Hasret. Fab. I, x*).

Asella, St.

was a Roman virgin who, at twelve years of age, began to dedicate herself entirely to the service of God by fasting, mortification, silence, and prayer. After the retreat of St. Jerome, which was preceded by that of Sts. Paula and Eustochia, Asella remained alone at Rome, where Palladius testifies to have seen her, in 404, in a monastery, where she presided over several virgins. She died about 405, and is commemorated in the Roman martyrology on Dec. 8 (Jerome, *Ep. 15, 99, 140*).

Asenath, History of

The Life and Confession of Asenath, daughter of Pentephres of Heliopolis; *a Narrative* (of what happened) *when the beautiful Joseph took her to wife.*" Such is the full title of a short religious romance published by Fabricius. He gave at first a Latin text; afterwards a much fuller Greek original of eight out of the nineteen chapters from an imperfect MS. The British Museum possesses a Syriac. version, made from the Greek by Moses of Agil, about 550. The story is very simple. Asenath, a proud beauty, disdained all suitors excepting Pharaoh's eldest son, and treated

with scorn her father's wish that she should marry Joseph. But when she saw him she declared that by his beauty he must be "a son of God," and repented the bitter words she had spoken about his imprisonment and the occasion of it. She came to him with the greeting, "Hail, my lord, blessed of the Most High God." Joseph, however, repelled her; but, seeing her tears, laid his hand on her head, and prayed God to bless her. A few days later an angel appeared to her, and promised that Joseph should be her spouse. On his departure Joseph arrived, and the next day asked her of Pharaoh; and Pharaoh celebrated the marriage with great pomp. The book aends with a strange story: Pharaoh's son, being enamoured of Asenathi, endeavored to procure the murder of Joseph, but was unsuccessful. The purpose of this history. is not very evident; the signs of Christian origin are not to be mistaken, though Jewish legend may have supplied materials. There is no evidence to show in what country the book was written.

Asenheim

SEE ASATHERIM.

Asera

is the title of an Etruscan goddess who is armed with a hatchet. *Aisera* occurs in Etruscan inscriptions; and *cesar*, according to Suetonius, meant "a god." *SEE ASHERAH.*

Asgard

in Norse mythology, is sometimes called the capital city of the fabulous country Asaheim; sometimes, again, the residence of the Asa deities. As the latter, it is a city, or a beautiful extended palace, which the Asas built in the centre of the earth. Around this palace are the loveliest evergreen woods, in which, after their meals, the deities roam about. This will continue until Ragnarok, the great night, shall break in upon them, when the deities will disappear. One of the palaces in Asgard is Walhalla (q.v.). There is still another palace in Asgard, Walaskialf, the residence of Odin, in which there is a high tower, from which he can view the whole world. Wingolf is the friendly residence of the goddesses, and Glaadscheim the greatest place in Asgard, on which each of the twelve gods has an honorary residence. Over all these abodes, however, Odin's residence may be seen. There they hold judgment upon men and deities.

Ash, Benjamin

an English Congregational minister, was born at Malmesbury, Wilts, Sept. 26, 1797, of pious Moravian parents. He received his early education at the Fulneck Moravian Seminary. He entered the ministry in 1820 as pastor of several country districts, supporting himself by teaching school and farming. About 1836 he removed to Laxton, Nottinghamshire, where he continued until 1871. In later years he lived at Upton, and afterwards at Rampton, where he died, March 17, 1873. Mr. Ash was earnestly devoted to the Bible and. Missionary societies and to evangelistic work in the country, and travelled many thousands of miles in his own conveyance to preach the Gospel. See (Lond.) *Cong. Year-book*, 1874, p. 310.

Ash, Edward

a minister of the denomination of Friends, was born at Bristol, England, in 1797. He was converted when only ten years old, while attending a boarding-school at Melksham, Wiltshire. In his twenty-fourth year he entered on a course of medical study in London and Edinburgh, taking the degree of M.D. in. 1825. In 1826 he removed to Norwich and began practicing as a physician. In 1832 he was led to obey a call, which he had long felt, to the public ministry. In 1837 he retired from medical practice and returned to Bristol, his native city, where he died in 1873. Dr. Ash made a diligent and careful study of the original Greek. In 1849 he published a work in three volumes, consisting of *Explanatory Notes and Comments on the New Testament*. While on his death-bed he wrote several tracts, to be circulated after his death-viz. *A Christian Believer in the Nedar Prospect of Death:-A n Invitation*. See *Annual Monitor*, 1875, p. 198.

Ash, James (1)

an English Wesleyan minister, was born, probably, in 1789. He was received into the work in 1813; preached on the Brixham, Axminster, Dunster Hungerford, Tavistock, etc., circuits; became a supernumerary in 1828; was reduced by disease to great weakness, both of body and mind; and died, probably at Axminster, May 14, 1840. See *Minutes-of British Conference*, 1840.

Ash, James (2)

a Methodist Episcopal minister, was a native of Ireland. His early life is unrecorded. At the age of twenty he embraced religion; served as a class-leader several years in Montreal, Canada; in 1838 removed to Milwaukee, Wis., where he received license to preach; and in 1840 entered the Rock River Conference. In 1844 he became superannuated. He held that relation until his death, by consumption, in 1849. Mr. Ash was a plain, practical, and useful preacher, a faithful pastor, and a deeply pious Christian. See *Minutes of Annual Conferences*, 1849, p. 352.

Ash, William

an English Wesleyan minister, was born near Castleton, Yorkshire, in 1785. The greater part of his youth was spent at Farndale. He was moral from boyhood. He entered the ministry in 1811; retired from its active - duties in 1859; settled at Whitby; and died in that city Oct. 8, 1863.: Ash delighted in open-air preaching, and he frequently addressed crowds in this way. He was a diligent student of the Bible; and he read it through, consecutively, one hundred and twenty times. He was open and confiding, simple and genial, with no small fund of humor; his sermons were sometimes illumined with quaint satire. See *Minutes of British Conference*, 1864, p. 14; *Wesl. Meth. Mag.* April, 1869, art. i.

Ashamnu

(*אֲשָׁמְנָא*; *we have transgressed*) is the beginning of a penitential confession, written in Hebrew characters, and offered on the Day of Atonement. It runs thus:

" We have trespassed; we have dealt treacherously; we have stolen; we have spoken slander; we have committed iniquity; and have done wickedly; we have acted presumptuously; we have committed violence; we have framed falsehood; we have counselled evil; we have uttered lies; we have scorned; we have rebelled: we have blasphemed; we have revolted; we have acted perversely; we have transgressed; we have- oppressed; we have been stiff-necked; we have acted wickedly; we have corrupted i we have done abominably; we have gone astray, and have caused others to err; we have turned aside from thy excellent precepts and institutions, and which hath not profited us: but thou art just concerning all that is come upon us; for thou hast dealt most truly, but we have done wickedly." (B.P.) .

Ashan. Lieut. Conder

suggests (*Tent Work*, ii, 324) as sites for the; two cities of this *name* *Aseileh* and *Hesheth* respectively. Dr. Tristram adopts the former of these (*Bible Places*, p. 43).

Ashantee Version

SEE OTJI VERSION.

Asharians

SEE ASCHARIANS.

Ashburnham, Sir William

an English prelate, became dean of Chichester in 1742, and Was consecrated bishop of Chichester March 31, 1754. He died in September, 1797. He published a number of *Sermons* (1745-64). See Le Neve, *Fastii*, , 253, 258; Allibone, *Diet. of Brit. and Amer. Authors*, s.v.

Asliby, Benjamin S.

a minister in the Methodist Episcopal Church, South, was a native of Kentucky. Nothing definite remains of his early history other than his emigration to Missouri in 1818, being at the time about twenty years old. He was then a local preacher. In 1823 he entered the Missouri Conference. Between 1830 and 1834 he sustained a superannuated relation. He then located; and in 1845 he was readmitted into the active ranks, and thus remained until 1857, when declining strength obliged him again to become a superannuate. He died of epilepsy at the close of his last pulpit effort, Aug. 29, 1860. Mr. Ashby was a man of prayer, and a zealous, faithful preacher. See *Minutes of Annual Conferences of the M. E. Church, South*, 1860, p. 201.,

Ashby, George, F.S.A.

an English divine and antiquary, was born in Red Lion Street, Clerkenwell, Dec. 5, 1724, and educated at Croydon, Westminster, and Eton schools. He was admitted to St. John's College, Cambridge, in October, 1740, and graduated in 1744. He was presented to the rectory of Hungerton, and in 1759 to that of Twyford, both in Leicestershire. In 1774 he accepted the college rectory of Barrow, Suffolk, where he resided constantly for thirty-

four years. In October, 1780, he was inducted into 'the living of Stansfield, Suffolk. He died June 12, 1808. He was a valuable contributor to several important works. Bishop Percy, Mr. Granger, Richard Gough, Thomas Harmer, James Barrington, and others acknowledge his intelligent aid. See Chalmers, *Biog. Dict.* s.v.; Allibone, *Dict. of Brit. and Amer. Authors*, s.v.

Ashby, John

an English Congregational minister, was born at Kettering, June 29, 1805. In 1823 he united in fellowship with the Church, and engaged in village preaching. He entered the Newport Pagiel Institution in 1830 for better ministerial preparation. In 1835 he was ordained pastor at Thetford, Norfolk, where he labored until the close of 1847, when he accepted the pastorate at Stony Stratford, Bucks; where he died, June 1, 1863. See (Lond.) *Cong. Year-book*, 1864, p. 198.

Ashby, John Eyre, LL.D., F.R.A.S.

an English Congregational minister, was born in London in 1820. From an early age he earnestly desired to enter the Christian ministry. In 1840 he took the degree of A.B. in the London University; in 1842 he entered Homerton College; on leaving it, in 1845, he became pastor of the Congregational Church at Arundel; and in the following year was ordained. In 1848 he accepted, in addition to his pastoral duties, a professorship at Brighton School; in 1852 he resigned his charge at Arundel, and took the oversight of the Church at Wardour. Subsequently he retired to Enfield, where he died, in January, 1864. See (Lond.) *Cong. Year-book*, 1865, p. 219.

Ashby, Mary

a minister of the denomination of Friends for nearly twenty years, was born in Middlesex County, England, in 1773. She was naturally of a timid disposition. Her convictions of duty were so strong that she could not desist from preaching, though her communications were short and infrequent. She made a constant study of the Holy Scriptures, especially those of the New Test. She lived an exemplary Christian life, and died in the triumphs of Christian faith, July 6, 1835. See *Annual Monitor*, 1837, p. 1.

Ashby, Thomas

a minister of the denomination of Friends, was born near London, Jan. 10, 1762. Perhaps there were few, if any, of his brethren who had a deeper sense of ministerial responsibility than he had. After fifty years of ministerial labor, his life was terminated very suddenly, Dec. 20, 1841, by an affection of the heart. See *Annual Monitor*, 1843, p. 1.

Ashcolius, St

SEE ASCOLIUS.

Ashdod

Picture for Ashdod

The modern "*Esdud* is a moderate-sized village of mud houses, situated on the eastern declivity of a little flattish hill. On approaching it from the south, we have in the foreground a lake, 400 or 500 yards in circumference; beyond it a large ruinous khan and modern wely; beyond these the hill, its southern face covered by a multitude of diminutive gardens with stone fences that look like sheep-pens in the distance. Leaving the pond and khan on the left, we advance to the village over a naked slope of threshing-floors and brickfields. The site is beautiful and commanding. Groves of olives, figs, and palms adjoin it on the east and north, covering the sides of the hill, and stretching along the undulating ground at its base. The plain, too, unfolds itself before us till it meets the dark mountains of Judaea. The village is entirely modern, and does not contain a vestige of antiquity; but in the old khan to the south-west there is a granite column, and beside the little wely, near the khan, is a sculptured sarcophagus, with some fragments of small marble shafts. The southern side of the hill appears, also, as if it had been once covered with buildings, the stones of which are now thrown together in the rude fences. The khan is comparatively modern, certainly not older than that at Ramleh" (Porter, *Handb. for Syria*, p. 279). Ancient masonry and fragments of columns are also detected in the walls of the houses and mosques. See also Conder, *Tent Work*, ii, 166.

Ashdoth-Pisgah

Picture for Ashdoth

This expressive term is now well ascertained to designate the springs known as *Ayun Musa* (Fountains of Moses) in the valley leading to the foot of Nebo or Jebel Neba on the north. They are thus described by Tristram (*Land of Moab*, p. 348 sq.). *SEE PISGAH*.

"There are two fountains, or rather two groups of springs, bursting from the foot of a tall line of cliffs. The first group run for a short distance over a shelf of rock, shaded by some old fig-trees. A few yards farther on several smaller springs issue from fissures in the cliffs, soon unite their streams on a broad shelf of rock, and then form a pretty cascade about twenty-five feet high.

The second of the twin 'Springs of Moses' bursts from a deep horizontal tunnel in the rock, about fifteen inches in diameter. The volume of water is greater than that of the other spring; and both fountains and streams are clear as crystal. This stream joins the other, after the cascade, by a series of smaller leaps." (See following page.)

Ashe, Robert Hoadly, D.D.

an English divine was born about 1751, and was educated at Pembroke College, Oxford. In 1775 he was presented to the perpetual curacy of Crewkerne-cum-Misterton, Somerset, which he held till his death, May 3, 1826. He published, for the benefit of an ingenious pupil, some *Poetical Translations from Various Authors, by Master John Browne, of Crewkerne, a Boy of Twelve Years* (1797, 4to):-also *A Letter- to the Rev. John Milner, D.D., F.S.A., Author of the Civil and Ecclesiastical History of Winchester; Occasioned by his False and Illiberal Aspersions on the Memory and Writings of Dr. Benjamin Hoadly, formerly Bishop of Winchester*. See the (Lond.) *Annual Register*, -1826, p. 249. Asher (the city of Manasseh). Lieut. Conder (*Tent Work*, ii, 334) and Tristram (*Bible Places*, p. 196) identify this with *Asirah* or *Asireh*, which is laid down on the Ordnance Map under the name *Teiasir*, one and three fourth miles north-east of Tubas (Thebez), as a village in a valley (995 feet above the sea), with ancient cisterns, tombs, milestones, and wine-presses adjacent; being the same place indicated by Van de Velde (*Memoir*, p. 289) and Porter (*Handbook*, p. 348).

Asher. Wright

a Presbyterian minister, was a member of the Presbytery of Buffalo, and a missionary among the Seneca Indians for more than forty years, being very successful in his labors. He died at Cattaraugus, N. Y., April 13, 1875. See *Presbyterian*, May 1, 1875.

Asher Manuscript

This Hebrew codex is called after its author, Rabbi Aaron ben-Mose ben-Asher, who flourished about A.D. 900 at Tiberias. Asher was the most accomplished scholar and representative of the Tiberian system of vocalization and accentuation, and his model codex of the Bible (רְשָׁאֵרִי), furnished with the points and according to the Western school, became the standard text of our present Hebrew Bibles. Of this codex Moses Maimonides (q.v.), who lived in the 12th century, writes thus: "The copy which we have followed is the famous codex of Egypt which contains the twenty-four books, and which has been at Jerusalem for many years, in order that other codices might be corrected by its text; and all followed it because ben-Asher had minutely revised it for many years and corrected it many times" (*Yad ha-Chazaka, Seph. Thora*, 8:4). This codex, which for centuries had not been seen, is said to be still preserved at Aleppo. See Strack, *Prolegomena Critica*, p. 44 sq.; Bar and Strack, *Dikduke ha-Tamim*, p. 14 sq. (B. P.)

Ashkelon

The present site, called *Asskulan*, is thus described by Porter (*Handbook for Syria*, p. 276; comp. Conder, *Tent Work*, ii, 164 sq.):

Picture for Ashkelon 1

"The ruins of this ancient city occupy a splendid site facing the Mediterranean. Along the shore runs a line of cliffs nearly a mile in length, and varying from fifty to eighty feet in height. The ends of the cliffs are connected by a ridge of rock-which sweeps round inland in the form of a semicircle. Within the space thus enclosed stood Ashkelon, and along the top of the ridge ran its walls. The ground sinks gradually for some two hundred or three hundred yards towards the centre, and then rises again as gradually into a broad mound, culminating at the sea. The walls are strangely, shattered, and one wonders what mighty agency has been

employed in their destruction. Huge masses of solid masonry, ten, fifteen, twenty feet in diameter, are thrown from their plates and lie on the sides and at the base of the rocky bank. The cement that binds the stones together seems as firm as the stones themselves; and the old battlements, instead of having crumbled to pieces as most buildings do, rest in immense disjointed fragments, which, had we power enough to move them, we might almost arrange in their places again. On the eastern side of the semicircle, at its apex, was the principal gate; and here is still the most convenient entrance. The path winds up through heaps of stones and rubbish, among which are great numbers of marble and granite columns: on the left are the shattered walls of a large tower, still of considerable height, and affording from the top the best general view of the ruins. Clambering up the broken battlements, we have Ashkelon spread out before us not Ashkelon, only the place where it once stood. The northern and larger section of the site is now covered with gardens, divided by rough stone fences, and filled with vines, pomegranates, figs, and apricots, in addition to luxuriant beds of onions and melons. Scarcely a fragment of a ruin can be seen from this spot except the broken wall. As I sat here one morning I counted five yokes of oxen ploughing, two drawing water for irrigation, and twenty-eight men and women engaged in agricultural work! Such is one section of Ashkelon. The remaining portion is even more terribly desolate. The white sand has drifted over its southern wall, almost covering its highest fragments, and now lies in deep wreaths upon the ground within. The scene presents such an aspect of utter desolation that it is painful to look upon it—old foundations of houses, palaces perhaps, and the little vines that men still living had planted over them being alike swallowed up by sand. And the sand is fast advancing; so that probably ere half a century has passed the very site of Ashkelon will have disappeared. How true are the words of Zephaniah spoken twenty-five centuries ago, Ashkelon shall be desolation (2:4); and the words of Zechariah too, Ashkelon shall not be inhabited (9:5)!

Picture for Ashkelon 2

"A walk through the gardens and orchards that cover the site still shows us something of the former magnificence of the city. Proceeding from the gate towards the top of the central mound, now crowned with a ruinous wely, we observe traces of a street once lined with columns. At about two hundred yards we have on the left a low area partially excavated, round

which are from twenty to thirty large granite shafts and several smaller ones of marble,' some of them nearly covered with soil and stones. Not a solitary column stands upright, and not a building can be traced even in outline, though 'a few stones of a wall are here and there seen in their places. Deep wells are frequently met with, with curbstones of marble or granite; columns, mostly of granite, exist in vast numbers-scores of them may be seen projecting from the ruinous wall along the cliff over the sea, and some lie half buried in the sands below. Hewn stones are not so plentiful as one would expect. But this is explained by the fact that Ashkelon formed the chief quarry from which the materials were taken to build the ramparts and adorn the mosques of Acre., The houses and walls of Yafa have also made large draughts on this place. And poor Lady Hester Stanhope, strangely enough, contributed to the work of ruin. Having heard or dreamt of some vast treasure buried beneath the old city, she got a firman from the sultan, assembled a band of workmen, and made extensive excavations; but the only treasure discovered was a portion of a theatre. Thus a variety of agencies have combined to render Ashkelon a desolation. There is a little village beside it, but not a human habitation within its walls.'

The following additional particulars are from Badeker's *Palestine*, p. 316 sq.:

"On the hill, in the *Wely Mohammed*, which is shaded by sycamores [the sycamore fig, which flourishes here], are seen the still totally preserved towers which defended the principal gate, that, of Jerusalem; but the remains are deeply buried in the sand. The outlet to the road is closed by a thorn hedge. The north side of the ramparts is not easily visited, as they are concealed by luxuriant orchards, both outside and inside the walls. Among the orchards are found remains of Christian churches, and other relics of uncertain date. The orchards, enclosed by prickly-cactus hedges and thorn-bushes, belong to the people of Jora, a village of three hundred inhabitants, situated to the east of the ancient Ashkelon. Sycamores abound, and vines, olives, many fruit-trees, and an excellent kind of onion thrive in this favored district. This last was called by the Romans *ascalonia*, whence the French *chalotte* and our *shalot* are derived." For further details, see the *Zeitschr. d. Paldst. Vereins*, 1879, p. 164 sq., where a plan is given, of which the one here exhibited is a reduction.

Ashkenazi

is a name common to many Jewish writers, of whom we mention the following:

1. BEZALEL BEN-ABRAHAM, rabbi in Egypt, is the author of glosses and novellas on the Talmud, known in Talmudic literature under the title of **hfc txbqm** (Lemberg, 1861/71, 4 vols.). See First, *Bibl. Jud.* i, 60 sq.
2. ELIESER BEN-ELIA RONE lived in Egypt till 1561, when he went to Famagusta, in Cyprus. In 1576 he stood at the head of the Jewish congregation at Cremona, where he completed his **j ql āswy**, or commentary on Esther. (Cremona, 1576). In 1580 he completed at Gnesen his commentary on the historical parts of the Pentateuch, entitled **8 8yy hç[m** (Venice, 1583). About this time he was rabbi at Posen. He died at Cracow in 1586. See Furst, *Bibl. Jud.* i, 62; De' Rossi, *Dizionario Storico* (Germ. transl.), p. 48; Perles, in Frankel's *Monatsschrift*, 1864, p. 371 sq.
3. ZEBI BEN-JACOB, of Wolna, a famous Talmudist, went to Buda in 1666, where he remained till 1678. He then went to Adrianople, Sarajevo in Bosnia, Lemberg, Amsterdam, Altona, Hamburg, etc. He is also called *Chacham Zebi* (**ybx µkj**). He is the author of a great many "decisions" touching the most varied topics. See Furst, *Bibl. Jud.* i, 64; Frankel, *Hirsch ben Jacob Aschkenasi: eine Biographie*, reprinted in *Literaturblatt des Orients*, 1846, No. 47. (B. P.).

Ashlar (Achelor, or Ashler)

hewn or squared stone used in building, as distinguished from that which is unhewn, or rough as it comes from the quarry. It is called by different names at the present day, according to the way in which it is worked, and is used for the facings of walls. "Clene hewen" or finely worked ashlar is frequently specified in ancient contracts for building, in contradistinction to that which is roughly worked.

Ashley, George Herod

a Congregational minister, was born at Ashbourn, Derbyshire, England, Sept. 19, 1844. He graduated from Olivet College in 1872, remaining there as tutor until 1873. From 1873 to 1877 he was professor of English literature, rhetoric, and Greek in Drury College, Mo, being the first

professor of that college. He was ordained as an evangelist at Carthage, Mo., Dec. 28, 1874, and remained as such until his death, which occurred at Springfield, Mo., July 20, 1877.

Ashley, Jonathan

a Congregational minister, was a native of Westfield, Mass. He graduated from Yale College in 1730, and was ordained pastor of the Church at Deerfield, Mass., in 1738. He died in 1780, aged sixty-seven years. He possessed a vigorous mind, and was an earnest, pungent preacher. See Sprague, *Annals of the Amer. Pulpit*, i, 207.

Ashley, William

a Baptist minister, was born at Hillsborough, N. C., in 1793. In early life he removed with his parents to Claiborne County, Tenn. While pursuing his studies at Anderson Seminary, he enlisted, in November, 1814, in a company of volunteers to serve in the war against Great Britain, and was in service at Mobile when the battle of New Orleans was fought. His conversion, in connection with that of his brother, occurred in the autumn of 1815, and he united with a Freewill Baptist Church. In 1817, having decided to give himself to the work of the ministry, he was an itinerant preacher in several of the Southern and Southwestern States. Coming east, he spent a winter in St. Catherine's, Canada. and in 1820 and 1821 was engaged in abundant and successful evangelistic labors in the Eastern States and Nova Scotia. In the town of Liverpool it is said that an extensive revival broke out, and such was the general interest that business was for the time partially suspended, and great numbers were converted.' He was settled in several places for brief periods as a Freewill Baptist minister. Later in life he united with the Calvinistic Baptists, and was pastor of several churches in that denomination. He died at South Gardiner, Mass., June 6, 1860. See *Watchman and Reflector*, July 19, 1860. (J, C. S.)

Ashley, William H.

a Congregational minister, was born in 1713, and graduated at Yale College in the class of 1730. He was ordained in 1738, and became pastor of the Church in Deerfield, Mass. He died in 1780. He is said to have "possessed a strong and discerning mind and a lively imagination, and was a pungent and energetic preacher. He published a few discourses, among

which was a sermon at the ordination of John Norton, Deerfield, in 1741." See Allen, *Amer. Biog. s.v.* (J. C. S.)

Ashman, William

an early Methodist preacher, was born at Colford, Somersetshire, England, in 1734. He was converted as a result of Wesley's visit to the parish in which he was born. From the age of twenty-one to thirty he was a class-leader and steward; a local preacher at thirty-one; and, at the age of thirty-four, he left a lucrative business to preach, at Wesley's request, in the east of Cornwall. He desisted from the work in 1798, and thereafter was a class-leader in his native place. He died at Halcomb, Somersetshire, Feb. 9, 1818. See Jackson, *Early Meth. Preachers*, v, 296; *Wesl. Meth. Mag.* 1818; *Minutes of the British Conference*, 1818.

Ashnah. Tristram

identifies one of the cities thus named (⁽¹⁶⁵⁶⁾Joshua 15:36) with the modern *Asolin* (*Bible Places*, p. 48), which is laid down on the Ordnance Map under the name of *Aslin*, one mile north-east of Surah (Zoreah), as a ruined village with a cistern adjoining. The other Ashnah (⁽¹⁶⁵⁶⁾Joshua 15:43) he regards (*Bible Places*, p. 43) as the present *Idhnah*, six miles south-east of Beit-Jebrim; but this is certainly the Jedna of Eusebius and Jerome, who both speak of *Asna* as a separate place. Lieut. Conder merely gives (*Tent Work*, ii,334) *Ghasheina* as the site of one of the two towns called Ashnah, without indicating its locality or distinguishing which.

Ashor

is the general name of the four months which, among the Mohammedans, as well as among the ancient Arabians, were regarded as sacred. These months were Moharram, Resjele, Dulkadha, and Dulhaggia. No war could be lawfully begun or carried on in these months; and most of the Arabian tribes observed this 'so punctually that even the murderer of a father or brother was not to be punished or any violence offered to him at that time. The institution of the sacred months is recognised in the Koran, and their careful observance enforced, except in the case of war against infidels.

Ashton, Charles, D.D.

an English clergyman, was born in 1665. He became chaplain to Patrick, bishop of Ely, who presented him to the living of Rettenden, in Essex. He

was also, for a time, chaplain of Chelsea Hospital; and in 1701 became master of Jesus College, Cambridge. He died in March, 1752, leaving an edition of *Justin Martyr*, published after his death by Mr. Kellet. See *New General Biographical Dictionary*, s.v.

Ashton, James

a Bible Christian minister, was born at Beaford, in the County of Devon, England, Jan. 20, 1819. His conversion took place at a prayer-meeting in 1836. He commenced his itinerant ministry on the Falmouth Circuit in 1841. After laboring sixteen years in England, in 1857, at the earnest request of the Missionary Committee, he left the home Work for the distant field of Australia. He and his family landed at Adelaide, Feb. 15, 1858. After filling, acceptably, several appointments in the early part of the year 1874, he died on Dec. 14 of the same year. See *Minutes of Conferences*, 1875.

Ashton, Robert

an English Congregational minister, was born at Hull, March 1, 1798. He joined the Church in early life; entered Hoxton College in 1819; settled at Dedham in 1824, at Warminster in 1832, and at Putney in 1839. Mr. Ashton relinquished the regular pastorate in 1850; and became secretary successively of the Wycliffe Society, of the Christian Instruction Society, of the Surrey Mission, and of the Christian Witness Fund. In 1847 he became joint secretary of the Congregational Board of London Ministers; in 1849 editor of the *Congregational Year-book*; and in 1852 joint secretary of the Congregational Union of England and Wales. He died July 21, 1878. Mr. Ashton published, by subscription, an edition of the works of John Robinson, with a -memoir and annotations, in 3 vols. 1851. See (Lond.) *Cong. Year-book*, 1879, p. 297.

Ashton, Thomas (1)

an English clergyman, was born at Tenerdy, Lancashire, in 1631, and was educated at Oxford, where he took his degree of A.B. Feb. 7, 1650. He was chosen fellow of this college and took holy orders. He was appointed to preach at St. Mary's July 25, 1654; -and his sermon proved so very indecent that he came very near being expelled. He was finally obliged to quit his fellowship. In 1656 he was intrusted with a commission from the

protector to be chaplain to the English forces in the Island of Jersey. He died soon after. His publications were not very important..

Ashton, Thomas (2)

an English divine, was born in 1716, and educated at Eton and at Kin.'s College, Cambridge. He was tutor to the earl of Plymouth in 1740. Soon after this date he was presented to the rectory of Aldingham, in Lancashire, which he resigned early in 1749. On May 3 of that year he was presented to the rectory of Sturminster-Marshall, in Dorsetshire. In 1752 he was collated to the rectory of St. Botolph, Bishopsgate; and in May, 1762, was elected preacher at Lincoln's Inn, which he resigned in 1764. He died March 1, 1775. He published a number of single *Sermons* (1745-70):-some *Letters* and *Pamphlets* on the question of electing aliens into the vacant places in Eton College (1771). See Chalmers, *Biog.' Dict.* s.v.; Allibone *Dict. of Brit. and Amer. Authors*, s.v.

Ashton, Thomas (3)

an English Wesleyan minister, was born in London in 1768. He feared God from his youth, and received his first ticket of membership from Wesley. He entered the ministry in 1801; continued therein until 1837, when he settled in Bath, where he died, May 18, 1854., See *Minutes of British Conference*, 1854.

Ashur

is the tenth day or tenth night of Moharram, which is the first month of the Arabic year. The word also signifies ten days or: ten nights. In ch. 89 of the Koran, God is introduced swearing by the *ten nights.*' The Mohammedans generally fast on this day for three reasons:

- (1) because the ancient Arabians observed it as a fast-day before the time of Mohammed;
- (2) because on this day Noah left the ark; and
- (3) because on this day God pardoned the Ninevites.

Ashwell, Thomas

an English Congregational minister, was born at Faversham, Kent, about 1804. In due time he joined the Wesleyans, and began his first ministerial labors among them. Ultimately he joined the Independents, and did his first

ministerial work for them at High Wycombe. Bromsgrove next enjoyed the benefit of his labors, from 1833 to 1847. His health failing, he resigned his charge, returned to his native county, and, when sufficiently restored, accepted a light charge at Pembury. In 1853 he took the oversight of the Church at Redditch, which he held until his death, Aug. 23, 1860. See (Lond.) *Cong. Year-book*, 1861, p.198.

Ashworth, Caleb

an English -Dissenting minister, was born in Northamptonshire in 1709. He served an apprenticeship to a carpenter; but having a taste for learning he was sent to the academy kept by Dr. Doddridge. He was afterwards ordained minister of a Dissenting congregation at Daventry; and succeeded Dr. Doddridge as president of the academy, a post which he held with eminent success for twenty-three years. He died at Daventry in 1774. He published three *Funeral Sermons* on the deaths of Dr. Watts, Mr. Floyd, and Mr. Clark also a *Collection of Tunes and Anthems : a Hebrew Grammar*: and an *Introduction to Plane Trigonometry*.

Ashworth, Richard

an English Baptist minister, was born at Cloughfold, in the Forest of Rosendale, Lancashire, Oct. 4, 1799. He lost both his parents when a child, and, until his twenty-fourth year, he had no fixed dwelling-place. In 1823 he united with the Baptist Church in Goodshaw; and in 1827 was invited by the Church to engage in the work of the ministry. In the fall of 1828 a Church was formed at Lumb; and March 24, 1831, a new meetinghouse, capable of seating six or seven hundred person-s, was dedicated, the lot of ground on which it was built being given by a benevolent gentleman who was a member of the Established Church. In this. place he labored with success until death removed him, Aug. 19, 1837. See *English Baptist Magazine*, 1837, p. 207, 208. (J. C. S.)

Asia, Council of

(*Concilium Asiaticum*). A council was held A.D. 245 in Asia Minor, against Nnetus; but at what place is uncertain.

Asiae

Nymphs thus named attended Diana.

Asiah,

according to Mohammedan legend, was the daughter of Mozahem and wife of Pharaoh, who lived at the time of Moses. As she was willing to give ear to Moses, Pharaoh tortured her; but the angels mitigated her sufferings and took her up into Paradise. The Mohammedans worship her as divine, as she was one of the four women who reached perfection.'

Asinarii

a term of reproach against the early Christians. That the Jews worshipped an ass, or the head, of an ass, was a current belief in many parts of the Gentile world. Tacitus says that there was a consecrated image of an ass in the Temple; the reason for this special honor being that a herd of wild asses had been the means of guiding the Jews, when they were in the des-ert, to springs of water. Plutarch tells virtually the, same story. Diodorus Siculus says that Antiochus. Epiphanes found in the Temple a stone image representing a man sitting upon an ass; but, on the other hand, Josephus adduces the fact that no such image had been found in the Temple by any conqueror as an argument for the groundlessness of the calumny. The same belief appears to have prevailed in reference to the' early Christians. It is mentioned by both Tertullian and Minucius Felix; but, though referred to in later times, appears to have died out in the course of the 3d century. (The same reproach made by the Turks against the Christians in Africa is probably to be connected with the mediaeval "Festival of the Ass" rather than with the earlier calumny).

The origin of the reproach has been a subject of various speculations:

- (1.) It has been considered to have arisen somewhere in the Gentile world, and to have been applied to the Jews before the Christian aera.
- (2.), It has been considered to have arisen in Egypt, and on this hypothesis two explanations have been given. Tanaquil Faber thought that it was a corruption from the name of Onias, who built a Jewish temple at Heliopolis; and Bochart thought that the Egyptians wilfully perverted the expression " Pi iao" (= " mouth of. God") into "Pieo," which, in an Egyptian vocabulary edited by Kircher, signifies "*ass*."
- (3.) It has been viewed as a calumny of the Jews against the Christians, which was reflected back upon the Jews themselves. (4.) It has been

regarded as having originated from the use of the ass as a symbol by some Gnostic sects. That the ass was thus used is clear from the statement of Epiphanius. Between these various hypotheses the question 'must be left undecided.

A slight additional interest has been given to it by the discovery at Rome, in 1856, on a wall under the western angle of the Palatine, of a *graffito* which forcibly recalls the story mentioned by Tertullian. The *graffito* in question represents a caricature, evidently directed against some Christian convert of the 2d century. Upon a cross is a figure with a human body wearing an *interula*, but with an ass's head. On one side is another figure lifting up his-head, possibly in the attitude of prayer. Underneath is written "Alexamenos is worshipping God." The form of the letters points to the *graffito* having been written towards the end of the 2d century, about the very time at which Tertullian wrote. This *graffito* is now preserved in the Library of the Collegio Romano 'in Rome. *SEE ASS-WORSHIP*.

Ask

in Norse mythology, is the first created man. The three mighty Asas-Odin, Wile, and We-once assembled together on the sea-shore. There they found two trees, an ash and an alder. 'Odin gave them breath and life; Wile (or Honir), spirit and power of motion; We (or Lodur), blood, speech, beauty, and the sense of hearing and seeing. The Asas called one of them A s (Ash), and the other *Enibla* (Alder). Thus originated. the first man and the first woman.

Askew, Josiah F.

a minister in the Methodist Episcopal Church, South, was born in Burke County, N. C., in 1814. He experienced religion at the age of fourteen; received license to preach while a student at Randolph Macon College, Va., in 1837; and in 1840 entered the Virginia Conference. During the few years that his health permitted, his services were highly acceptable and exemplary. A pulmonary difficulty obliged him to locate, and he retired to Georgia. He died Nov. 7, 1848. Mr. Askew was characterized by whole-heartedness, piety, zeal. See *Minutes of Annual Conferences of the M. E. Church, South*, 1849, p. 202.

Askin, George

a Methodist Episcopal minister, was a native of Ireland. His early life is wrapped in obscurity. On emigrating to America he, in 1801, entered the Virginia Conference, and in it.. served the Church with more than usual zeal and acceptability until his death, Feb. 28, 1816. See *Minutes of Annual Conferences*, 1816, p. 277.

Askin, Thomas

a Christian martyr, was burned at Newbury, with Julius Palmer, July 25, 1556, because he would persist in reading the Scriptures and saying his prayers, contrary to the popish orders. See Fox, *Acts and-Monuments*, 8:201.

Askins, William H.

a Methodist Episcopal minister, was born in Virginia July 8, 1803. He experienced religion in 1820; and in 1823 joined the Kentucky Conference. In 1830 he was transferred to the Illinois Conference, and labored faithfully until poor health compelled him to desist in 1832. He died July 6 in that year. Mr. Askins was a popular and successful preacher. See *Minutes of Annual Conferences*, 1833, p. 214.

Aslin, John

an English Wesleyan minister, was born at Gedling, near Nottingham, in 1785. He entered the ministry in 1804, and labored with fidelity, acceptance, and. usefulness for forty-two years. He retired from the active work in 1846; and died suddenly, May 27, 1849. ' Aslin was a faithful minister and diligent student, especially of the Scriptures. See *Minutes of British Conference*, 1849.

Asman

in Persian mythology, was an Ized, the director of the twenty-seventh day of each sun-month; heaven, also, and the genius of the same, carry this name.

Asmoug (Or Asmog)

the name of a daemon which, according to the Magi, or Zoroastrians, is one of the principal emissaries of Ahriman, who is their prince, and author

of all. the evil in the world. Asmoug's function is to sow discord in families, lawsuits among neighbors, and wars between princes.

Asnekoth, Saadia Ben-Levi

a Jewish writer of Morocco, who lived in the 17th century, is the author of an Arabic version of Genesis, Psalms, and Daniel, which is preserved in the British Museum at London, MS. No. 5503. That he is the author of this version may be seen from the superscription given at the beginning of the book of Genesis: **hrwth l [ybr [μwgrt aqϕçqywrmm w8 8xy ywl rb hyd[s**. As this version is of recent date, its value cannot be great. See Dbderlein, in Eichhorn's *Repertorium fur bibl. und morgenlndische Literatur*, ii, 153 sq.; Wolf, *Bibl. Hebr.* iii, 863; De' Rossi, *Dizionario Storico* (Germ. transl.), p. 49; Bauer, *Critica Sacra*, p. 324. (B. P.)

Asor

in Hindu mythology, are evil spirits. As their teacher and leader they have Shukra, the planet Venus. They appear in frightful, giant-like forms, have a human appearance, possess all human attributes, marry, have descendants, etc. After death their spirits transmigrate into other bodies. Their residence is the infernal region. They can take. on any form. The most celebrated among them are Moisasur and Rhabun. Sorcery is their main employment, and also all their wisdom.

Asorath

is an important Mohammedan book of religion, a catechism of religious doctrines, compiled by the first caliph and the greatest learned men of his time. It is a sort of commentary to the Koran.

Asoron

in Chaldaean philosophy, is the first uncreated substance which arose out of chaos; which, with Kisara, likewise an uncreated substance, produced the three fundamental principles-Anos, Illinos, and Aos.

Asovahisto

(*the pure better one*), in Zendic mythology, is the second of the heavenly Amshaspands.

Asp, Matthias

a Swedish theologian and philologist, was born May 14, 1696. He studied at Lund and at Upsal, and was made master of arts in 1716. After having travelled in Holland, England, France, and Germany, he obtained, on his return to Upsal, the chair of Greek and Hebrew, which he exchanged in 1737 for that of theology. He died July 8, 1763. He wrote, *Disputationes de Homero* (Upsal. 1714):-*De Ordine et Prærogativa Facultatum Mentis* (1715) :-*De Templo Cathedrali Lincopiensi* (1732):-*De Usu Architectæologicæ Romance in Sacris* (1735) :-*De Suderkopia* (1736). See Hoefler, *Nouv. Biog. Generale*, s.v.

Aspelekji

in Slavonic mythology, was one of the household goddesses who inhabited the dwellings of men. It was said that they dwelt in dark corners.

Asperges, The

is a short service introductory to the mass in the Roman Catholic Church, consisting of portions of the, fifty-first Psalm, certain versicles and responses, and a collect, during which the congregation is sprinkled with holy water by the priest officiant.

Aspersorium

1. The stone soup or holy-water basin commonly found at the right-hand entrance of ancient churches, from which the faithful, taking holy water on entering, blessed themselves, making the sign of the cross. Many of these stoups, however, were destroyed, both by the Reformers and the Puritans. In the accounts of All-Souls' College, Oxford, in 1548, there is a charge *pro lapidibus ad aspersorium in introitu ecclesie*, the remains of which may still be seen.

2. The term is sometimes applied in Church inventories to the aspergillum, or holy-water brush. *SEE ASPERGILLUM.*

Aspertino, Guinmo

a. Bolognese painter, was born about 1460; studied under Ercole di Ferrara, and became a distinguished historical painter. His chief work was

The Crucifixion, in the cathedral at Bologna, in 1491. He died in the prime of life.

Aspertus (or Anlsbertus)

a German ecclesiastical writer, was born about 830. It is an error that he was surnamed *Albert*. He was archchancellor, first secretary, and guard of the seals of king Arnulf. In 891 he became bishop of Ratisbon. He is regarded as the author of a part of the *Annales Fuldenses*. See Hoefer, *Nouv. Biog. Generale*. s.v.

Aspetti, Tiziano

an Italian nobleman and sculptor, was born at Padua in 1565, and was the nephew of Titian. He studied under Jacopo Sansovino at Venice, and did excellent work there in marble and in bronze. There are a number of his works in the Church of Sant' Antonio at Padua.

Asphalius

a presbyter of Antioch and a zealous adherent of the heretic Aetius, was deputed by Eudoxius, after he had taken forcible possession of the see of Antioch, A.D. 358, to proceed to Constantinople and obtain the recognition of his episcopate from the emperor Constantius. Asphalius had obtained his object, and was just about to start for Antioch with the emperor's letters of authorization when the deputies from the Council of Ancyra arrived, and by their representations induced the weak Constantius to declare himself against the Anomceans and recall his letters. A document of a very different kind was substituted, denouncing the intrusion of Eudoxius, speaking of him in the most violent terms, and forbidding him to appear in the Christian assemblies (Sozomen, *Hist. Eccles* 1314).

Aspilcueta, Juan

(surnamed *Navarro*), a Spanish missionary, was born in the kingdom of Navarre. He was related to the family of Xavier and of Loyola, and entered the Order of Jesuits in 1544. He went to Brazil in company with Nobrega in 1549, and surpassed all the other missionaries in the art of subduing the Indians. He was the first to gain a correct use of their language and preach in their forests. He also made important discoveries in the geography of Brazil, and was placed at the head of an exploring party. This expedition is

one of the most important of the 16th century. He died at Bahia in 1555. See Hoefler, *Nouv. Biog. Generale*, s.v.

Aspilcueta, Martin

(styled the *Doctor of Navarre*), was born in that country, at Varasayn, Dec. 13, 1493. He studied in his youth among the Regular Canons of Roncesvalles; thence he proceeded to Alcalá, and lastly to France. When his education was finished, he returned to Spain and became first professor of canon law at Salamanca, but was induced afterwards to accept an office in the new university of Coimbra, Portugal, which John III had just founded. He returned subsequently to Spain, and at eighty years of age went to Rome to defend his friend, Bartholomew Caranza, archbishop of Toledo. At Rome he was received with the most unusual honors, and was held in the highest esteem by the popes Pius V, Gregory XIII, and Sixtus V. One author says that he was not only the oracle of Rome, but of the whole Christian world (*Tanus N. Erythrius*). He said mass daily, lived frugally, and carefully observed all the ordinances of the Church. He died at Rome, June 21, 1586. His *Life* was written by Simon Magnus, canon of St. Peter's at Liege, and is inserted in his *Manual*. Hortinus also prefixed a *Life* of this eminent doctor to the edition of his works (Rome, 1590, by his nephew Michael). All the works of this writer relate to the moral or canon law; they were collected and printed (Rome, 1590; Lyons, 1597; Venice, 1602, 5 vols.; Cologne, 1615, 5 vols. in 2). The latter editions contain his *Consilia*, which is not found in the Roman edition. See Antonio, *Bibl. Hisp.* ii, 74 sq.

Aspinal, Robert

An English Congregational minister, was born at Darwen, Lancashire, Jan. 28, 1801. In early life he became a Christian, and united with the Church at Lower Chapel, Darwen. He directed his attention towards the ministry, and began to preach before he was sixteen years of age. He entered the academy at Idle in September, 1817, where he remained four years and a half. His first charge was at Grassington, a mining village in the mountains of Craven, and he was ordained in the summer of 1822. In May, 1825, he took the oversight of the Church at Bethel Chapel, Bury. In 1831 he received and accepted a call from the independent Church at Colne, where he removed in September. He devoted himself assiduously to the work here, preaching three times on Sunday, and during the week in the

neighboring villages. He died Jan. 19., 1856. He was retiring in disposition, labored principally among his own people, and did much spiritual good. "His sermons carefully prepared, rich in evangelical truth and scriptural illustration, practical in tendency and affectionate in spirit-could not fail to be instructive and edifying to the devout hearer." See (Lond.) *Cong. Year-book*, 1857, p. 165, 166.

Aspinwall, Nathaniel W.

a Methodist Episcopal minister, was born at Bradford, Vt., Jan. 26, 1801. He was converted at the age of twenty-one, and in 1823 entered the New England Conference. For forty-one years he did effective work in the New England, New Hampshire, and Vermont conferences. In 1863 he retired to Chicago, and there died, Nov. 17, 1873. Mr. Aspinwall possessed a deeply sympathetic nature, and was a good preacher and pastor. See *Minutes of Annual Conferences*, 1874, p. 70.

Asplund, John

an early Baptist minister, was born in Sweden not far from the year 1750. About 1775 he visited England for the purpose of obtaining employment, and for a short time was a clerk in a mercantile house. Subsequently he entered the British navy, and came in an English man-of-war to America. While his ship was on the coast he deserted, and settled in North Carolina. In 1782 he united with Ballard's Bridge Church, Chowan Co., N. C. Subsequently he removed to Southampton, Va., where he was set apart to the work of the ministry. He returned to Europe in 1785, and visited .England, Denmark, Finland, Lapland, and Germany. Returning to America, he spent much time travelling through the states for the purpose of collecting statistics concerning the Baptist denomination. The results of his labors he published in a small folio volume in 1791. In the prosecution of his work, he travelled about seven thousand miles in about eighteen months, chiefly on foot, and gathered up a vast fund of information. In order to enlarge his *Register* and to make it as perfect as possible, he again set forth on his extended tours, travelling this time ten thousand miles, and forming the acquaintance of seven hundred Baptist ministers. He published the second edition of his *Register* in 1794. In his quaint way he says, "Having been brought up with a view to carrying on merchandise, I have been accustomed to keeping accounts; and I now prefer accounts of souls with their faces set Zionward to those which only respect money or trade."

His death occurred in Maryland, whither he had removed, and where he was drowned in 1807. See *Lives of Virginia Baptist Ministers*, p. 241-243. (J. C. S.)

Aspril, Joseph

a Methodist Episcopal minister, was born near Delaware City, Del., Nov. 12, 1817. He embraced religion in his fifteenth year; received license to preach in 1837, and in 1840 united with the Philadelphia Conference, in which he labored zealously until his death, May 28, 1876. Mr. Aspril was an exemplary Christian, a clear expounder of the Word of God, a devoted husband and father, and a pure and true friend. See *Minutes of Annual Conferences*, 1877, p. 32.

Asrael

is an angel to whom the Mohammedans believe the souls of the dead are intrusted.

Asrar

is a name for the mysteries of the Koran, which, according to some of the Mohammedan doctors, are so profound that those who have obtained a knowledge of them are unable to explain them to others, either by tongue or pen.

Ass

We give the following additional particulars on this animal:

I. This is the rendering in the A. V. of several Hebrew and Greek words.

Chamor (רַמְוִי) from the reddish color; Sept. ὄνος, ὑποζύγιον, γομάρ in 1 Samuel 16:20; Vulg. *asinus*; A.V. "ass," "he-ass") denotes the male domestic ass, though the word was no doubt used in a general sense to express any ass, whether male or female. The ass is frequently mentioned in the Bible; it was used

- (a) for carrying burdens (1 Samuel 25:18; Genesis 42:26; 45:23; 2 Samuel 16:1, 20; 1 Chronicles 12:40; Nehemiah 13:15);
- (b) for riding (Genesis 22:3, etc.);
- (c) for ploughing (Deuteronomy 22:10; Isaiah 33:20);

- (d) for grinding at the mill (^{<4086>}Matthew 18:6; ^{<4772>}Luke 17:2);
 (e) for war baggage (^{<1277>}2 Kings 7:7, 10);
 (f) for breeding mules (^{<01334>}Genesis 36:24; ^{<11028>}1 Kings 4:28; ^{<1780>}Esther 8:10, etc.).

Although the flesh of the wild ass was deemed a luxury among the Persians and Tartars, yet it does not appear that any of the nations of Canaan used the ass for food. The Mosaic law considered it unclean, as "not dividing the hoof and chewing the cud." In extreme cases, however, as in the great famine of Samaria, when "an ass's head was sold for eighty pieces of silver" (^{<1165>}2 Kings 6:25), the flesh of the ass was eaten. Many commentators on this passage, following the Sept., have understood a measure (*a chomer of bread*) by the Hebrew word. Dr. Harris says, "no kind of extremity could compel the Jews to eat any part of this animal for food;" but it must be remembered that in cases of extreme need parents ate their own offspring (ver. 29; ^{<2150>}Ezekiel 5:10). This argument, therefore, falls to the ground; nor is there sufficient reason for abandoning the common acceptance of these passages (^{<0960>}1 Samuel 16:20; 25:18), and for understanding a *measure* and not the *animal*. For an example to illustrate 2 Kings *loc. cit.*, comp. Plutarch, *Artax.* i, 1023, "An ass's head could hardly be bought for sixty drachms." The Talmudists say the flesh of the ass causes avarice in those who eat it; but it cures the avaricious of the complaint (Lewysohn, *Zool. des Talm.* § 165).

The Jews were accused of worshipping the head of an ass.- Josephus (*Contr. Apion.* ii, 7) very indignantly blames Apion for having the impudence to pretend that the Jews placed an ass's head of gold in their holy place, which the grammarian asserted Antiochus Epiphanes discovered when he spoiled the Temple. Plutarch (*Sympos.* 4:5) and Tacitus (*Hist.* v, 3,4) seem to have believed in this slander. It would be out of place here to enter further into this question, as it has no scriptural bearing; but the reader may find much curious matter relating to this subject in Bochart (*Hieroz.* iii, 199 sq.). **SEE ASS-WORSHIP.**

Picture for Ass 1

2. *Athon* (ἄθων; of uncertain etymology; Sept. ἡ ὄνος, ὄνος, ὄνος θηλεία ἡμίονος, ὄνος θηλεία νομάς; Vulg. *asina, asinus*; A.'V. "ass," "she-ass"). There can be no doubt that this name represents the common domestic she-ass, nor do we think there are any grounds for believing that

ath6n indicates some particular valuable breed which judges and great men only possessed, as Dr. Kitto (*Phys. Hist. Pal.* p. 383) and Dr. Harris (*Nat. Hist. of the Bible*, art. "Ass") have supposed. *Athon* in ^{<0126>}Genesis 12:16; 45:23, is clearly contrasted with *chamor*. Balaam rode on a she-ass (*athon*). The asses of Kish which Saul sought were she-asses. The Shunammite (^{<1042>}2 Kings 4:22, 24) rode on one when she went to seek Elisha. They were she-asses which formed the especial care of one of David's officers (^{<1373>}1 Chronicles 27:30). On the other hand, Abraham (^{<0273>}Genesis 22:3, etc.), Achsah (^{<0658>}Joshua 15:18), Abigail (^{<0257>}1 Samuel 25:20), and the disobedient prophet (^{<1133>}1 Kings 13:23) rode on a *chamor*.

Picture for Ass 2

3. *Ayir* (yyꝰ from 'its heat'; Sept. πῶλος, πῶλος νέος, ὄνος, βοῦς [in ^{<2324>}Isaiah 30:24]; Vulg. *pullus asince, pullus onagri, jumentum, pullis asini*; A. V. "foal," "ass colt," "young ass," "colt"), the name of a young ass, which occurs ^{<0491>}Genesis 49:11; 32:16; ^{<0704>}Judges 10:4; 12:14; ^{<3112>}Job 11:12; ^{<2316>}Isaiah 30:6,24; ^{<3009>}Zechariah 9:9. In the passages of the books of Judges and Zechariah the '*ayir* is spoken of as being old enough for riding upon; in ^{<2316>}Isaiah 30:6 for carrying' burdens, and in ver. 24 for tilling the ground. Perhaps the word '*dyer* is intended to denote an ass rather older than the age we now understand by the term *foal* or *colt*; the derivation "to be spirited" or "impetuous" would then be peculiarly appropriate.

Picture for Ass 3

4. *Pere* (arP; Sept. ὄνος ἄγριος, ὄνος ἐν ἀγρῶ, ὄναγρος, ὄνος ἐρημίτης, ἄγροικος ἄνθρωπος; Vulg. *ferus homo*; A. V. "wild man," in ^{<0162>}Genesis 16:12; elsewhere *onager*, "wild ass"), the name of a species of wild ass mentioned in ^{<0162>}Genesis 16:12; ^{<3016>}Job 6:5; 11:12; 24:5; 39:5; ^{<0441>}Psalms 104:11; ^{<2324>}Isaiah 32:14; ^{<3124>}Jeremiah 2:24; ^{<3109>}Hosea 8:9. In ^{<0162>}Genesis 16:12, *Pegr Adam*, a "wild-ass man," is applied to Ishmael and his descendants, a character that is well suited to the Arabs at this day. Hosea (^{<3109>}Hosea 8:9) compares Israel to a wild ass of the desert; and Job (^{<3316>}Job 39:5) gives an animated description of this animal, and one which is amply confirmed by both ancient and modern writers.

Picture for Ass 4

5. 'Arod (**dwō** [; perhaps from *its flight*; omitted by the Sept. and Vulg., which versions probably supposed *arod* and *pere* to be synonymous; A. V. " wild ass"). The Hebrew word occurs only in ^{אֲרוֹד} Job 39:5: " Who hath sent out the *pere* free, or who hath loosed the band of the 'arod ?"- The Chaldee plural '*aradaydh* (**aydr** [) occurs in ^{אֲרָדַיְדִי} Daniel 5:21; Nebuchadnezzar's " dwelling was with the wild asses." Bochart (*Hiemoz.* ii, 218), Rosenmuller (*Schol. in V. T. loc. cit.*), Lee (*Comment. on Job, loc. cit.*), and Gesenius (*Thesaur. s.v.*) suppose *arid* and *pegr* to be identical in meaning. The last-named writer says that *pewr* is the Hebrew and '*arod* the Aramsman; but it is not improbable that the two names stand for different animals.

II. The subject which relates to the different animals known as wild asses has recently received very valuable elucidation from Mr. Blythe, in a paper contributed to the *Journal of the Asiatic Society of Bengal*, 1859, a reprint of which appears in the October number of *The Annals and Magazine of Natural History*, 1860. This writer enumerates seven species of the division *Asinus*. In all probability the species known to the ancient Jews are *Asinus hemippus*, which inhabits the deserts of Syria, Mesopotamia, and the northern parts of Arabia; and a *Asinus vulgaris* of North-east Africa, the true onager or aboriginal wild ass, whence the domesticated breed is sprung; probably, also, the *Asinus onager*, the koulan, or ghorkhur, which is found in Western Asia from 48° north latitude southward to Persia, Beluchistan, and Western India, was not unknown to the ancient Hebrews, though in all probability they confounded these species. - The *Asinus hemionus*, or jiggetai, which was separated. from *Asinus hemippus* (with which it had long been confounded) by Is. Saint-Hilaire could hardly have been known to the Jews, as this animal, which is, perhaps, only a variety of *Asinus onager*, inhabits Thibet, Mongolia, and Southern Siberia - countries with which the Jews were not familiar. We may therefore safely conclude that the *Athon* and *Pgre* of the sacred writings stand for the different species now discriminated under the names of *Asinus hemippus*, the Assyrian wild ass; *Asinus vulgaris*, the true onager; and, perhaps, *A sinus onager*, the koulan, or ghorkhur, of Persia and Western India. **SEE WILD ASS.**

Ass-Worship

was attributed to the Jews by the Gentiles, according to Josephus and Tacitus, and afterwards to the Christians, owing to the mention of the animal in the history of Balaam, the victory of Samson, the stable' of Bethlehem, the flight into Egypt, and the entry on Palm - Sunday into Jerusalem. At Beauvais, on Jan. 14, the Feast of the Ass was observed yearly. An ass bearing the image of the Madonna was led in procession to St. Stephen's Church, where an absurd prose was sung, with the refrain "*Hez, Sire Asne,*" during the mass. At Chalons-sur-Marne the bishop of fools rode mounted on an ass. At Autun the principal canons held the four corners of the golden housings of the ass; and at Cambrai a picture of the ass was placed behind the high-altar from Palm-Sunday to Maundy-Thursaday. Naogorgus says that on Palm Sunday a wooden ass with a rider was drawn upon wheels through the streets to the church door, where the priest blessed the palms as talismans against storm and lightning, and then lay down before it and was beaten with a rod by another priest. Two "lubborers" then alluded to the entry of our Lord into Jerusalem } and the ass, smothered with branches, was drawn into the church. In some places the ass was hired out and led through a town, while boys collected bread, eggs, and money, half of which was given to the hirer. *SEE ASINARII; SEE ONOLATRY.*

Assaf

an idol of the Koreishite Arabians. Every tribe and every family, as well as that of Koreish, had a particular idol, which they worshipped.

Assarotti, Ottavio Giovanni Battista

an Italian philanthropist, founder of the Institution of the Deaf-mutes at Genoa, was born at Genoa, Oct. 25, 1753. At the age of eighteen he entered the Order of the Piarists in Italy, and devoted himself to the teaching of poor children. He himself wrote all the works necessary for the instruction of his pupils. He died Jan. 29, 1829. See Hoefer, *Nouv. Biog. Generale*, s.v.

Asse, Rabbi

the colleague of rabbi Ame (q.v.), was a teacher of the 4th century. The coming of the Messiah he placed at the end of the world. "The Son of

David will not come until all souls have left their bodies" (*Yebamoth*, p. 62). His method of instruction was especially praised, because he always adhered to his subject and laid down the general principle: "When I lecture on one treatise, do not ask me concerning another" (*Jerus. Sabbath*, 19:1). One of his maxims was, "He that exalts himself shall be lowered" (*Sota*, fol. 5). See Hamburger, *Real-Encyklop.* ii, 76 sq. (B. P.)

Asseline, Jean. Rene

a learned French prelate, was born in Paris in 1742. He was the son of a domestic of the house of the duke of Orleans, who bore the expense of his education. He studied at Paris at the College of Navarre, and became professor of Hebrew at the Sorbonne. Appointed bishop of Bologna in 1790, he showed himself opposed to the principles of the Revolution. By his eloquence he converted the celebrated count of Stolberg to Catholicism. In 1798 he edited the *Instruction Pastorale sur l'Autorite Spirituelle de l'Eglise*, which was approved by four bishops of France. At the death of abbot Edgeworth, Asseline succeeded him as confessor of Louis XVIII, whom he accompanied in his retreat to Hartwell in 1808. He died April 10, 1813.. He wrote, *Considerations sur le Mystere de la Croix* (Lyons, 1806) :-*Exposition Abregee du Symbole des Apotres* (Paris, 1806) :-*Euvres Choisies* (ibid. 1823). See Hoefler, *Nouv. Biog. Generale*, s.v.

Assen, John Walther Van

a Dutch wood-engraver, was born in Holland about the year 1490. Little is known of him. The following are some of his principal prints: *Our Saviour Praying in the Garden*, three of the disciples sleeping below, and in the distance Jews, conducted by Judas, entering the garden:-'*Jesus, Betrayed by Judas, Seized: -Peter Cutting Off the Ear of Malchus:-The Scourging of Christ :-Christ Bearing his Cross.--The Entombing of Christ.*

Assessors

is the name given by Egyptologists to forty-two judges, who, each in the Hall of Judgment, interrogate the soul of the deceased respecting different crimes which he may have committed, from which crimes he is able to absolve himself by repeating the so-called negative confession of ch. 125 of the *Ritual of the Dead*. The deceased is then, in turn, declared by the assessors to be justified; and after undergoing various transformations he passes into the highest heaven of the spiritual world.

Assheton, William

an English clergyman, was born at Middleton, Lancashire, in 1641, and educated at Brasenose College, Oxford. He took orders, and published at Oxford, in 1670, *A Treatise against Toleration*, which reached a second edition in the following year. Four years after appeared his work *Of Scandal and of Persecution*, which obtained for him the living of Beckenham, in Kent, in 1676. At this period he was a warm advocate of the divine right of kings, and published the *Royal Apology*, in favor of king James II, in which he upheld the scriptural doctrine of obedience to the kingly authority (Lond. 1685). But in the course of three years his opinions changed, and he put himself forward as the champion of the prince of Orange and his wife, in a work called *An Apology for the Reigning Sovereigns* (ibid. 1688). He also wrote many works against the Dissenters, especially the Anabaptists and Socinians. In 1701 he published the first part of his *Explication of the Church Catechism*; and in the year following, *Directions for Prayer*, as well as *A Project for Establishing in each Diocese a Fund for the Relief of Poor Clergymen*. In 1703 he published his *Defence of the Immortality of the Soul*; and in 1706 his chief devotional work viz. *A Praxis of Devotion for the Sick and Dying*. He also gave to the public, in that year, *A Treatise on the Possibility of Apparitions*; and subsequently, *A Collection of Prayers for all Occasions*, taken from Taylor, Cosin, Ken, and others; and a *Defence of the Clergy*, in reply to a work entitled *The Rights of the Christian Church*. The above are but a few of the many writings which he left. - He died at Beckenham, Sept. 17, 1711. See Wood, *Athen. Oxonien*.

Assignies, Jean D'

a French monk of Citeaux, and a Brabantine theologian, was born in 1562. He became subprior of the Monastery of Cambron; then, in 1618, priest of the Monastery of Nizelle, in Brabant. He died in 1642. He wrote, *Vies des Personnes Illustres en Sainteti de l'Ordre de Citeaux* (Douay and Mons, 1598, 1606): - *Allumettes Vives pour embrazer l'Ame a la Haine du Pehe' et a l'Amour de la Vertu, par la Consideration de la Passion de Jesus-Christ* (Douay, 1629). He also wrote several other works, See Hoefer, *Nouv. Biog. Generale*, s.v.

Assiri

(*yrysa*), a city of Manasseh, mentioned in the Talmud (*Tosephtah Mikvaoth*, iv), and, according to rabbi Schwarz (*Palest.* p. 160), identical with *Azirah*, a village five miles (one hour) north of Nablfs (Van de Velde, *Memoir*, p. 291), meaning, probably, the *Asiret el-Hatab* laid down on the Ordnance Map two miles north of Nablis.

Assomption, Charles De 1'

a Flemish theologian of the Order of Carmelites, was born in 1625. He was son of the count of Brias, governor of Marienburg, and became professor of theology, then prior, then provincial of a monastery of his order at Douay. He died in 1686. He wrote, *Thomistarum Triumphus, id est Sanctorum Augustini et Thonmc Gemini Ecclesice Solis, Summa Concordia circa Scientiam Mediam per Germaucum Philalethem Eupistinum* (Douay, 1670-73) :-*Lettres dun Theologien de Flandre a Monseigneur l'Eveque de Tournay:-La Verit Opprimee Parlant a l'Illustrissime Seigneur Eveque de Tournay par la Plume du P. Charles de Assomption: Vindiciarum Postulatio a Jesu Christo, Peccatorum Omnium Penitentium et Inponitentium Redemptore adversus Rigoristas Homines a Sacro Confessionis Tribunali Retrahentes* (Liege); in French under this title: *Defense de la Pratique Commune de l'Eglise presentee au Roi, contre la Nouveau des Rigoristes sur le Sacrement de Penitence* (Cambray, 1684). See Hoefler, *Nouv. Biog. Generale*, s.v.

Assomption, Juste De 1'

(called also *Alexander Roger*), a French theologian, was born at Touraine in 1612, and died Oct. 8, 1679. Among other works, he wrote, *Manus Communicantium, Piissimas Meditationes continens, per Modum Colloquii Mellifui Christum inter et Animaam, Nomine Discipuli ad Sacras Epulas se Preparantis* (Douay, 1660):-*Tractatus de Frequenti Confessione et Communione, adversus Neotericos:-Spiritualia decem Dierum Exercitia*, transl. into French by father Pierre de la Mere de Dieu. See Hoefler, *Nouv. Biog. Generale*, s.v.

Assonna

SEE SUNNA.

Assoros

in Graeco-Babylonian mythology, is the brother and husband of Kissare, and father of the first divine triad-Anos, Illinos, and Aos. His analogue was the *Assur* of the Assyrians, with his wife Serua.

Assos

Picture for Assos 1

Picture for Assos 2

The present condition of this town, although in ruins, fully illustrates the language of Luke in speaking of Paul's journey, being about half-way between Troas (q.v.) and Mitylene (q.v.), and therefore a convenient resting-place in the track of the coasting-trade (see Lewin, *Life and Letters of St. Paul*, ii, 83). (See also illustration on following page.)

Assumpeao, Jozi De

a Portuguese theologian whose father was called Anthony of Sylva. He himself became prior of the Convent of Torres-Vedras. Versed in the ancient classics, he wrote Latin verse with great facility. He died in 1751. He wrote, *Epigrammatn Sacra Vitan B. Andrece de Comitibus... Explanantic* (Lisbon, 1731) :-*Hymnologia Sacra, em sex Partes dividida* (ibid. 1737, 1744):-*Funiculus Triplex; scilicet Regula Miagni Parentis Augustini Eremitarum Ordinis Patriarche, a tribus Augustiniane Famillie Coeremitis, Patria Ulyssoponensibus Carmine Heroico Concinnata. Accedunt tres Epigraznmatum Libri et Centones ad Mysteria Christi* (ibid. 1739) :-*Martyrologium Augustinianum in tres Partes distributum, in quo Sancti, Beati, et Venerabiles qui in Augustiniana Religione claruerunt per singulos Totius Anni Dies referuntur, additis ad illorum Elogia Commentariis* (ibid. 1743, pt. i). See Hoefer, *Nouv. Biog. Generale*, s.v.

Assumptio Mosis

The earliest notice of a work known as *The Assumption of Moses* (*Ἀνάληψις Μωϋσέως*) we receive through Origen (*De Princip.* iii, 2), who remarks that what is said in Jude (ver. 9) concerning a strife between the archangel Michael and Satan over the body of Moses is taken from it (he names it the "Ascension of Moses"). It is also referred to by other

Church fathers and later writers (comp. Fabricius, *Codex Pseudepigr.* i, 839 sq.; Hilgenfeld, *Nov. Test.* i, 108-110; Fritzsche, *Proleg.* p. xxxiv sq., etc.). In modern times a large portion of this work was brought to light by Ceriani in a Latin translation belonging to the Ambrosian Library at Milan, and which he published in the first part of his *Monumenta* (1861). The MS. itself is without a title; but it is evident that it is a version of the original Greek, as maybe seen from a passage found at the beginning (i, 14), which corresponds with an earlier citation. Since the appearance of Ceriani's publication, the composition has been republished by Hilgenfeld (*Nov. Testam. extra Canonem*, etc., 1866), Volkmar (*Mose Prophetie und Himmelfahrt*, '1867 [Lat. and Germ.]), Schmidt and Merx (*Merx's Archiv*, 1868, i, 111-152), and Fritzsche (*Libri Apocr. Vet., Test. Grece*, 1871). A retranslation into Greek was attempted by Hilgenfeld, in his *Zeitschrift*, 1868, and *Messias Judceorum*, 1869.

I. Contents of the Work. — The work seems to be a sort of historical and prophetic address. of Moses to Joshua on the occasion of his succeeding him as leader of Israel. After a brief sketch of Jewish history, in which allusion is made to Herod the Great and his character, a graphic description of the end is given. The MS. ends abruptly in the twelfth chapter. But, from the whole tenor of the context, and as the fragments show, there is no doubt that the lost portion contained the account of the alleged strife over the body of Moses, which lent to the work the title *Ἀνάληψις Μωϋσέως*.

II. Age of the Composition. — According to Wieseler, it was written soon after the death of Herod, about the year B.C. 2. Ewald places it in A.D. 6; while Hilgenfeld makes the date A.D. 44-45, and Schmidt and Merx A.D. 50-64. Schiirer rather prefers the date as given by Ewald or Wieseler.

III. Author of the Work.—From the attitude taken by the author towards the leading Jewish sects in ch. 7 and 10, some regarded him as a Pharisee, others as a Sadducee; but since he does not appear to coincide fully with either of these parties, Schiirer agrees with Wieseler that the author belonged to the so-called Zealots.

IV. Place of Composition. — It is hardly doubtful that the book was written in Palestine; and, with this supposition, it was originally written in Hebrew or Aramaean. With certainty it cannot be asserted, although there is no doubt that the present Latin translation was made from the Greek.

For the literature, see Schurer, *Handbuch der neutestamentlichen Zeitgeschichte*, p. 536 sq. (B. P.)

Assunto, Onorio Dell'

an Italian monk of the Order of Carmelites, and theologian, was born in 1639. When he entered this order, he gave up the name *Giulio Carlo Guidetti*, and taught philosophy and theology in several Italian-cities. He was admitted to all the degrees of the hierarchy, and became provost-general of the order. He died at Rome Jan 15, 1716. He wrote, among other works, *L'Anima Divota in Spirito e Virti versso il Bambino Iddio* (Milan, 1677, 1680): *La Vita Ragionevole dell' Uomo fatto per Dio* (ibid. 1678): *Breve Istruzione per Ispendere bene il Tempo della Presente Vita* (Venice, 1683): *La Prudenza dello Spirito che conduce alla Vita Eteirna* (Rome, 1707). See Hoefer, *Nouv. Biog. Generale* s.v.

Assurance, The

is a name for a test fixed by the Parliament in 1680, when it repealed the Act of Supremacy in Scotland and established Presbytery, by which all that should be elected to fill any vacancy that should happen in Parliament were 'obliged to declare before God that they believed William and Mary to be king and queen *dejure* as well as *defacto*, and engaged to defend their title as such. The same, together with the Oath of Allegiance, was required to be signed by all in any public trust or office, civil, military, or ecclesiastical.

Assurians (or Assuritans)

were a Christian sect which sprang up in the middle of the 4th century, being an offshoot of the African Donatists. They held that the Son is inferior to the Father, and the Holy Ghost to the Son. *SEE DONATISTS.*

Assyria

The recent explorations in that country, especially those of Messrs. Smith' and Rassam, have been so intimately connected with those relating to Babylonia that some of them will be more appropriately considered under that head; but in many respects both countries can conveniently be considered together. Indeed, the two powers were nearly coextensive as to territory, the one merely being the sequel of the other. The separate history of the Assyrian empire is, in fact, but that of Nineveh, its capital, in the treatment of which, in connection with that of the several kings mentioned

in Scripture, especially Pul, Tiglath-pileser, Shalmaneser, Sargon, and Sennacherib, details of special Biblical interest are given. We here gather up some additional particulars under general heads.

I. Origin. — The name Assyria itself primarily denoted the small territory immediately surrounding the primitive capital, "the city of Assur" (thought to be the Ellasar of Genesis), which was built, like the other chief cities of the country, by Turanian tribes, in whose language the word signified "water meadow." It stood, according to the latest Assyriologists, on the right bank of the Tigris, midway between the Greater and the Lesser' Zab, being represented by the modern Kalah Sherghat. It appears to have remained the capital city long after the Assyrians had 'become the' dominant power in Western Asia, but was finally supplanted by Calah (supposed by many to be the present Nimrud), Nineveh (now Nebbi Yunus and Kuyunjik), and DurSargina (now Khorsabad), some sixty miles farther north. *SEE NINEVEH.* The city of Babylon itself, however, was of earlier origin, and formed the centre of a province or monarchy at times more or less prominent, until it at length rose into imperial importance on the downfall of its rival Nineveh. *SEE BABYLON.*

II. The Assyrian Monarchy. — Under this head we present a historical abstract in the words of an acknowledged expert (Prof. Sayce, in the last ed. of the *Encyclopedia Britannica*, s.v. n" Babylonia"), although we dissent from many of its synchronisms;

"We possess an almost continuous list of Assyrian kings; and, as from the beginning of the 9th century downwards there exists a native canon, in which each year is dated by the *limmu*, or *archon eponymos*, whose name it bears, as well as a portion of a larger canon which records the chief events of each eponymy, it is evident that our chronology of the later period of Assyrian history is at once full and trustworthy. Similar chronological lists once existed for the earlier period also, since an inscription of a king of the 14th century B.C. is dated by one of these eponymies; and the precise dates given in the inscriptions for which occurrences took place in the reigns of older monarchs cannot otherwise be accounted for. How far back an accurate chronological record extended it is impossible to say; but astronomical observations were made in Babylonia from a remote period, and the era of Cudur-nakhundi was known, as we have seen, more than 1600 years afterwards; while in Assyria not only can Sennacherib state at Bavian that Tiglath-pileser I was defeated

by the Babylonians 418 years before his own invasion of that country, but the same Tiglath-pileser can fix 701 years as the exact interval between his restoration of the temple Ann and Rimmon at Kalah Sherghat and its foundation by the dependent viceroys of the city of Assur.

"This Tiglath-pileser, in spite of his subsequent defeat by the Babylonians, was one of the most eminent of the sovereigns of the first Assyrian empire. He carried his arms far and wide, subjugating the Moschians, Comagcnians, Urumians, and other tribes of the north, the Syrians and Hittites in the west, and the Babylonians (including their capital) in the south. His empire, accordingly, stretched from the Mediterranean, on the one side, to the Caspian and the Persian Gulf, on the other; but, founded as it was on conquest, and centralized in the person of a single individual, it fell to pieces at the least touch. With the death of Tiglath-pileser, Assyria seems to have been reduced to comparative powerlessness; and when next its claims to empire are realized it is under Asur-natsir-pal, whose reign lasted from B.C. 883 to 858. The boundaries of his empire exceeded those of his predecessor; and the splendid palaces, temples, and other buildings raised by him, with their elaborate sculptures and rich painting, bear witness to a high development of wealth and art and luxury. Calah, which had been founded by Shalmaneser I some four or five centuries previously, but had fallen into decay, became his favorite residence, and was raised to the rank of a capital. His son Shalmaneser had a long reign of thirty-five years, during which he largely extended the empire he had received from his father. Armenia and the Parthians paid him tribute; and, under the pretext of restoring the legitimate monarch, he entered Babylon and reduced the country to a state of vassalage. It is at this time that we first hear of the Chaldai, or Chaldeans — carefully to be distinguished from the Casdim, or Shemitic, 'conquerors' of Scripture—who formed a small but independent principality on the sea-coast. In the west Shalmaneser succeeded in defeating, in B.C. 854, a dangerous confederacy, headed by Rimmon-Idri or Ben-Hadad of Damascus, and including Ahab of Israel and several Phoenician kings. Later on in his reign he again annihilated the forces of Hazael, Ben-Hadad's successor, and extorted tribute from the princes of Palestine, among others from Jehu of Samaria, whose servants are depicted on the black obelisk. The last few years, however, were troubled by the rebellion of his eldest son, which well-nigh proved fatal to the old king. Assur, Arbela, and other places joined the pretender, and the revolt was with difficulty put down by Shalmaneser's second son, Samas-

Rimmon, who shortly after succeeded him. Samas-Rimmon (824-811) and Rimmon-Nirari (811-782) preserved the empire of Assyria undiminished; but their principal exploits were in Babylonia, which they wasted with fire and sword and converted into an Assyrian province.

"The first Assyrian empire came to an end in 744, when the old dynasty was overthrown by a usurper, Tiglathpileser, after a struggle of three or four years. 'Once set tied on the throne, however, Tiglath-Pileser proceeded to restore 'and reorganize the empire. Babylonia was first attacked; the Assyrian monarch offered sacrifices and set up his court-in its chief cities; and the multitudinous Arab tribes who encamped along the banks of the Euphrates were reduced to subjection.

"The Chaldai in the south alone held out, and to them belonged the first four kings given in Ptolemy's canon. Indeed, it may be said that from the invasion of Tiglathpileser to the revolt of Nabopolassar Babylonia ceased to have any separate existence. It was governed by Assyrian kings, or the viceroys they appointed, and the only attempts to recover independence were made under the leadership of the Chaldaean chiefs. It becomes nothing more than an important province of Assyria.

"The second Assyrian empire differed from the first in its greater consolidation. The conquered provinces were no longer loosely attached to the central power by the payment of tribute, and ready to refuse it as soon as the Assyrian armies were out of sight; they were changed into satrapies, each with its fixed taxes and military contingent. Assyrian viceroys were nominated wherever possible, and a turbulent population was deported to some distant locality. This will explain the condition in which Babylonia found itself, as well as the special attention which was paid to the countries on the Mediterranean coast. The possession of the barbarous and half-deserted districts on the east was of little profit; the inhabitants were hardy mountaineers, difficult to subdue and without wealth , and, although, Tiglath- pileser penetrated into Sagartia, Ariaan, and Aracosia, and even to the confines of India, the expedition was little more than a display of power. The rich and civilized regions of the west, on the contrary, offered attractions which the politicians of Nineveh were keen to discover. Tiglath-pileser overthrew the ancient kingdoms of Damascus and Hamath, with its nineteen districts and, after receiving tribute from Menaham (which a false reading in the Old Test. ascribes to a non-existent Pul) in 740, placed his vassal Hoshea on the throne of Samaria in 730 in the room of Pekah.

Hamath had been aided by Uzziah of Judah; and on the overthrow of the Syrian city, Judah had to become the tributary of Assyria. Tiglath-pileser seems to have met with a usurper's fate, and to have fallen in a struggle with another claimant of the throne, Shalmaneser. The chief event of Shalmaneser's reign (727-722) was the campaign against Samaria. The capture of that city, however, was reserved for his successor, Sargon, in 720, who succeeded in founding a new dynasty. Sargon's reign of seventeen years forms an era in later Assyrian history. At the very commencement of it he met and defeated the forces of Elam, and so prepared the way for the future conquest of that once predominant monarchy. He came into conflict also with the kingdoms of Ararat and Van in the north; and the policy of the countries beyond the Zagros was henceforth influenced by the wishes of the Assyrian court. But it was in the west that the power of Nineveh was chiefly felt. Syria and Palestine were reduced to a condition of vassalage, Hamath was depopulated, and Egypt, then governed by Ethiopian princes, came first into collision, with Assyria. The battle of Raphia in 719, in which the Egyptians and their Philistine allies were defeated, was an omen of the future, and from this time onward the destinies of civilized Asia were fought out between the two great powers of the ancient world. As the one rose the other fell; and just as the climax of Assyrian glory is marked by the complete subjugation of Egypt, so the revolt of Egypt was the first signal of the decline of Assyria. The struggle between the representative states of the East led, as was natural, to the appearance of the Greek upon the time of history. Sargon claims the conquest of Cyprus as well, as Phoenicia, and his effigy, found at Idalium, remains to this day a witness of the fact. Babylonia, however, was the point of weakness in the empire. It was too like, and yet too unlike, Assyria to be otherwise than a dangerous dependency; and its inhabitants could never forget that they had once been the dominant nation. New blood had been infused into them by the arrival of the Chaldaei, whose leader, Merodach-baladan, the son of Yacin, called Mardokempados in Ptolemy's canon, had taken advantage of the troubles which closed the life of Tiglath-pileser to possess himself of Babylonia; and for twelve years he continued master of the country, until, in 710, Sargon drove him from the province and crowned himself king of Babylon. Merodach-baladan had foreseen the attack, and endeavored to meet it by forming alliances with Egypt and the principalities of Palestine. The confederacy, however, was broken up in a single campaign by the Assyrian monarch; Judaea was overrun and Ashdod razed to the ground. Sargon, who now styled himself

king of Assyria and Babylon, of Sumir and Accad, like Tiglath-pileser before him, spent the latter part of his reign in internal reforms and extensive building. A new town called after his name was founded to the north of Nineveh (at the modern Kuyunjik), and a magnificent palace erected there. The library of Calah was restored and enlarged, in imitation of his semi-mythical namesake of Agane, whose astrological works were re-edited, while special attention was given to legislation. In the midst of these labors Sargon was murdered, and his son Senuacherib ascended the throne on the 12th of-Ab, B.C. 705. Sennacherib is a typical representative of the great warriors and builders of the second Assyrian empire, and is familiar to the readers of the Old Test. from his invasion of Judah, which the native monuments assign to the year 701. The check he received at Eltakeh, where he was met by the forces of Egypt and Ethiopia, saved the Jewish king; not, however, before his towns had been ravaged, a heavy tribute laid upon the capital, and his allies in Ascalon and Ekron severely punished. At the commencement of this campaign, Sennacherib had reduced Tyre and Sidon, and the overthrow of these centres of commerce caused a transfer of trade to Carchemish. Babylonia had shaken off the yoke of Assyria at the death of Sargon under Merodach-baladan, who had escaped from his captivity at Nineveh, but was soon reduced to obedience again and placed under the government of the Assyrian viceroy, Belibus. In 700, however, the year after the Judaeen war, Babylon rebelled once more under the indomitable Merodach-baladan and Suzub, another Chaldaean.' Sennacherib was occupied with a naval war the first ever engaged in by the Assyrians-against a body of Chaldaeans who had taken up refuge in Susiana, and the revolt in his rear was stirred up by the Susianian king. But the insurgents were totally defeated; Assur-nadin-sum, Senuacherib's eldest son, was appointed viceroy of the southern kingdom; and the Assyrian monarch felt himself strong enough to carry the war into the heart of Elam, wasting the country with fire and sword. A last attempt made by the Susianians and the Chaldaeans of Babylonia to oppose the power of Assyria was shattered in the hardly contested battle of Khaluli. The interregnum, however, which marks the last eight years of Sennacherib's rule in Ptolemy's canon shows that Chaldea still continued to give trouble and resist the Assyrian yoke.

"Meanwhile, Sennacherib had been constructing canals and aqueducts, embanking the Tigris, and building himself a palace at Nineveh on a grander scale than had ever been attempted before. His works were

interrupted by his murder, in 681, by his two sons, who, however, soon found themselves confronted by the veteran army of Esar-haddon, their father's younger and favorite son. Esar-haddon had been engaged in Armenia; but in January, 680, he defeated them at Khanirabbat and was proclaimed king. Soon afterwards he established his court at Babylon, where he governed in person during the whole of his reign. After settling the affairs of Chaldea, his first campaign was directed against Syria, where Sidon was destroyed and its inhabitants removed to Assyria, an event which exercised a profound influence upon Asiatic trade. The most remarkable expedition of his reign was into the heart of Arabia to the kingdoms of Huz and Buz, 980 miles distant from Nineveh, 280 miles of the march being through arid desert. The Assyrian army accomplished a feat never since exceeded. In the north, also, it penetrated equally far, subjugating the tribes of the Caucasus, receiving the submission of Teispes the Cimmerian, and taking possession of the coppermines on the most remote frontiers of Media. All this, part of the country was now in the hands of Aryan settlers, and each small town had its independent chief, like the states of Greece. In fact, on two sides, on both north and west, the Assyrian empire was in contact with an Aryan population, and among the twenty-two kings who sent materials for Esar-haddon's palace at Nineveh were Cyprian princes with Greek names. But the most important work of Esar-haddon's reign was the conquest of Egypt, which left the ancient world under the rule of a single power for some twenty years, and, by fusing the nations of Western Asia together, broke down their differences, spread an equalized civilization, and first struck out the idea of universal empire. In B.C. 672 the land of the Pharaohs was invaded, Tirhakah, the Ethiopian, driven beyond its borders, and the country divided into twenty governments. Vain efforts to shake off the Assyrian supremacy were made from time to time; but, just as Babylon had to look to the foreign Chaldaei for the championship of its independence, so Egypt found its leaders in Ethiopian princes. In 669 Esar-haddon fell ill, and on the 12th day of Iyyar in the following year he associated his son, Assur-bani-pal, with him in the kingdom. On his death at Babylon in 667, Assur-bani-pal was left sole king. "One of his first acts was to appoint his brother Savul-sum-yucin (Saulnnghes) governor of Babylonia.

"Assur-bani-pal the Sardanapalus of the Greeks, was the 'grand monarch' of ancient Assyria. The empire on his accession was at the height of its glory and magnitude; the treasures and products of the world flowed into

Nineveh, and its name was feared from the frontiers of India to the shores of the AEgean. Constant wars asserted the superiority of the Assyrian troops, though they drained the empire of money and men; and the luxury which had come in like a flood was sapping the foundations of the national strength. Assur-bani-pal, in spite of his victories, his buildings, and his patronage of literature, left a diminished inheritance to his son; and the military expeditions formerly conducted by the king in person were now intrusted to his generals. His first work was to check the southward advance of the Cimmerians, who were thus driven upon Asia Minor, and to quell a revolt which had broken out in Egypt. Two campaigns were requisite to effect this, and meanwhile Gyges of Lydia had sent tribute to the formidable Assyrian monarch. War had also broken out with Elam, which ended, after a long and hard struggle, with the complete conquest of the country. It was divided into two states, each ruled by Assyrian vassals. But soon after this (in 652) the first blow was struck which eventually led to the downfall of the empire. A general insurrection then suddenly took place, headed by Assur-bani-pal's own brother, the viceroy of Babylonia. Elam, Arabia, Egypt, and Palestine made common cause against the oppressor. Egypt alone, however, under the guidance of Psammetichus, and with the help of Gyges, succeeded in recovering her independence; the wandering tribes of Northern Arabia:-Kedar, Zobah, Nabathsea, etc. were chastised, and summary vengeance taken on Babylonia and Elam. Babylon and Cutliah were reduced by famine (649), Saunnughes was captured and burned to death, and fire and sword were carried through Elam. After a protracted war, in which Assur-bani-pal was aided by internal dissensions, Shushan was plundered and razed, and the whole of Susiana reduced to a wilderness. This happened in 643. Assur-bani-pal's buildings were unrivalled for size and grandeur. Assyrian culture reached its culminating point in his reign, and his palaces glittered with the precious metals and were adorned with the richest sculpture. The library which he formed at Nineveh far surpassed any that had ever existed before; literary works were collected from all sides; the study of the dead language of Accad was encouraged, grammars and dictionaries were compiled, and learned men of all nations were attracted to the court. Patron of the arts as he was, Assur-bani-pal's character was stained by cruelty and sensuality. Under his second name of Sin-inadina-pal, he appears as king of Babylon in Ptolemy's list; and the complete amalgamation of Assyria and Babylonia in the later years of his rule is shown by the appearance of a praefect of Babylon among the Assyrian eponyms. He was succeeded in 625 by his son Assur-ebil-ili. His

death was the signal for a general revolt. Nabopolassar, the viceroy of Babylonia, made himself independent; and Assyria, shorn of its empire, was left to struggle for bare existence, until, under Saracus, its last monarch, Nineveh was taken and burned by the Babylonians and Medes."

III. *Government and Military Operations.* — Both the Assyrians and the Babylonians evidently were ruled by an absolute despotism lodged in the hands of a hereditary autocrat, subject to all the caprices and fluctuations of Oriental custom. Revolutions, insurrections, and arbitrary depositions were the natural and frequent consequence. Sargon was evidently a usurper of obscure parentage, and Sennacherib was removed by assassination. In these respects these nations resembled their neighbors or successors the Persians. The king was surrounded by guards and attended by a pompous retinue. His harem was filled with the captives or hostages of conquered royalty. In the kindred passion for hunting, he was a veritable successor of the famous Nimrod.

War was the great occupation of the nation, and bat. tie the favorite theme of the artist. Invasion, rapine, butchery, and enslavement or transportation were the constant policy towards other nations, until they were reduced to vassalage, and a continued system of tribute was relentlessly exacted. Defection was regarded as treason, and a revolted viceroy was flayed alive. The army was thoroughly equipped and trained, both horse (chiefly chariots) and foot; and military engines were in habitual use. Of the field manoeuvres of the troops we have little knowledge, but the siege operations are frequently depicted on the monuments; and of the courage and endurance of the soldiers in engagements we have abundant proof. See each of these topics in its alphabetical place.

IV. *Civil and Mercantile Regulations.* — Legal transactions are frequently referred to in the records lately exhumed by Mr. Smith from the ruins of Mesopotamia, which show a high degree of advancement in social order. In the family relation, as in the East generally, the mother occupies a ruling influence, and the wife a subordinate position. Wills were made, and contracts were respected. Slaves were common, but were under legal protection. The rate of interest was limited, and debts were secured as well as titles to real estate. Money was coined, and leases executed. The trade of Assyria was chiefly with adjoining or subject provinces, and yet became quite considerable from her position as an entrepot; but the commerce of Babylon was proverbially extensive and lucrative. Both nations imported as

well as exported; and the shipping upon the Tigris and Euphrates must have been enormous. *SEE COMMERCE.*

V. Arts and Sciences. — These included both useful and ornamental branches. Architecture was highly developed; but, from the nature of the two regions, the buildings of the Babylonians were of brick and painted panels, on artificial platforms, and carried up to an imposing height with terraced stories, while those of the Assyrians were of stone (at least for facing), especially the soft alabaster of the adjoining mountains, carved with elaborate figures, and usually of two stories only. *SEE ARCHITECTURE.* For similar reasons imposing tombs were common among the Assyrians, while the Babylonians chiefly buried the dead in terra-cotta caskets. *SEE BURIAL.* The progress of luxury is easily traced in both nations, in the effeminacy of personal ornaments, in the later period. The massive limbs of kings, soldiers, and even private persons are seen on the monuments loaded with jewelry, decked with embroidery; and the hair is always elaborately curled, even to the beard. *SEE ORNAMENT.* Sculpture and painting were highly cultivated; but there is a total lack of perspective in the productions of both. Intaglio was the favorite method of engraving, and bass-relief in carving. Music was pursued, as the instruments depicted on the monuments show; but under what system remains unknown. The decorative arts were proportionally well developed. Pottery was of an elegant form, and glass was known. Among the metals, gold and copper were highly wrought, but iron appears to have been scarce.

Astronomy was the chief science, and for this Babylon became famous. Observatories were erected in Ur, and the Tower of Belus probably had some such use. The stars were designated, and a calendar was adopted, with an intercalation as often as required. The year, however, was the *vague* or defective one. Eclipses were calculated, cycles were in use, and the night was divided into watches. The lunar changes were noted, and some traces of meteorological observations are found. Arithmetic was systematized, the unit being 60, and squares and cubes were calculated. The sundial, the clepsydra, the lever, and the pulley were known; and the minuteness of some of the cuneiform inscriptions argues the use of the lens.

VI. Language and Literature. — The speech of the original inhabitants of the Mesopotamian valley is a question of great difficulty and dispute, as is,

indeed, their ethnological relation. The extant records, however, are all in the cuneatic character, which, so far as the region in question is concerned, may conveniently be divided into two branches—the Assyrian and the Babylonian dialects—the latter being characterized by a preference for the softer forms and a fuller use of the vowels. Both belong to the Shemitic class of languages, and thus are strongly akin to the Hebrew and the Arabic. With the aid of the texts, grammars, and lexicons now readily accessible, scholars have no difficulty in mastering the elements of the written language of either nation, and in satisfactorily determining the meaning of the literature remaining. (Classes are regularly formed in London for instructing beginners in cuneatic philology.) Much of this has been translated into European languages, and convenient abstracts may be found in Baxter's series of little volumes entitled *Records of the Past*, and in the *Transactions of the (Lond.) Society of Biblical Archaeology*. More elaborate works, giving the original texts, have been published by the learned Assyriologists Rawlinson, Oppert, Lenormant, Menant, Schrader, and others. See Sayce, *Assyrian Grammar* (Lond. 1872), p. 18 sq.

The literature of Assyria and Babylonia, so far as hitherto discovered, is almost entirely buried in the mounds of those ruined cities of that region, and consists of arrow-headed inscriptions on clay tablets, sculptured walls and figures, or engraved gems and cylinders. The late Mr. George Smith succeeded in disinterring and bringing home to England a vast store of the terracotta inscriptions, which have added immensely to our knowledge of the literature of those lost empires. Among them we may especially mention the records of the early traditions of the nations, on the Fall and the Deluge, which so remarkably illustrate the scriptural narratives; and the remains of what that explorer regarded as the *library* of Sargon at Nineveh. Manuscripts on papyrus or other materials of a frail character, if they existed among these people, have utterly perished. The works thus far recovered, besides the sculptured inscriptions (which chiefly relate to regal annals), are largely religious, consisting of hymns and mythological poems. Two whole epics have been restored from pieces of different copies—one on the Deluge, and the other on the descent of Ishtar into Hades; while the fragment of a third describes the war of the seven spirits against the moon. See the recent volumes of Mr. Smith and the other works above cited. Other treatises exhumed contain fables, and a few exhibit legal documents and chronological treatises of later date and little interest. See Sayce, *Babylonian Literature* (Lond. 1878).

VII. Religious Beliefs. — The basis of these appears to have been a polytheistic conception of daemonical powers residing in natural objects; and this led to superstitious practices for the purpose of appeasing the supposed spirits. Prominent among these supernatural influences was a sort of triad, consisting of Na or Anna (the sky), Ea (the earth), and Mulge (the underworld). This reveals an astronomical element, which was eventually developed into uranolatry under various new deities allied to the other Oriental forms of idolatry. Thus in Babylon especially, where the mythology was more elaborately refined, Bel as the sun-god was the principal deity; and his female counterpart (under whatever title) was associated with him in power. Subordinate deities innumerable crowd the Pantheon. From the distinction of sex thus introduced, naturally sprang a licentious worship, notices of which abound in all ancient authorities, and traces of which clearly appear in the legend of Ishtar (the Assyrian Venus) above mentioned. The whole system, at length, was characterized by the grossest features of sensuous image-worship. At the same time, the superstitious fears of the ignorant devotees were wrought upon by the sprites and goblins of the nature-deification, and sorcery and magic were the ruling arts of professional experts. *SEE DIVINATION.*

Asta, Andrea Dell

a Neapolitan painter, was born in 1673, and studied in the school of Solimena. He afterwards went to Rome, and introduced something of an imitation of Raphael into the Neapolitan style. He died at Naples in 1721. His works, especially the *Nativity* and the *Adoration of the Magi*, in the Church of Sant Agostino, were greatly admired.

Astathians

were heretics of the 9th century who followed a certain Sergius. He renewed the Manichsean errors, and the emperor Michael Curopalates enacted very severe laws against these sectarians. See Baronius, *Annales*, A.D. 813.

Aste, Francesco Maria Dell

an Italian prelate, archbishop of Otranto, was born Aug. 23, 1654, at Naples, and died at Otranto in 1719. His principal works are, *Prima Dicecesana Synodus Sanctmc Tusculance Ecclesice, a Card. Vincentio Maria Thesino celebrata*, An. 1703 (Rome, 1704):-*Metodo della Santa*

Visita Apostolica (Otranto, 1706):--*Martyrologium Romanunz, Disceptationes Literales, Topographicce, etc.; adjectis Martyrologiis Orddium S. Benedicti, Donminici, Francisci, Augustini, Carmeli, etc.* (Benevento, 1716)." See Hoefer, *Nouv. Biog. Generale, s.v.*

Asten

is a name of the ibis-headed deity Thoth, by which he was venerated in the Temple of Denderah.

Aster (or Asterisk)

Picture for Aster

is an instrument used by the Greeks in the liturgy--resembling a star of precious metal, surmounted by a cross, which is placed on the paten to cover the host, and support a veil from contact with the eucharist. It recalls the mystic star of the magi, which is commemorated as the priest censes the aster. In modern times the arches are riveted together at the point of intersection, but so loosely as to admit of one arch being turned within the other for convenience of carriage. See Neale, *Eastern Church*, Introd. p. 350; *Daniel, Codex. Liturgicus, 4:336, 390.*

Asterius (1) (or Asturius), St.

was a Roman senator who undertook the care of burying St. Marinus, martyred at Caesarea, in Palestine, in 261 or 262. The Latins honor St. Asterius on March 3 as a martyr, together with Marinus; but Eusebius says nothing of this story, which appears to depend upon Rufinus (*Hist. 7:13*). The Greeks also honor him as a martyr, separately, Aug. 7. See Ruinart, *Acta Sincera*, p. 264.

Asterius (2)

was the teacher of Acacius, bishop of Befoea, whom he accompanied in 372 to Edessa, to summon thence the famous solitary St. Julian Sabbas, whose pupil he had been, to support the orthodox faith at Antioch during the persecution 'of the Catholics by Valens (Theodoret, *Vet. Patr. p. 380*).

Asterius (3)

(*Comes Orientis*), in 398, carried out with prudence and tact the orders of the emperor Arcadius for the secret removal of Chrysostom from Antioch

when elected to the see of Constantinople (Pallad. 43). *SEE* *CHRYSOSTOM*.

Asterius (4)

was a presbyter belonging to the Arian party at Antioch without a head. By compelling Dorotheus to leave his see, Asterius took the lead, in conjunction with some neighboring bishops, in an application to the Eunomians to be received into communion with them. This negotiation broke down in consequence of the demands of the Eunomians that the condemnation of .Etus should be recalled and all abuses reformed (Philostorgius, *Eccles. Hist.* 10:1).

Asterius, Turcius Rufus

was a patrician who, in 494, enjoyed the consular dignity together with Flavius Prsesidius. He is plainly different from Flavius Asturius, who was consul in 449, although sometimes confounded with him. When out of office he edited some poems of Sedulius, and among them a *Collection of the Old and New Testaments*, in elegiac verse, which has sometimes appeared under the name of Asterius himself, as in the *Bibl. Patr.* 9:464, and which some writers maintain to be the actual work of Asterius. See Cave, *Hist. Lit.* i, 464.

Asterius, Utrbanus

was a writer in the Montanist controversy of the 2d century.. He is only known by a reference to a *Λόγος κατὰ Ἀστέριον Οὐρβανόν* which occurs in an anonymous work against Montanism, fragments of which are preserved by Eusebius (*Hist. Eccles.* 16:17). On the supposition that this reference was a note by Eusebius or by some ancient scholiast, Valerius, Tillemont, Cave, and others have ascribed to Asterius the authorship of the work in question. Since, according to the most obvious interpretation, the reference to Asterius forms part of the quotation, Asterius was probably a Montanist replied to by the writer.

Astesano

an Italian theologian, native of Asti, in Piedmont, gained a certain celebrity as a casuist. He died in 1330. He wrote *Summa de Casibus Conscientie*, or *Summa Astesana*, published for the first time in 1469, and reprinted

several times down to the 16th century. See Hoefler, *Nouv. Biog. Generale*, s. v.

Aston, D. W.

an English Congregational minister, was born at Kenilworth in 1773. In 1779 he became a scholar in the free grammar-school of his native town. He was entirely ignorant of evangelical truth till he was sixteen years old, when he heard a local preacher in a cottage. This resulted in his conversion, when he also became an occasional preacher among the Wesleyans, though never formally connected with that body. He studied for two years under a Mr. Moody, of Warwick, his friend and guide; after which, under the same man's direction, he settled at Stratfordon-Avon, where he was the means of converting his own mother and also the lady who afterwards became his wife, as well as many others. In 1803 he removed to Buckingham, where he toiled excessively for forty-seven years. It was his privilege, during his life here, to see quite a transformation of this till now "unenlightened neighborhood." He was for more than forty years the secretary of the North Bucks Association. Increasing infirmities caused him to resign his charge in 1850, and he retired to Hull to pass his remaining days. He died Jan. 9, 1852. See (Lond.) *Cong. Yearbook*, 1853, p. 205, 206.

Aston, Thomas

an English Congregational minister, son of a farmer, was born at Kenilworth in 1785. When about ten years of age his family moved to Hill Morton, Leicester. In early manhood he forsook the Established Church and became an Independent. In 1814 Mr. Aston was admitted to the Academy at Hackney. His first pastorate was at Creaton, Northamptonshire, where he was ordained in 1817, and preached in a bold and heart-searching style. In 1825 he removed to Wingrave, and for thirty-three years labored with great success. He was regarded as "the father of his people." To him the anxious and distressed carried their sorrows and joys, their burdens, and the remembrances of their deliverances. He died at Birmingham, Feb. 3, 1867. See (Lond.) *Cong. Year-book*, 1868, p. 249.,

Astorga, Emanuele D'

Baron, an eminent musical composer, was born in Sicily, Dec. 11, 1681. He was patronized by the emperor Leopold I, at whose court he passed

some years. After the death of that sovereign, in 1705, he travelled considerably throughout Europe. He died Aug. 21, 1736. His chief work is a *Stabat Mater*, which is much admired. He 'also composed operas and cantatas.

Astori, Giovanni Antonio

a learned Italian clergyman and antiquary, was born at Venice, Jan. 16, 1672, and soon made extraordinary proficiency in classical and polite literature. In 1698 he entered the Church. He became a member and secretary of the Academy of the Animosi at Venice, and was also a member of that of Arcadia at Rome, under the name of *Demade Olimpico*. In his latter days he was master of the choir and canon of the ducal Church of St. Mark. He died at Venice, June 23, 1743. He carried on an extensive correspondence with the most eminent scholars of his age. His writings are few in number.

Astorini, Ella

an Italian theologian, was born at Calabria in 1651. He took holy orders at the age of sixteen years, and devoted himself with ardor to the study of philosophy; and with so much zeal did he propagate the new doctrine throughout the kingdom of Naples that he was accused of magic. Fortunately for him, the Inquisition decided to spare him on account of his learning. In order that he might not further expose himself, he resorted to Zurich; then to Basle; next to Marburg, where he was appointed vice-chancellor of the university. He then went to Groningen, where he was made doctor of medicine in 1686, and taught mathematics. The religious wars which were waged in the Low Countries cooled his ardor for the principles of Protestantism, and he returned to his Church. He went to Hamburg, and procured a safe conduct from the Inquisition at Rome. Having arrived at the capital of the Christian world, he was made general preacher at Pisa. In 1690 he became professor of mathematics at Sienna, and there founded the academy of the Fisiocritici. He then returned to his monastery at Cosenza, where he was appointed general commissary. But his philosophical ideas made for him a good many enemies. He quitted Cosenza, and died, April 4, 1702, at Terra Nova di Tarsia. He wrote, *De Vitali Economia Feetus in Utero* (Groningen, 1686):-*Elementa Euclidis, ad Usum Novce Academicæ Nobilium Senensium, Nova Methodo et Compendiaria Demonstrata* (Sienna, 1791; Naples, 1791):-*Prodromus*

Apologeticus de Potestate S. Sedis Apostolicce (Sienna, 1793):--*De Vera Ecclesia Jesu Christi contra Lutheranos et Calvinianos* (Naples, 1700). See Hoefler, *Nouv. Biog. Generale*, s.v.

Astreea

(*fairness*), in Greek mythology, was a goddess whose descent is given differently. She was either a daughter of Jupiter and Themis, or of Astraeus and Hemera (goddess of the day), or of Apollo and Chrysothemis, and she is also often declared one and the same with Ceres, Isis, Fortuna, and Themis. In the Golden Age she caused justice and equity among men. When this age ceased, she left the earth, and was placed in the heavens as the constellation of Virgo.

Astragal

Picture for Astragal

(*the knuckle-bone*), a small semicircular moulding or bead either encircling a column or in other situations.

Astragalomancy

is a species of divination anciently practiced in a temple of Hercules in Achaia. It consisted in throwing small pieces with marks corresponding to the letters of the alphabet, the accidental arrangement of which formed the answer required. *SEE DIVINATION*.

Astras, Paul Thirese David D'

a French prelate, was born at Tourves (Var), Oct. 15, 1772. The sentiments of piety which he manifested from early youth were never abandoned in his ecclesiastical career, though beset by vicissitudes and painful tests. He bore the evils of the Revolution with a grand Christian resignation. Secretary, in 1798, of M. Portalis, his uncle, he was appointed, several years after, vicar-general of the metropolis. In 1807 he delivered a discourse at Notre Dame on the re-establishment of religion in France. At the death of the cardinal of Bellay, archbishop of Paris, he managed the vacant see until the coming of cardinal Maury. Charged by the pope, in 1809, to send to this prelate a brief enjoining him to return to his bishopric in Montefiascone, it appears that he received at the same time the bull of excommunication hurled against Napoleon. On March 16, 1850, he

succeeded the cardinal of Ciermont-Tonnerre as archbishop of Toulouse and Narbonne. Liberty of instruction, reclaimed by the French clergy at first as a right, then as a promise of the charter of 1830, had in Astras an intrepid defender. He protested on this occasion against the doctrines of M. Gatién Arnoult, professor of philosophy of Toulouse. An attempt was made to reform the liturgies, but he opposed it. It is said that these difficulties at Toulouse prevented him from being made cardinal for a time, but this honor was finally accorded to him Sept. 29, 1850. He died Sept. 29, 1851. He wrote, *Discours sur le Retablissement de la Religion en France* (1807) :-*Des Appels comme d'Abus en Matibre de Religion* (Paris, 1814); Picot does not believe him to be the author of this work:-*La Verite Catholique Demontree, ou Lettres de Monseigneur l'Eveque de Bayonne, actuellement Archeveque de Toulouse, aux Protestants d'Orthez* (Toulouse, 1833). See Hoefér, *Nouv. Biog. Generale*, s.v. Astujat, in Persian mythology, is an evil daemon sent by Ahriman to capture the souls of the dead and take them to the infernal regions. To prevent this, the nearest relatives of the deceased are obliged to watch three days after the death and unceasingly repeat certain prayers.

Asturius, St.

SEE ASTERIUS.

Asulai

a name common to several Jewish writers, viz.:

1. ABRAHAM, who died in 1644, had devoted his life to the study of the Cabala, and published **hmj yrhz**, a commentary on the *Zohar to Genesis* (Venice, 1655): - **µhrbal dsj**, a Cabalistic exposition of the leading articles of that science (latest ed. Lemberg, 1860). His grandson was
2. CHAJIM JOSEPH DAVID, born at Jerusalem in 1726, and died at Leghorn in 1807. He is the author of about fifty works in many branches of Jewish learning, but is best known by his **µyl w dgh µç**, a bibliographical history of Hebrew literature (pt. i, Leghorn, 1774; Krotoschin, 1843; pt. ii, Leghorn, 1784; best ed. Wilna, 1864, 2 vols.): — **µymkj l d[w**, a continuation of the above (Leghorn, 1796; pt. ii, 1798; further appendices in 1796 and 1801). An entire edition of these several portions was published (Wilna, 1852, 2 vols.) by J. Ben Jakob, preceded by a biography

of Asulai by Carmolg. He wrote also, *dwd tbha*, derashas, or homilies, on the Pentateuch (Leghorn, 1799):- *μymwdq l j n*, a commentary on the same part of Scripture (ibid. 1800) *hmj ynp*, a commentary on the five Megilloth (ibid. eod.): — and *twl ht āswy*, on the Psalms (ibid. 1801; Vienna, 1859). Besides, he wrote commentaries on the *Zohar*:- *ˆza ry[y]*, an introduction to the Talmud, in 2 pts. (Leghorn, 1790-93). His *Iggaroth*, or correspondence with contemporaries, was first published in -1867. See Furst, *Bibl. Jud.* i, 66-70; De' Rossi, *Dizionario Storico* (German transl.), p.,50; Etheridge, *Introd. to Heb. Literature*, p. 481; Zunz, *Zur Gesch. u. Literatur*, p. 240 sq. (B. P.)

Asuman

in Persian mythology, was one of the good genii, whose protection, however, is only vouched for on the twenty-seventh day of each month, which day also carries his name. The affirmation of the Magi that he is the angel of death is contradictory, for the latter is not bound to certain days.

Asynia

in Norse mythology, was the general name of the goddesses in the family of the Asas, and also of the maiden descendants of the former.

Atachon

in the mythology of the North American Indians, was the name of the supreme god, the god of the creation among the Algonquins.

Ata-Entsik

in the mythology of the North American Indians, was the female ancestor (foremother) of human beings; but because she allowed herself to be enticed by Hogouaho she was thrown into the sea. A turtle carried her on its back, and the fishes built for her an island of clay, the earth. She is now the goddess of death, an enemy to all living beings, and lives solely on snakes and blood. As queen of souls she lives in the kingdom of the spirits, and receives that which is burned with the dead as a tribute.

Atahokan

(*the great rabbit*), in the mythology of the North American Indians, is a curious surname of the creator of the earth among the Iroquois. He is generally called *Michabu*. The aborigines of the banks of the St. Lawrence River believe he created the great lakes Ontario, Huron, Erie, and Superior for catching beavers; therefore after a successful fishing expedition thank-offerings are brought to Atahokan. The great lake Ontario is a sacred body of water with them, and the large pieces of copper which are found on its banks are held and preserved as presents of this god, yet without using them. According to some, Atahokan brooded on the face of the waters and thus produced animals of various kinds; next he went down into the deep and: brought forth a grain of sand, and out of this he created the earth, and then placed his animals on this planet and populated it with human beings.

Atarbius

bishop of Neocaesarea, was apparently a relative of St. Basil (*Ep.* 210); but there had been a long estrangement between them, and Basil writes to him to resume friendly relations for the sake of the Church (*Ep.* 61). He does not appear to have responded. Betrayed into Sabellianism, he avoided Basil, who endeavored to hold a personal interview with him upon the subject at Nicopolis. At the Council of Constantinople (A.D. 381) we find him subscribing through Cyril the reader. Although Tillemont makes him an Armenian bishop, there can be but little doubt that his see was Neocesarea; for

- (1) he is so designated in some MSS. of Basil's letters;
- (2) his character, etc., entirely agree with those of an unnamed bishop of Neocaesarea (*Ep.* 204, 207, 210);
- (3) he represents the province of Pontus Polimaniacus. of which Neocaesarea was the metropolis.

Ataroth-Addar

This place, if the same as Ataroth simply in the same enumeration of- cities on the boundary between Benjamin and Ephraim, cannot have been situated between Janohah and Naarath, and at the same time between Archi and Japhleti; therefore ^{<1617>}Joshua 16:7 seems to mean that the line went from Janohah in opposite directions to Ataroth and Naarath respectively.

SEE TRIBE. Lieut. Conder appears to regard this as a different place from that called simply Ataroth, which he locates *at Tell el-Truny*, without defiling its position (*Tent Work*, ii, 334); while he identifies (*ibid.* p. 105) Ataroth-Addar with *Ed-Darieh*, a small ruin laid down on the Ordnance Map as *Khurbet Ddiah*, one mile and an eighth south of west from Beit-Ur el-Tahta. Dr. Tristram makes this Ataroth to be the same with Ataroth-Addar, but fluctuates as to its position, in one place (*Bible Places*, p. 116) identifying it with "the modern Atara or Dariah, two miles and a half north of Ramah" (two widely different places; he evidently means *Attara*), while in another (*ibid.* p. 176) he calls it "the village of *Tireh*," which the Ordnance Map lays down as *Et-Tireh*, one mile and an eighth south-east of Beit-Ur el-Tohka. The true modern site is probably 'A *ttara*, which the Ordnance Map lays down on the thoroughfare half-way (a mile. and three fourths) between Bireh (Beeroth) and Er-Ram (Ramah), with ruins and a pool and tombs adjacent.

Atavanti

SEE ATTAVANTI.

Atef Crown

is the crown generally worn by the Egyptian deity Amen-Ra. It consisted chiefly of two upright ostrich feathers besides a tall white cap, with the ram's horns, urnei, and solar disk in front. It was supposed to represent the kingdom of Egypt, the white cap signifying light, the two feathers truth, the ursei serpents royalty, the ram's horns generative power, and the solar disk divinity. It is repeatedly mentioned in the *Ritual of the Dead*, and represented on the bass-reliefs, colossi, and statuettes.

Aten-Nefru

(*the most lovely disk*) was the name under which the special worship of the solar deity Aten Ra was introduced to the Egyptians by Amenhotep III at the instigation of his queen, Taia.

Aten-Ra

was the name of the deity of the solar disk, who was originally one of the minor deities of the Egyptian mythology. He was represented as a solar disk giving forth rays, each of which terminated in a hand holding the cross of life. In the time of Amenhotep IV, the wife of that monarch, queen Taia,

attempted to make absolute and universal the worship of AtenRa, whom she maintained to be the same as the Syrian deity Adon-Ra, or Adon-ai. The king, at first, slowly introduced the new form of deity under the name of Aten-nefru, and then gradually declared the sun under that name to be the supreme deity alike of Egypt and its dependencies; and, to carry out this plan, he closed the temples of the older divinities, degraded their priests, and ultimately removed the capitol of the empire to a new site at Tel el-Amarna. This total subversion of the natural religious principles, and the unwise haste with which it was accompanied, led to a revolution, which resulted in the overthrow of the 18th dynasty and the degradation of Aten-Ra. There is, in many points, a considerable resemblance between some of the rites of Aten and the ceremonial observances of the Jewish nation. In both systems there was no visible-representation of the Supreme Deity, There were altars of incense, burnt-sacrifice, and, more remarkable still, a table of shewbread in both. The plans of the temples were very similar to each other, as also were the robes of the officiating priests. Whether there ever was such a strong affinity between them as to imply one common origin cannot now be well ascertained; certain it is that the troubles of the Jews in Egypt appear to have synchronized pretty closely with the religious disturbances which followed the death of queen Taia.-Lenormant, *Chaldaean Magic*, s.v.

Ater (or Arsenius), St.

was an Alexandrian martyr, burned alive with Heron and Isidorus during the Decian persecution in 250. See Ruinart, *Acta Sinc.* p. 127.

Atesh

in Persian mythology, is the holy fire which breaks forth from the naphtha-springs; and, lighted by Ormuzd himself, is worshipped as divine. As a consequence of this high honor, various other words are joined to Atesh-as for instance, Ateshbehram, the prayer, which is said five times a day, when the wood is brought for building a fire; Ateshdan is a metallic vessel formed like a vase, with a great cover, to preserve the holy fire; Ateshgah is the small chapel in the temple where the Ateshdan was with the fire in it; Ateshkaneh, the fire temple itself.

Atha Ben-Hakehm (or Al-Hakem Ibn-Atta)

surnamed *Mokanna* (the veiled), a Moslem impostor, was born at Merv, Khorassan, in the 8th century. He was by trade a fuller, and pretended to be the embodiment of the living spirit of God. .By his knowledge of philosophy and chemistry he was enabled to perform wonders and draw about him a large number-of followers. Having lost an eye, and being of a repulsive countenance, he always wore a veil, declaring that no one could behold his face and live. The caliph Mahdi sent an army against him, which besieged him in the castle of Keh, and caused him to put an end to his own life in 780. Some say that he set fire to his castle and threw himself into the flames, followed by many of his disciples; others, that he poisoned himself and his followers; and still others, that he threw himself into a caldron of acid, which he hoped might consume his body and create the impression that he had been removed by divine agency. He is the hero of *The Veiled Prophet of Khorassan*, in Moore's *Lalla Rookh*.

Athanasia, Saint and Widow

was abbess of Tymia, in Greece; and was born in the island of JEgina, about, the beginning of the 9th century, of noble and pious parents. She was first married, against her will, to an officer of the imperial army, who was soon killed; and the emperor Michael, having by an edict commanded all the marriageable virgins and widows to marry, she was compelled to receive a second husband, with whom she lived in the 'practice of every kind of penance and charitable work, and whom she finally induced to renounce the world; upon which she converted her house. into a religious community, which she ruled as abbess four years. At the end of that time she retired with her sisterhood into a desert place, to which she gave the name of Tymia, and where she died. The Greeks commemorate her on Aug. 14. See Baillet, Aug. 14.

Athanasius, Saint and Martyr

was a deacon of the Church of Jerusalem. He was scourged and put to death by order of Theodosius, an impious and wicked monk and zealous upholder of Eutyches, who had intruded himself into the see of Jerusalem, during the absence of the patriarch Juvenal, about the year 452. During the twenty months which Theodosius held possession of the see, he

perpetrated the most unheard-of cruelties against the Catholics. St. Athanasius is commemorated on July 5. See Baillet, July 5.

Athanasius, Bishop of Anagastus

in Cilicia Secunda, and metropolitan, was a disciple of St. Lucian of Antioch, reckoned by Arius, in his letter to Eusebius of Nicomedia, among the bishops who coincided with him in doctrine. The great Athanasius accuses him of having, previous to the Council of Nicaea, written blasphemies equal to those of Arius, of which he gives a specimen. He is said by Le Quien, on the authority of the *Lib. Synod. Graec.*, to have supported Arius at the Council of Nicaea. Philostorgius tells us that when Aetius was expelled from his master's house, after his unlucky victory in argument, Athanasius received him and read the Gospels with him.

Athanasius

bishop OF ANCYRA, was raised to that see by the Arian Acacius of Caesarea in 360. Notwithstanding. this inauspicious beginning, he gave unquestionable proofs of his orthodoxy by taking an active part in the Synod of Tyana, in 367, at which the Nicene symbol was accepted. By St. Basii he is commended as "a bulwark of orthodoxy;" and Gregory Nyssen praises him as "valuing the truth above everything." At his death, in 368 (or 369), Basil wrote a letter of condolence to the Church of Ancyra, on the loss of one who was truly "a pillar and foundation of the Church." See Smith, *Dict. Christ. Biog.* s.v.; Hoefer, *Nouv. Biog. Generale*, s.v.

Athanasius Patriarch Of Constantinople,

lived in the latter half of the 13th century. He succeeded George, or Gregory of Cyprus, in 1289. Four years afterwards he abdicated and John was put in his place. He recovered this position in 1304,' and six years later was again deposed. Some treatises attributed to him are found in the Library of the Fathers. See Hoefer, *Nouv. Biog. Generale*, s.v.

Athanasius Bishop Of Naples

in 877, through the influence of his brother Sergius, duke of Naples, against whom he conspired the following year. Sergius was deposed, made prisoner, and delivered to pope John VIII. Athanasius became duke in place of his brother; but he did not long enjoy the fruits:of his crime. He was excommunicated in 887. Athanasius joined the Saracens, took part in

their enterprises, and shared their booty. He seems to have failed neither in courage nor military talent. See Hoefer, *Nouv. Biog. Generale*, s.v.

Athanasius, Bishop Of Perrha,

known to us in connection with Domnus II, bishop of Antioch, in the middle of the 5th century. He was present at the first Council of Ephesus, supported Cyril of Alexandria, and signed with him. Having had grave charges brought against him by his clergy, he refused to meet them when summoned by his metropolitan Panolbius of Hierapolis, and voluntarily resigned his see. Domnus summoned a council to consider the matter; but Athanasius refused to appear, on the ground that Domnus was his personal enemy, and he was unanimously condemned by default and deposed from his bishopric. See Cave *Hist. Lit.* i, 479; Labbb, *Concil.* 4:717754.

Athanasius

an Arian bishop who succeeded Philip in the see OF SCYTHOPOLIS about 372. He is charged by Epiphanius with pushing his Arian tenets to the most audacious impiety, asserting that the Son and Holy Spirit were creatures, and had nothing in common with the divine nature (Haer. lxxiii, 37, p. 885).

Athathar, Chajim Ibn-

a Jew of Sala, in Barbary, went to Jerusalem in 1742, where he became the teacher of Chajim Asulai. He died there in 1743. He is the author of **μϋϋϋ h rwa**, a commentary on the Pentateuch (Venice, and often). He also wrote novellas on some treatises of the 'Talmud. See First, *Bibl. Jud.* i, 70; De' Rossi, *Dizionario Storico* (Germ. transl.), p. 49 sq. (B. P.)

Atharvan (or Atharveda)

in Hindu mythology, is the fourth part of the Veda, formerly lost, and reconstructed from tradition. It contains prayers for the pacification of the gods, and maledictions on enemies.

Athelard

SEE ADELARD.

Athelm

archbishop of Canterbury, was first heard of as a monk of Glastonbury, and then as bishop of Wells. He was translated to Canterbury in 914, and occupied the metropolitan see for nine years. During this period nothing, memorable occurred in the Church. Athelm appears to have had the happiness of reaping the fruits which resulted from the seed wisely sown by his immediate predecessors, under the direction of Alfred. He died Jan. 8, 923. .See Hook, *Lives of the Archbishops of Canterbury*, i, 334 sq.

Athena

a name given *Minerva* by the Greeks, because she was never nursed as other children, but was brought forth from her father's head in full strength. Plato, however, thinks she was so named because of her skill in divine things, while others say because she was never enslaved.

Athenmea

a festival held in honor of Athena (q.v.) among the ancient Greeks.

Athenaeum

is a general name for the temples of Athena; a temple at Athens, dedicated to Athena, in which poets and orators assembled to recite their works and instruct the young. From this the name was applied to a school founded at Rome, on the Capitoline. Hill, by the emperor Hadrian, which long continued an institution of great influence. In the reign of Theodosius II it had ten professors of grammar, three of oratory, five of dialectics, one of philosophy, and two of jurisprudence. In -modern times the term is applied to literary institutions, public reading-rooms, lyceums, etc.

Athenog§Nes

was a martyr who lived at the same time with Clement of Alexandria, and who is said by St. Basil to have been burned to death. Before his death he composed a morning and an evening hymn, which he left as a memorial of him to his disciples (St. Basil, *De Spiritu S.* cap. 29). See Fabricius, *Bibl. Graec.*

Atherton, John

a minister of 'the Methodist New Connection, was born at Liverpool near the close of the 18th century; was converted in 1809, and devoted all his time to acquiring religious knowledge and to useful Christian labor. He entered the ministry in 1814, and for six years earnestly preached the Gospel in five circuits. In December, 1818, he took cold, which led to his death, at Chester, Aug. 3, 1819. He was a sincere Christian, and zealous in the service of God. See *Minutes of the Conference*.

Atherton, William

an English Wesleyan minister, was born at Lamberhead-Green, Lancashire, in 1775. He entered the ministry in 1797, and occupied some of the most important charges, such as Aberdeen, Edinburgh, Glasgow, Durham, Liverpool, Bath, London, etc.; was elected president of the conference in 1846, and was actively engaged in the ministry until within a fortnight of his death, which took place after a most painful illness, Sept. 26, 1850. Mr. Atherton had a clear, vigorous intellect, and an independence of thought and purpose, together with an ability on pulpit and platform which made his influence widely felt throughout the Methodist Connection in England. He wrote a *Life of Lady Maxwell, with an Introduction by Rev. J. Gilchrist Wilson* (Lond. 8vo). Atherton is the subject of one of Everett's powerful and beautifully written literary portraits-not greatly to the advantage of the former-in-' the *Wesleyan Centenary Takings* (3d ed. Lond. 1841), No. VII, i, 147-171. "But," says the artist, "take him as a whole, rather than in detail, and we have at once a rarity-a man of much more exalted powers than many who. are more generally held in request; a man under whose lash vice, in every discourse, is made to writhe, and error is compelled to shelter itself hi darkness," etc. (p. 170). He published also an *Address on Wesleyan Methodism* (1839). See *Minutes of the British Conference*, 1851, p. 562; also Hill, *Alphabetical Arrangement of the Wesleyan Ministers* (Lond. 1847).

Athey, Walter

a Methodist Episcopal minister, was born in Virginia, Sept. 14, 1798. Little is known of his early life. In 1827 he was admitted into the Pittsburgh Conference; in 1868 was smitten with paralysis, and remained in a helpless condition until his death, Oct. 24, 1874. 'Mr. Athey was a plain, earnest

preacher, thoroughly versed in Methodism and one of her most powerful defenders. See *Minutes of Annual Conferences*, 1875, p. 34.

Athias

is a name common to several Jews who excelled as typographers and writers, of whom we mention the following:

1. ISAAC was of Spanish descent, and flourished at Amsterdam in the beginning of the 17th century. He wrote a treatise in Spanish on the six hundred and thirteen precepts, *Tesoro de Preceptos* (Venice, 1627; Amsterdam, 1649). He also translated the book **qwzj hnwma** of A. Troki into Spanish, *Fortificacion de la Fe*, which is in MS. See Furst, *Bibl. Jud.* i, 71; De Rossi, *Dizionario Storico* (Germ. transl.), p. 50.

2. JOSEPH, the printer, contributed largely to the cause of Biblical learning by his correct editions of the Hebrew Scriptures, of which two (1661, 1667) appeared. The States-General of Holland decreed him a gold chain and medal as a mark of their appreciation of his merit.. But the correctness of these editions was tested by Samuel Maresius of Groningen, who published an epistle in 1669 against both editor and printer. In reply to this epistle Athias wrote *Cacus de Coloribus h. e. Josephi Athice Justa Defensio contra Ineptam, Absuirddam, et Indoctam Reprehensionem Viri Celeb. D. Samuel Maresii*, reprinted in Crenius, *Animadversiones Historico-philologicce*, ii, 121 sq. He also edited the *Biblia Hispanica*, published at Ferrara in 1553 (Amst. 1661), and the Bible in Judeo-German, by Joseph Witzzenhausen (ibid. 1679). See Furst, *Bibl. Jud.* i, 71; Basnage, *History of the Jews*, p. 741.

3. SOLOMON of Jerusalem. In 1549 his *Commentary on the Psalms*, **μyl yht cwrp**, based on Rashi, Kimchi, and others, was published together with the Hebrew text of the Psalms at Venice. See Furst, *Bibl. Jud.* i, 71; De' Rossi, *Dizionario Storico* (Germ. transl.), p. 50. (B. P.)

Athingani

SEE PAULICIANS.

Athonaf

is a name given by the Mohammedans to the procession made by pilgrims seven times round the Kaaba, or Black Stone, in the Beit-Allah, or Temple of Mecca, during the feast of Ramadan (q.v.).

Athor (or Athyr)

Picture for Athor

in Egyptian mythology, was a goddess of night, who, as such, was the hidden cause of all things. She was principally worshipped at Athribis, in the Delta, which city is said to have received its name from her. Upon certain coins of Athribis she appears as a womanly figure, with a spear in her left and a bird in her right hand. The Egyptians declared their Athor to be the *Aphrodite* of the Greeks and the *Venus* of the Romans. Therefore the bird in her hand possibly represents the dove sacred to Venus as a symbol of fruitful brooding. Later Egyptologists, however, doubt this identification. Her name signifies "the abode of Hor," and she is closely associated with Isis (q.v.). She probably represented the lower hemisphere, into which the sun sinks at night, and so came to be regarded as the goddess of the under-world. She appears on the monuments in various forms, such as a female, a cow, or a hawk, with the characteristic emblem of the disk and the horns. See Rawlinson, *Hist. of Egypt*, i, 364 sq.

Atkin, Daniel

an English Congregational minister, was born at Kendal, Jan. 10, 1770. In 1788 he removed to Warrington, and became united in Christian fellowship with the Independent Church. In 1820 he became pastor at Tyldesley, near Bolton; thence he removed to Hilton Lane, Worsley, near Manchester, and from there to Tideswell, Derbyshire. In 1834 he became pastor of Bethesda Chapel, Leigh. He died Oct. 12, 1858. Mr. Atkin was mighty in the Scriptures. See (Lond.) *Cong. Year-book*, 1859, p. 191.

Atkin, George

a Methodist Episcopal minister, was born in High Hall, Lincolnshire, England, April 16, 1793. He emigrated to New York state with his parents at the age of seven; experienced conversion in his twelfth year; removed to Kentucky in his twenty-first year, spent four years in school-teaching, and

in 1818 entered the itinerancy in the Kentucky Conference. In 1819 he located and retired to Knoxville, where for seven years he taught school. In 1826 he re-entered the travelling connection, and died Aug. 29, 1827: Mr. Atkin was argumentative, agreeable, benevolent, zealous. See *Methodist Magazine*, 11:172.

Atkin, Thomas

an English Congregational minister, was born at Warrington in 1806. He received his collegiate training at Rotherham College and at the University of Glasgow. He began his ministry in 1832 at St. Paul's, Wigan, where he labored six years, and then became pastor at Glossop, remaining there till his death, Jan. 30, 1876. Mr. Atkin was clear in discernment, forcible in expression, and fearless in everything. His thorough devotedness, genial, unassuming kindness, faithfulness, and zeal gave him great influence. See (Lond.) *Cong. Year-book*, 1877, p. 341.

Atkins, Elisha

a Congregational minister, was born at Middletown, Conn., Oct. 28, 1750. He graduated at Yale College in 1773, and was a chaplain in the Revolutionary army. He was ordained pastor of the Church in Killingly in 1784, where he remained until his death, June 14, 1839. "He was esteemed a good scholar and a handsome writer, and did much in education, especially in training pupils for college." He published three sermons. See *Cong. Quarterly*, 1861, p. 16.

Atkins (or Etkins), James (1), D.D.

a Scotch prelate, was born in the town of Kirkwall, in the stewardry of Orkney, and was educated at Edinburgh; from here he went to Oxford in 1638 to finish his theological studies under Dr. Prideaux. On his return to England, he obtained from the king the Church of Birsa, in the stewardry of Orkney. He was excommunicated for drawing up a declaration in behalf of the Presbytery of Orkney expressing their loyalty and allegiance to Charles II. He returned to Scotland in 1653, settled in Edinburgh, and remained there until 1660. In 1677 he was elected and consecrated bishop of Murray, Scotland, and in 1680 was translated to the see of Galloway. He died at Edinburgh, Oct. 28, 1687.

Atkins, James (2)

an English Wesleyan missionary, was born at Salisbury, Wiltshire, in 1808, and became a member of the Church at the age of seventeen, under Isaac Bradnack. In 1830 he received an appointment to Pembroke, and afterwards to Tenterden and to Ipswich. In 1834 he went to Jamaica, W. I., where he labored energetically and successfully until his death at Kingston, Jan. 24, 1854. See *Minutes of the British Conference*, 1854.

Atkins, John W.

a Methodist Episcopal minister, was born at Mount Vernon, Me., Dec. 17, 1807. He experienced conversion in 1824, and in 1827 received license to preach and entered the Maine Conference. In 1852 he retired from the active ranks and settled at Saco, where he remained until his death, May 27, 1858. See *Minutes of Annual Conferences*, 1859, p. 111.

Atkins, Richard

a Christian martyr, was born in Hertfordshire, England. He was often known to rebuke the popish priests, and to advise the young of the Romish Church not to worship idols, but to pray to the true God. On one occasion, at the celebration of mass in a church, he threw down the chalice with the wine and snatched the cake from the priest's hand, for which some worshippers rose and beat him sorely. He was taken and sent to prison; while there, he was often visited by many Englishmen, who tried to persuade him to recant; but he told them they were in the wrong way, and not he, and he wished that they would, instead of trying to get him to forsake his faith, pray for the salvation of their own souls. While on his way to the place of execution, being almost naked, he was often burned with torches by four men who walked on either side of him. When he reached the place, they burned his legs off first. Although his sufferings were great, he did not cease to exhort the people to come to Christ. He was burned at Rome in 1581. See Fox, *Acts and Monuments*, 8:742.--

Atkins, Samuel G.

a Methodist Episcopal minister, was born at Salem, Mass., about 1798. He experienced religion early in life, and in 1822 united with the New England Conference, in which he served the Church faithfully until his death at

Dorehester, Mass., Feb. 27, 1826. See *Minutes of Annual Conferences*, 1826, p. 509; *Methodist Magazine*, 9:159.

Atkins, Thomas

a Protestant Episcopal clergyman, began his ministry in 1864 as rector of Christ Church, Dresden, Me. In 1866 he removed to Gardiner, Me., where he resided without regular work until his death, which occurred Jan. 22, 1868. See *Prot. Episc. Almanac*, 1869, p.109.

Atkinson, Christopher

an English Methodist preacher, was born at Sheffield, Dec. 24, 1782. He was brought up in the Church of England, but was converted at a Methodist revival when quite young. He joined the New Connection soon after it was formed, and became a useful local preacher. He entered their ministry in 1807, and continued his labors with acceptance and success for forty-nine years. Age and weakness made him a supernumerary in 1855, when he settled at Hunslet, Leeds, and for eleven years labored. as he had strength. He was pious, humorous, earnest, useful, and died in peace, May 15, 1866., See *Minutes of the Conference*; Tyerman, *Oxford Methodists*, p. 371.

Atkinson, Miles

an English divine, of whose birth, early life, or. entrance on the ministry we have no record, officiated in the parish church of Leeds nearly fifty years. The congregation which stately attended his preaching was one of the' argest in the kingdom, and is supposed to have consisted of several thousand persons.. He died in February, 1811. As a minister he declared the whole counsel of God, as a pastor was most diligent, and as a Christian humble and faithful. See (Lond.) *Christian Observer*, April, 1811, p. 271.

Atkinson, Thomas (1)

a Canadian Wesleyan Methodist minister, was a native of Ireland, and emigrated to Canada when very young. In early life he united with the Wesleyan Methodist Church at Newburg, Ont., and was received into the ministry in 1855. He spent the greater portion of his life west of the city of London, and died at Maitland, Ont., Dec. 29, 1874. Atkinson was a man of glowing zeal for the salvation of men. With one exception, he held a camp-meeting on every circuit he travelled. The work of God engrossed all his

time and energies, and he was only happy when actively engaged in it. See Carroll, *Case and his Contemporaries* (Toronto, 1867-77, 5 vols. 12mo), v, 249; *Minutes of the Canada Conference* (Toronto), 1875.

Atkinson, Thomas (2), D.D., LL.D.

a Protestant. Episcopal bishop, was born about 1808, and consecrated bishop of North Carolina Oct. 17, 1853. He died at his residence in Washington, D. C., Jan. 4, 1881.

Atkinson, Timothy

a Congregational minister, son of Rev. Charles Atkinson, was born at Ipswich, England, July 4, 1806. After engaging in business in London, he turned to the ministry, and was educated at Homerton College. In 1832 he was ordained pastor at Hounslow; two years after was pastor at Halstead; in 1837 went to Canada under the auspices of the Colonial Missionary Society and organized a Congregational Church in Quebec. On account of the severity of the climate, he removed to Lowell, Mass., in 1845, and in the following year organized the High Street Church, of which he was installed pastor, where he remained, however, only until June 28, 1847. From 1850 to 1853 he was acting pastor of Bridge Street Church, Brooklyn, N. Y.; from 1853 to 1855 was secretary of the American Congregational Union; in 1856 was installed pastor of the Church at Westport, Conn. from which he retired in 1864; from 1864 to 1867 he was acting pastor of an Independent Church at Nahant, Mass.; and from 1867 to 1870 occupied the same relation to the Second Church, Orange Valley, N. J. At Norton, Mass., he officiated from 1872 until the date of his death, June 29, 1875. See *Cong. Quarterly*, 1876, p. 419.

Atkinson, William Mayo, D.D.

a Presbyterian minister, was born at Powhatan, Va., April 22, 1796. He graduated at the College of New Jersey in 1814, and returned to Virginia and began the practice of law. He was licensed in 1833, served for several years as agent of the Virginia Bible Society, became pastor of the Presbyterian Church in Winchester in 1839, and agent of the Education Board of the Presbyterian Church in 1846, and died in 1849. See Sprague, *Annals of the Amer. Pulpit*, 4:777.

Atla

in Norse mythology, was a giant maiden who, with her eight sisters, sleeping on the sea-coast, was surprised by Odin. By him the sisters became the joint mother of the god Heimdal.

Atlaibos

in Slavonic mythology, was a domestic god of the heathen Poles.

Atlantades

were the seven daughters of Atlas by his wife Pleione, after whom they were also styled *Pleiades* ("sailing"), because they were supposed to be favorable to navigation. Their respective names were Sterope, Celaeno, Electra, Alcyone, Maia, Merope, and Taygete. They were each in great reputation for wisdom and justice, and on this account were adored as goddesses. With their mother they were pursued five years by Orion, till Jupiter, prevailed on by their prayers, took them into the heavens, where they form the constellation called Pleiades.. Some authors claim that the Pleiades were daughters of Lycurgus, born at Naxos; and that they were translated to heaven for their good offices in the education of Bacchus.

Atma

in Hinduf mythology, was the surname of *Brahma*, the all-penetrating spirit of the world. All souls come from Atma; they occupy the heart in the body, and are the cause of all sensual and voluntary functions, and therefore are rewarded or punished for the good or evil which the human being did during life.

Atmore, Henry S.

a minister in the Methodist Episcopal Church, South, was born in Delaware County, Pa., Jan. 23, 1822. He was brought to Christ in his fourteenth year through the instruction and example of his pious mother.- In his seventeenth year he received license to preach; and in his twenty-first. was admitted into the Philadelphia Conference. His sentiments and sympathies led him to the Church South in 1854, and he joined the Virginia Conference, wherein he continued until his decease, in January, 1862.' See *Minutes of Annual Conferences of the M. E. Church, South*, 1862, p. 389.

Atocha, Our Lady of

a name given to the *Virgin Mary*, under which she has a chapel dedicated to her at Madrid. She is represented in the dress of a widow, with a chaplet in her hands; and on festival days she is crowned with the sun, decked out with the finest garments, and adorned with the richest jewels. *SEE MARIOLATRY.*

Atochiains

were heretics of the 13th century who held that the soul died with the body, and that all sins were equal. See *Cent. Magd.* 13th cent. cap. v.-Landon, *Eccles. Diet.* s.v.

Atomists

a sect of philosophers in ancient Greece, usually ranked as atheists. The system seems to have originated with Leucippus, and to have been carried to a more systematic form by Democritus. The fundamental principle of the system was the eternal existence of matter in the form of an infinite number of atoms in infinite space. *SEE DEMIOCRITUS; SEE EPICURUS; SEE LEUCIPPUS.*

Atonement, Theory of

The moral grounds or explanations of Christ's death on behalf of sinful man usually assigned are two—namely, the demands of justice, which could only thus be satisfied, and the claims of authority, which could only thus be adequately maintained. Both of these essentially resolve themselves into one—namely, the requirements of the divine government, which, it is supposed, would be endangered by pardoning the sinner without the infliction of the prescribed penalty upon a substitute. This position, plausible as it seems, is, however, based entirely upon the human point of view, and regards the atonement as a transaction in which the Almighty is affected by exterior considerations altogether such as apply to earthly rulers and mundane affairs. It may reasonably be doubted whether we have a right to assume that the Divine Being is thus hampered, or whether we present the atonement in its most favorable and impressive aspect by this course of reasoning. Such statements may be profitable by way of *illustration* of the divine method of procedure; but they are hardly satisfactory as a logical exposition of the reasons operative in the divine

mind in the case. We should, of course, speak cautiously in all such premises; but if we speculate at all upon the subject, we should do so in such a manner as to justify adequately the ways of God.

We apprehend that the final cause of this central feature of the redemptive scheme is to be found not so much in any considerations of vindictive or governmental policy or necessity as in its *remedial* power. Scripture gives the true key to its economy in the words of Christ himself: "God so loved the world that he gave his Son," etc. It was suggested by divine *love* in the person of the Father, and it was carried out by the same self-sacrificing, uncalculating love in the person of the Son. That impulse to make other beings happy beyond the godhead, which prompted the original creation of man, likewise induced the yearning to restore man to happiness after he had fallen. This is the only Biblical and tenable view of the subject in its ultimate theodicy.

If now it be further asked, Why was the particular method of substitutional redemption adopted? we reply, in like manner, Because divine love chose to suffer itself rather than see the object of that love suffer. Such is the nature of all true love. It rushes spontaneously to the rescue, and interposes itself between the danger and the victim. There is no cool balancing of probabilities, risks, or advantages. It was not simply nor properly because there would be a gain in the suffering of one in place of many, nor because the infinite Sufferer was more able to endure than the finite race. Such a quantitative analysis of the transaction belittles it to a mere commercial affair. Nor does disinterested love stop to inquire whether its devotion will be altogether successful. It freely offers itself if there be the least hope or opportunity of thereby averting the doom of the beloved. It begs the privilege, and will only be restrained by insurmountable obstacles. The only real difficulties in this case would be the refusal of the judge or that of the culprit himself. The former is obviated by the fact of the unity between the persons of the Trinity, which makes them necessarily consentaneous in purpose and concurrent in act, *SEE MEDIATION*; the latter, by the conscious guilt and helplessness of the penitent sinner, who accepts this as his only possible mode of escape. *SEE VICARIOUS SUFFERING*. The final cause of Christ's atonement thus appears in its moral effect upon the will of the subject of redemption, by awakening any susceptibility of compunction and gratitude left in his nature. The spectacle of the Divine Sufferer on the cross was the last resort

for winning back the erring (~~6123~~ John 12:32). Dying love alone has power to constrain to penitence and fealty.

On the other hand, the strictly governmental view of the atonement falls short as an ultimate vindication of its *morale* in at least three essential respects. First, as such it is a signal failure in point of fact. Christ's atonement has not, as a rule, restrained mankind at large from sin, either prophylactically or punitively; but, on the contrary, has rather led to the extension of crime, partly by protracting human probation, and partly by inducing a general sense of direct impunity. Secondly, and more conclusively, as a purely governmental device, the atonement violates the most fundamental principle of all jurisprudence by proposing to excuse the guilty and punish the innocent. Thirdly, as a magisterial act it expiates offences twice over—once in the person of the Mediator, and again in that of the finally impenitent. All that we can justly say in behalf of the so-called governmental theory of atonement is, that as a secondary or subordinate design its most important advantages are indirectly subserved by the remedial economy. But we cannot consistently regard God as shut up to its adoption by the exigencies or results of his own sovereignty..

Once more, should it be inquired, If the love of God be of such an all-constraining character, why might it not have been more fully indulged by refraining from all punishment whatever? we answer, This is substantially the fact, when the word *punishment* is properly defined and understood in the case. Christ was not "punished" at all: he *suffered* indeed, but his anguish was not penal; it was voluntarily undergone for the sake of its effect upon others. Nor is the final and eternal sentence upon the impenitent sinner so much a positive and direct infliction as a deprivation of privilege and a relinquishment to the natural consequences of his own moral abandonment. He simply lies down in the bed of woe which his own hands have made. The inherent power to -sin carries with it its own penalty. God undoubtedly could, at man's creation, have constituted him incapable of either sin or misery; but he chose to confer upon him this tremendous' capability because (as we reverently conceive) the virtue of resistance is necessarily greater than that of impassivity, and the glory of redemption transcends even Edenic innocence. In a word, confirmed (because voluntary and tested) conformity to the divine will is, in truth, the only perfect happiness in the universe and by reason of God's own nature this must be the case; and this means only that supreme love to God is the sole unalloyed bliss. All who fall short of this, therefore, whether in this

world or the next, are proportionately miserable by the very constitution of their being. The atonement sprang from the pure love of God, and is calculated to restore a reciprocity of it in the human breast. Its eventual failure in any individual is final perdition.

God, we repeat, doubtless could have obviated the consequences of man's fall by some less costly means, or he might, we presume, have arbitrarily prevented man's sin altogether; but we see no way by which he could so effectually have exhibited his intense and ceaseless love for the race as by sending his Son to die for its salvation. At all events, this is the method of redemption which he has actually chosen, and we feel compelled to believe that he selected this in order to manifest the full extent of his interest in his fallen creatures. The catastrophe, we suppose, was permitted in order that the remedy might be possible; and both illustrate the magnanimity of the divine nature in the highest conceivable degree.

We are not deterred from this explanation of the atonement by the Socinian abuse of it, which represents Christ as dying, like a mere hero, for the sake of example to his fellows. Nothing short of self-sacrifice on the part of God will satisfy the conditions of our view. The offended and injured parent must himself intervene for the rescue and recovery of the contumacious and ruined child. The undying love of the Creator only can save the lost creature. It is this sublime devotion alone that call conquer the rebel and reform the depraved. The God-man is essential no less as a crowning attraction upon the cross than as a model in the pathways of life. The atonement extends from the manger to the sepulchre; and it is divinity that lends it all its commanding lustre.

Nor in the above view of God's fatherly feelings towards the sinner do we overlook his hatred of sin. But this latter we regard as rather an emotion of grief and regret (humanly speaking) than of resentment or indignation, as directed towards the person of the offender. We can only arrive at a just notion of the divine sentiments by comparing them with those of an earthly parent respecting a disobedient child. The sin is hateful, but the sinner is still loved with pity and benevolence. The temper and bearing of Jesus in his entire earthly career most beautifully illustrated this combination.

Additional Literature.-*Bushnell, God in Christ*, and other works (proceeds upon the purely spectacular theory); *Knapp, Christian Theology* (reviews the leading opinions, and concludes that "God chose this extraordinary

means from the impulse of his own benevolence"); Van Oosterzee, *Christian Dogmatics* (treats of its external relations only); Martensen, *Christian Dogmatics* (clearly contrasts Anselm's and Abelard's views, which respectively represent the severe and the benignant theories of all later discussions); Steinmeyer, *Passion of our Lord* (from the German, Edinb. 1879, p. 6 sq.; examines the latest positions and inclines to the satisfaction theory); Miley, *The Atonement in Christ* (adopts the governmental theory). See also the works cited by Danz, *Wirterb.* s.v. "Versohnungslehre"; Malcolm, *Theolog. Index*, s.v.; Darling, *Cyclop. Bibliog. Index*, s.v.; Low's *English Catalogue*, Index, s.v.; Poole, *Index*, s.v.; and other bibliographical works.

Atonement, The Day of

Modern Observance of. In the treatise *Hilchoth Tshuvah*, c. 1, 2, we read, "At this time, when there is no temple and we have no altar, there is no atonement but repentance. Repentance atones for all sins; yea, though a man be wicked all his days, and repent at last, none of his wickedness is mentioned to him (⁽⁻³⁷⁵¹²⁾Ezekiel 33:12). The Day of Atonement itself also atones for them that repent (⁽⁻¹⁸¹⁶⁰⁾Leviticus 16:30)." Without considering the contradiction contained in this statement, we will mention the fact that the rabbins, in spite of repentance and the Day of Atonement, have felt the need of something more, which would a little better resemble real sacrificial atonement; and hence has arisen the custom of sacrificing a cock on the eve of that solemn day. The following account of this custom is given in the **hml ç t l hq**: "*Order of the Atonements.* On the eve of the Day of Atonement the custom is to make atonements. A cock is taken for a man, and a hen for a woman; and for a pregnant woman a hen and also f cock, on account of the child. The father of the family first makes the atonement for himself-for the high-priest first atoned for himself-then for his family, and afterwards for all Israel." The order is as follows: He takes the cock in his hand and says these words:

"The children of men that sit in darkness and the shadow of death, being bound in affliction and iron he brought them out of darkness and the shadow of death, and brake their bands asunder. Fools, because of their transgression, and because of their iniquities, are afflicted. Their soul abhorreth all manner of meat, and they draw near unto the gates of death. Then they cry unto the Lord in their trouble, and he saveth them out of their distresses. He sendeth his word and healeth them, and delivereth them

from their destructions. Oh, that men would praise the Lord for his goodness and for his wonderful works to the children of men (Psalm 17)! If there be for him an angel, an intercessor, one among a thousand, to show unto man his uprightness, then he is gracious unto him, and saith Deliver him from going down to the pit; I have found a ransom" (~~18123~~ Job 30:23). While moving the atonement round his head, he says,

"This is my substitute. This is my commutation. This cock goeth to death, but may I be gathered and enter into a long and happy life, and into peace." He then begins again at the words, "The children of men," and so he does three times. Then follow the various alterations that are to be made, when the atonement is for a woman or another person, etc., and there is added "as soon as one has performed the order of the atonement, he should lay his hands on it, as the hands used to be laid on the sacrifices, and immediately after give it to be slaughtered." At the synagogue the usual service commences with the so-called *Kol-Nidre* (q.v.). The ritual for that day contains a series of confessions of sin to be made, which are frequently repeated. Besides these confessions and other prayers, the historical record of the manner in which the highpriest discharged the duties of his office before the destruction of the second Temple is read and heard. For the four collects which the high-priest offered on that day, *SEE POETRY, HEBREW (Post-Biblical)*, § i. The other parts of this historical record are fully given in the treatise *Yoma*. When the concluding prayer is finished, the ram's horn is blown as a signal that the duties of the day are over, and the ceremonies of the day close with the words "Next year we shall be in Jerusalem." (B. P.)

Atri

in HindA mythology, were certain deities emanating from Brahma, whom he invested with the power of creation.

Atropos

in Greek mythology, was one of the Parcae, or Fates; and it is she who cuts the thread spun by the other two sisters, Clotho and Lachesis-the bringer of death. She is generally represented as a woman with a pair of scissors. *SEE PARCE*.

Attabeira

in the mythology of the Antilles tribes, was worshipped by the ancient inhabitants of Hayti as the mother of the omnipotent, unseen Being.' Her servants were protecting spirits of the seasons, of hunting, of health, of fisheries, etc.

Attacanti (or Atavanti) Giacomo,

an Italian ecclesiastic, was a Servite and of a noble family in Florence, and distinguished for his genius and acquirements. Costo de' Medici made him professor of theology at Pisa, and the pope appointed him general of his order. He collected a library of more than three thousand volumes in his convent at Pisa, and died at the age of eighty-one (in 1607), leaving many works still ill MS., both in Italian and Latin; among them an immense work in twenty-five volumes, called *Ager Domini*, containing the treasures of wisdom and divine knowledge.

Attacanti (or Atavanti), Paolo

an Italian writer, was a monk of the Order of the Servites, born of a noble family of Florence, who entered the order in 1427. He acquired early a high reputation, and taught theology at Sienna; was made provincial of the province of Tuscany; and was charged by Pius II with the direction of the Hospital of the Holy Spirit at Rome. He quitted this employment and retired to Florence, where he died in 1499, aged eighty. His works are, *Dialogus ad Petrum Medicem, de Origine Ordinis Servotrum (1471):- Vita C. B. Joachimi et Francisci, Sezuensium, Ord. Serv. MSS.:-Breviarium Deer. Decretal. Sexti, etc.:* — *Thesaurus Concionaforius* (Milan, 1479), *Lenten sermons:-Comment. in XII Prophetas Minores, et in Apocalyp. S. Johan. (1583):-Sermones de Sanctis:* — *Breviaritm Totius Juris Canonici* (Milan, 1479):-*Quadragesimale de Reditu Peccatois ad Deum* (ibid. eod.): — *Expositio in Psalmos. Pritentiales* (ibid. eod.). He wrote many other works, none of which have been printed. See *Mag. Biblioth. Eccles.* p. 694; Hoefler, *Nouv. Biog. Generale*, s.v.

Attachment, Letters of

(*Lettres d'Attache*) are letters, added to others, to put the latter in execution. Sometimes they were called *letters-patent*, and were required in France and elsewhere before the papal bulls, etc., could take effect within

the kingdom. See De Ferribre, *Dict. de, Droit et de Pratique.-Landon, Eccles. Dict. s.v.*

Attah Chonen

(L e. *thou farorest*). *SEE SHEMIONEH ESRH.*

Attah Gibber

(i.e. *thou art powerful*). *SEE SHEMONEH ESREH.*

Attah Kadosh

(i.e. *thou art holy*). *SEE SHEMONEH ESREH.*

Attala (or Attalas), St.

second abbot of Bobbio (Bobium), was born in Burgundy. He first entered the Monastery of Lerins, and afterwards that of Luxeuil, where his friend St. Columbanus presided, whose fortunes he followed. In: the year 612 Columbanus founded the Monastery of Bobbio, in the Milanese, and became the first abbot; and, upon his death, Attala was elected to succeed him. Many of his monks, finding the strictness of his rule to bear heavily upon them, withdrew; but several were induced to return by the miserable death which had overtaken some of their fellow - recluses. He died March 10, 627. See Baillet, March 10.

Attalia

The situation of this place made it a natural port of the adjacent region, and hence Paul readily found here a vessel coasting to Antioch, in Syria. See Lewin, *Life and Letters of St. Paul*, i, 155. .

Attalus, St.

one of the martyrs of Lyons in 577.

Attardi, Bonaventura

an Augustine monk, was born at St. Philip of Agire, in Sicily, and became professor of Church history in the University of Catania. In 1758 he was made provincial of his order in Sicily and Malta.

Attardi, Pietro

a learned priest of the Oratory, was born at Girgenti, in Sicily, in 1645. He was a man of intense application to study, taking in other sleep than he could get with his head resting on his books. His vast abilities and learning, and extraordinary memory, caused him to be much employed by his bishop, in difficult matters. He died in 1714, leaving, among other works, *Lectiones et Antiphonae SS. Graegorii et Gerlandi, Episc. Ag gigentinarum, a S. C. Rituum approbatae et laudate.*

Attavanti

SEE ATTACANTI.

Attenborough, Thomas Beardsley

an English Congregational minister, was born at Ilkestone in March, 1810. He had not the advantages of Christian nurture, and underwent many trials in his attempts to serve God. Against the wishes of every relative he had, in his seventeenth year he openly professed Christ, connected himself with the Wesleyan Church, and began to preach. In 1840 he adopted Congregational views, and did his first pastoral work at Hope Chapel, Wigan. He first settled at Sedbergh, and removed to Brampton, where he was ordained. - In 1848 Mr. Attenborough accepted the pastorate of the Church at Winslow, Bucks, where he labored nine years, and then removed to Newark-on-Trent. Here he devoted his best powers to the Church until stricken down by paralysis. Mr. Attenborough died Sept. 25, 1874. He was a man of catholic spirit; a special friend of the humbler classes. See (Lond.) *Cong. Year-book*, 1875, p. 310.

Atthakathd

is the title of a commentary on the sacred books of the Buddhists among the Singhalese, which, until recently, was regarded as of equal authority with the text. The text was orally preserved until the reign of the Singhalese monarch Wattagamani, who reigned from B.C. 104 to B.C. 76, when it was committed to writing in the Island of Ceylon. The commentary was written by Budhagosa, at the ancient city of Anuradhapura, in Ceylon, A.D. 420. See Hardy, *Eastern Monachism*, p. 1, 167, 171, 187.

Attigny, Councils of

Picture for Attigny

(*Concilium Attiniacensium*), held at Attigny, a town of France, on the river Aisne, north-east of Rheims.

I. A.D. 765, provincial, under Pepin.

II. A.D. 822, at which the emperor Louis did public penance, especially for his cruelty to his nephew Bernard.

III A.D. 834, November, under Ludovicus Pius, a synod of "the whole empire," passed some canons on behalf of the Church, and referred a criminal cause, brought before them by the emperor, to the State tribunal.

Attilly, Council of

(*Concilium Attilience*), was held at Attilly, a village near Narbonne, A.D. 902, in which it was declared, that the Church of the Holy Virgin (called *Quadragesima*) did not depend on the Church of Cruzy (*Gallia Christ.* vi,192).

Attingians

a Christian sect which originated in the 8th century. They solemnized baptism, not with the words of institution, but with the words "I am the living water;" and in the Lord's supper they added to the words "Drink ye all of it" the word "Take."

Attiniacensium, Concilium

SEE ATTIGNY, COUNCILS OF.

Attiret, Jean Denis

a French Jesuit and painter, was born at Dole, July 7,1702. He studied at Rome, and had already produced some good pictures when he entered the Society of the Jesuits at Avignon. In 1737 he went to Peking, China, at the solicitation of the French Jesuit missionaries stationed there, and was employed by the emperor Kien Lung. He died at Peking, Dec. 8, 1768.

Attis, (or Atys)

a beautiful Phrygian shepherd and priest of the goddess Cybele. who was deified after his death and worshipped as the sun. Julian calls him the great god Attis, and Lucian mentions a golden statue of Attis placed among those of Bendis, Anubis, and Mithras, who were all adored as the sun. He is, frequently joined with Cybele in ancient monuments, and is sometimes pictured alone, holding a pastoral pipe in his right hand and a crook in his left.

Atto, The Blesse

was a native of Badajoz, Spain, according to some, or of Florence, according to other writers, general of the Order of Vallombrosa, and raised to the see of Pistoja in 1133. After governing the Church for twenty years, he died in 1153. He wrote, *Life of J. Gualbertus*, the founder of his order (Madrid, 1612. [?])--*Life of St. Bernard, Abbot of St. Salvus, Bishop of Parma and Card.*:-*Quce S. Bernardus, etiam Cardinalis Existens, pro sua Religione gesserit*:-*Letters*:-*On the Translation of the Relics and of the Miracles of St. James the Apostle*. See Antonio, *Bibl. Hisp.* ii, 16; Negri, *De Script. Florent.* p. 72.

Atto (Acton, Or Hatton)

an Italian prelate, who was made in 945 bishop OF VERCELLT, in Piedmont, and died about the year 960, is the author of *Satuta Ecclesice Vercellensis, Collectio .Canonum*: — *De Pressuris Ecclesiasticis*:-*Polypticus* (πολύπτυχος, so called from its various contents); *Commentary on Paul's Epistles Letters and Sermons*. Some of these writings were published by D'Achery in his *Spicilegium*; a complete edition was published by count Buronti del Signore (Vercelli, 1768, 2 vols. fol.). See Herzog, *Real- Encyklop.* s.v.; Natalis, *Hist. Eccles.* 6:195; Oudin, *Suppl. Script. Eccles.* p. 305; Dupin, *Nouvelle Bibl.* Viii, 27. (B. P.)

Attributes of God

are the several qualities or perfections of the divine nature. Some distinguish them into the *negative*, and *positive* or affirmative. The negative are such as remove from God whatever is imperfect in creatures; such are infinity, immutability immortality, etc. The positive are such as assert some perfection in God which is in and of himself, and which in the

creatures in any measure is from him. This distinction is now mostly discarded. Some distinguish them into *absolute* and *relative*; — absolute ones are such as agree with the essence of God as Jehovah, Jab, etc.; relative ones are such as agree with him in time, with some respect to his creatures as Creator, Governor, Preserver, Redeemer, etc. But the more commonly received distinction of the attributes of God is into *communicable* and *incommunicable* ones. The communicable ones are those of which there is some resemblance in men as goodness, holiness, wisdom, etc.; the incommunicable ones are such as there is no appearance or shadow of in men as independence, immutability, immensity, and eternity.—Buck. See those different articles in this work.

Attwater, Henry S.

a Protestant Episcopal clergyman of the diocese of Kansas, was born at Blanford, Mass., in 1798. He was ordained by bishop Hobart in 1829; labored faithfully and acceptably in the churches at Malone, Little Falls, and Mount Morris, N. Y., and in those at New Preston, Bethany, Kent, and Poquetannock, Conn. He died at Cedar Vale, Dec. 28, 1879. See *Whitaker's Almanac and Directory*, 1881.

Attwood, Thomas

a musical composer, was born in London in 1767. After receiving some elementary instruction, he was sent abroad to study at the expense of the prince of Wales, in 1783. He studied two years at Naples, and then proceeded to Vienna, where he became a favorite pupil of Mozart. On his return to London he became one of the chamber musicians to the prince of Wales. In 1795 he was chosen organist of St. Paul's, and the year following he became composer to the chapels royal. His court connection was further confirmed by his appointment as musical instructor to the duchess of York and afterwards to the princess of Wales. For the coronation of George IV he composed the anthem *The King shall Rejoice*. In 1821 king George appointed him organist to his private chapel at Brighton. Soon after the establishment of the Royal Academy of Music, Attwood was chosen one of its professors. He wrote the anthem *O Lord, Grant the King a Long Life*, which was performed at the coronation of William IV; and he was composing a similar work for the coronation of queen Victoria when he died, March 24, 1838. His services and anthems were published in a

collected form, after his death, by his pupil Walmesley, and are frequently used in cathedral worship. See *Encyclop. Brit.* (9th ed.) s.v.

Atum

(or Atmiu) was the Egyptian *deity* of the setting *sun*, or darkness. He was called "the Sun who reclines himself," and was represented as an erect human figure wearing a crown composed of an expanded lotus, surmounted with four upright feathers, like those on the crown of Amen-Ra. He was specially adored at Heliopolis in Lower Egypt. He, is also called Tux (q.v.)

Atwater, Horace Cowles,

a Presbyterian minister, was born at Homer, Cortland Co., N. Y., March 14, 189. He studied for three years in the Yale Divinity School, and during these three years, being a licensed preacher of the Methodist Episcopal Church, preached in Westville and other neighboring places. He then spent twelve years in ministerial work in connection with the Methodist denomination in southern New England, being ordained at Fall River, Mass., April 3, 1847. In 1857 he went to the West, and was employed for some years in evangelistic work under the auspices of the Congregational churches. His longest settlement was in Alexandria, O., from 1861 to 1867. He labored chiefly in North Carolina and Tennessee under the direction of the Presbyterian Church, and in 1870 settled in Elizabethtown, Tenn., as stated supply of the Church there, but, after the presidential election of 1876, was dismissed from this relation as a penalty for his vote for president Hayes. He died at Elizabethtown. Feb. 7, 1879. See *Obituary Record of Yale College, 1879.*

Atwater, Jason,

a Congregational minister, was born in Mount Carmel Society, Hamden, Conn. He studied theology in the seminary of Yale College, and was ordained as pastor in Middlebury, Conn., Oct. 20, 1830. In October, 1845, he was dismissed from this charge. After this, he resided for several years in Newtown and Southbury; Conn., preaching to the Congregational churches in those towns. The latter days of his life were spent in West Haven, in the town of Orange, Con. He died April 1, 1860. See *Obituary Record of, Yale. College, 1860.*

Atwater, Noah,

a Congregational minister, was born at New Haven, Conn. He graduated at Yale College in 1774, where he was a tutor from 1778 to 1781. He was ordained pastor of the Church in Westfield, Mass., Nov. 21, 1781. His last sermon was preached on the twentieth anniversary of his ordination, and was published. See Sprague, *Annals of the Amer. Pulpit*, i., 537.

Atwater, William W.,

a Methodist Episcopal minister, was born at Burlington, Vt., Feb. 15, 1814. He experienced conversion in 1832, received license to exhort and preach in 1841, and in 1842 united with the Troy Conference. In 1850 he located in his native town, and for six years followed printing. He published a Vermont *Directory* and the *Vermont Courier*, a newspaper. In 1856. he was again admitted into the Conference, and continued to serve in the pastorate until 1871, when, being appointed secretary of the Vermont State. Temperance Society, he retired to Burlington and commenced the publication of the *Vermont Witness*. He died Aug. 3, 1878. Mr. Atwater was a man of tireless activity; he had a passion for work; was honest, fearless, pronounced, persistent, a champion in the temperance reform. See *Minutes of Annual Conferences*, 1879; p.44.

Atwell, James,

a Methodist Episcopal minister, was born at Montville, Conn., June 11, 1797. He experienced religion early in life, and in 1826 entered the travelling connection of the Oneida Conference. In this relation he labored until his death, Feb. 7, 1860. Mr. Atwell excelled as a pastor; visiting the lowly, warning the ungodly, comforting the poor and distressed, and enlightening the doubting. He was a man of warm affections. sound common sense, and well versed in theology. See *Minutes of Annual Conferences*, 1860, p. 167.

Atwell, John,

a Methodist, Episcopal minister, was born at Grafton, N. H., March 26; 1788. He experienced conversion in early life, and in 1810 entered the East Maine Conference, in which he labored faithfully until 1859, when he became superannuated, and retired to Orono, Me., where he died, May 30,

1868. Mr. Atwell was a practical, diligent, devout, fluent, acceptable minister. See *Minutes of Annual Conferences*, 1868, p. 142.

Atwell, Paul P., M.D.,

a Methodist Episcopal minister, was born at Haverhill, N. H., March 28, 1801. He experienced religion at the age of twenty-three while pursuing a medical education; received license to preach in his twenty-eighth year; and in 1843 entered the Troy Conference, which he served faithfully for a number of years, and then, taking a supernumerary relation, resumed the practice of medicine. In 1870 he retired to Schuylerville, where he died, June 13, 1873. Mr. Atwell was a good man, true to God and his Church. He was an able minister, and much beloved. See *Minutes of Annual Conferences*, 1874, p. 65.

Atwill, William,

a Protestant Episcopal clergyman of the diocese of Western New York, was for a number of years a missionary in Bradford, N. Y., and parts adjacent. From 1866 he was rector of St. John's Church, Catharine, N. Y., which position he held until about 1870, when he returned to Bradford as rector of St. Andrew's Church; but in 1875 he removed to Dresden, N. Y., as rector of St. John's Church. About 1877 he removed to Elmira, N. Y., and in 1878 went to Dallas, Tex. His death occurred at San Antonio, Tex., April 19, 1879, at the age of eighty years. See *Prot. Episc. Almanac*, 1880, p. 170.

Atwood, Anson S.

a Congregational minister of Connecticut, was born at Woodbury, Aug. 1, 1790, and graduated at Yale in 1814. After spending some time in home missionary labor, he accepted a call from the Church at South Mansfield, where he was ordained in 1819. This was his only pastorate one of almost forty-three years. During this period, he had seven revivals, and received into the Church four hundred and twenty-one persons. He died at East Hartford, July 22, 1866. Mr. Atwood was firm in his convictions of duty and in his opinions, a faithful preacher and laborious pastor, with a slight dash of eccentricity in his manner. See *Cong. Quarterly*, 1866, p. 389.

Atwood, John,

a Baptist minister, was born at Hudson, N. H., Oct. 3, 1795. - He was a graduate in the theological class connected with Waterville College. in 1822. For two .or three years subsequent to his graduation he preached as a supply in Readnfield, Me., and in New London and Pittsfield, N. H. His ordination took place in New Boston, N. H., May 18, 1825. Here he remained as pastor eleven years. Subsequently he became pastor of the Church in Francestown, and held the office one year; then removed to Hillsboronugh, where his ministry covered a period of seven years. About the year 1847 he was elected State treasurer, and was in office six years, during a part of which time he served. as chaplain of the State prison. The Democratic party in New Hampshire, in 1851, nominated him as their candidate for governor of the State. Having given offence to the party by the utterance of his free-soil sentiments, he was abandoned by them. For about twenty years he lived on his farm in New Boston, occasionally preaching, as opportunity presented, until his death, which occurred April 28, 1873. Mr. Atwood was highly respected for character and talent. See *Supplement No. 1 to the Colby University Obit. Record*, p. 6. (J. C. S.)

Atwood, Thomas,

a Baptist minister, was born at Plymouth, Mass., not far from the year 1810. In early life he followed the sea, and became first officer of several merchant-ships. Soon after the excitement connected with mining in California commenced, he went, in 1849, to the Pacific Coast, with a company made up of persons residing in the Old Colony, and there he remained for ten years. While there he was ordained to the work of the ministry, and spent several years in this capacity at Stockton, and labored as an evangelist among the miners. In 1859 he came back to the East, and for nearly twenty-five years he devoted himself, with but little cessation, to his ministerial work. His settlements, during this period, were in each of the New England states, Vermont and Maine excepted, and in the State of New York. He met with abundant success as a preacher of the Gospel, and witnessed repeated revivals of religion; He died at Marshfield, Mass. in the summer of 1880. See *The Watchman*, Sept. 16, 1880. (J.C.S.)

Aubermont, Jean Antoine,

was a Ducminican of the Low Countries, who took the habit at twenty years of age, in 1632, at Gillent. He studied at Cologne, and taught philosophy at Louvain, where he took his doctor's degree in 1652. Afterwards he was made apostolic missionary in Holland. He died suddenly in 1686, leaving many works, among them, *Oratio Panegyrici in S. Thomam de Aquino*. (Louvain, 1650, 4to):-*Doctrina quam de Primatu, Auctoritate, ac Infallibilitate R. Pont. tradiderunt Lovanienses*, etc. (Liege, 1682, 4to):-*Responsio Historico-theologica ad Cleri Gallicani de Potestate Ecclesias. Declarationem Parisiis, 1682, factam*, etc. (Cologne, 1683, 8vo):-a new edition of the *Life of St. Rose of Lina*, by P Leo (Loavain, 1688, 12mo), etc.

Aubert, ST.

SEE AUDEBERTUS.

Aubert, Bishop OF Avranches,

lived in the early half of the 8th century. He founded Mont St. Michel, with which, according to the custom of the time, a legend is connected. Here he at first established canons; then the Benedictines. The body of St. Aubert was interred at Mont St. Michel. Being discovered more than three hundred years later, these remains attracted numerous pilgrims, among others Louis XI, who established on: this occasion the Order of St. Michel. See *Hoefler Nouv. Biog. Generale, s.v*

Aubert, Augustin,

a French portrait, historical, and landscape painter, was born at Marseilles in the year 1781. His principal subjects are from sacred history, and are held in considerable estimation in France.

Aubert, Francois,

Canon Regular and French scholar, was born in Paris in 1709, and died in 1770. He wrote, *Entretiens sur la Nature de l'Ame des Betes* (Colmar, 1756; and with a new title, Basle, 1760):*Refutation de Belimire et de ses Oracles*: (J. J. Rousseau, Voltaire, etc.) (ibid. and Paris., 1768). See *Hoefler, Nouv. Biog. Generale, s.v.*

Aubert, Michel,

a Parisian painter and historical engraver, was born in 1700. He died in 1757. Some of his principal plates are, *The Circumcision*, after *Ciro Ferri*: — *St. Francis*, after *Guido*: — *The Reconciliation of Jacob and Esau*, after *Jeaurat*.-Portraits: *Elizabeth, Queen of England*; *Charles Emmanuel, Duke of Savoy*; *Charles Stuart*.

Aubery, Antoine

a celebrated French parliamentary advocate, died in February, 1695. He published, a *General History of the Cardinals* (vol. i, 1642). In the following years he published four other volumes, and dedicated all to cardinal Mazarin, who, in return, granted him a pension. - In 1649 he published a work on the pre-eminence of the kings of France over the emperor and the king of Spain:—a *Life of Cardinal Joyeuse* (1654) :-a *Life of Cardinal Richelieu* (1660): a *Treatise on the Dignity of Cardinal* (1673):-a *Treatise on the Regale*(cir. 1678): — and a *Life of Cardinal Mazarin* (1695). See *Biog. Universell.*, iii, 5; Dupin, *17th Cent.*

Aubespine, Gabriel De L',

a French prelate, was born in Paris, Jan. 26, 1579. He was the son of Guillaume d'Aubespine, baron of Chateauneuf. In 1604 he succeeded his kinsman, Jean d'Aubespine, in the bishopric of Orleans. He inherited a talent for negotiation, and was so successful that many affairs were intrusted to him. He assisted at the assembly of the bishops of the province of Sens in 1612, and there signed, with regret, the condemnation of the famous book of Richer. He died at Grenoble, Aug. 15, 1630. He wrote, *De Veteribus Ecclesie Ritibus* (1623): — *De Ancienne Police de l'Eglise sur l'Administration de l'Eucharistie*: — *Notes upon the canons of the several councils collected by Labbe*:-also *Notes upon Tertullian and upon Optatus of Milevia*. See Hoefler, *Nouv. Biog. Generale*, s.v..

Aubin, St., Bishop Of Angers,

was born at Vannes, Brittany, in 469. He retired to the Monastery of Cincillac, since called Tintillant, of which he afterwards became abbot, and held that office for twenty-five years. In 529 the people of Angers almost forcibly compelled him to become their bishop, in which capacity he attended several councils; and signalized himself by his zeal against

incestuous marriages, especially at the third Council of Orleans. He died in .550, and was buried first. in the Church of St. Peter, but was afterwards translated to the Church of St. Stephen, thenceforward called St. Aubin's. He is commemorated March 1, the day of his death, and June 30, the 'day of his translation.- See Baillet, March 1.

Aubin, Gabriel Jacques,

a Parisian historical painter and engraver, brother of Augustin, was born in 1724. He engraved some plates from his own designs, the principal of which are, *Six Statues of the Christian Virtues: — View of the Louvre Exhibition of. Paintings in 1753,*

Aubin, N.,

a French writer and Protestant minister, was born at Loudun near the middle of the 17th century. He took refuge in Holland after the Revocation of the Edict of Nantes; and published a translation of the *Life of Michael Ruyter*, by Brandt, in 1698: — *Dictionnaire de Marine* (Amsterd. 1702) :- *Histoire des Diabes de Loudun;*. on, *De la Possession des Religieuses Ursulines, et de la Condamnation et du Supplice draumbain Grandier, Cure de-la meme Ville* (ibid. 1693). This subject, which met with a great-deal of success, was afterwards published under the titles of *Cruels Effets de la Vengeance du Cardinal de Richelieu* (ibid. Roger, 1716), and *Histoire d'Urbain Grandier.* (ibid. 1735). See Hoefer, *Nouv. Biog. Generale*, s..v.

Aubrey, Thomas,

a Welsh Wesleyan minister, was born at Cefn-coed-y-emernear Merthyr-Tydvil, May 13, 1808. He was received into the ministry in 1826; soon took a prominent place among the most popular preachers of his native land; was appointed chairman of the North Wales District in 1854; continued in that capacity for eleven years; devised the North Wales Chapel Loan Fund for the relief of encumbered Church property; became a supernumerary in 1865; and died at Rhyl, Nov. 15, 1867. "He was truly a great man, a mighty preacher, a faithful, wise, and loving pastor His mental faculties were vigorous, penetrating, inventive, and logical. His application to study was intense, and of theology and philosophy he had a clear and comprehensive knowledge. God had endowed him with a remarkable gift of eloquence-an eloquence sometimes calm and subdued at other times

vehement and elevated. His native language he studied its genius he admired; he discovered much of its neglected wealth, and wielded its oratorical force with ability and success. His sermons were prepared with care, elevated in conception, full of original thought, and delivered with emotion and energy." See *Minutes of British Conference*, 1868, p.11.

Aubriot, Jean,

a French prelate, belonged to the family of the provost of Paris, Hugh Aubriot, and was raised to the bishopric of Chalon-sur-Saone at the commencement of the year 1336. He gained great favor with the duke Eudes of Burgundy, who greatly approved the counsel of this prelate. Eudes, who died in 1349, had made Aubriot the executor of his will. Aubriot died about 1351. See Hoefer, *Nouv. Biog. Generale*, s.v.

Aubry, Jean Baptist,

a French Benedictine of the Congregation of St. Vannes, was born at Deyvillier, near pinmal, in 1836, and became prior of the house of Commercy. He died about 1809. His works are, *Questions Philosophiques sur la Religion Nature:— L'histoire des Auteurs Sacires et Ecclesiastiques:-and Questions Metaphysiques sur l'Existence et la Nature de Dieu.*

Auburn Theological Seminary.

SEE SEMINARIES, THEOLOGICAL.

Auch, Council Of

(*Coancilium Auscense*), was a council of the province called by Hugo the White, legate. It was ordered that all the churches of Gascony should pay a quarter of the tithe to the cathedral, St. Orens and a few others being exempted. See. Labbe, *Concil.* 9:1195.

Auchmuty, Samuel, D.D.,

a missionary of the Church of England, was born in Boston, Mass., in 1721. His father, Robert Auchmuty, a Scotchman, was a lawyer, and for several years a judge in the Court of Admiralty." Samuel received his education at Harvard College, graduating in 1742. - Five years after he was ordained deacon by the bishop of London, and received an appointment as

missionary from the Society for the Propagation of the Gospel in Foreign Parts. He became assistant to Dr. Barclay, rector of Trinity Church, New York city; and, also, was catechist to the colored population, entering upon his duties March 8, 1748. St. George's Chapel in Beekman Street being opened in 1752, Mr. Auchmuty and the rector supplied the two churches. In August, 1764, he succeeded Dr. Barclay, deceased; and shortly after his induction St. Paul's Chapel was opened for public worship. When the Revolution opened, he espoused the cause of the royal government. The American army having taken possession of the city of New York, April 14, 1776, he removed with his family to New Brunswick, N. J., where he remained until the British army, under general Howe, regained possession of New York, ill September following. Being anxious to reach the city, on account of loss of property by a fire, he vainly sought to pass the American lines. Compelled to escape by night, *his* health suffered from the exposure; and this was eventually the cause of his death, which occurred in New York city, March 4, 1777. See Sprague, *Annals of the Amer. Pulpit*, v, 127.

Auctor,

a bishop, of whom nothing further is known, is commemorated, as a saint in Bede's *Martyrology* on Aug. 9.

Auda, Angelo

an Italian theologian, native of Lantosca, lived in the middle of the 17th century. He was secretary for the province of Romagna. He wrote, *Octavarium Exercitiorum Spiritual.* (Rome, 1660): — *Commentarius in Reguidm S. Francisci* (ibid. 1664) :—*Bollarimum Romanum Novissimum ab Urbano VIII usque ad Clementum X* (ibid. 1672). See Hoefer, *Nouv. Biog. Generale*, s.v.

Audactus.

SEE ADAUCTUS.

Audard, Sr.

SEE THEODARDUS.

Audax

(*saint and martyr*) was originally a magician, but is said to have been converted by St. Anatolia, a Ropman virgin, and suffered for the faith by order of Faustianus, governor of the country of the Sabines, who had wished to employ him against that saint. See Baillet, July 9.

Audebert, Ann

a martyr, was taken, on her way to Geneva, and brought to Paris; and there, by the council, adjudged to be burned at Orleans, in 1549. When the rope was put around her neck, she called it- the wedding girdle wherewith she was to be married to Christ. See Fox, *Acts .and Monuments*, 4:405.

Audebertus

(Ausbertus, Autpertus, Aubert, Or Haubert, probably the same originally as *Albert*), *St.*, bishop OF CAMBRAY and ARRAS in 663, is said to have been very charitable and religious. He founded many churches, and died in' 668. He is commemorated on Dec. 16.

Audenaerd (Or Oudenaerde), Robert Van,

a Flemish painter and engraver, was born at Ghent in 1663, and died there. in 1743. He studied. first under Francis van Mierhop, and subsequently with John Cleef. When quite young he visited Rome, and studied with Carlo Maratti, under whose instruction he became a reputable historical painter. He painted several pictures for the churches of Ghent, among which is the great altar-piece in the Church of the Carthusians, representing St. Peter appearing to the monks of that order, considered his best work. In the Church of St. James is a picture of *St. Catharine Refusing to Worship the False Gods*. The following are some of his principal plates Portraits - *Cardinal Sacripanti* (1695); *Cardinal Turusi*; (*Cardinal Ottoboni*). Subjects after different Italian masters — *Hagar in the Desert*; *The Sacrifice of Abraham*; *Rebecca and the Servant of Abraham*; *David with the Head of Goliath*.

Audentius,

a Spanish bishop and theologian, probably lived in the second half of the third century. According to Gemnnaius, he wrote a treatise *De Fide adversus Haereticos*, in which he vindicated the Trinity against the

Manicheians, Sabellians Arians, and Photinians. See Hoefler, *Nouvelle Biographie Generale* s.v.

Audhumbla.

SEE AUDUMLA.

Audience,

a court formerly held by the archbishops of either province of England; that of Canterbury was removed from the palace to the Consistory Place of St. Paulus. All cases, whether contentious or voluntary, which were reserved for the archbishop's hearing were tried here; and the evidence was prepared by officers called auditors. When the court was no longer held in the palace, the jurisdiction was exercised by the master and official of the Audience. He is now represented by the vicar-general, official of the Arches and Audience, whose court was held in the hall of Doctors' Commons.

Audifax

(*saint and martyr*), was the son of Sts. Marius and Martha, also martyrs. He is commemorated on Jan. 20.

Auditor,

in ecclesiastical phrase, is

- (1) a judge of the tribunal of the Rota at Rome.;
- (2) of the Apostolic Chamber, at Rome (*Auditor Canmerae Apostolicae*);
- (3) of the court at Rome.

Auditory.

(1.) A parlor. (2.) The alley of the cloister in which the Clugniacs and Cistercians kept the school of novices.

Audley, Edmund,

an English prelate; was educated at Lincoln College, Oxford, and in 1463 took the degree of A.B. In 1471 he became prebendary of Farendon in the Church of Lincoln, and in October, 1475, attained a like-preferment in the

Church of Wells. In the same year, on Christmas-day, he was made archdeacon of the East Riding of Yorkshire; in 1480 he was promoted to the bishopric of Rochester, and in 1492 was translated to Hereford; thence to Salisbury in 1502. About this time he was made chancellor of the Most Noble Order of the Garter. In 1518 he gave four hundred pounds to Lincoln College, and bestowed upon the same house the patronage of a chantry, which he had founded in the cathedral church of Salisbury. He contributed. also to St. Mary's Church in Oxford. He died Aug. 23, 1524, at Ramsbury, in the County of Wilts.

Audcenus.

SEE OUEN, ST.

Audomar.

SEE OMAR ST,

Audradus Modicus,

chorepiscopus of Sens, lived in the 9th century, and is chiefly celebrated for the visions which he claimed to have had relating to the suspension of the intestine hostilities then prevalent in France. He visited Rome on that errand in 849. He was deposed, together with the other Galliean chorepiscopi, by a Council of Paris. His prophecies, or visions, were committed to writing, and will be found in Duchesne's' *Collection of French Historians*, and: in the *Collection of Dom Bouquet*, vii, 289; See *New General Biographical Dictionary*, p. 333; Hoefer, *Nouvelle Biographie Generate*, s.v.

Audran, Benoit,

a French engraver, was born at Lyons in 1661, and was the second son of Germain Audran, from whom he at first received instruction. He afterwards studied under his uncle, the celebrated Gerard Audran. He was a member of the Academy of Painting, and was appointed engraver to the king. He died in 1721. The following are some of his principal religious subjects after various masters: *The Baptism of Jesus Christ; The Rape of Dejanira; Moses and the Brazen Serpent; The Saviour with Martha and Mary; St. Paul Preaching at Ephesus; The Elevation of the Cross.*

Audran, Charles,

a Parisian engraver, brother of the elder Claude, was born in 1594. He visited Rome, when quite young, for improvement. He afterwards returned to France and settled in Paris, where he had wonderful success. He died in 1674. The following are a few of his principal sacred subjects after different masters: *The Baptism of Christ; The Stoning of Stephen; The Conception of the Virgin Mary . The Virgin Mary -and Infant Jesus Treading on the Serpent.*

Audran, Claude,

a French painter, third son of Claude, Sr., was born at Lyons in 1644, and died at Paris in 1684. He was employed by Lebrun in several sketches. His principal sacred pictures are, *The Beheading of John the Baptist*, and *The Miracle of the Five Loaves*. See Hoefer, *Nouv. Biog. Generale*, s.v.

Audran, Gorard (Or Girard),

a celebrated French engraver, the son of Claude the elder and the nephew of Charles, was born at Lyons in 1640. He probably studied under Carlo Maratti. He resided in Rome three years, and executed a portrait of Clement IX, which gained him so much reputation that the great Colbert, himself a liberal patron of the arts, invited Audran to return to Paris. After his return, he was: appointed engraver to the king. He may be said to have carried the art to its highest perfection, especially in his large historical plates. He died in 1703. The following are a few only of his principal plates: Portraits and subjects from his own designs — Pope *Clement -IX*, of the family of Raspigliosi; *Andrea Argolus, S. Marci Eques.*; *St. Paul Preaching at Athens; Wisdom and Abundance*, above two genii with a banner inscribed "Louis le Grand." Subjects from different *masters-Moses and the Burning Bush; St. Paul Beaten by, Daemons; The Temptation of St. Jerome; St. Peter Walking on the Sea; The Woman Taken in Adultery; The Descent of the Holy Ghost*. See Spooner, *Biog. Hist. of the Fine Arts*, s.v.; Hoefer, *Nouv. Biog. Generale*, s.v.

Audran, Jean,

a French engraver, was born at Lyons in 1667. He was the brother of Benoit, and the second son of Germain Audran. In 1707 he was appointed engraver to the king, with apartments in the Gobelins.. He gained a high

reputation, and died in 1756. The following are some of his chief sacred works after various masters: *Our Saviour in the Bark Preaching*; *The Infant Saviour Regarding the Cross Presented by Angels*; *The Miracle of the Loaves*; *The Resurrection of Lazarus*; *The Resurrection of Christ*; *The Descent from the Cross*; *The Disciples at Emmaus*. See Spooner, .*Bio.*. *Hist. of the Fine Arts*, s.v.; Hoefer, *Nouv. Biog. Generale*, s.v.

Audran, Louis,

a French engraver, third son of Germain, was born at Lyons in 1670. .He first studied under his father, but finally under his uncle Gerard. He died at Paris in 1712. His chief sacred work is *The Massacre of the Innocents*. See Hoefer, *Noun. Biog. Generale*, s.v.

Audry.

SEE ALDRICUS.

Audry

(or Etheldreda), *saint and virgin*, queen of Northumberland and abbess of Ely, was the daughter of Anna, king of the East Angles, who was slain in battle by the pagans in 654. Although twice married first to Tumbert, a king of the East Angles, and secondly to Egfrid, king of Northumberland—she preserved, it is said, her virgin state, and obtained leave of her second husband to retire into the Abbey of Coldingham. She afterwards built a monastery on the Isle of Ely, in the river Ouse, which had been granted to her by Tumbert. Thomas of Ely, in his *Historia Eliensis*, says that this took place in the year 673, and that St. Auidry collected both monks and nuns, and was made first abbessy St. Wilfrid of York. She died June 23, 679, and was honored by the Church of England as a saint within a short period of her death. See Baillet, June 23; *Anglia Sacra*, i, 594; Godwin, *De Praes. Angl.* p. 247.

Audry (St.) Of Sens.

SEE ALDRICUS.

Audumla (Or Audhumbla),

in Norse mythology, was a cow which arose when the ice in Ginnungagap, the Northern Chaos, thawed. This cow licked the salt icebergs and thus

created the-first god, Bur, The latter produced. Bor, who was the father of Odin. The giant Ymir was nourished by her milk.

Audur,

in Norse mythology, was the son of the dark Not (*night*) and of Naglfari (*air or ether*). It is unknown in what relation his name, Audur (*matter*), stands to the doctrine of the creation.

Auer, John Gottheb, S.T.D.,

a missionary bishop of the Protestant Episcopal Church. for Cape Palmas, Africa, and parts adjacent, resided, in 1865, in Gambier, O., and the year following removed to Philadelphia. In 1867 he was appointed. missionary to Cape Palmas; in 1870 was a missionary at Cavalho, Africa, and while in this station was elected, in 1872, bishop of the African Mission. He was consecrated in St. John's Church, Georgetown, D. C., April 17, 1873. He died Feb. 16, 1874, aged forty-one years. See *Prot. Episc. Almanac*, 1875, p. 144.

Auerbach, David,

a Lutheran theologian of Germany, was born at Limehna, Sept. 2, 1599. He studied at Leipsic and Wittenberg, was in 1624 bachelor of theology, and in 1639 professor extraordinary. In 1640, when he was called as superintendent to Borna, he received the degree of doctor of divinity, and he died April 14, 1647. He wrote, *Dissertatio Theolog. de Religione non Cogenda (Lipsise):-De Traditionibus non Scriptis Pontificiorum* (ibid.): *-De Votis Christianorum Oppositis Votis Monasticis* (ibid. 1624) *:-De Dicto Babac. ii, 3* (ibid. 1639): — *Refutatio Tractatus Calviniani quem M. Heinr. Junigenhoefer, Aposfata, de Januis Clausis ex Joh. xx ediderat* (ibid. 1637). See Witte, *Diarium Biographicum*. (B. P.)

Auerbach, Isaac Levin,

a Jewish rabbi of Germany, was born at Inowraclaw, in the duchy of Posen, about the year 1785. His primary education he received, according to the custom of the time, in the Talmudic schools of his country.. At 'an early age he went to Berlin in order to acquire a more liberal education; For a long time he stood at the head of a Jewish girls' school at Berlin, and for over forty years was the leader of the Bruder Society. He was one of the first to introduce regular preaching into the German synagogues, and

for over a quarter of a century he acted as preacher of the synagogue at Leipsic. He died at Dessau, July 5, 1853.- He published, *Sind dei Israeliten verpflichtet, ihre Gebete durchaus in hebraischer Sprache zu verrichten?* (Berlin, 1818): — *Die wichtigsten Anglegenheiten. Israels, erortert und vorgetragen in Prediten* : (Leipsic, 1828, etc.). See First, *Bibl. Jud.* i, 72; Kayserling, *Bibliothek judischer Kanzelredner*, i, 19 sq. Philippon, *Biogr. Skizzen*, p. 189; *Allgemeine Zeitung des Judenthums*, 1853, p. 371; Zunz, *Monatstage*, p. 38. (B.P.)

Augendus,

a Carthaginian (Cyprian, Ep. 41) who joined against Cyprian in the faction of Felicissimus. In *Epistle* 42 he is excommunicated by bishop Caldonius, along with Repostus, Irene, Paulus, Sophronius, and Soliassus. Possibly the same Augendus (id. Ep. 44) reappears as a deacon of Novatians sent to Carthage with the presbyter Maximus. In this case-he would, after his excommunication, accompany Novatus. to Rome and join Novatian, and return, as Novattus did, to push the Novatianist cause against Cyprian.

Auger, Edmond,

a French Jesuit, was born in 1530 at Alleiman, in the vicinity of Troyes. He became a Jesuit at Rome under St. Ignatius. He taught classical studies in Italy, and went to France in order to devote himself to the conversion of the Protestants. He was arrested at Valencia by the baron Des Adrets, and condemned to be executed, but was finally: saved on account of his eloquence and power. One can but admire his zeal at Lyons in the midst of the pestilence. He became confessor and preacher of king Henry III, after whose death his superiors sent him to Italy. — He was very fierce against the Huguenots, whom he tried to convert by all means. That he converted 40,000 Huguenots near Lyons is more than exaggeration. He died at Como, June 17, 1591. He wrote, *Le Pidagogue d'Armes a un Prince Chratiea pour entsprendre et achever heuretsement une Bonne Guerre Victorieuse de tous les Ennemis de son Etat et de Peaglise* (Lyons, 1568): *Des Sacramens de L'Eglise Catholique* (Paris, 1567): *Catechismus Parus, h. e. Summa Doctrine Catholicon Greece et Latine* (Lyons, 1852):-- *Metanelogi sur le sujet des penitents* -(Paris, 1584): — *Breviarium Somaum cum Rubris Gallicis* (ibid. 1588). See Bailly, *Histoire de la Vie d'Edm. Auger* (Paris, 1652); Dorigny, *Vie du P. Edm. Auger* (Lyons, 1716); De Backer, *Bibl. de la Comp. de Jesus* (1869-76); Lichtenberger,

Encyclopedie des Sciences Religieuses, s., v.; Hoefer, *Nouv. Biog. Generale*, s.v. (B. P.)

Augmentation

is a term in Scotch ecclesiastical law denoting a portion of the ancient tithes placed under the superintendence of the Court of Session, and granted by them to an incumbent, as they shall see cause. The ordinary way of obtaining it is to raise a process before the courts.

While impropriations were in the hands of monks and other ecclesiastical persons or bodies, the bishop had power to augment the endowment given by such impropiators to the vicarages of churches where they held the tithes and profits; nor is there any reason to doubt that the bishops in the present day possess the same power over impropiators, both lay and clerical. Such was the opinion of the law officers given to Morton, bishop of Durham. See Watson, p. 140, 305; Johnson, *Clergyman's Vade-mecum*, p. 82; Kennet, *On Impropriations*, p. 145.

Augsburg, Councils Of

(*Concilium Augustanum*). Augsburg (*Augusta Vindelicorum*) is a city of Swabia, and capital of a principality belonging to Bavaria, situated at the junction of the Wertach and the Lech, thirty miles north-west of Munich. Two councils were held there.

I. Held on Aug. 7, 952. Twenty-four bishops from Germany and Lombardy were present at it, among whom Uldaric, bishop of Augsburg, was the most illustrious. They made eleven canons. It was forbidden to all the clergy, from the bishop to the subdeacon, to marry, or to have women in their houses, or to keep dogs or birds for sporting, or to play at any game of chance. The sixth canon orders that all monks shall submit to the bishop of the diocese and receive his correction. See Labbe, *Concil.* 9:635.

II. Held Nov. 12, 1548, by cardinal Otho, bishop of Augsburg, at Dillingen, on the Danube. Thirty-three regulations were drawn up relating to discipline and morality. Among other things, it was ordered that open sinners should be proceeded against canonically, and that those who were found incorrigible should be handed over to the grand-vicar; that the deans of chapters should watch over the conduct of the canons, and be careful to punish those who were guilty of drunkenness, gaming, debauchery,

fornication, etc.; that those who were possessed of many benefices should resign all but one within a year; that those of the monks who neglected their rule and were guilty of drunkenness or immodest conduct, or who were suspected of heresy, should be corrected; that nuns and other female religious should not leave their nunneries, nor suffer any man to enter them unless for some absolute necessity; that preachers should not advance anything untrue or doubtful; that they should accommodate their sermons to the capacity of their hearers; that they should avoid all obscure and perplexing subjects; that one uniform order should be observed in the administration of the sacraments, and no money be taken for the same, according to the apostolical traditions, the ancient canons, laws, and usages; that none but serious tunes should be played upon organs; that everything profane should be entirely done away with in all solemn processions. See Labbe, *Concil.* 14:567.

Augilus (Augurius, Or Augustus),

an alleged martyr in Britain, bishop of Augusta or London, under Diocletian (*Martyrol.* Feb. 6).

Augur,

an officer, among the ancient Romans, who performed divination by means of birds. Romulus is said to have appointed a college of augurs, three in number. To these Numa afterwards added two. The Ogulnian law, passed B.C. 300, increased the number to nine, five of them being chosen from the plebeians. In the time of the dictator Sulla they rose to fifteen, a number which continued until the reign of Augustus, when their number was declared unlimited except by the will of the emperor. An augur retained his office during life, and was distinguished by wearing a long purple robe reaching to the feet and thrown; over the left shoulder. On solemn occasions a garland was worn upon the head. "The chief duties of augurs were to observe and report supernatural signs. They were also the repositories of the ceremonial law, and had to advise on the expiation of prodigies and other matters of religious observance. The sources of their art were threefold: first, the formulas and traditions of the college, which in ancient times met on the nones of every month; secondly, the *augurales libri* books of the augurs, which were extant even in Seneca's time; thirdly, the *commentarii augur-um*. commentaries of the augurs, such as those of Messala and of Appius Clodius Pulcer, which seem to have been

distinguished from the former as the treatises of learned men from received writings." The college of augurs was finally abolished in the time of the emperor Theodosius. *SEE DIVINATION.*

Augurius, St.

SEE AUGULUS.

Augustales,

an order of priests instituted by the Roman emperor Augustus, whose duty it was to preside over the worship paid to the Lares and Penates. The same name was borne by another order of priests appointed by Tiberius to manage the worship paid to Augustus. - They were chosen by lot from the principal persons of Rome, and were twenty-one in number; Similar priests were appointed to attend to the worship paid to other emperors who were deified after their death. The management of the worship was committed to the *Sodales Augustales*, while the sacrifices and other parts of the worship were performed by the *Flamines Augustales*.

Augusti, Friedrich Albrech

(originally *Joshua ben-Abraham Eschel*), a Lutheran minister of German , was born June 30, 1691, at Frankfort-on-the-Oder. His Jewish parents educated him according to their custom. While yet a boy, he expressed a desire to go to Jerusalem. At that time a man by the name of Jecuthiel had come to Frankfort with a view of collecting money for his coreligionists in the Holy Land, who urged the boy's parents not to oppose his wishes. Permission having been granted, they both started for the Holy Land, but on the way our young traveller was attacked by a gang of Tartar robbers and made a slave. A coreligionist from Podolia redeemed him and set him free. From Smyrna he went to Poland, and continued his studies at Cracow and Prague. He returned to Frankfort before he undertook a journey to Italy; but in Sandershausen, on the night of Nov. 25, 1720, he was maltreated by a gang of robbers who had broken into the house in which he resided. On the following morning he was found, to all appearance, lifeless. He recovered, however, and during his continued stay at Sandershausen, he became acquainted with the superintendent of that place, the Rev. Dr. Reinhard, who finally became the instrument of leading Joshua to Christ. On Christmas-day, 1732, he was baptized under his new Christian name, his sponsors being the reigning princess and the prince

Augustus of Schwartzburg-Sondershausen, the duke, of Saxe-Gotha, the duchess of Brunswick-Wolfenbützel, and the princes palatine Charlotte Christina. After his baptism, he decided on the study of divinity. He entered, the gymnasium at Gotha, and in 1727 he commenced his theological studies at Jena and Leipsic. In 1729 he was appointed collaborator at the gymnasium in Gotha, and in 1734 minister of the parish of Eschberge, in the duchy of Saxe-Gotha, where he preached until his death, May 13, 1782. Augusti wrote *Diss. de Adventus Christi Necessitate* (Lips. 1794): — *Aphorismi de Studiis Juda orum Modiernis* (Goth. 1731): — *Das Geheimniss des Sambuthion* (Erfut, 1748): — *Nachrichte der Karaiten* (ibid. 1752): — *Dissertationes Historicophilosoph.* (ibid. 1753). His grandson was the famous theologian Johann Christian Wilhelm Augusti. — The *Life* of Augusti has repeatedly been written by several writers and published in the form of a tract. See Delitzsch, *Saat auf Hoofnung* (1866); Axenfeld, *Leben von den Todten* (Barmen, 1874); *The Life of Friedrich Albrecht Augusti* (transl. by Macintosh, Lond. 1867); Barber, *Redemption in Israel* (ibid. 1844), p. 78 sq. (B. P.)

Augustin, Christian Friedrich Bernhard

a Protestant theologian of Germany, was born at Groningen, in Saxony, Nov. 28, 1771. He studied theology and history at Halle, and was at first teacher, then cathedral preacher, and since 1824 first cathedral preacher at Halberstadt. He was doctor of theology and philosophy, and a member of learned societies. He died at Halberstadt, Sept. 1, 1856. His Luther Collection was one of the finest libraries in the country, and the late king, Frederick William IV of Prussia, acquired it for Wittenberg, while his large archaeological collection was bought by the count Botho of Stolberg-Wernigerode. See Mensel, *Gelehrten-Lexikon*, vol. x-xxii; Zuchold, *Bibl. Theol.* i, 53; *Allgemeine deutsche Biographie*, s.v. (B. P.)

Augustine,

a French martyr, was taken and examined at Bergues, in Hainault, and condemned to be burned at Belmont. Being tied to the stake, which was set on fire, he prayed heartily unto the Lord, and thus expired in 1549. See Fox, *Acts and Monuments*, 4:391.

Augustine OF Alfeld,

a monk of the order of St. Francis, flourished in the 16th century, and wrote many works, chiefly against Luther. Among them are, *Liber quo, contra M. Lutherum, contendit Divino Jure institutum hoc esse, ut Totius Ecclesie Christiane Caoput Romanus sit Pontifex (1520): — Pia Collatio cum Luthero super Biblia Nova Alveldens.* (Alveldse, 1528): *Pro Missa contra Lutherum: -De Communionem sub utraque Specie, adersus eundem: — Expositio Cantici "Salve Regina," cvjus Autormest Hermannus, a Membris Contractis, dictus Contractus, Monachus Orid. S. Bened. Saeculi xi.*

Augustine Of Gazoths, St.,

a Dominican and bishop of Zagrab, in Slavonia, and afterwards of Nocera, in Naples, was born at Trau, in Dalmatia, about 1259. He left his family and embraced the religious life in 1277 or 1278. In 1286 he was sent to Paris to complete his studies, where he gave himself up to reading in and meditating upon the Sacred Books, and to solitude, silence, and prayer. He soon became a successful preacher, and, in order to render this success more lasting, he caused to be erected monasteries in many parts of Dalmatia. Afterwards he passed into Italy, and thence to Bosnia, where he combated warmly the Manichsean errors. He also visited Hungary and arrested the progress of heresy and paganism in that distracted country. Pope Benedict XI made him bishop of Zagrab at a time when the northern countries were 'suffering from the incursions of the Tartars and all the evils consequent upon such a disturbed state. Augustine set himself to the work of reforming abuses and ameliorating the condition of his distracted diocese. He every year assembled a synod and visited on foot all parts of his diocese. In 1308 he was sent by pope Clement V, together with cardinal Gentili, to re-establish peace in the distracted Church of Hungary, and succeeded happily.. He was present in the Council of Vienne in 1311, and in 1317 was translated to the bishopric of Lucera, in Italy. In this situation he conducted himself with the same piety, zeal, and humility, and died, a holy death Aug. 3, 1323. He was canonized by pope John XXII, and is commemorated on Aug. 3. See. Tournon, *Hommes Illust.*

Augustine, Michael Of Saint,

a Carmelite, was born at Brussels in 1621. He taught philosophy, and was the master of the novices, prior, and three times provincial of his order. He wrote, *Introductio in Terram Carmeli*, etc. (Brussels, 1652; also in Dutch):-*Institutionum Mysticarum Libri IV* (Antwerp, 1671, 4to): *The Life of the Venerable Fr. Arnold*: -and other works.

Augustine Of Pavia

(*Ticinensis*), a regular canon of the Congregation of Lateran in that city, died about 1520, leaving, *Vita B. Monica*, the mother of St. Augustine: — *Elucidarium Christianarum Religionum: Regula Sanctissimi Patris Augustini* (all at Brescia, 1511). He is also said to have written *Compendium Speculi Crucis*, a commentary on the Psalm *Deus in nomine tuo*, and a *Treatise on Learned Ignorance* (Milan, 1603). His *Chronicum Magnum* remains unpublished. See Cave, *Historia Literaria*, ii, app. p. 224.

Augustine Of The Virgin Mary,

a Carmelite, was born at Leon, in Brittany, and took the vows at Rennes in 1640. He wrote, among other works, *Theologicæ Thomisticæ Cursus* (Paris. 1660, 6 vols. 12mo):- *Privilegia omnium Religiosorum* (Lyons, 1661, 8vo).

Augustine's Oak, Conferences At,

between Augustine of Canterbury and the British bishops.

I. In A.D. 602 or 603, and probably at Aust on the Severn, or some spot near to it, with a view to induce the British bishops to give up their Easter Rule and to co-operate with Augustine in preaching to the Saxons. The first conference was only preliminary (Augustine, however, working a miracle at it, according to Bede) and led to

II. A more formal conference, shortly after, in the same year, at the same place, at which seven British bishops were present, with "many learned men," especially from Bangor monastery (near Chester), then under Diioth as its abbot. On this occasion Augustine limited his demands to three, conformity in keeping Easter and in the baptismal rite, and co-operation in preaching to the Saxons; suppressing, if Bede's account is complete, all

claim to the jurisdiction which Gregory the Great had bestowed upon him over the British bishops and saying nothing of the tonsure, but disgusting the Britons by refusing to stand up at their approach—a token, according to the words of a certain anchorite whom they had consulted, that he was not a man of God, and therefore was not to be followed. The conference accordingly broke up without any other result than that of drawing from Augustine some angry words, which unfortunately came true a dozen years afterwards, when he was dead, in the slaughter of the Bangor monks at Chester. The baptismal differences have been supposed to relate to trine immersion; by others to have referred to the washing of the feet, which the Britons are supposed to have attached to baptism; but both are conjectures only.

Augustinians

(*Augustiniani, Augustanenses*),

- (1) the name given to those schools and divines who profess to follow the doctrine of St. Augustine on the subject of grace and predestination. They were divided into Rigid and Mitigated. *SEE AUGUSTINIAN MONKS.*
- (2.) Heretics of the 16th century, followers of the teaching of one Augustine, a sacramentarian.
- (3.) Disciples of Augustine Marlorat (q.v.), an apostate monk of the Order of Augustines.

Augustino (Properly Augustin),

Antonio, a Spanish prelate, was born at Saragossa, Feb. 25, 1516, of noble parents. He studied at various universities both in Spain and Italy, and acquired a high reputation in the civil and canon law, in languages, ecclesiastical history, and antiquities. Paul III made him auditor of the Rota, and in 1554 Julius III sent him as his nuncio into England. Paul IV made him bishop of Alifa, and in 1558 he became bishop of Lerida, in Spain. He attended the Council of Trent in 1562 and 1574, and in this last year was made archbishop of Tarragona, which see he governed till his death, in 1586. He is considered one of the greatest men that Spain has produced, and his piety and wisdom were equal to his learning. The following is a list of such of his works as relate to ecclesiastical subjects: *III Antiquae Collectiones Decretalium, cum. Notis* (Paris, 1610, 1631,

fol.): — *Constitutiones Provinciales et Synodales Tarraconensium* (Tarragona, 1580, 4to):- *Canones Panitentiales, cum Notis* (ibid. 1582; Paris, 1641); this edition contains also the following. *work*:-*Epitome Juris Pontificis Veteris*, in 3 pts. (Rome, 1611, 1614; Paris, 1641, 2 vols. fol.): —*De quibusdam Veteribus Canonum Ecclesiasticorum Collectoribus Judicium ac Censura*, contained in pt. ii of the preceding work :-*De Enendatione Gratiani* (Tarragona, 1586; Paris, 1672, 8vo, with the notes of Stephen Baluze):-*Bibliotheca Ant. Augustini Librorum MSS. Graec. et Latin. Index* (Tarragona, 1586, 4to):—*Epistola ad Hieron. de Ccesar. Augusance Communis Patrice Episcopis atque Conciliis*, in cardinal Aguirre's work on the councils of Spain: — *Notce in Canones 72 ab Hadriano Papa I*, etc., in the collection of Binius:-*De Pontifice Maximo, Patriarchis, et Primatibus*, etc. (Rome, 1617, fol.): — *De Perfecto Juris Consulto et Episcopo* (Paris, 1607, 4to): — *Breviarium Horce et Ordinariunt Eccl. Herdensis*: — *Institutiones Juris Canonici*: — *A History of the Greek and Latin Councils*. See Antonio, *Biblioth. Hisp.*; Niceron, vol. ix; *Magna Bibl. Eccl.* (Geneva, 1734), s.v.; Dupin, *Hist. Eccl. Writers*, iii, 743; Collier, *Hist. Dictionary*, vol. iv.

Augustino (Or Agostino), Giuseppe,

a Jesuit of Palermo, born in 1573, left *Nucleus Casuum Conscientia*, etc. (Palermo, 1638, 16mo), and two volumes of *Commentaries on the Summa of St. Thomas*.

Augustino (Agostino), Ottavio D',

a priest of Palermo, doctor in theology and apostolic prothonotary, was born in 1615. He refused the bishoprics of Lipari, Massa, and Ischia, but held, among other appointments, that of consulter of the Congregation of the Index at Rome. He died in 1682, leaving some works in Italian and Latin of no great importance.

Augustinus

is the name of several Christian saints.

- (1.) Martyr at Nicomedia, commemorated May 7.
- (2.) Bishop of Canterbury and confessor, apostle of England, May 26.
- (3.) Commemorated at Rome Aug. 22.

(4.) Bishop of Hippo, confessor, Aug. 28.

(5.) Presbyter, Oct. 7.

(6.) Bishop in Cappadocia, Nov. 17. *SEE AUGUSTINE.*

Augustinus Patricius (1),

of the family of Piccolomini, bishop of Pienza in the 15th century, wrote the *Life of Fabianus Bentius* and an *Account of the Reception of the Emperor Frederick III by Paul II at Rome*, both of which are given by Mabillon in his *Museum Italicum*, i, 251. He also wrote a work on the ceremonies of the Church of Rome, entitled *Ceremoniale Romanum*, which Marcellus, archbishop of Corfu, afterwards attributed to himself. Mabillon gives this book also. See Cave, *Hist. Lit.* ii, app. p. 193; Dupin, *Hist. Eccles. Writers*, iii, 75.

Augustinus Patricius (2),

Cave makes to be the same with the last, but Dupin expressly says is different from him, and that he was secretary of cardinal Piccolomini. He flourished about 1480, and wrote a *History of the Assembly of Ratisbon*, where he was present with the cardinal whom Paul II sent to demand succor of the Germans against the Turks. He also wrote, at the desire of his master, a *History of the Councils of Basle and Florence*, which is given in Labbe, 13:1488. See Cave, *Historia Literaria*, ii, app. p. 193; Dupin, *Hist. Ecclesiastical Writers*, iii, 75.

Augustinus, Paulus.

SEE AGOSTINO.

Augustus.

SEE AUGULUS.

Augustus,

the name of several saints in various church calendars.

(1) Of Alexandria, Jan. 11.

(2.) Martyr, commemorated May 7.

(3.) Confessor, commemorated at Bourges, Oct. 7..

Augustus, St.,

was a priest OF BERRY in France, who was crippled in his hands and feet. On this account he received much alms of the faithful, with which he built, in the village of Brives in Berrv, a chapel in honor of St. Martin, and as a reward for this devout act is said to have been miraculously restored to the use of his limbs. Upon this, Augustus dedicated himself wholly to the service of God, and gathered around him a few others who were desirous to lead a religious life with strictness, upon the monastic plan. He became afterwards abbot of St. Symphorianus, near Bourges, and died in 560. See Baillet, Oct. 7.

Augutorrah Rhade Shaista

(*the eighteen books of divine words*), in Hindu literature, is a commentary on, or explanation of, the holy books of the Hindus. The Vedas, which recommend this work, were written about 3000 years B.C.; the Augutorrah about 1500 years later: and facts which are simply related in the former are allegorically revised in the latter.

Aulber, Matthius,

a German theologian, was born at Blaubeuren in 1495. When he had completed his studies he went to Wittenberg, where he attached himself to Luther and Melancthon. The following year he preached at Reutlingen the doctrines of the Reformation, and induced the city to adhere to the Confession of Augsburg. In 1535 the duke of Wurtemberg made him *Protestantizer* of the duchy; then he preached at Reutlingeu for twenty-nine years. He afterwards became preacher at the Cathedral of Stuttgart, but retired in 156.2 because he did not recognise the real presence in the eucharist. He wrote *Via Compendiaria Reconcilianldi Partes de Ccena Domini Controverentets*, in the *Acta et Scripta Publica Ecclesie Wurtembergicce* (Tubingen, 1720). See Hoefer, *Nouv. Biog. Generale*, s.v.

Auld, Donald J.,

a Presbyterian minister, was a native of South Carolina. His classical education was received in Charleston, S. C., and he graduated at Charleston College in 1829. After graduation, he studied medicine, received his diploma in 1833, and went to Memphis, Tenn., with a view of

engaging in the practice of his profession. He was attacked with disease and returned to Charleston. In 1835 he was converted and joined the Church, and, feeling it his duty to preach, he entered the theological seminary at Columbia, and graduated in 1839. He was licensed to preach soon after, and receiving a call from the Waptaw Church, near Charleston, was ordained and installed pastor; was afterwards pastor of Harmony and Brownston churches in Sumter District. In 1848 he resigned, and accepted the charge of Purity Church in Chester District, which he retained five years, then removed to Madison. He accepted a call from Tallahassee, Fla., and died in 1857. (W. P.S.)

Auld, J. T. W.,

a Methodist Episcopal minister, was born June 13, 1816. He experienced religion in 1832, began preaching in 1834, and in 1836 entered the Pittsburgh Conference, of which he remained a member until 1842, when he was transferred to the Missouri Conference. In 1847 he was retransferred to the Pittsburgh Conference, and in 1853 to the Kentucky Conference, in which he labored one year and then located. He next went further south to recover his health and united with the Memphis Conference. In 1861 he joined the Kansas Conference, and labored with his usual zeal and fidelity until his death, in 1862. See *Minutes of Annual Conferences*, 1862, p. 23.

Ault, Horatio,

an English Congregational minister, was born at Uttoxeter, Nov. 9, 1806. When about the age of twenty-four he joined the Independent Church at Lichfield, and began preaching in the neighboring villages. A few years later Mr. Ault removed to Derby, where he devoted himself earnestly to Christ's service. In 1835 he removed to Repton, and in the following year was ordained. Here he labored twenty years. In 1854 he was invited to Kilsley, where he remained fourteen years, only leaving it when his health failed. His death occurred on June 4, 1871, at Scaldwell, near Northampton, where he had gone in 1868 for rest and recuperation. See (Lond.) *Cong. Year-book*, 1872, p. 304.

Ault, William,

an English Wesleyan missionary, was converted in early life, entered the ministry in 1808, and on Dec. 30, 1813, sailed as one of six missionaries

who were to introduce Methodism into Ceylon. On the passage Ault's wife died, and her remains were committed to the deep. Mr. Ault was sent to Batticaloa, a small island on the east coast of Ceylon. His sufferings and privations on his passage thither severely shook his constitution. He labored, however, for eight months, when he sank under disease (April 1, 1815). Possessing rare qualifications for the work he had undertaken, his success in raising a respect for and an observance of at least the external form of religion was truly remarkable. By the establishment of eight schools for the education of Hindu children, and by his overcoming the prejudices of their parents so as to succeed in introducing the New Test. as the only schoolbook of the more advanced scholars, he has laid the foundation for the propagation of our faith" (Ceylon (*Gov't Gazette*)). See Harvey, *Cyclop. of Missions, 1854*, p. 234 sq.; *Minutes of British Conference, 1816*.

Aumbry.

SEE ALMERY.

Aunacharius (Or Aunarius), St.,

bishop of Auxerre, was of a rich and noble family of Orleans. After living some time at the court of Gunthram, king of Burgundy, he placed himself under the discipline of Syagrius, bishop of Autun. He made such advances in knowledge and piety that in 571 or 572 he was chosen to succeed St. Etherius, bishop of Auxerre. In 578 he convoked a synod of the abbots and priests of his diocese, in which forty-five canons of discipline were drawn up. He died Sept. 25, 605, on which day his festival is marked in the martyrologies. His remains were buried at Auxerre; but were afterwards disinterred and enclosed in a golden chest, which was plundered by the Hungarians in 1567. The relics, partially dispersed, are said to have been preserved in a hollow pillar in the crypt. See Baillet, Sept. 25.

Aundlang.

The cosmogony of the ancient Norse people speaks of a threefold heaven. The lowest, in which the deities and heroes dwell until the destruction of the world, is called Asgard; the second is Aundlang, in which the Asas, as many as survive the great and frightful battle with the sons of Muspelheim after the great night Ragnarok, will dwell; and Gimle is the third and real heaven.

Aupert.

SEE ANSBERT.

Aurae

(the *airs*), a sort of aerial beings resembling the sylphs of modern poetry.. Their chief discrimination is the veil they either hold in their hands or else wave over their heads. They usually occur on the painted ceilings of the ancients.

Aurand, Henry,

a Presbyterian and Reformed minister, was born at Reading, Pa., Dec. 4, 1805. He entered Princeton Seminary in 1824, and remained there a little more than one year; he then left and took a collegiate course at Dickinson College, Carlisle, Pa., where he graduated in 1830. He next studied theology with Dr. George Duffield, of Carlisle. During the years 1831 and 1832 he taught in the Deaf and Dumb Asylum in Philadelphia. He 'prepared to labor in the German Reformed Church, and was licensed and ordained by the Classis of Zion. In 1833 he supplied the Presbyterian Church at Taneytown, Md.; in 1834 accepted a call to become pastor of the German Reformed Church at Carlisle, where he was installed, and labored fifteen years; in 1849 became, pastor of what was termed the Benders and Bendersville charge, in Adams Co., Pa., consisting of no less than seven churches, scattered around so as to be about eight miles distant from each other. His usual Sabbath work for nearly seven years was a ride of about twenty miles and three sermons. In 1856 he removed. to New Berlin, Pa., and for nearly two years had charge of the German Reformed Church at that place. About 1858 he began to preach in the Rivington Street Church in New York city. After preaching here nearly-two years, he removed to Columbia, N. Y., and took charge of the Reformed Dutch Church, which he served until the spring of 1863, and then removed to Illinois. Here he had no regular field of labor, but filled vacancies here and there for a short time. In June, 1876, he went to Fulton County to supply several destitute places with the Gospel, expecting to be gone three months. He was soon taken ill, and returned to his home at the end of four weeks, and died Oct. 8, 1876. He was a true and faithful minister of Christ, and was never so happy as when preaching the Gospel. See *Necrology of Princeton*

Theological Seminary, 1877, p. 20; Corwin, *Manual of the Ref. Church in America*, p. 168.

Aurbode,

in Norse mythology, was a giantess, the wife of the giant Gymer, and mother of the most beautiful giant maiden Gerda, whom Freir chose as his wife.

Aurea (1),

saint, virgin, and martyr, was a Spanish nun in a monastery near Cordova. Her parents, who were Saracens, themselves, in 856, carried her before the judge and' accused her of being a Christian . For a moment she was frightened and promised everything, but quickly repented, and evinced the firmest determination to abide in the true faith; whereupon she was beheaded, July 19,856. See Baillet, July 19.

Aurea (2), St.,

abbess of St. Martial at Paris in the time of Dagobert I and Clovis II. St. Eligius in 633 founded a nunnery at Paris in honor of St. Martial of Limoges, where he gathered together three' hundred nuns and placed them under the conduct of St. Aurea, who governed them until the year 666, when, together with one hundred and sixty of the' sisters, she died of the plague. Her body is preserved in the Church of St. Martial, which afterwards was dedicated in part under the name of St. Eligius and .given to the Barnabites. Originally St. Aurea was commemorated on the supposed day of her death, viz. Oct. 4; but when that day was appropriated to the commemoration of St. Francis, she was transferred' to the next day. See Baillet, Oct. 4.

Aurelia, Saint And Virgin,

was a relative of St. Adrius, martyred at Rome in the year 257, who; having come to Rome from Greece, passed thirteen years in watching and praying, day and night, at his tomb, at the end of which time she died, and' was buried with him. She is commemorated Dec. 2. See Baillet, Dec. 2.

Aurelian, St., Bishop OF Arles,

was born in that city in 499, and succeeded Auxanus in that see in 546. Pope Vigilius esteemed him so highly that he at once sent him the pallium without waiting for the request, and made him his vicar and legate in the kingdom of Childebert. Aurelian, with the king's aid, restored and maintained discipline in the Church, and built two monasteries at Aries, besides other religious houses. In 549 he attended the Council of Orleans, and died June 16, 551. He wrote two rules for the convents he had founded, which are found in the collection of Holstein and in the *Annals* of Le Cointe. A letter to king Theodebert is found in Freher and in the collection of Duchesne. Some writers erroneously confound him with Aurelian ,of, Lyons, who lived at the end of the 9th century. See Baillet, June 16.,

Aureilo, Ludovico,

an Italian; ecclesiastic, was a native of Perugia and canon of St. John of Lateran. He was considered by pope Urban VIII. one of the most learned historians of his age. He published an abridgment of Turseliu's *Universal History* in 1623, another of Baronius's *Annals*, and another of Bzovius's great work on ecclesiastical history (9 vols. fol.). He died at Rome inl 1637.

Aurelius, Saint And Martyr,

a Spaniard, was the companion of St. George the Deacon, and was martyred by the Saracens in the 9th century.

Aurelius, St., Bishop Of Carthage,

was born in Italy or Gaul, and retired to Italy in order to give himself up more completely to the, service of God. About the beginning of the year 392 he was elected to succeed Genethlius. He was the intimate friend of St. Augustine, to whom he wrote immediately after his election to demand his prayers and counsel. He assembled various councils, and labored much for the conversion of the Donatists and Pelagians.' His death occurred in the year 425 or 426, and he is commemorated in the ancient calendar of the Church of Carthage on July 20. See Baillet, July 20.

Auremond,

a French hagiographer. abbot of Maire, native of Chaunay (Poitou), lived at the close of the 6th and the commencement of the 7th century. It is said that St. Junien, first abbot of Maire, predicted his birth and destiny, regarded him as his son, and instructed him in religion and literature. Auremend was ordained priest, and in 587 succeeded St. Junien as abbot of the Monastery of Maire, and followed the example of his predecessor. He wrote the *Life* of St. Junien; the portion of which still extant is published with that written by Boetius. *See Hoefler Nouv. Bio. Generale*, s.v.

Aureus Codex,

a Greek MS. of the Gospels. The royal library at Stockholm has for a long time possessed this splendid codex, whose contents were not known until the year 1875. when J. Belsheim betook himself to the examination of the same, the results of which he published. under the title *Codex Aureus, sive quattuor Evangelia ant. Hieronymum Latine Translata. E Codice Membranaceo partim Purpureo ac Litteris Aureis inter extremum quintum et inens septimum saeculum, ut videtur, scriptol qui in Regia Bibliotheca Holmiensi asservatur. Nunc primum. examinat et ad verbum transcripsit et edidit* (Christianas, 1878). 'This codex, as the title indicates, contains the four gospels (~~and~~ Luke 21:9-30 excepted) in a Latin translation before the time of Jerome. This is Mr. Belsheim's opinion. Mr. Gebhardt, however, in a review of this publication in Schurer's. *Literaturzeitung*, 1878, p. 359 sq., is rather inclined to think that this codex belongs to a later date than Jerome's Vulgate; and, to make his assertion good, he quotes a number of passages in which the *Codex Aureus* agrees with the Vulgate. When and where the codex was written is yet an open question. After all, this publication is a valuable contribution to the text of the New Test.; and Mr. Belsheim's Prolegomena. comprising fifty-six pages, contain a great deal of valuable information. **SEE MANUSCRIPTS, BIBLICAL.** (B.P.).

Aurifdaber

(Germ. *Goldshmidt*) is a name common to a number of German theologians and scholars of the Reformation period.

1. ANDREAS, elder brother of Johannes (1), was born in 1512 at Breslau. He studied at Wittenberg, where he enjoyed the friendship of Melancthon.

Having completed his philological studies, he betook himself to the study of medicine at Padua, and after his return was appointed in 1546 court-physician to duke Albrecht of Prussia, and professor of physical sciences and medicine at the Königsberg University. His influence upon the duke was very great, and he strongly influenced his lord and master in the Osiandrian controversy; and this the more so since he was the son-in-law of Andreas Osiander. When he was rector of the university in 1554, the professors were appointed from the rank of Osiandrians, and the opponents were deposed, even Melancthon's son-in-law, Sabinus, having to leave. Aurnifaber was attacked by Flacius in 1555 in his *Christliche Warnung und Vermahnung an die Kirche Christi in Preussen*, who called him a dog's physician who treated the ministers of the Church at his pleasure. The more he was attacked, the higher he rose in the favor of his master; and when he suddenly died, Dec. 12, 1559, the Osiandrian party had lost its strongest supporter in Prussia. See Herzog, *Real-Encyklop.* s.v. Hartknoch, *Preuss. Kirchengeschichte*, p. 321 sq.; Baczko, in Ersch und Gruber, 6:417.

2. JOHANNES (1) was born at Breslau, Jan. 30, 1517. He studied at Wittenberg, where he became greatly attached to Melancthon. Having taken the degree of master, he commenced lecturing in the philosophical faculty, and was appointed its dean in, 1548. In 1550, at the recommendation of Melancthon, Aurifaber was called to Rostock as professor of theology and pastor of St. Nicolaus's. Before he went there, he received the degree of doctor of theology, having presented for his thesis *Disputatio de Ecclesia*. In 1554 he was called to Königsberg, a time when the Osiandrian controversy was in vogue. His position was a trying one. He strove to mediate between both parties, but in vain. At last he left Königsberg for his native city in 1565, where he soon was appointed pastor of St. Elizabeth's and inspector of the churches and schools. He died Oct. 19, 1568. Aurifaber was a man of great practical talent. See Baczko, in Ersch und Gruber, 4:417; *Corp Reformat.* vol. vi-x; Herzog, *Real-Encyklop.* s.v.

3. JOHANNES (2), a zealous Lutheran, and editor of Lutheran works, was born about the year 1519. Having studied at Wittenberg, where he attended the lectures of Luther, Melancthon, and Bugenhagen, he acted for some time as tutor of the count of Mansfeld (1540-44), and as chaplain during the French war. After his return, he became *Luther's famulus*, accompanied him to Eisleben, and witnessed his death. The position which he took after his master's death was not surprising. In the controversies

which soon followed, he sided with the Flacians against the Philippists, Osiandria, etc.' In 1561 Aurifaber was dismissed, and was appointed in 1566 pastor at Erfurt where he died, No. 18, 1575. The Lutheran Church is indebted to Aurifaber for the German and Latin edition of Luther's works which appeared at Jena, 1555-58. In 1562 and 1565 he published two volumes of German writings of Luther, which were wanting in the editions of Jena and Wittenberg; and in 1556 the first volume of Luther's Latin letters, which was followed by a second in 1565. In 1566 he also published Luther's *Colloquia*, or table-talk. See Motschmann, in *Erfordia Literata* (2d collection Erfurt, 1730), p. 211 sq.; Erhard, in Ersch und- Gruber, 6:416; Bindseil, in his edition of Luther's *Tischreden*, edited in connection with Forstemann, 4:p. xx sq.; Frank, *Gesch. der protest. Theologie*, vol. i; Preger, *Flacins*, vol. ii; Herzog, *Real-Encyclop.* s.v.; Lichtenberger, *Encyclopedic des Sciences Reliqieuses*, s.v. (B. P.)

Aurifex

(or Aurificus, Ital. *Buonigli*), NICHOLAS, an Italian theologian, was born at Sienna in 1529. He belonged to the order of Carmelites and distinguished himself as a preacher. In 1565 he taught theology in Florence, and' in 1578 he became dean: of the faculty, then provincial for all Tuscany. He died in 1601. Aurifex wrote, among other works,. *De Dignitate Vites et Mloribus Clericorum* (Venice, 1568; Cologne, 1610): — *Meditazion di Diversi, Dottori di S. Chiesa, Tradotte e Corrette* (Venice, 1583,1596) :-*Somma Aurfica* (ibid. 1003). See Hoefer, *Nouv. Biog. Generale*, s.v..

Aurillac, Council Of

(*Concilium Aureliacum*). This is a town in Haute-Auvergne where two councils were held viz. one in 1278, against exemptions (Martene, *Thes.* vol. iv), and the second in 1297, under Simon, archbishop of Bourges, to afford succor to the king (*ibid.* p. 214).

Aurinus, Vincenzo

an Italian theologian and Dominican, was a native of Aquila and lived in the latter half of the 17th century. He wrote, *Del Corso de Mortali all altra Vita, e de Novissimi Raggionamenti cinque* (Vico, 1598). See Hoefer, *Nouv. Biog. Generale*, s.v.

Aurivillius, Magnus,

a Swedish theologian, was born in 1673. He accompanied Charles XII to Pultowa and to Bender as chaplain, and was witness of the famous resistance which the Swedes offered to the Turks. He was also a member of the tribunal which condemned the baron of Gortz to capital punishment as the accomplice of Charles XII in his ambitious projects. See Hoefer, *Nouv. Biog. Gene ale*, s.v.

Aurmt,

in Norse. mythology, is one of the streams called *Eliwagar* enclosing the Poison River.

Aurnauld De Verdala,

born of an ancient family of Carcassonne, and bishop of Maguelone (or Montpellier) in 1339, died in; 1351, leaving a *Commentary* or *History of the Bishops of Maguelone*, printed by P. Gariol in his work on the bishops of Maguelone and Montpellier (Toulouse, 1665, 2 vols. fol.). See Cave, *Hist. Lit.* ii, app. p. 36.

Aurogallus, Matthius,

a German philologist, who died at Wittenberg, Nov. 11, 1543, is the author of, *Cobnpeindium Grammaticae Hebrceae et Chaldae* (Wittenberg, 1525, 1531): — *De Ebrcis Turbium, Regionum, Populorum, Fluminum, Montium et aliorum Locorum Nominibus* (ibid. 1526; enlarged ed. Basle, 1539). See Jocher, *Allgemeines Gelehrten-Lexikon*, s.v.; Steinschneider, *Bibliographisches Handbuch*, s.v. (B. P.)

Aurora

Picture for Aurora

(Gr. *Εώς*), in Greek and Roman mythology, is the goddess of twilight, who brings up the light of day from the east. She was the daughter of the Titan Hyperion and his sister Theia, or his sister Euryphaeessa. She was sister to Helios (God of the Sun) and to Selene (goddess of the moon). She is the constant companion of the god of the sun, opening the golden door with rosy fingers and strewing roses in his path. By Astrseus she was mother of the winds Zephyr, Boreas, and Notus, and also of Hesperus and of the

constellations. Besides this, she favored four mortals and gave birth by them to children. The first was Orion, whose love she only had for a short time, as Diana slew him with her arrows; another was Clitus, son of Mantius, whom she brought to the place of the immortal gods because of his beauty; a third was Tithonus, the son of Laomedon, king of Troy; the fourth was Cephalus, whom she abducted from his wife Procris and later returned again, and by whom she had a son, Phaethon.

Ausbertus.

SEE ASPERTUS; SEE AUTERT.

Auscense, Concilium.

SEE AUCH.

Auschend

was a deity of the 'ancient' Prussians and Lithuanians of whom little is known, but he is believed to have been implored by the sick for help.

Auska,

in Slavonic mythology, is a goddess belonging to the attendants of Perun, or Perkun, the god of thunder. She personifies the morning and evening twilight, and with Breksta, the night, she forms the period of twenty-four hours which we call day .

Ausonius, St.,

first bishop of Angouleme, was a disciple of St. Martial of Limoges, and may be called the apostle of Aquitaine. He lived in the time of the emperor Gallianus, when Chrocus, king of the Germans, made an irruption into Gaul and martyred many of the faithful, among whom was Ausonius. He is commemorated June 11. See Baillet, June 11.

Ausptces

(Lat. *avis*, a bird, and *specio*, to look at), originally divination by birds, but subsequently all kinds of augury. *SEE AUGURS.* Among the ancient Romans, the singing of birds, the direction of their flight, the very motion of their wings, were viewed as having a meaning which was, in some cases, capable of being explained by all, but in others only explicable by the

regularly authorized augurs. Auspices were taken on every occasion of importance, such as the entering upon expeditions, the celebration of marriage, the election of magistrates, the undertaking of war, and many others. At an early hour the augur went forth to an open place on the Palatine Hill, or perhaps in the Capitol, and, with his head veiled and a rod in his hand, he pointed out the divisions of the heavens and solemnly declared corresponding divisions on the earth. This augural temple, as it was called, was then separated into four parts-east and west, north and south. A sacrifice was offered, at the close of which a set form of prayer was repeated, when the signs were expected to appear. On his way home, if the augur came to a running stream, he again repeated the form of prayer and purified himself in its waters. Sometimes on a military expedition" the auspices were taken from the feeding of tame birds in a cage. If on throwing them pulse they refused to eat, or uttered a cry, or fluttered with their wings, the sign was unfavorable; but if they ate with avidity, striking the earth quickly and sharply with their bills, the sign was favorable. A favorable omen was sometimes obtained by previously keeping the birds without food for some time. *SEE DIVINATION.*

Auspicius, St.,

bishop of Toul, was one of the most learned prelates of his time. He was the friend of Sidonius Apollinaris, who is mentioned in his *Letters*. He died in 474. The first volume of the collection of Duchesne contains an epistle in verse of St. Auspicius, addressed to the count Arbogastes, then governor of Treves. See Hoefer, *Nouv. Biog. Generale*, s.v.

Ausschweyt

was one of the twelve deities of the ancient Russians and Lithuanians whom they implored in time of poor harvests.

Aussigny, Thibauld D',

bishop of Orleans, lived near the latter half of the 15th century. He is the one, without doubt, who conducted Vilion to the prison of Meung-sur-Loire. He wrote, *Histoire du Siege d'Orleans et des Faits de Jeanne la Pucelle:-Diplomatade Processione pro Libertate Urbis Aureliance*, which is found in the Library of the Vatican, No. 770. See Hoefer, *Nouv. Biog. Generale*, s.v.

Austen, Andreas,

a Reformed theologian of Germany, was born at Danmtzic, July 25, 1658 . He studied at different universities, and in 1685 was appointed pastor at Milleinbeck, near Rintel. ,In 1686 he was appointed professor of Greek and Oriental languages at Rintel, and in 1690 was called to Elberfeld, where he died, Sept. 6, 1703. He wrote, *Τρίας Qucestionwitm: An Adamus ante Evam habuetit Uxorem, qumea Appellata Lilith? An κατακλυσμὸς Noachi, fuerit Umiversalis an Particularise An Moses fuerit Comniutus* (Rinteln, 1688):-*Samuel Personatus, sive Diss. de Apparitione Samuelis, ex I Sam, xxviii* (ibid. eod.):*-Diss. Philol. de Velamine Mulieris, ex ⁴¹¹⁰I Corinthians 11:10* (ibid. 1690):*-De Maortis Genere quo Judas Proditor Vitce suce Colophonem imposuit* (ibid. 1688):*-Theses Philolog. de Lingua Omniumr Prima Hebrcea* (ibid. 1690):*-and Continuatio I de Linguae Hebrace Appellationibus* (ibid. 1690). See Jocher, *Allgeineines Gelehrten-Lexikon*, suppl. s.v.; *Strieder, Hessische Gelehrten-Geschichte*. (B. P.)

Auster,

in Roman mythology, is the Latin name for *Νότος*, the south wind; represented as son of Aurora and Astraeus. *SEE NOTUS*.

Austin, Benjamin,

a clergyman of the Protestant Episcopal Church, was born in 1836. He received his theological training at Gambier, O., and was admitted to the order of deacons by bishop McIlvaine Aug. 4, 1850. Subsequently he was minister of the parishes in Mansfield and Painesville, O., after which he removed to Swansea, Mass., and became rector of Christ Church. Resigning his charge after a year's service, he accepted a call to the rectorship of St. James's Church in Amesbury,, Mass., where he officiated for two years, and died Dec. 11 1855. His character was marked by fervent piety. See *Amer; Quar. Church Rev.* 1855, p. 160.

Austin, David Rogers,

a Congregational minister, was born at Bridgeport, Conn., Feb. 28, 1807. He graduated at Union College in 1827, and at Yale Seminary in 1830; was ordained at Ludlow, Mass., in 1833; dismissed Sept. 5, 1836; installed at Sturbridge, May 1, 1839; dismissed Oct. 1, 1851; installed at South Norwalk, Conn., May 18, 1853, and dismissed in 1866. After this he

remained without charge, and died Nov. 8, 1879. See *Statistics of Cong. Ministers*, 1879.

Austin, James B.,

a Methodist Episcopal minister, was born in Surrey County, N. C., Aug. 16, 1806. He experienced religion at the age of ten; received license to exhort in 1824, to preach in 1826, and in 1828 was admitted into the Ohio Conference. He became a supernumerary in 1848, in 1853 retired from active service, and, finally settled at Logan, O. where he died, Sept. 27, 1857. Mr. Austin was a plain, practical man, uniform in piety, and an earnest, devout minister. See *Minutes of Annual Conferences*, 1858, p. 294; Simpson, *Cyclop. of Methodism*, s.v.

Austin, John,

an English writer of the time of the Commonwealth, died in 1669. He published, *The Christian Moderator; or, Persecution for Religion Condemned by :William Birchley (1651) :-an Answer to Tillotson's "Rule of Faith:"-and other works*. See Allibone, *Dict. of Brit. and Amer. Authors*, s.v.

Austin, Leonard,

a Methodist Episcopal minister, was born at Randolph, Vt.; date unrecorded. He professed conversion when about fifteen; received license to exhort in 1831, and in 1836 was licensed to preach and admitted into the New Hampshire Conference. - In 1852 failing health compelled him to retire from the active ranks, and he died in 1863. Mr. Austin was a successful preacher, though. neither brilliant nor strong. He was eminently affable and kind, and spoke with a heart-melting pathos that led hundreds to. Christ.. See *Minutes of Annual Conferences*, 1863, p. 103.

Austin, Lyman C.,

a Methodist Episcopal minister, was born in Macon, Mich., July 3, 1846. He experienced religion in' his sixteenth year, and in 1869 entered the Michigan Conference.. He died at Pewamo, Mich., Dec. 24, 1873. See *Minutes of Annual Conferences*, 1874, p. 107.

Austin, Richard Thomas,

a Congregational minister and educator, was born at Waldoborough, Me, May 6, 1809. He graduated from Bowdoin College in 1831. After teaching some months in Thomaston, Me., he went to Boston in 1832, where he was for a year an assistant in a private school. He then entered the Divinity School at Cambridge, but left after one term for want of funds. To obtain these, he took charge for a considerable time: of the Cambridge Grammar-school, and, without neglecting the duties of the latter position, resumed his theological studies, which in 1836 he creditably completed. On Sept. 28, 1836, he was ordained as minister of the Church in Wayland, and after two years spent there he returned to Cambridge, where he became principal of the high-school. This position he was at length obliged to relinquish because of declining health. The last two years of his life were spent as pastor of the Church in Lunenburg, Mass., where he died, Jan. 18, 1847. Mr. Austin was a man whose piety shone out through all his actions. As a preacher, he was earnest and practical; as a teacher, eminently successful. See *The Christian Examiner* (Boston, 1847), xlii, 311.

Austin Canons

are regular canons who assumed this title. after the Council of Lateran, in 1139, when pope Innocent imposed upon them the rule drawn up by St. Augustine of Hippo in his 109th epistle. Lyndwood says some wore a linen rochet and black open cope; others white linen or woollen, and a close black cope and cross on it. Some, again, wore all white and a cross; and others wore boots like monks, or shoes like seculars. They were introduced in England in 1105 through the influence of Athelwolph, confessor to Henry I at Nostell. They held one hundred and sixty-one priories in England, including the cathedral of Carlisle, and the churches of Bristol, Hexham, and Christchurch, Hants; Oxford, Waltham, Dunstable, St. German, Lanercost, Cirencesteri, Cartmel, Dorchester, Oxon, Walsingham, Newstead, Worksop, Bolton, Dunmow, Bridlington, and St. John's, Colchester; Guisborough, Kirkham, Thornton, St. Bartholomew's, and St. Mary's Overye, London. Their naves were also parish churches and served by vicars. They held several cathedrals Carlisle, St. Andrews, Milan, Palermo, Patti, Cefalu, Chiemsee, Tortosa, Pampeluna, Saragossa, and Salzburg.

Austin Friars

(or Eremites). Volaterranus and Alvarez place the Augustinians after the Dominican and Franciscan orders; but Adrian of Ghent and Polvdore Yergil give them the first rank. Their earliest appearance as hermits has been referred to a very early date; but, according to the most trustworthy authors, they were founded by William, duke of Aquitaine and earl of Poitou, about the year 1150, and were known as *Williamnites*. Alexander IV gathered their scattered communities into a single order under a prior-general, and removed them into cities and towns. In 1254' they settled in England at London, where the nave of their church remains; and at Woodhouse, in Wales in 1255, they left the wilds for towns. They wore a black robe and girdle, and observed the so-called rule of St. Augustine, which was adopted by all the other mendicant orders. They were famous in disputation, and the "keeping of Austins" formed a material part of the act of taking an M.A. degree at Oxford.

Austoo, James

a Christian martyr, was one of the five who were burned at Islington, Sept. 17, 1557, because he would not worship the images, and, by preaching, incited others to refuse. likewise. See Fox, *Acts and Monuments*, 8:405.

Austoo, Margery

a Christian martyr, was one of the godly five who were burned at Islington, Sept. 17, 1557, because she would not consent to the popish idolatry and superstition. See Fox, *Acts and Monuments*, 8:405.

Austrebertha

saint and virgin, abbess of Pavilly, in Normandy, was born, in 633, in the territory of the city of Terouane, being a daughter of Badesfroi or Befroi, count-palatine, and of St. Frametilde or Framense, who was also of royal blood. In 649, in order to escape marriage, she received the veil from St. Omer, bishop of Terouane. Afterwards she became abbess of Port: and in 672 first abbess of Pavilly, a nunnery founded by St. Philibertus, abbot of Jumieges. She afforded for more than thirty years an example of humility, contempt for the world, self-denial, and mortification, and died Feb. 10, 704. She is commemorated Feb. 10. See Baillet, Feb. 10.

Austregisilus (Austrille, or Outrille), St.

bishop of Bourges, was born at that place, Nov. 29, 551. In his youth he was received into the house of king Gontram, who conceived a great liking for him, and he received the name *Mapparius*. While there, a man falsely accused him of a fault which he had himself committed; and, as no other means of arriving at the truth could be found, the king ordered them to decide the question by single combat. While Austregisilus waited for his enemy on the field, news came to him that the latter had been killed by a fall from his horse. In gratitude to God for this deliverance, Austregisilus resolved to withdraw from court, and repaired to Aunairius, bishop of Auxerre, who brought him up in his Church. He was afterwards ordained priest by Etherius, bishop of Lyons, who also made him abbot of St. Nizier. After twenty years spent in the discharge of this office, and in fasting, prayers, and mortification, he was made bishop of Bourges, Feb. 15, 612, and governed his diocese with piety and wisdom for twelve years. He died May 20, 624, on which day he is commemorated. See Baillet, May 20.

Austremonius (or Stremonius), St.

apostle, and first bishop of Auvergne, was one of the seven illustrious missionaries sent into Gaul by the pope about the middle of the 3d century (A.D. 250, according to the *Hist. of the Martyrdom of St. Sacurninus*). He confined himself principally to Auvergne, and is reckoned the first bishop of Auvergne, which see was afterwards transferred to Clermont. The Church of Auvergne honors him as a martyr on Nov. 1. See Baillet, Nov. 1; Gregory of Tours, i, 23,29.

Austri

in Norse mythology. The cosmogony of the Scandinavians teaches that the visible firmament of the sky is nothing but the skull of the giant Ymir, which the sons of Bor—Odin, Vili, and Ve placed there after they had slain the giant. They lifted this heaven with four corners above the earth, and on each corner placed one dwarf; Austri, Sudri, Westri, Nordri (East, South, West, North).

Austrudis (or Anstrudis)

saint and virgin, abbess of Laon, was the daughter of Blandinus Boson and Salabarna, his wife. She was born in the diocese of Tout about 634, and

took the veil when twelve years of age in a monastery of the city of Laon, of which her mother was abbess. Upon the death of the latter, she, although so young, was unanimously elected to succeed her in the government of the house, which was a double monastery of monks and nuns, the latter amounting to more than three hundred. She acquitted herself of her charge with wonderful piety and fidelity, but she did not escape the calumnies and injustice of the world. 'She was accused' of a state crime, and suffered much from the rapacity of the bishop of the diocese, Maugerius, who wished to take possession of her abbey. She died in 688 or 707. See Baillet, Oct. 17. Ausweikis was a god of the ancient Prussians. He was their *Aesculapius* gave health, and helped the sick and feeble.

Authentic

is a term applied to the sounds connecting the final (in Gregorian music) with its octave, or a melody in which they only are employed, in contradistinction to those connecting the fourth below the final with its octave, *the fifth* above it, which were called plagal (q.v.). 'In Ambrosian music authentic scales only were employed; and of these only four: the Phrygian (D-d), Dorian (E-e), Hypolydian (F-f), and Hypophrygian (G-g) of the Greek system. The Eolian (A-a) and the Ionian (C-c), subsequently added to the number of the Church scales (tones or modes), were subjected to the same classification. Authentic scales are characterized by the harmonic division (6: 4: 3) of their octaves; e.g. C- gg-c; the plagal by the arithmetical division (4:3: 2); e.g. G-C--g. Authentic melodies are thought to have generally greater dignity and strength than plagal. A good modern example of the former is the well-known German chorale *Eine feste Buig ist unser Gott*, and of the latter the *Evening Hymn*, attributed to Tallis; and it would be difficult to find in pure melodic music better examples of the sublime and the beautiful. The relations of subject and answer in the modern *tonal* fugue (as when C-g are "answered" not by g-d, but by g-C) obviously grew out of the division of scales into authentic and plagal

Authorized (English) Version of the Holy Scriptures

The Anglo American Revision. -This, as an organized effort, originated, after long previous discussions, in the Convocation of Canterbury, which, at its session May 6, 1870, took the following action, proposed by a

committee which consisted of eight bishops, the late deans Alford and Stanley, and several other dignitaries:

I. That it is desirable that a revision of the Authorized, Version of the Holy Scriptures be undertaken.

II. That the revision be so conducted as to comprise both marginal renderings and such; emendations as it may be found 'necessary to insert in the text of the Authorized Version.

III. That in the above resolutions we do not contemplate any new translation of the Bible, or any alteration of the language, except where, in the judgment of the most competent scholars, such change is necessary.

IV. That in. such necessary changes the style of the language employed in the existing version be closely followed.

V. That it is desirable that Convocation should nominate a body of its own members to undertake the work of revision, who shall be at liberty to invite the co-operation of any eminent for scholarship, to whatever nation or religious body they may belong. The report was accepted unanimously by the Upper House and by a great majority of the Lower House. A committee was also appointed, consisting of eight bishops and eight presbyters, to take the necessary steps for carrying out the resolutions. The Convocation of York, owing mainly to the influence of archbishop Thomson, did not fall in with the movement, and is therefore not represented in the committee on revision. But' a favorable change is gradually taking place, and some of the most influential members' of the Convocation, as dean Howson of Chester, are 'hearty supporters of revision.

VI. The committee of bishops-and presbyters appointed by the Convocation of Canterbury at its first meeting, the bishop of Winchester, Dr. Samuel Wilberforce, presiding, adopted a series of resolutions and rules as the fundamental principles on which the revision was to be conducted, and the individuals to be engaged in the work. Of these, the following regulations for the revisers are the most important:

VII. That the committee, appointed by the Convocation of Canterbury at its last session, separate itself into two companies, the one for the revision

of the Authorized Version of the Old Test., the other for the revision of the Authorized Version of the New Test.

VIII. That the general principles to be followed by both companies be as follows:

- 1.** To introduce as few alterations as possible in the text of the Authorized Version consistently with faithfulness.
- 2.** To limit as far as possible the expression of such alterations to the language of the Authorized and earlier English versions.
- 3.** Each company to go twice over the portion to be revised, once provisionally, the second time finally, and on principles of voting as hereinafter is provided.
- 4.** That the text to be adopted be that for which the evidence is decidedly preponderating; and that when the text so adopted differs from that from which the Authorized Version was made, the alteration be indicated in the margin.
- 5.** To make or retain no change in the text on the second final revision by each company except *two thirds* of those present approve of the same, but on the first revision to decide by simple majorities.
- 6.** In every case of proposed alteration that may have given rise to discussion, to defer the voting thereupon till the next meeting whensoever the same shall be required by one third of those present at the meeting, such intended vote to be announced in the notice for the next meeting.
- 7.** To revise the headings of chapters, pages, paragraphs, italics, and punctuation.
- 8.** To refer, on the part of each company, when considered desirable, to divines, scholars, and literary men, whether at home or abroad, for their opinions.

IX. That the work of each company be communicated to the other as it is completed, in order that there may be as little deviation from uniformity in language as possible.

X. That the special or by-rules for each company be as follows:

1. To make all corrections in writing previous to the meeting-
2. To place all the corrections due to textual considerations on the left-hand margin, and all other corrections on the right-hand margin.
3. To transmit to the chairman, in case of being unable to attend, the corrections proposed in the portion agreed upon for consideration.

The following is a list of the persons appointed for the work in Great Britain in pursuance of the above action of the Convocation and the invitations growing out of it as the two bodies of revisers were finally constituted, omitting the names of such as failed to serve, whether by reason of death, resignation, or otherwise.

OLD-TESTAMENT COMPANY.

Prof. W. L. Alexander, D.D., Edinburgh.

R. L. Bensly, Esq., Cambridge.

Prof. J. Bilrell, St. Andrews.

Bp. E. H. Browne, D.D., of Winchester (*chairman*)

F. Chance, Esq., M.D., London.

T. Chenery, Esq., London.

Rev. T. K. Cheyse, Oxford.

Prof. A. B. Davidson, D.D., Edinburgh.

G. Douglas, D.D., Glasgow.

S. R. Driver, Esq., Oxford.

Rev. C. J. Elliott, Windsor.

F. Field, LL.D., Norwich.

Prof. J. D. Geden, Manchester.

Rev. C. D. Ginsburg, LL.D., Wokington.

Principal F. W. Gotch, D.D., Bristol.

Canon B. Harrison, A.M., of Canterbury.

Lord A. C. Hervey, D.D., of Bath and Wells.

Rev. W. Kay, D.D., Chelmsford.

Prof. S. Leathes, B.D., London.

Rev. J. R; Llimby, B.D., Cambridge.

A. Oliivant, D.D., of Llandaff.

Dean J. J. S. Perowne, of Peterborough.

Rev. A. H. Sayce, Oxford.

Dean It. P. Smith, D.D., of Canterbury.

Prof. W. R. Smith, Aberdeen. " W. Wright, Cambridge.
W. A. Wright, Cambridge (*secretary*).

NEW-TESTAMENT COMPANY.

Pres. J. Angus, D.D., London.
Dean E. H. Bickersteth, D.D., of Lichfield.
J. W. Blakesley, D.D., of Lincoln;
Principal D. Brown, D.D., Aberdeen.
Bp. C. J. Ellicott, D.D., of Gloucester and Bristol (*chairman*).
Rev. F. J. A. Hort, D.D., Cambridge.
W. G. Humphrey, London.
Canon B. H. Kennedy, D.D., of Cambridge.
Archdeacon W. Lee, D.D., of Dublin.
Bp. J. B. Lightfoot, D.D., of Durham.
Prof. W. Milligan, D.D., Aberdeen.
Bp. G. Moberiy, D.C.L., of Salisbury.
Rev. W.F. Moulton, DD.D. Cambridge.
Principal S. Newth, D.D., London.
Archdeacon E. Palmer, D.D., of Oxford.
Prof. A. Roberts, D.D., St. Andrews.
R.. Scott, D.D., of Rochester.
Preb. F. H. A. Scrivener, LL.D., London.
Rev. G.V. Smith, D.D., Carnmarthen.
Dean A. P. Stanley, D.D., of Westminster.
Archbp. R. C. Trench, D.D.', of Dublin.
Rev. J. Trontbeck, Westminster (*secretary*).
C. J. Vaughnial, D.D., London.
Canon B. F. Westcott, D.D., of Cambridge.
Bp. C. Wordsworth, D.C.L., of St. Andrews.

In August, 1870, a correspondence was begun by official members of the British committee through Dr. Philip Schaff of New York, which eventuated in the appointment of an American committee of co-operation, finally constituted as follows, omitting the names of those who failed to serve for any reason.

OLD-TESTAMENT COMPANY.

Prof. C. A. Aiken, D.D., Princeton, N. J.

Rev. T. W. Chambers, D.D., New York city.

T. Couinant, D.D., Brooklyn, N. Y.

Prof. G. E. Day, D.D., New Haveti, Conn. (*secretary of the company and of the committee*).

Prof. J. De Witt, D.D., New Brunswick, N. J

W. H. Green, D.D., LL.D., Princeton, N. J. (chpn)

G. E. Hare, D.D., LL.D., Philadelphia, Pa.

C. P. Krauth, D.D., LL. D., Philadelphia, Pa.

C. M. Mead, Ph.D., Andover, Mass.

H. Osgood, D.D., Rochester, N. Y.

J. Packard, D.D., Alexandria, Va.

James Strong, S.T.D., LL-D. Madison, N. J.

NEW-TESTAMENT COMPANY.

Prof. E. Abbot, D.D., LL.D., Cambridge, Mass.

Rev. J. K. Burr, D.D., Trenton, N. J.

Pres. T. Chase, LL.D., Haverford, Pa.

Chancellor H. Crosby, D.D., LL.D., New York city,

Prof. T. Dwight, D.D., New Haven, Conn.

A.C. Kendrick, D.D., LL.D., Rochester, N. Y.

Bp. A. Lee, D.D., of Delaware.

Prof. M. B. Riddle, D.-D., Hartford, Conn.

P. Schaff, D.D., LL.D., New York city (*president of, the American committee*)

Prof. C. Short, LL.D., New York city.

J. H. Thayer, D.D., Andover, Mass. (*secretary*).

Rev. E. A. Washburn, D.D., New York city.

Ex-Pres. T. D. Woolsey, D.D., LL.D., New Haven, Conn. (*chairman*).

On Dec. 7, 1871, the following constitution was adopted by the American revisers, having been already ratified by the British committee:

I. The American committee, invited by the British committee engaged in the revision of the Authorized English Version of the Holy Scriptures to co-operate with them, shall be composed of Biblical scholars and divines in the United States.

- II.** This committee shall have the power to elect its officers, to add to its number, and-to fill its own vacancies.
- III.** The officers shall consist of a president, a corresponding secretary, and a treasurer. The president shall' conduct the official 'correspondence with the British revisers. The secretary shall conduct the home correspondence.
- IV.** New members of the committee, and corresponding members, must be nominated at a previous meeting *and* elected unanimously by ballot.
- V.** The American committee shall co-operate with the British companies on the basis of the principles and rules of revision adopted by the British committee.
- VI.** The American committee shall consist of two companies the one for the revision of the Authorized Version of the Old Test., the other for the revision of the Authorized Version of the New Test.
- VII.** Each company shall elect its own Chairman and recording secretary.
- VIII.** The British companies will submit to the American companies from time to time such portions of their work as have passed the first revision, and the American companies will transmit their criticisms and suggestions to the British companies before the second revision.
- IX.** A joint meeting of the American and British companies shall be held, if possible, in London before final action.
- X.** The American committee to pay their own expenses. The American companies held their first session for active work Oct. 4, 1872, and have been from time to time furnished with advanced copies (for strictly private use) of the revised texts prepared by the British. companies. These, they return with their own suggestions, and the views of the respective committees on both sides of the Atlantic are then interchanged until a general agreement is attained. A few points of difference will doubtless still remain, concerning which a statement will be made in an appendix to the final work. Each committee holds a monthly session of several days, in which every change is carefully and deliberately discussed, and a conclusion reached by vote according to the rules given above. The New Test. has thus been all gone over, and was published separately in England

on May 17, 1881, and in this country three days, subsequently.: Immense editions were immediately sold, and more than a dozen reprints were issued with the greatest despatch.. The general verdict of the English press was unfavorable on the ground of unnecessary, changes, but American criticisms have been more lenient. The popular opinion, however, seems to be, on both sides of the Atlantic, that while, on the whole, great improvements have been made, yet the revisers have exceeded their commission by introducing many trivial changes, which in some cases are, moreover, inelegant and offensive; The prospect of the revision in MS present form taking the place of king James's version for public use is not clear. The issue of the Old Test. will follow probably in 1884. When published, the entire Bible as revised will go forth on its own merits, but with the prestige of the highest scholarship and the most laborious criticism attainable for such a purpose from all the leading denominations of British and American Christianity. Its ultimate success time must-determine. See Dr. Schaff's *Revision of the English Version of the Holy Scriptures* (N. Y. 1873).

Autographs

of the prophecies, gospels, etc., are the identical or original documents written by the respective authors of the books of Scripture. Copies taken from these are termed *autographs*. None of these original MSS. are now remaining, nor could their preservation be expected, without the intervention of a miracle, during the space of nearly eighteen centuries. It seems exceedingly probable that divine Providence permitted them to be early withdrawn from public inspection, lest, like other relics, they should become objects of idolatrous veneration. It is even asserted by Peter, bishop of Alexandria in the 4th century, that an original of John's gospel. was not only preserved, but worshipped, at Ephesus (Michaelis, *Introd.* i, 250). *SEE MANUSCRIPTS, BIBLICAL.*

Autos Sacramentales

a species of tragedies acted in Spain on the occasion: of the procession of the holy sacrament. They were performed in the public streets with torches, though in the light of day. The *autos* continued to be acted for an entire month, and closed the devotion of the sacrament.

Autpert (Ausbertus, or Ansbertus), Ambrose

a Benedictine, was born in the south of France, probably Provence, in the early part of the 8th century. He was brought up in the court of king Pepin, whence he passed into Italy, and took the vows in the Convent of St. Vincent, on the Volturno, in the diocese of Venafro, Italy, of which he was afterwards, about 777, made abbot; which office, however, was disputed with him by Poton, who had also been elected by the Lombards. The case was carried before pope Adrian for decision, who ordered both parties to come to Rome; but Autpert died on the road, July 19, 778. Tritheim (1546) had been able to find only the following of Autpert's writings: *In Cantica Canticorum Lib. I:-Epistolarum ad Diversos Lib. I:-De Cupiditate Lib. I:-In Apocalyps in Joannis Lib. X. The Battle of the Virtues and Vices*, included among the works of St. Augustine, and which goes under the name of St. Ambrose in some MSS., has been attributed to Autpert. He also wrote some *Lives and Homilies*, and a tract *On Concupiscence*, which is in the library of Corpus Christi College, Cambridge, in MS. But this second list has been almost entirely assigned, by Gave, to the abbot of Monte-Casino. See Dupin, *Hist. of Eccles. Writers*, ii, 39.-Landon, *Eccles. Dict.* s.v.; Smith, *Dict. of Christ. Biog.* s.v.

Autumn

in the mythology of the ancients, was represented as a young man with a basket of fruit in one hand and caressing a dog with the other.

Autun, Councils of

(*Concilium Augustodunense*). This was one of the most ancient churches in France. Several councils were held here.

I. Held in 677. Six canons of this council have come down to us, one of which orders that all priests and others of the clergy shall commit to memory the Creed of Athanasius. See Labbe, *Concil.* 6:535.

II This council was convened in 1065 to consider the matter of Robert, duke of Burgundy whom Hugo, abbot of Clugny, brought before the council and induced to make satisfaction to Haganon, bishop of Autun, and others whom he had plundered and otherwise injured. See Richard, *Diet. Univ.* i, 464; Labbe, *Concil.* 9:1183.

III. Held by order of pope Gregory VII by his legate, Hugo, bishop of Die, in 1077. Several French and Burgundian bishops and abbots attended. Manasser of Rheims, who, having been cited, refused to appear, was suspended from the exercise of his office, having been accused of simony and of usurping that archbishopric. Certain other French bishops were brought to judgment at the same time. See Mansi, *Concil.* 10:360.

IV. Held Oct. 16, 1094, by Hugo, archbishop of Lyons and legate, assisted by thirty-two bishops and several abbots. They renewed the sentence of excommunication against the emperor Henry and the antipope Guibert; also, they excommunicated for the first time Philip of France for marrying Bertrade during the lifetime of his lawful wife; but Philip, by a deputation to the pope, averted the storm for a while, and obtained a delay in the execution of the sentence until the feast of All-Saints in the following year. See Labbe, *Concil.* 10:499.

Auvergne, Council of

(*Camcilium Arvernense*), was held in 533, with the consent of king Theodebert, Honoratus of Bourges presiding. Sixteen canons were published.

3. Forbids to wrap the bodies of the dead in the consecrated cloths.
6. Forbids marriage between Christian's and Jews.
7. Forbids to place the coverlet used to be laid over the body of the Lord upon the corpse of a priest.
12. Of incestuous marriages.
15. Orders the country priests to celebrate the feasts of Christmas, Easter, and Whitsuntide with their bishops in the city. See Labbe, *Concil.* 4:1084. See CLERMONT, COUNCIL OF.

Auvergne, Pierre D'

a French scholastic writer, lived at the close of the 13th century. He was canon of Paris, and had a great reputation as a philosopher. In 1272 the rectorate of the University of Paris being vacant, the legate of the pope chose Auvergne for the position. The time of his death is not known. He

wrote *Summa Quæstionum Quodlibeticarum*. See Hoefler, *Nouv. Biog. Generale*, s.v.

Auvray, Felix Henri

a Parisian historical painter, was born in 1800, and studied under baron Le Gros. His best works are, *St. Louis, Prisoner:-Gaucher de Chatillon Defending St. Louis against the Saracens: The Spartan Deserter: — and St. Paul at Athens*. The Art Union of Douai decreed Auvray a gold medal of honor. He died in 1833. See Spooner, *Biog. Hist. of the Fine Arts-*, s.v.; Hoefler, *Nouv. Biog. Generale*, s.v.

Auvray, Jean

a French ecclesiastical writer, was born at Montfort-l'Amaury at the commencement of the 17th century. He was prior of St. Odon de Bossets, and died July 19, 1661. He wrote, *La Vie de Jeanne Absolu, dite de St. Sauveur, Religieuse de Fontevrauldi* (Paris, 1640) :-*L'enfance de Jesus et sa Famille, honoree en la Vie de Sainte Marguerite du Saint Sacrement* (ibid. 1654) :-*Pratique de Pite*, etc. (ibid. 1651). See Hoefler, *Nouv. Biog. Generale*, s.v.

Auxboeuff, Pierre

a French preacher and theologian of the University of Paris, lived at the commencement of the 15th century. The emissaries of the cardinal of Savoy having insulted the procession of the university which, on July 14, 1404, went to demand the recovery of Charles VI, Auxboeuff maintained, in an eloquent address, that the cardinal should repair the injury done. This address is found in MS. at the National Library. Auxboeuff, on account of his merit, became confessor of Isabella of Bavaria, wife of Charles VI, and gained a great reputation by the sermons which he delivered in different churches of Paris. These were translated into Latin and published at Paris in 1521. They are also found in MS. at the National Library. See Hoefler, *Nouvelle Biographie Generale*, s.v.

Auxentius

is the name of two early Christians.

1. *Saint*, bishop of Mopsuestia, in Cilicia,. was origin-ally a soldier under the emperor Licinius. He refused to offer sacrifice to Bacchus, was

consequently compelled to renounce his military profession, and afterwards, i.e. about 321, became bishop of Mopsuestia. In A.D. 360 he received Aetius on the occasion of his banishment. He gained a reputation for virtue and sanctity, and died a holy death. See Baillet, Dec. 18.

2. *Saint and martyr*, suffered with St. Eustratius in the Diocletian persecution in Armenia Minor when St. Blasius was bishop of Sebastia.

Auxerre, Council of

(*Concilium Autissiodorensis*), was held about the year 578, under the bishop Aunacairius, with seven abbots and thirty-four priests of his diocese. Forty-five canons were enacted, which, however, appear to have been made solely to enforce the execution of those of the Council of Macon in the preceding year.

- 9.** Forbids dances, singing of women, and feasting within churches.
- 10.** Forbids two masses to be said at the same altar in one day.
- 12.** Forbids to give the holy eucharist or the kiss to the dead.
- 13.** Forbids the deacon to wear a pall or veil (*velum*) over his shoulders.
- 14.** Forbids burials in the baptistery.
- 15.** Forbids to bury one corpse upon another.
- 16.** Forbids work on Sunday.
- 19.** Forbids priests, deacons, and subdeacons, after having broken their fast, ever to be present in church during mass.
- 26.** Forbids a woman to receive the eucharist with her hand bare.
- 40.** Forbids a priest to dance or sing at feasts. See Labbe, *Concil.* v, 956.

Auxilius

a French theologian, concerning whom nothing is known but his works, and that he lived about 894. He wrote *De Ordinationibus Formosi Papae, seu Contra Intestinam Discordiam R. Ecclesie*, first published by John Morinus, at the end of his work on ordinations (Paris, 1655; Antwerp, 1694); also contained in *Bibl. Patrum*, i, 7. Auxilius had been ordained by Formosus, and in this work defends the validity of his ordinations.

Mabillon, in his *Analecta* (ed. Paris, 1723), p. 28, gives another work by this author-viz. a *Dialogue on the Matter of Formosus*. See Cave, *Hist. of Lit.* ii, 68; Dupin, *Hist. of Eccl. Writers*, ii, 128.

Auxilius Bishop Of Carthage,

lived at the beginning of the 5th century. Chrysostom wrote to him from Cacus, A.D. 406, commending his zeal in promoting the peace of the Church (*Ep.* cxlix). He was present at the councils held at Carthage in the years 411, 412, 416; that of Cirta in 412, and Milevium in 416. See Mansi, *Concilium*, ii, 1336, etc.

Auxtheias Wisagist

in Slavonic mythology, was a god of the Poles and Silesians, among whom it is thought he denoted the supreme ruler of all things.

Av

a mystical Egyptian deity, is represented is cynocephalic, with the solar disk on his head, holding a viper in his left hand and the Ankh cross in, his right, while the folds of the serpent Mehen are over his head and around him. He was a form of the deity *Khnuphis*, and is figured in the *Book of the Lower World*.

Avadontas

are a kind of anchorites among the Brahmins who practice great austerity, abandoning their wives and children and denying themselves all the comforts of life. They renounce all earthly possessions, and clothe themselves only with a piece of linen cloth. around the waist. They subsist on the charity of the; devout. Many of them are too indolent even to ask for food, but lay themselves down on the bank of some river, where the country people bring them milk and fruits in abundance.

Avalokita

(*the Manifested*) is a Sanscrit title of the Supreme Being as a revealer of himself to man.

Avangon, Guillaume D'

a French prelate, was born in Dauphiny about 1530. After having been chamberlain of the pope, he was appointed archbishop of Embrun in 1561. He distinguished himself by his zeal against the heretics at the Council of Trent in a discussion with Poissy and certain of the clergy at Blois in 1577 and 1578. The following year, being appointed by Lesdiguières chief of the Huguenots, he was obliged, in order to save his life, to retire to Rome, where he spent several years. Then he became reconciled with Henry IV, who re-established him in his bishopric and made him cardinal. He died at Grenoble in 1600. See Hoefler, *Nouvelle Biographie Generale*,: s.v.

Avanzi. Giuseppe

an Italian painter, was born at Ferrara in 1655, and studied under Costanzo Cattanio. There are four of his pictures in the Church of the Madonna della Pieth at Ferrara. His best work, *The Marriage of St. Catharine*, is in the Church of San Domenico.' Many of his works possessed no merit. He died in 1718.

Avard, Adam Clarke

a Wesleyan Methodist minister in Nova Scotia, was born in the island of Guernsey. When he was about six years old (1806) his parents emigrated to Prince Edward Island, and Adam' commenced the study of law in Charlottetown. He was converted under the ministry of John Hick, and entered the ministry in 1818; labored at Newport and Wilmot, N. S., and Fredericton, N. B.; saw revivals attend his preaching, and in 1820 was appointed by the British Conference to commence a mission among the Esquimaux of Labrador. But in the midst of extensive usefulness in Fredericton death intervened, March 15, 1821. Humble, yet dignified; zealous, but cautious; social, yet serious, Avard, had a pleasing style and a benignant countenance. See Huestis, *Memorials of Ministers in East. Brit. America* (Halifax, N. S., 1872, 16mo), p. 7; *Minutes of the British Conference* (8vo ed.), 1821, v, 203.

Avedik

was patriarch of the Armenian schismatics at the close of the 18th century. Having obtained the patriarchate by the aid of the mufti, he organized in 1701 a persecution against the Catholics. The French ambassador to

Constantinople, Ferriol, demanded and obtained reparation in the name of the inhabitants. In order to make satisfaction, the imprisonment of the patriarch was ordered. He was confined in the prison of Messina, and died in 1703. See Hoefler, *Nouv. Biog. Generale*, s.v.

Aveillon, Jean Joseph

a French theologian, was born in Paris in 1620. He entered the congregation of the Oratory, and there published the *Conferences*, which he had prepared at Paris while he was superior of the house. He was intimate with Bossuet. Aveillon died May 29, 1713. He wrote *Meditations pour les Seminaires et pour les Gens du Monde*. See Hoefler, *Nouv. Biog. Generale*, s.v.

Aveline, Pierre

a Parisian designer and engraver, was born in 1710, studied under Jean Baptiste Poilly, and died in 1760. He gained some reputation, but most of his works are insignificant. The following are a few: *The Wrath of Neptune: -Diana and Actceon: -The Infant Moses Brought to the Daughter of Pharaoh: -Noah Entering the Ark: -The Rape of Europa: -A Dog with Game*.

Avellar, Francisco Gomez De

a Portuguese prelate and statesman, was born Jan. 17,-1739, in the vicinity of Alhandra, where his parents dwelt in humble circumstances. At the age of fourteen he was placed under the care of his uncle, a vicar, and distinguished himself by the rapid progress he made in his studies. He accompanied cardinal Pacca to Rome, where he obtained the favor of Pius VI. He was appointed by Maria I to the bishopric of Algarve, and was consecrated April 26, 1789. He performed well the duties of his office, and conferred large benefits upon the people. During the French invasion, he displayed such great prudence and energy that in 1808, at the proclamation of independence, nearly the entire government of this province was given to him by the regent.- He was governor and captain-general of Algarve until his death, which occurred Dec. 15, 1816. See Hoefler, *Nouv. Biog. Generale*, s.v.

Avellino, Onofrio

an Italian painter, was. born in Naples in 1674. He studied under Solimena, and afterwards went to Rome, where he painted the vault of the Church of San Francesco di Paola, which is considered his best work. In the Church of Santa Maria de'Montesanto is an altar-piece by him representing a subject from the life of St. Alberto. He died in Rome in 1741.

Avenarius, Johannes (1)

(third of the name), a Protestant theologian of Germany, was born at Zipsendorf, where his father was the Protestant minister, in the last half of the 17th century. He wrote, *Theses de Catechismo* (Plauen, 1698) :- *Preecepta Homiletica* (Leipsic, 1686) :- *Plauisches Htandbuch* (1698) :- *Sententice ac Formulce Latino-Germanicce* (Plauen, 1699).

Avenarius, Johannes (2)

(fourth of the name), a Protestant theologian of Germany, son of Matthew Avenarius, was born Nov. 10, 1670, at Steinbach. He was preacher at Berka, then deacon and archdeacon at Schmalkald, then preacher at Gera. He died at Gera, Dec. 11, 1736. Among other works he wrote, *Sendschreiben an Gotfried Ludovici, von den flymnopais Hennebergensibus* (1705):- *Velgniiqte Seelenlustf -omner und bussfertiger Christen* (Leipsic, 1711) :- *Eangelischer Christenschnmuck, oder Erklkdirung aller sonn-, fest- und apostol. Edglichen Evbangelien* (Arnstfadt, 1718). See Hoefer, *Nouv. Biog. Generale*, s.v.

Avendafio, Alfonso De

a .Spanish -Dominican who died at Valladolid, Oct. 11, 1596, is the author of, *Commentarius in Psalmunm cxviii* (Salamanca, 1584; Venice, 1587):- *Commentarius in Evangelium Matthcei* (Madrid, 1592, 2 vols. fol.). See Antonio, *Bibliotheca Hisp.*; Echard, *De Scriptoribus Ordinis Dominicanorum*. (B. P.)

Aventinus, St.

was born at Bourges in the 5th century, and brought up in the seminary of St. Lupus, bishop of Troyes. Camelianus, the successor of St. Lupus, made Aventinus oeconomus, of his Church;' but after a time he left this situation, and retired into a monastery on an island inn the river Oze (Oza), where he

discharged the duties of abbot until, about 534, St. Fidulus (Fale) was substituted for him, when he departed into a solitude, "prope Verrerias!" where he died in the year 537. He is commemorated Feb. 4. See Greg. Turon. *De Glor. Confess.* p. 949; Baillet, Feb. 4.

Aventinus, St. Of Chitraudun,

was made bishop of Chartres after St. Souleinus, who had been elected against his will, but fled to avoid the dignity conferred upon him. In the subscriptions of the: councils of his time Aventinus is sometimes called bishop of Chartres, and sometimes of Chateaudun. He died in 528. See Baillet, Feb. 4.

Aventor

SEE ADVENTITUS.

Aver, William

an English Wesleyan minister, entered the itinerant work in 1790, and died in Penzance, Cornwall, Jan. 25, 1835, aged sixty-seven. He was converted in early life, and conducted his long ministry with assiduity and usefulness. He was an humble and thorough Christian.. He wrote a *Letter to a Member: of the New Connection* (Penryn, 1814, 8vo). See *Wesleyan Takings*, i, 303; *Minutes of the British Conference*, 1835.

Averari, Antonio

an Italian theologian of Milan or Bergamo, lived at the close of the 15th and the beginning of the 16th century. He was one of the famous preachers of his time. He wrote, *Ragionamenti sopra le Virtut Teologali* (Milan, 1509);-*Epitonme Artlum. Epistolce et Carmina* (ibid. 1746). See Hoefer, *Nouv. Biog. Generale*, s.v.

Avercorn

is reserved rent, as corn, paid to monasteries.,

Averett, Alexander

a minister in the Methodist Episcopal Church, South, was born in South Carolina, Jan. 1, 1788.. He joined the Church in 1810, and was licensed to preach in 1818. In 1848 he united with the Georgia Conference, and in it

labored faithfully until his decease, Aug. 27, 1858. Mr. Averett was a man of sound mind, deep and thorough piety, and an exemplary Christian. See *Minutes of Annual Conferences of the M. E.' Church, South*, 1858, p. 61.

Averhausen, Joseph

a German theologian, was born at Kempten, July 8, 1664. He entered the Order of Jesuits and taught theology at Cologne, and later at Rome. He died July 23, 1734. Among several highly esteemed sermons, we notice a funeral oration on *Joseph Clement of Bavaria, Archbishop and Elector of Cologne* (Cologne, 1724). See Hoefler, *Nouv. Biog. Generale*, s.v.

Averill, James

a Congregational minister and chaplain, was born at Griswold, Conn., May 29, 1815. He was the eldest child of his parents, who died on two successive mornings and were buried in the same grave. He was educated at Plainfield Academy, Amherst College (graduating in 1837), and the Yale Divinity School. (1840), and was ordained over the Church in Shrewsbury, Mass., in 1841. Ill-health compelled him to resign in 1848, and in 1852 he settled in Plymouth Hollow, Conn. After a pastorate of ten years, he accepted the chaplaincy of the 23d Regiment of Connecticut volunteers, and accompanied his regiment to the South. But his health could not bear the sultry climate, and he died of intermittent fever after a sickness of two weeks, June 11, 1863, at Lafourche, La. He was a staunch advocate of the great philanthropic and moral enterprises of the day. See *Cong. Quarterly*, 1863, p. 351.

Averoldi, Girolamo

a Capuchin friar and Italian theologian, a native of Brescia, lived at the commencement of the 17th century. In one of his works he maintains that Mohammed was Antichrist. This opinion was considered by the Inquisition, and although he abjured this heresy, he was imprisoned for three years in the dungeons of the Holy Office. See Hoefler, *Nouv. Biog. Generae*, s.v.

Averoldi, Ippolito

an Italian theologian, a native of Brescia, lived probably in the early half of the 17th century, and was a Capuchin friar. He wrote, *Icones nonnullae ad Pleniorum Abstrusissimae Litterae Libri Apocalypsis Intelligentiam et*

Commentariis Elegantissimis Loca Dafficilinora Illustratce (Brescia, 1638). See Hoefer, *Nouv. Biog. Generale*, s.v.

Averoni, Valentino

an Italian theologian, a native of Florence, lived in the latter half of the 16th century. He was a monk of the congregation of Vallombrosa. He wrote, *Trattato del Governo de Principi di S. Tomaso d'Aquino, tradotto di Latino* (Florence, 1587): -*Della Doctrina Cristiana, opera di Dionigio Cartusiano tradotta* (ibid. 1577):— *Discorsi sopra le Necessarie Conditioni che dove havere la Vergine, Sposa Sacrata a Cristo* (ibid. 1591). See Hoefer, *Nouv. Biog. Generale*, s.v.

Averoult (or Dauroult), Antoine

a French Jesuit and theologian, a native of Artois, died in 1614. He wrote, *Catechismus Historicus:-Pii. Gemitus Catholicorum: — Remedia Spiritualia contra Pestem*. See Hoefer, *Nouv. Biog. Generale*, s.v.

Averroes (or Averrhoes), Abul-Walid Mohammed Ibn-Ahmed

(surnamed *el-Hajid*), an illustrious Arabian philosopher and physician, was born at Cordova, Spain, in 1120. The name is a corruption of *Aben-* or *Ibn-Roshd*. He studied theology, jurisprudence, medicine, and philosophy under the best masters, and was intimate with men who were leaders of scientific thought in Spain in the 12th century. Like his father, he was distinguished for his varied knowledge, and succeeded him in the office of mufti, or chief judge of Andalusia, and subsequently held the same office in Morocco. He stood high in the esteem of successive rulers, especially of Al-Manstr; but the latter, yielding to 'those who could not reconcile the philosophy of Averroes with his professed devotion to the Koran, and perhaps also impelled by personal animosity, banished him for several years, but finally restored him to his office. Averroes died at Morocco, - Dec. 12, 1198. It is difficult to understand in what his heresy consisted. As told by the Arab historians, it is enveloped in vague and puerile circumstantialities; but according to Ibn-Abi-Oceibia, the real cause was the hatred of the Mohammedan priesthood to the culture of philosophy and the study of the ancients. This is somewhat confirmed by the fact that Averroes did not suffer alone. A general persecution raged; everywhere philosophers, physicians, poets, and others of like pursuits, were in danger;

and before the close of the century the light of scientific genius in Southern Spain had gone out. Averroes's writings are numerous, and embrace almost every subject of human knowledge. He is said to have written nearly eighty treatises, most of which pertain to medicine and the kindred sciences; but he is chiefly known in modern times as a commentator on Aristotle and Plato. The first edition of his works was published in a Latin translation at Venice in eleven volumes (1552-60), the commentaries filling eight volumes, while the remaining three contain his refutation of Al-Gazali's work against the Greek philosophy, his great medical work, *Kulliyat* (incorrectly *Colliget*), and miscellaneous treatises. His philosophy inclined towards pantheism and materialism. His doctrines were denounced by the University of Paris, after which Leo X issued a bull against them.: See Renan, *Averroes et l'Averroisme* (Paris, 1852); Muller, *Philosophie und Theologie von Averroes* (Munich, 1859); Munk, *Melanges*, p. 418-458; Stockl, *Phil. des Mittelalters*, ii, 67-124; Herz, *Averroes, Vdter und Sohn: Drei Abhandlungen uber die Conjunction des separaten Intellects mit den Menschen*, translated into German from the Arabic version of Samuel ibn-Tibbon. (Berlin, 1869).'

Averroists

is a name for those who hold the opinions of Averroes (q.v.).

Averruncus

in Roman mythology, was a deity who was implored to avert any threatening danger.

Averso, Rafaele

an Italian monk of the Order of Clerks Regulars. Minors, was of San Severo, near Salerno, in Naples. Five times he was elected general of his order, and was offered the bishoprics of Nocera and Nardo, both of which he refused. He died at Rome, June 10, 1657, being sixty-eight years of age. Averso was a man of singular piety, modesty, and learning, and won all hearts by: his many admirable qualities. Among his works, which are numerous, are, *De Oridinis et. Mafrimanii: Sacramentis Tractatus* (Bologna, 1642, 4to): — *De Eucharistice Sacramento et. Sacrificio, de Posnitentice Sacr. et Extrema Unctione Tractatus*, etc. (*ibid.* eod. 4to) :- *De Fide, Spe, et Charitate Tractatus Theol.* (Venice, 1660, 4to).

Avery, Abraham S.

a Presbyterian minister, was born at East Lyne, Conn., in 1792. He studied theology with a private minister, and joined Alton Presbytery April 4, 1856; labored some months with Metropolis Church in Massac Co., Ill.; was dismissed to Pataskala Presbytery, O., April 7, 1859; and died at Lawrenceburg, Ind., Sept. 3, 1868. He was thoroughly consecrated to the work of the ministry. See Norton, *Hist. of Presb. Church in Illinois.* '

Avery, Austin Wakefield

a Free-will Baptist minister, was born at Campton, N. H., Nov. 18, 1838. He became a hopeful Christian in early life, and in the fall of 1856 went to the institution at New Hampton, N. H., with a view to preparing himself for the Christian ministry. He was formally licensed to preach Dec. 14, 1858, and early in 1859 he left New England and went to Paducah, Ky., where his brother was residing and engaged in teaching. Finding him in poor health, he took his place in the schoolroom. For two or three months he supplied the pulpit of the Baptist Church in Paducah, and also held meetings for the colored people. In the fall of 1859 he labored with the Washington Street Church in Dover, N.H. The winter of 1860 was spent in Christian work in various sections of the State of New York, and he was ordained at Parishville, N. Y., March 24 of that year. The following spring he spent in Minnesota, and the remainder of the year was occupied mostly in ministerial service in Parishville and the towns adjoining. Wishing to enjoy better facilities for study, he made arrangements to place himself under the tuition of Rev. Ransom Dunn, pastor of the North Bennet Street Church in Boston. When, however, he reached Boston early in 1861, he found Mr. Dunn in such poor health that he was forced to resign, and Mr. Avery was chosen his successor in the following March. More than once he sought relief during the next two or three years from his pastoral work, but his Church was unwilling to part with him; and it was not until March 13, 1865, that they consented to accept his resignation. A brief pastorate at Haverhill, Mass., closed his labors on earth. His death took place Oct. 7, 1865. See Barrett, *Memoirs of Eminent Preachers*, p. 283-293. (J. C.S.)

Avery, Charles

a Methodist- Protestant minister, was a native of Westchester County, N.Y., born Dec. 10, 1784. He obtained his education chiefly by private

study, experienced religion in early life, and served a long career as local preacher in the Methodist Episcopal, Church. In 1829 he identified himself with the Methodist Protestants and joined their Ohio Conference. He died at his residence in Allegheny City, Pa., Jan. 17, 1858. Mr. Avery's specialty was philanthropy. He founded the first Methodist Protestant Church' in Allegheny .City; endowed the 'Preachers' Aid Society of the Pittsburgh Conference with twenty-five thousand dollars, called the Avery Fund; erected an ample college building in Allegheny City for the benefit of people of color; besides making liberal donations to various institutions, as hospitals, missionary associations, etc. See Bassett, *Hist.. of the Methodist Protestant Church*, p. 386.

Avery, David

a Congregational minister, was born in Norwich (Franklin),. Conn., April 5, 1746. He was converted under the preaching of Whitefield; fitted for college in Dr. Wheelock's school at Lebanon; entered the sophomore class, and. graduated at Yale in 1769; pursued theology under Dr. Wheelock; preached o. Long Island as a licentiate; was a missionary to the Oneida Indians.; was installed pastor at Gageborough, now Windsor, Vt., March 25, 1773, where he remained until he entered the army as chaplain, April 14, 1777. He was present when General Burgoyne was taken, when the Hessians were captured at Trenton, and at the battle of Princeton. After having served as chaplain over thre_e years, he became pastor at Bennington, Vt., May 3, 1780, and was dismissed June 17, 1783. Then he settled at Wrentham, Mass.; May 25, 1786, where, after some difficulty, he was dismissed April 21, 1794; but he still preached at North Wrentham, where a Church was organized in 1795. Some time previous to 1798 he removed to Mansfield, now Chaplin, Conn., preached in vacant places, and made two missionary tours to Maine and New York. 'From 1798 to 1801 he. preached to a new society in Chaplin. The week he was to have been installed, pastor in Middletown, Va., he died at the residence of his daughter in Shepherdstown, Va., in the autumn of 1817.. See Sprague, *Annals of the Amer. Pulpit*, i, 697.

Avery, Eleazer James

a Baptist minister, was born at Bozrah, Conn., Jan. 6, 1815, and was a graduate of Brown University in the class of 1845, also of the Newton Theological Institution in the class of 1849. His first pastorate was with the

Church in Addison, Me. (1849-51), his ordination taking place in 1850. He was pastor in Pembroke, Me., in 1851-52, when he resigned, and held the position of principal of Worcester Academy (1852-54), then of Lewis Academy (1854-58), of Shelburne Falls Academy (1858-68), and finally of Peddie Institute, Hightstown, N. J., where he died. Sept. 22, 1881. See *General Catalogue of Newton Theol. Inst.* p. 34; *The Watchman*, Oct. 20, 1881. (J. C. S.)

Avery, Ephraim

a. Congregational, minister, the son of the Rev. John Avery of Truro, Mass., was born in 1712. He graduated at Harvard in 1731, and was ordained over the Church in Mortlake, Conn., four years after. This charge Mr. Avery retained until Oct. 20, 1754, when he died.. His widow subsequently married General Israel Putnam. See *Cong. Quarterly*, 1859, p. 350.

Avery, Fernald

a Free-will Baptist minister, was born- in April, 1835. Hopefully converted in 1855, he decided to enter the ministry. With a view to fit himself for his work, he commenced to study at New Hampton in 1859, but on account of his health was obliged to leave the institution. In-October, 1860, he had so far recovered as to be able to preach, and was licensed by the Corinth (Vt.) Quarterly Meeting. He took charge of the Church in Williamstown, and' in 1841 was ordained as its regular pastor, sustaining this relation for three years and a half. In August, 1864, he again took up his studies at New Hampton, which he prosecuted until the following March. He was once more laid aside by sickness, and lingered until death relieved him of his sufferings. He died at Corinth, Oct. 13, 1866. See *Free-will Baptist Register*, 1868, _p.87. (J. C. S.): .

Avery, John (1)

a Congregational minister, preached in England for some time, and came to America in 1634. For a short time he resided in Newbury, Mass., but receiving an invitation to preach at Marblehead, he accepted it in order that he: might minister to the poor fishermen. He was on his way thither when the vessel in which he had embarked was shipwrecked, and the whole company, consisting of twenty-three persons, were drowned except .two,

Mr. Avery being one of the victims, Aug. 14, 1635. See Sprague, *Annals of the Amen. Pulpit*, i, 127.

Avery, John (2), D.D.

a clergyman of the Protestant Episcopal Church, graduated at Yale College in 1813, and was ordained deacon Oct. 22, 1817. In 1820 he was rector of St. Paul's Church, Edenton, N. C., where he remained until December, 1835, when he removed to Greene County, Ala. There he organized a Church called St. John's in the Prairies, and served this Church and the one at Greensborough at the same time. In the Convention of Alabama in 1836, he was chosen president, and he died Jan. 17, 1837, on board the steamboat on which he was returning home from Mobile. He was distinguished for his extensive theological learning and sound judgment. See Sprague, *Annals of the Amer. Pulpit*, v, 754.

Avery, John A.

a Presbyterian minister, was born at Bradford, Vt., in 1795. He was educated at Middlebury College. In 1824 he was ordained by the Congregational Association of Woodstock, Vt., and labored as home missionary within the bounds of the Plymouth and Bridgewater congregations. For six years he was editor of *The Religious Recorder*, published in Syracuse, N. Y. He died in Syracuse, April 28, 1863. See Wilson, *Presb. Hist. Almanac*, 1864, p. 88.

Avery, Joseph

a Congregational minister, was born at Dedham, Mass., in 1751. He graduated at Harvard College in 1771; was ordained pastor of the Church in Holden, Mass., Dec. 12, 1774; and died March 5, 1824. See Sprague, *Annals of the A mer, Pulpit*, ii, 44.

Avery, Park

a Baptist minister who died in 1797, was eminently pious, and an intimate friend and counsellor of the Rev. Silas Burrows. See Sprague, *Annals of the A mer. Pulpit*, 6:107.

Avery, Samuel

a Wesleyan minister in Nova Scotia, was born at Grand-Pre, Horton, N. S. He was educated at the Mount Allison Academy, N. B.; was received into the ministry in 1854; preached at Wilmot and Shelburne; became a supernumerary in 1861; and died of hemorrhage of the lungs, Oct. 13 of that year, in his twenty-ninth year. Devoutness of spirit, tenderness of conscience, and holy resolves characterized him. See Huestis, *Memorials of Methodist Ministers in East. Brit. America.*, p. 11.

Avery, Samuel Waters

a Baptist minister, was born at Jefferson, Me., July 4, 1814. He was fitted for college at Richmond, Me., and was a graduate of Waterville College in the class of 1840. He was engaged in teaching for two years (1841 -43) in Richmond, and for a time directed his attention to the study of law. - On becoming a hopeful Christian, he went to the Newton Theological Institution in the fall of 1844, graduating in the class of 1847. After supplying for a few months the Church in East Winthrop, he was ordained in Lubec, Me., in May, 1849, and was pastor there two years, at Searsport six years (1851-57), Fayette six years (1858-64), Lisbon Falls three years (1865-68). In April, 1867, he opened a drug-store at Lisbon Falls, but still continued to preach. He was secretary of the Maine Baptist Convention from 1860 to 1867. He died suddenly Oct. 17, 1868. See *Necrology of Coab University*, p. 12. (J. C. S.)

Aveugle, Jean

(*the younger*) a French priest of the Oratory and theological writer, died in 1672. He distinguished himself as a preacher, and wrote *Delieci Pastorum*. See Hoefler, *Nouv. Biog. Generale*, s.v.

Aviau (Du Bois De Sanzay), Charles Frangois D'

a French prelate, was born Aug. 7, 1736, at Bois of Sanzay, diocese of Poitiers. He studied at the school of the Jesuits at Fleche, and at the Seminary of St. Sulpice at Paris. He was at first canon and grandvicar of the diocese of Angers, and was appointed, in 1789, archbishop of Vienne. Refusing to sign the civil constitution of the clergy, he left France in 1792, and retired to Annecy and to Rome. In 1797 he returned in the disguise of a peasant and travelled, preaching in the mountains of Vivarais and of

Forez. After the compact, he was called, April 9, 1802, to the archiepiscopal see of Bordeaux. He devoted his time and money to works of beneficence, and died at Bordeaux, July 14, 1826. His posthumous letters were published in the *Memorial Catholique* for May and June, 1827; they were upon Ultramontanism and Gallicanism. He also wrote, *Oraison Funebre de Louis X V:--Ecrit sur le Praet a- Interet du Commerce* (Lyons, 1799). See Hoefer *Nouv. Biog. Gendra/le, s.v.*,

Avibus (or Osello), Gaspar.AB (or Patavinus)

an Italian engraver, was born at Padua about 1530, and probably studied under Giorgio Ghisi. His principal work was a large volume, in five parts, containing the full-length portraits of the princes and emperors of the house of Austria, engraved in' the style of Sadeler. The following are: some of, the best of his single prints on sacred subjects: *The Espousals of the Virgin Mary The Woman Taken in Adultery:-The Scourging of Christ:-Christ Crowned with Thorns :-The Last Supper.*

Avignon, Councils of

(*Concilium Avenionense*). Of these there were several.:

I. Held in 1060, by .the cardinal Hugo, abbot of Cluny, legate. Achard, who had usurped, the see of Aries, was deposed, and Gibelin elected to his place. Lantelme was also elected to the see of Embrun, Hugo to that of Grenoble, and Desiderius to that .of Cavaillon. See Labbe, *Concil. 10:390.'*

II. This council was held Sept. 6, 1209, by Hugo,' archbishop of Riez, and published twenty-one canons. The first recommends to bishops to preach more frequently in their dioceses ; the second relates to the extermination of heresies; and the preface to the acts of the council laments the general -prevalence of wickedness. In this council, or in one held the following year, the inhabitants of Toulouse were excommunicated for not driving out the Albigenses, according to order. The count of Toulouse was conditionally excommunicated. See *Labbe, Concil. 11:41.*

III. Held May 27, 1279, by Pierre (or, according to some, Bernard) de Languissel, archbishop of Arles. They drew up a decree containing fifteen articles, for the most part setting forth the usurpations and invasions of ecclesiastical property which were made, the violence committed upon the clergy, and the disregard of excommunications. However, they provided no

other means of opposing these evils than the passing of fresh censures. See *Labbe, Concil. 11:1050*.

IV. Held in 1282, by Bertrand Amauri, archbishop of Arles, together with his suffragans. Of the canons published ten only are extant, which, among other things, enjoined the faithful to attend their own parish churches—which in many places were disregarded—and to go there, at least, on every Sunday and holyday. See *Labbe, Concil. 11:1174*.

V. Held June 18, 1326. Three archbishops, eleven bishops, and the deputies of several others who were absent attended. They drew up a rule containing fifty-nine articles, chiefly relating to the temporalities of the Church and its jurisdiction. They assume, generally, as an incontrovertible maxim that the laity have no authority over persons or property ecclesiastical; a maxim evidently false, if it is to be extended to every possible case. Moreover, they complain bitterly of various abuses proceeding from the hatred which the laity bore towards the clergy; but it does not appear that they took any steps to lessen the grounds of this hatred, unless it were by an accumulation of censures and penalties.

- 1.** Orders that the mass of the Blessed Virgin be celebrated once a week.
- 3.** Grants an indulgence to those who pray to God for the pope.
- 4.** Grants an indulgence of ten days to those who devoutly bow the head at the name of Jesus.
- 14.** Orders the secular powers to forward a captured Clerk to his own judge free of expense.
- 17, 18.** Against administering poisonous drugs.
- 19.** Of proceedings against the exempt.
- 44.** Forbids, under pain of excommunication, all abusive conversations in the houses of bishops, or in the presence of their officials.
- 46.** Permits both archbishops and bishops travelling in dioceses not their own to bless the-people.
- 51.** Relates to the condition in which benefices ought to be left by those leaving them. See *Labbe, Concil. 11:1717, 2476*.

VI. Held Sept. 3, 1337, by three archbishops and seventeen bishops. They published a decree containing sixty-nine articles, being chiefly a repetition of those drawn up in the preceding council. Among other things, it is enacted that parishioners shall receive the eucharist at Easter only at the hands of their proper curate. By canon five it is ordered that incumbents and all persons in holy orders shall abstain from eating meat on Saturdays in honor of the Virgin, that by so doing: they may set a good example to the laity.' 'This injunction to fast on Saturdays had been made three hundred years before upon occasion of the *Trenie de Dieu*, but had not yet, it seems, been universally established; the other regulations of the council relate chiefly to the usurpations of Church property and acts of violence committed on the persons of the clergy. See *Gall. Christ.* i, 322; Labbe, *Concil.* 11:1850.

VII. Held Sept. 7, 1457, by the cardinal Pierre de Foix, archbishop of Aries and legate. The chief purpose of this council was to confirm the acts of that of Basle relating to the immaculate conception of the Blessed Virgin. It was forbidden, under pain of excommunication, to preach anything contrary to this doctrine or to dispute concerning it in public. All curates were enjoined to make known this decree that no one might plead ignorance. See Labbe, *Concil.* iii, 1403.

VIII Held in 1594, by Francis Marin, archbishop of Avignon. Sixty-four canons were published, relating chiefly to the same subjects treated of in the synods held in various parts of France, etc., after the Council of Trent:

8. Provides for teaching the rudiments of the faith to adults as well as children.

9. Orders, sermons on all Sundays, and every day in Lent and Advent.

11-21. Of the sacraments.

14. Orders that the baptismal water be renewed only on Holy Saturday and the eve of Whitsunday, unless need require; and that a silver vessel be used to pour it into the font.

25, 26. Of relics and images.

28. Of behavior in church.

44. Of Lent.

46. Of processions.

56. Of legacies, wills, etc.

57. Of medical men.

60. Against duelling.

62. Of Jews orders them to keep in their houses on Easter-eve and Easter-day. See Labb, *Concil.* 15:1434.

Avignonists

a sect of Romanists which arose during the 18th century at Avignon, France, reviving the errors of the Collyridians (q v.). The originators of the Avignonists were Grabianca, a Polish nobleman, and Pernety, abbe of Burgal, a Benedictine to whom is attributed the work entitled *The Virtues, Power, Clemency, and Glory of Mary, the Mother of God* (1790).

Avila, Alfonso De

a Spanish Jesuit, was born at Belmont in 1545, and died, according to one authority, at Valladolid, Jan. 12, 1613; according to another, at Malaga, May 21, 1618. He wrote two volumes of *Sermons*. An Avila, a Jesuit, perhaps identical with the above mentioned, wrote in Spanish, in 1583, a treatise on St. Bernard the second bishop of Avila.

Vila, Esteban De

a Spanish Jesuit, was born at Avila in 1549, and died at Lima, April 14, 1601. He published, *De Censuris Ecclesiasticis, Tractates* (Lyons, 1608, 4to) :-*Compendium Summae, seu Manualis Doctornis Navarii, in Ordinem Alphabeticum Redactum*.; (ibid. 1609; Paris, 1620, 16mo). See *Biog. Univ.* iii, 121.

Avilagiuseppe Maria

a Dominican of Rome was so well skilled in Hebrew that he was chosen by pope Urban VIII in 1640 to preach to the Jews. He was made bishop of Campagna, in Naples, and died in 1656, leaving a *Panegyric of St. Thomas Aquinas* (Rome, 1634).

Avila, Herando De

a Spanish painter and sculptor to Philip II, was a native of Toledo, and after the death of his-former master, Francisco Comontes, in 1565, he was appointed painter to the Cathedral of Toledo in his place. In 1568 he finished two altar - pieces for a chapel of that cathedral representing *St. John: the Baptist* and the *Adoration of the Kings*. In 1576 he designed the principal altar of the nunnery. of Santo Domingo el Antiguo at Toledo.

Avila, Sancho De

a Spanish prelate and theologian, was born at Avila in 1546. He was successively bishop of Murcia, of Jaen, of Murviedro, and of Placentia. He died Dec. 6, 1625. He wrote, in Spanish, a treatise on the veneration due to the relics of saints (Madrid, 1611): —*Sermons* (Baeza, 1615):— a Spanish translation of one of the treatises of St. Augustine (Madrid, 1601, 1626); See Hoefer, *Nouv. Biog. Generale*, s.v.

Avinion, Bartolomi

of Aragon, a Dominican, was deputed to Rome to obtain the canonization of St. Louis Bertrand. While there, in 1623, he wrote in Spanish a life of that-saint, together with *An Account of the Process of Canonization*, which was at once translated into Italian by J. Caesar Boltifango, and printed at Rome in 1623 (8vo).

Avis, James

a Methodist Episcopal minister, was born near Shepherdstown, Va., Jan. 7, 1795. He received the: best religious training in early life from a pious, devoted mother, but wandered into folly. and sin; was converted years afterwards, and in 1820 entered the itinerant ranks of the Baltimore Conference. In 1821 he was transferred to the Kentucky Conference, three years later returned to the Baltimore Conference, and in 1824 was transferred to the Virginia Conference, in all of which he labored with zeal, fidelity, and great success. He died in 1825. Mr. Avis was a man of unquestionable integrity, great energy, and indefatigable industry. See *Methodist Magazine*, 8:366; *Minutes of Annual Conferences*, 1825, p. 475.

Avistiipor

(*scarecrow*), a name of *Priapus*, who had temples erected to him as the tutelary deity of vineyards and gardens, which he defended from thieves and destructive birds. His image was usually placed in gardens, holding in his hand a sickle.

Avitable, Pietro

a Neapolitan missionary, was a Theatine of Bisonto in 1607. He was appointed by the Congregation of the Propagandists prefect of the missions in Georgia and the Indies. He died at Goa in 1650. He wrote, *De Ecclesiastico Georgice Statu, ad Pontificem: Urbanum VII Historica Relatio* (Rome).

Avitus, St.

was born about 490 in Perigord. He was of a patrician family, and Bollandus, in his *Acta Sanctorum*, informs us that in his youth he served, in the army of Alaric II, king of the Visigoths, and in the battle of Vonille against Clovis he was taken prisoner, but his conduct so gained the confidence of his masters that he was liberated. A vision which he had determined him to preach the Gospel, and he accordingly entered the monastery at Bonneval, in the diocese of Poitiers. He went into a desert place and built a chapel and a cell, and dwelt there forty years as a hermit; this gained for him a high reputation for sanctity, and some have attributed to him certain miracles. He died in 570, and his anniversary is celebrated June 17. See Hoefler, *Nouv. Biog. Generale*, s.v.

Avitus (St.) Third Abbot Of Micy,

or St. Mesmin, near Orleans, was the son of a laborer of Beausse. He was received into the abbey of Micy, and appeared so meek and simple that many of the monks thought him deficient in intellect. The wish to follow more completely a religious life led him to retire into solitude, whence he was recalled by Maximinus, abbot of Micy, and succeeded him about 520. He gave much valuable advice to Clodomir, the son of Clovis, and warned him that if he killed Sigismund, king of Burgundy, he would not long survive him, which prediction was justified by the event. See Baillet, June 17.

Avitus (St.) Abbot OF Chateaudun.

If this Avitus was not the same with the last, which Le Cointe asserts, there were two of the same name, monks of Micy (under the rule of St. Maximinus), whence this Avitus retired with St. Calais to Chateaudun, in the diocese of Chartres, where he built a monastery and ruled it as abbot until his death, in 530. A strong testimony in favor of the opinion that there was but *one* Avitus is that of Lethaldus, a learned monk of Micy, who states that the abbot Avitus, shortly after his election, left the abbey to go and form another community in the Dunois. See Baillet, June 17; Henschenius, *Acts of St. Avitus*.

Avogadro, Pietro

(called *Bresciano*), an Italian painter, was born at Brescia, and flourished about the year 1730. He studied under Pompeo Ghiti. His chief work is the *Martyrdom of Sts. Crispino and Crispiano*, in the Church of St. Joseph at Brescia.

Avont, Pieter Van Der

a Flemish landscape painter and engraver, was born at Antwerp about 1619. The following are some of his principal religious prints: *The Virgin Mary and the Infant Jesus:—St. John and St. Anne:—The Virgin and Infant in the Clouds: The Magdalen Ascending to Heaven:—The Virgin Suckling the Infant..*

Avoury

(*A vowes*) is the picture of a patron saint depicted on a square gilt vane of metal, which was attached flag-wise to a staff and carried in funeral processions.

Avranches, Council of

(*Concilium Avrincatense*), was held May 22, 1172, the cardinal legates Theodinus and Albert presiding. Henry II of England, having taken the oath which the pope's legates required of him, and annulled all the unlawful customs which had been established in his time, and done penance, was absolved on account of the assassination of Becket. Among other things, Henry engaged

(1.) not to withdraw from the obedience of the pope Alexander III or of his successors so long as they continued to acknowledge him as Catholic king of England;

(2.) That he would not hinder appeals to Rome;

(3.) He promised, at the coming Christmas, to take the cross for three years, and in the year following to set out for Jerusalem, unless the pope should grant a dispensation, and unless he were obliged to go to Spain to oppose the Saracens. This was rather an assembly than a council. The real Council of Avranches, in this year, was not held until Sept. 27 or 28. The king then renewed his oath, adding to it some expressions of attachment and obedience to Alexander. Twelve canons were then drawn up, enacting, among other matters, that it should not be lawful to appoint infants to benefices with cure of souls; that the incumbents of parishes who could afford it should be compelled to have an assisting priest, that it should not be lawful for a husband or wife to enter upon a monastic life while the other continued in the world. Abstinence and fasting during Advent were recommended to all who could bear it, and especially to the clergy, See Labbe, *Concil.* 10:1457.

Avrigny, Hyacinthe Robillard D'

a French historian, was born at Caen in 1675, and admitted at Paris into the Society of Jesuits Sept. 15, 1691. He took a course in theology, and then was sent to Alençon, where he was employed as procurator of the college. He died probably at Quimper, April 24, 1719. His works are, *Memoires Chronologiques et Dogmatiques, pour Servir a Histoire Ecclesiastique depuis 1600 jusquen 1716, avec des Reflexions et des Remarques Critiques* (1720, 4 vols. 12mo): — *Memoires pour Servir Histoire Universelle de l'Europe depuis 1600 jusquen 1716*, etc. (Paris, 1725, 4 vols. 12mo).

Avril, Philipp

a French Jesuit and missionary. lived in the latter half of the 17th century. He was sent by his superiors to penetrate into China, and embarked June 13, 1685, at Leghorn upon a ship destined for Alexandria, and traversed Syria, Kurdistan, Armenia, and Persia; but he was arrested by the governor of Astrachan, who obliged him to return by way of Russia and Poland, and on Sept. 30, 1690, he landed at Toulon. He published his adventures under

the title *Voyage en divers Etats d'Europe et d'Asie* (Paris, 1692). See Hoefer, *Nouv. Biog. Generale*, s.v.

Avrillot, Barbe

(more commonly known by the name of *Acarie*), founder of the Carmelite Order in France, was born in Paris, Feb. 1, 1565. At the age of fifteen she desired to enter a monastery, but her parents, not approving of this, married her to Peter Acarie, master of accounts at Paris, and one of the warmest partisans of the League. At the submission of Paris to Henry IV in 1594, he was obliged to flee, and thus she was deserted and left in straitened circumstances. She bore her trials with courage, and having found an asylum for her children, founded the Carmelite Order, and became directress of one of the houses of reformed Carmelites, and engaged one of her friends, Madame Saint-Beuve, to establish a convent of Ursuline nuns in the same vicinity. Madame Acarie took the veil under the name "Soeur Marie d'Incarnation." She finished her days in the retirement of the Carmelite house at Pontoise, April 18, 1618, and was canonized by Pius VI in: 1791. Several French works, the titles of which are given in Latin, are attributed to her: *De Cautelis Adhibendis. in Vita Statu Deligendo*: — *De Idonea ad Primam Communionem Praeparanda*: — *De Vita Interioori*: — *Centum circiter Monita Spiritualia*: — *Vera Exeicitia Omnibus Animabus quae Vitam ejus consequi desiderant Utilia* (Paris, 1622). See Hoefer, *Nouv. Biog. Generale*, s.v.

Avun

a personage of Etruscan mythology. He is represented on a mirror as a warrior armed with a spear in company with the male Turan.

Awani-Aoton

in Hindu mythology, is an August festival sacred to Siva. The Hindu of the first three classes assemble, cut their hair, bathe in consecrated waters, and pray God for the forgiveness of the sins which they committed in the year that has passed.

Awani-Mulon

in Hindu mythology, is also an August festival sacred to the worship of Siva, held in memory of a miracle which he performed as a favor to his holy, penitent worshipper Manikawasser.

Awa Se Juno Mikotto

in Japanese mythology was the sovereign of Japan and half god. With him closed or ended the golden age of the god-men. He was the fifth ruler in the second generation of the oldest emperors of Japan, who were all demigods, and he reigned 836,042 years.

Awcock, John

a Christian, suffered martyrdom in the middle of, the 16th century. See Fox, *Acts and Monuments*, 7:38.

Awethi

is a hell of the Siamese which is 656 miles wide. Into this hell Dewahda was cast, the constant persecutor of the founder of Lamaism. He was fastened by iron bars which went through his body in three directions, so that he could not move. His head hangs in a vessel of fire, and his feet burn eternally.

Awichi

is a place of future torment' among the Buddhists.

Axford, William

an English Congregational minister, was born at Westbury, Wilts, in 1824. While a young man he gave himself to evangelistic work, and labored zealously as a home missionary in Liverpool, Prescot, and Wandsworth. He was educated at Cotton End, and settled in the pastorate at Castle Donington, in Leicestershire. After three years he removed to Clayton West, Yorkshire, where he was ordained. - In 1865- he' removed to Charmouth and Lyme Regis, and in October of the -following year began to devote his entire time to the latter. In the autumn of 1868 he became pastor of Collyhurst-street Chapel, Manchester, and in 1870 of the Church at Peasley Cross, St. Helens. Here he labored for little more than three years, when, in the midst of usefulness, he was smitten down with an illness from which he never recovered. He died Dec. 29,1878. See (Lond.) *Cong. Year-book*, 1880, p. 306

Axinomancy

(from *ἄξινη*, *an axe*, and *μαντεία*, *divination*) is divination among the ancient Greeks by means of an axe or hatchet. A hatchet was fixed in equipoise upon a round stake, and the individual towards whom it moved was regarded as the guilty person. If suspicion rested upon any persons not present, their names were repeated, and the person at the repetition of whose name the hatchet moved was concluded to be guilty of the crime of which, he was suspected. Another mode of practicing the art was by laying an agate-stone on a red-hot hatchet and watching its movements.

Axionlcus

one of the n" Eastern" school of Valentinians, is coupled with Bardeisan (*Ἀρδησιάνης*) by Hippolytus. ('Har. 6:35).. Early in the 3d century, when Tertullian: wrote against the Valentinians, Axionicus: "alone at Antioch' vindicated the memory of Valentinus by completely keeping his rules." .

Axley, James

a Methodist Episcopal minister, was born on New River, Va., in 1776, but shortly afterwards removed with his parents to Livingston County, Ky., where he spent his early years in farming and hunting. He made a profession of religion in 1801 or 1802, and in 1805 his name appears in the *Minutes* of the Western Conference as on trial. His appointments were: 1805, Red River Circuit; 1806, Hockhocking; 1807, French Broad; 1808, Appalouzas; 1809, Power's Valley; 1810, Holston; 1811, Elk; 1812, presiding elder of Wabash District; 1813-16, Holston District; 1817-18, Green River District; 1819-21, French Broad District; in 1822 he located, settling on a farm near Madisonville, Tenn. He became a very thrifty farmer, and did much successful work as a local preacher. He was afterwards reduced to poverty by endorsing for an acquaintance who failed. He maintained an unspotted character till the close of his life. He died Feb. 22, 1838. Mr. Axley was a highly acceptable and effective preacher, a man of great power over the masses. See. Sprague, *Annals of the Amer. Pulpit*, 7:414; Simpson, *Cyclop. of Methodism*,: s.v.; Stevens, *History of the Methodist Episcopal Church*, 4:336, 372, 375, 405, 406, 430, 451.

Axonius, Joachim

a theologian, jurist, and poet of Brabant, was preceptor of Philip of Lalaing, and travelled in Italy, Spain, Palestine, and Greece. He then retired to Antwerp, where he became an attache of the council of archdukes. - He died Aug. 25, 1605. He wrote, *De Libero Hominis Arbitrio*: - *De Ventorum Natura ex Aristotele aliisque Philosophis*: - *Maximi Planudis Oratio in Sepulchrum Christi* (Dillingen, 1559): *Dibat du Corps et de Ame, et Jugement de Dieu qui le Termine* (a dialogue of the Greek philosopher Gregory Palamas, published at Lyons in Latin and at Paris in Greek), and other works. See Hoefer, *Nouv. Biog. Generale*, s.v.

Axtell, Anthony Dey

a Presbyterian minister, was born at Geneva, N. Y., March 5, 1834. He was educated at Williams College, Mass., and studied in the Theological Seminary at Auburn, N. Y. He was ordained by Troy Presbytery in 1864, and labored at Olean and at Laisingburgh, N. Y. He had several urgent calls to the pastorate of churches within the bounds of his own presbytery but his health was rapidly failing. He made a visit to St. Paul; Minn., but he soon became worse, and was advised by his physicians to hasten home. He died Oct. 17, 1866. See Wilson, *Presb. Hist. Almanac*, 1867, p. 270.

Axtell, Daniel C.

a Presbyterian minister, was born at Mendham, N. J., in 1800, but removed in his childhood with his father to Geneva, N. Y. He graduated at Hamilton College in 1821, studied theology at Princeton, N. J.; was ordained in 1830, and preached at Auburn, N. Y., until 1836. He died of hemorrhage of the lungs in 1837. See Sprague, *Annals of the Amer. Pulpit*, 4:454.

Axtell, Henry C

a Presbyterian minister, was born at Mendham, N. J., in 1802. He graduated at Hamilton College in 1823; was tutor there in 1825-26; studied theology in Princeton Theological Seminary, N. J., and in 1830 he was ordained as pastor of the Presbyterian Church in Lawrenceville, N. J. In 1835 he accepted a call to the Second Presbyterian Church in Orange, N. J., but in 1838 resigned his charge on account of ill-health, and removed to St. Augustine, Fla. He became a member of the Presbytery of Georgia in 1840. In 1843 he was appointed chaplain at Fort Brooke, Tampa Bay,

which post he held until 1849, when he was transferred to New Orleans Barracks. He remained at this post until 1853, when he became disabled from duty, and removed to Philadelphia, where he died, July 15, 1854. He contributed to the *Princeton Review* in 1831 an article on "Biblical Eloquence and Poetry," and in 1834 "A Memorial of James Brainerd Taylor." See *Biblical Repertory and Princeton Review; Index to Princeton Review; Sprague, Annals of the Amer. Pulpit*, 4:454.

Axiurus (or Anxurus)

in Roman mythology, was the name of the supreme god among the Volscians. He is thought to be one with *Vejovis*, an Etruscan god of dangerous character. He was represented as a youth and armed.'

Ayala, Martin Perez De

a Spanish prelate, was born at Hieste, in the diocese of Carthagena, in 1504. He studied at Alcala, and entered the military order of St. Jago of the Sword at Salamanca. He accompanied Francis de Mendoza, bishop of Jaen, to Rome, and after his death went to Germany to combat the errors of the Protestants. Charles V sent him to the Council of Trent, and in 1548 nominated him to the bishopric of Guadix, in Granada; thence he was translated to the see of Segovia, and on his return from Trent he was, in 1564, made archbishop of Valentia, which Church he governed till his death, Aug. 5, 1566. His principal work is *De Divinis, Apostolicis atque Ecclesiasticis Traditionibus deque Auctoritate ac Viarum SS. Assertionibus* (Cologne and Paris, 1549; Venice, 1551; Paris, 1562).

Ayala, Pedro

a pious Spanish Dominican, was born at Arenas in 1676. He assumed the religious habit at Avila, whence he proceeded to Alcala, where he was made professor of theology. By order of his superiors he accepted the see of Avila, and went on foot to take possession of it, accompanied only by one monk of his order, May 5, 1728. The benefits which he conferred upon his diocese were innumerable; his palace was a kind of monastery where prayer and study were the constant occupations.. Clement XII made him his nuncio at the court of Spain, with the title and powers of legate *a latere*, and for three years he continued to discharge the duties of this difficult but honorable post, and succeeded in reconciling the two courts. The only reward for his services which he claimed was permission to resign

his bishopric, which he obtained in 1738. He retired to the poorest convent of his order in Spain-viz. that of St. Rosa, near the village of Montbeltran, where he died, May 20, 1742. He left several pastoral instructions and some treatises on moral theology. His *Life* was written by a historian of his order.

Ayars, Charles W.

a Methodist Episcopal minister, was born in Philadelphia, Pa., Feb. 22, 1836. He experienced religion in his eleventh year, received license to preach in his nineteenth year, and in 1856 entered the Philadelphia Conference, in which he served with zeal and fidelity until his decease, Nov. 18, 1869. From childhood Mr. Ayars was characterized by an earnest, consistent, and progressive piety. He was a diligent and well-informed student, preacher, and pastor. See *Minutes of Annual Conferences*, 1870, p.49.

Ayars, James

a Methodist Episcopal minister, was born near Bridgeton, N. J., Feb. 20, 1805. He was converted when about twenty years old, and in 1829 was admitted into the Philadelphia Conference, wherein he filled the following appointments: Bargaintown, Cape May, Newton, and Essex Circuits; Paterson, New Brunswick; Halsey Street, Newark; Burlington, Long Branch, New Brunswick; Green Street, Trenton; Rahway; Prospect Street, Paterson; Haverstraw, N. Y.; Trinity, Jersey City; Water Street, Elizabeth; was a supernumerary during 1856-60 because of an inflammation of the throat, but engaged as secretary of the American Sunday-school Union in the West. In 1861 he resumed his position in the active ranks, and was stationed first at Nyack, then at St. Paul's, Staten Island. He was presiding elder on the Newark District from 1864 to 1867; on Elizabeth District from 1868 to 1871; was pastor at Montclair and at New Providence. In 1877 his ill-health; obliged him to become superannuate, and he continued to reside at New Providence till his death, Jan. 30, 1880. Mr. Ayars was remarkably successful as an evangelist, and was a faithful and wise administrator of the Discipline. See *Minutes of Annual Conferences*, 1880 p.35.

Ayars, James B.

a Methodist Episcopal minister, was born in Philadelphia, Pa., Aug. 21, 1800. He was the subject of early religious impressions, and was converted

in 1816; and soon began to exercise himself in every possible Christian enterprise, exhorting, preaching, and visiting. In 1822 he entered the Philadelphia Conference, in which he served till his supernumeration, which relation he held during the last nine years of his life. He died March 9, 1873. Mr. Ayars was greatly devoted to the Church. Punctuality, zeal, faithfulness, and ardent piety characterized his life. See *Minutes of Annual Conferences*, 1873; p. 145.

Aybar, Pedro Ximenes

a Spanish painter, lived at Calatayud near the close of the 17th century. He had for his master Francisco Ximenes of Tarragona, whose style he adopted. He executed in 1682 for the collegiate Church of Santa Maria at Calatayud three paintings: *The Holy Family* :-*The Epiphany*:-*The Nativity*. See Hoefler, *Nouv. Biog. Generale*, s.v.

Aybert, St.

a recluse priest of the Order-of St. Benedict in Hainault, was born about 1060 at Espain, in Flanders. He lived for many years with another priest in a secluded cell, where they observed the strictest discipline. He went to Rome on foot, and after his return entered the Abbey of Crespin in Hainault, where he continued twenty-five years. The twenty-five last years of his life he spent in a cell in the midst of a barren desert, and he died on Easter-day, 1140. He is mentioned in the martyrologies on April 7. See Baillet, April 7.

Aydelotte, Benjamin P., D.D.

a Presbyterian minister, was born in 1795. His earlier years were spent in the ministry of the Protestant Episcopal Church, and though .after entering the Presbyterian Church he did not sustain the relation of pastor, yet he supplied several pulpits with great acceptability and usefulness. The greater part of his life was employed in teaching the classics in the schools of Cincinnati. He was possessed of great amiability, and an enlarged benevolence which prompted him to engage in every philanthropic enterprise. He was greatly esteemed by all for his many good qualities. He died in Cincinnati, Sept. 10, 1880. (W. P. S.) '

Ayenar

in HindA mythology, was the son of Siva and of Vishnu, the latter of whom was the mother, having taken the form of the nymph Moyeni. He was worshipped in small temples as protector. Goats and cocks were sacrificed to him, also horses made of clay.

Ayer, Francis C.

a Methodist Episcopal minister, was born at Cornish, Me., Nov. 1, 1813, He was converted in 1843, received license to exhort in 1846, and in 1849 joined the Maine Conference. He died at Bowdoinharn, Me., May 10, 1872. Mr. Ayer was eminently practical, laborious, affable, plain, and pious. See *Minutes of Annual Conferences*, 1873, p. 73.

Ayer, John S.

a Methodist Episcopal minister, was born at Freedom, Me., in 1795. He experienced conversion at the age of twelve, and in 1818 joined the Maine Conference. In 1826 he located and engaged in business. In 1867 he re-entered the Conference and was put on the supernumerary list, which relation he sustained until his decease, Jan. 18, 1876. Mr. Ayer was kind, persuasive, fluent, and eminently pious. See *Minutes of Annual Conferences*, 1876, p. 90.

Ayer, Joseph,

a Congregational minister, was born at Stonington, Conn., May 19, 1793. He graduated at Brown University in 1823, and having studied theology with Rev. Timothy Tuttle of Ledyard, Conn., he was ordained at North Stonington in -1825, where he was acting pastor until 1837. In that year he was installed pastor at Hanover, where he remained eleven years. In 1851 he became pastor at South Killingly, having labored there two years previously as stated supply, and continued in charge until 1856. The following year found him installed at East Lyme. Subsequently- he was acting pastor at Sterling for two years, when he became the regular minister, in 1870.: On his eighty-second birthday he resigned, and thus closed a long and useful ministerial career. He died at Somerville, Conn., Dec. 26, 1875. See *Cong. Quarterly*, 1876, p. 419; 1877, p. 312.

Ayers, Alexander

a Baptist minister, was born in Cortland County, N. Y., in 1813. He was converted in 1830, and united with the Free Communion Church in Virgil, N. Y. In 1833 he was licensed, and was ordained in 1838 in Chenango County, where he spent most of his time preaching in different churches until the spring of 1853, when he removed to Illinois. A brief illness closed his life at his residence in Sherman, Chautauqua Co., N. Y., Nov. 17, 1874. He was a faithful pastor and a man of prayer. See *Free-will Baptist Register*, 1856, p. 91. (J. C. S.)

Ayesha

was the favorite wife of Mohammed, and was born at Medina in 611. She was the daughter of Abu-Bekhr, and was betrothed to the prophet at the age of nine years. The twenty-fourth chapter of the Koran was written by the prophet to silence all those who doubted Ayesha's purity. She survived her husband forty-six years, and took an active part in the contest against Ali, who took her prisoner, but suffered her to go unharmed. Her opinion was sought sometimes on difficult points in the Koran, and had the force of law with many of the Sunnites. She died at Medina about 678. *SEE ALI; SEE KORAN; SEE MOHAMMED.*

Aygler, Bernard

SEE AIGLER, BERNARD.

Aygnan

in the mythology of the South American natives, is the originator of all kinds of diseases and other evils. He is greatly feared, and small things are offered to him, which are thrown into flowing water. The vicious and cowards go to him after death to be tortured by him in the most outrageous manner.

Aygnani, Michael

SEE ANGRIANI.

Ayliff, John

an English Wesleyan missionary, was born in London. He emigrated to South Africa in: 1820; was admitted as a probationer for the ministry in

1827; was the first missionary appointed to the Fingoe tribes; was manager of the large and important Industrial-school at Heald Town; visited England in 1860; was soon disabled by disease, and died at Fauresmith, Orange Free State, May 17, 1862, in the sixty-fourth year of his age. Ayliff was faithful to his trust, enduring privation and encountering danger in his earnest and faithful service.

Ayliffe, Richard

an English Congregational minister, was born at Basingstoke, Hants, June 2, 1790. He was converted in his twelfth year, and in his fifteenth was apprenticed to an ironmonger in the town of Buckingham. He joined the Congregational Church in his eighteenth year. At the close of his apprenticeship, he entered Dr. Bogue's academy or seminary at Gosport. "About the termination of his studies, the Lady Barham was desirous of introducing an evangelical ministry into the borough of Stockbridge, Hants. By the advice of his venerated tutor, Mr. Ayliffe, in 1814, undertook the commencement of the work. in which he continued till his death." This was really a mission work, and every-kind of opposition was manifest. He had no chapel, and service was conducted in a hired room, often amid much confusion and noise; personal violence was threatened against the young pastor and. all who gave heed to his teachings. By his efforts, however, aided by the liberality of the lady already alluded to, a chapel was erected in 1817, and endowed for the Protestant Congregational Dissenters. From 1814 to, 1854 he labored here unobtrusively and patiently, sowing the seeds of everlasting life, "warning every man, teaching every man;" and his labors were not without success, for what was, at the commencement of his work, a barren wilderness, showed at the close some: resemblance to a garden adorned with fruits and flowers. He was of retiring habits, and his name was very seldom seen or his person known. After forty years of service, he died in peace, March 24, 1854. See (Lond.) *Cong. Year-book*, 1855, p. 2034.

Aylworth, Reuben A.

a Methodist Episcopal minister, was born at Half Moon, N. Y., April 13, 1792. He was converted in 1810, and was admitted into the New York Conference in 1817; was transferred to the Genesee; located in 1825; admitted into the Erie Conference in 1836; superannuated in 1844; and died at, Hampden, O., Sept. 3, 1880. He was slight and weak physically;

gentle, affable, winning, a most polished Christian gentleman; faithful and holy. See *Minutes of Annual Conferences*, 1880, p. 243.

Aymar

SEE ADEMAR.

Aymards

are the earliest known inhabitants of the mountain valleys of South-eastern Peru and Northwestern Bolivia, now to be found principally in the Peruvian province of Puno and the Bolivian provinces of La Paz and Oruro. Though distinct in language, they physically resemble the Indians of the great Quichuan or Inca family, who were indebted to them for a part of their religious rites and the knowledge of the arts. They worked skilfully in gold and silver, tilled the ground, built splendid edifices ornamented with sculpture and painting, and were somewhat versed in astronomy. Their poetry and religion were spiritualistic, their priests were bound to celibacy, and the dead were held in religious veneration. They have embraced Christianity, and are zealous observers of all the rites of the Roman Catholic faith, introducing, however, some relics of paganism. The Aymards probably number 200,000 at the present day. In early times they worshipped the sun, and believed the present luminary to be the fifth, and that, after a long period of darkness, it emerged from the sacred island in Lake Titicaca. Their tombs, sometimes large square buildings, with a single opening through which the body was introduced, contained twelve bodies placed feet to feet around a cavity, sitting in their clothes. Some of these tombs are small houses of sunburnt bricks; others are square towers of several stories, containing each a body; but whatever be the size, they are always joined in groups, with opening facing the east.

Ayre, Rishworth J.

a Methodist Episcopal minister, was born at Standish, Me., Nov. 15, 1803. He embraced religion in his fourteenth year, and in 1826 entered the Maine Conference. During the following forty-eight years of his itinerancy, eighteen were effective, nine supernumerary, and twenty-one superannuated. He died Jan. 17, 1874. Mr. Ayre was characterized by sound judgment, fluency, energy, and deep piety. Overwork disabled him. See *Minutes of Annual Conferences*, 1874, p. 76.

Ayre, William

an English Congregational minister, was born at Petrockstow, Devonshire, in 1800. He was brought up in the Church of England, but afterwards adopted the principles of Congregationalism. He studied with a view to the ministry at Homerton College, but because of ill-health he did not complete his course. Mr. Ayre's first charge was in Northamptonshire; from there he removed to Ullesthorpe, Leicestershire, and then to Long Itchington; from thence to Southam, and finally to Morpeth, where he was pastor for twenty-five years, residing there until his death, April 30, 1877. His services as preacher were in frequent request. - See (Lond.) *Cong. Year-book*, 1878, p.304.

Ayres, Enos

a Presbyterian minister, was ordained by the New York Presbytery, before May, 1750, as the minister of Blooming Grove, Orange Co. He graduated at Nassau Hall in 1748, and his name stands first on the roll of alumni. He died in 1765. See Webster, *Hist. of Presb. Church in America* (1857); Alexander, *Princeton College in the Eighteenth Century*.

Ayres, Hiram M.

a Methodist Episcopal minister, was born in Pennsylvania in 1840. He experienced religion at the age of seventeen; graduated at the Illinois Wesleyan University in 1863, and in the same year united with the Central Illinois Conference. He died Aug. 4, 1870. Mr. Ayres was an earnest, faithful, successful preacher and pastor. His life was a beautiful representation of the highest development of the Christian graces. See *Minutes of Annual Conferences*, 1870, p. 217.

Ayres, Robert G.

a Methodist Episcopal minister, was born in Stark County, O., in 1837. In 1858 he entered the Southern Illinois Conference, but in 1861 failing health obliged him to retire from active service. He died Aug. 21, 1862. 'See *Minutes of Annual Conferences*, 1862, p. 211.

Ayres, Thomas

an English Baptist minister, was born in 1781. He was ordained pastor of the Church at Keynstram, near Bristol, in the year 1813, and remained

there forty years. He died Nov. 25, 1853. See (Lond.) *Baptist Hand-book*, 1854, p. 46. (J. C. S.)

Azabe-Kaberi

is, according to the Koran, a punishment of the wicked inflicted in the grave. A frightful monster, with whom they must endure companionship, administers constant floggings until the day of resurrection, when the evil-doers are instantly cast into hell.

Azad

according to the religious doctrine of the Orientals, is the first production or creation of the supreme being, the primary essence of reason, which is entirely light; the second production, the spirit, coming out of the former.

Azadanes And Azades

Christian martyrs, a deacon and a eunuch, were killed in Persia under Sapor II about A.D. 341. The later was a favorite of the king, and was put to death instantly upon his own mere profession of Christianity, to the king's great grief.

Azambuja, Don Joao Estnves De

a Portuguese pirate, was born in the 14th century in the small borough from which he took his name. He belonged to an ancient family, and first pursued a course of arms, which he abandoned in order to devote himself to study and to enter the order. The founder of the order of Avis esteemed him highly; so much so that, after he had passed the various degrees of the ecclesiastical hierarchy, he was raised, in 1402, to the archbishopric of Lisbon. In 1409 he was sent to the Council of Pisa, and left Italy in order to visit Jerusalem. On his return to Portugal, already at an advanced age, he was, in 1411, made cardinal priest by Gregory XII with the title of St. Peter ad Vincula. Wishing to be consecrated by the pope himself, he went to Rome, but as he was about to return to Lisbon fell ill at Bourges, where he died, Jan. 23, 1415. His body was borne to the convent of the Dominicans which he had founded in 1392. He wrote *Statutes of the Monastery of St. Saviour*. See Hoefler, *Nouv. Biog. Generale*, s.v.

Azariah De Rossi

SEE ROSS.

Azariel Ben-Menachem

a Spanish rabbi, was born at Valladolid about 1160. He distinguished himself as a philosopher, Cabalist, Talmudist, and, commentator, as his works indicate. He was a pupil of Isaac the Blind, who is regarded as the originator of the Cabala, and he was master of the celebrated R. Moses Nachmanides, who was also a distinguished pillar of Cabalism. Azariel died in 1238. He wrote *A Commentary on the Ten Sephiroth by Way of Questions and Answers* (רִצְּ [צְוֵרֵיפְ הַבְּוֹצְתֵי הַלְּ אֶצְ הַדְּ לְ [תְּוֵרֵיפְסֵי]). This commentary was first known through the Cabalistic works of Meir Ibn-Gabbai entitled *הַנְּוֵמָה הַדְּ*, *The Path of Faith* (Padua, 1563), and *צְדֻקָּה תְּדֵבֵל*, *The Service of Holiness*, also called *הַיְּהִי אֵל תְּוֵרֵמֵ*, *The Vision of God* (Mantua, 1545; Venice, 1567; Cracow, 1578). It was published in Gabriel Warschauer's work entitled *A Volume of Cabalistic Treatises* (הַלְּ בִּקְבֵי מְיֻפְּוֹלֵ רִפְסֵי) (Warsaw, 1798), and recently at Berlin (1850). -A lucid analysis of Azariel's Cabalistic philosophy is given by Jellinek, in his *Beiträge zur Geschichte der Kabbalah* (Leipsic, 1852), which is translated by Ginsburg in his *Kabbalah* (p. 95 sq.), and by Dr. Goldammer in the *Israelite* (Cincinnati, Feb. 7 and 14, 1873). See also Graitz, *Gesch. d. Juden*, 7:69-75; Jost, *Gesch. d. Judenth. u.s. Sekten*, iii, 71. (B. P.)

Azazel

in Mohammedan superstition, are powerful spirits standing next to the throne of the Supreme God.

Azazel

in Oriental tradition, was an idol which Abraham's father, Terah, worshipped. Because Abraham broke this and other idols he was' accused by his father, before the prince Nimrod, of blasphemy and of abuse of idols, and thrown into a fiery furnace; but his body was not consumed.

Azekah

Dr. Tristram (*Bible Places*, p. 44) thinks this is " probably the modern *Deir el-Ashek*," which the Ordnance Map lays down as *Deir elA shek*, a deserted locality on a slight eminence a mile and a quarter south-west of Wady Surar, and seven miles northwest of Shuweikeh (Socoh), containing the remains of a church and traces of other ruins; but, aside from the tolerable agreement in name, there is little to commend this identification.

Azem

Of this place Dr. Tristram thinks (*Bible Places*, p. 23) a trace remains in the name of the *Azazimeh* Arabs who occupy the region in question. *SEE IIM.*

Azevedo, Ignazio De

a Portuguese ecclesiastic,: was born at Oporto.in 1527 of an illustrious family. He entered the' Society of Jesuits as a novice at Coimbra in 1548, and some .time after received holy orders and was named rector of the College of St. Antony at Lisbon by St. Ignatius. Dom Bartholomeo dos Martyres, the celebrated archbishop of Braga, called. him from- his studies at Lisbon to associate him with himself in his diocesan visitations; and in 1560 a Jesuits college was established at Braga, of which Azevedo was made superior. In 1565 he made profession of the four vows, after which he was employed for three years, with the authority of visitor, in Brazil. He returned to Europe, visited Rome, and in 1570 obtained permission to return to Brazil with a large company of missionaries; but the ship which conveyed him was taken by Soria, the vice-admiral of the. queen of Navarre, who murdered the missionary and his thirty-nine companions, July 15, 1570. The Roman Church, by a papal bull dated 1742, honors them as martyrs. In 1745 G. F. de Beauvais, a Jesuit, published a *Life of the Venerable Ignatius*.

Azevedo, Joao

a Portuguese theologian, was born at Santarem, Jan. 27, 1665. He studied theology, and entered the Order of the Hermits at St. Augustine. He died at Lisbon, June 16, 1746. He wrote, *Tribunal Theologicum et Juridicum contra Subdolos Confessarios in Sacramento Poenitentice ad Venerem Sollicitantes* (Lisbon, 1726).

There was another Portuguese theologian of the same name, a canon and inquisitor, who was born at Lisbon about 1625, and died Nov. 19, 1677. He was doctor of civil law, and left several minor works on the subject, for which see: Hoefer, *Nouv. Biog. Generale*, s.v.

Azevedo, Luiz De

a Portuguese missionary, was born in 1573 at Chaves, upon the frontier of Galicia. At the age of sixteen he entered the Order of Jesuits, and was sent to Goa to complete his studies. He was then appointed master of novices and rector at Tana. About 1604 he started for Abyssinia in company with Loreizo Romano, and there founded a school and converted to Christianity the king of the country, Seltame. He was perfectly acquainted with the different dialects of Abyssinia, particularly the Amharic. He died Feb. 22, 1634. Among other religious works, he made a translation of the New Test. into Amharic, a catechism in the same dialect, and a grammar in Amharic and Latin.

There were two others of the same name as the above—a Spanish monk of the Order of St. Augustine, a native of Medina Campo, who died in 1600, and who published *Discursos Morales en las Fiestas de Nuestra Segiora* (Valladolid, 1600); and a Portuguese Dominican who published a treatise on the education of children. See Hoefer, *Nouv. Biog. Generale*, s.v.

Azevedo, Silvestre De

a Portuguese Dominican, was sent to Malacca, and entered the kingdom of Cambay about 1580, when he softened the heart of the reigning prince and induced him to grant him permission to preach the Gospel. He converted many, and died in 1587. It is said that the king before permitting him to preach required of him *a Treatise on the Mysteries of the Faith* in the language of Cambay, which he executed in 1585; but the work is unknown in Europe. See Landon, *Eccles. Dict.* s.v.; Hoefer, *Nouv. Biog. Generale*, s.v.

Azevedo-Coutinho, Joze Joaquitim Da Cunha

a Portuguese bishop, the last inquisitor-general of Portugal and Brazil, was born in the district of Campos dos Goitacazes, Brazil, Sept. 8, 1742. He commenced his studies at Rio de Janeiro, and went to Coimbra to finish them. He entered the order, and was almost immediately intrusted with

many important affairs. In 1791 he took part in the great question of political economy, and defended before the government the interests of Brazil. This was the epoch of the publication of his excellent work entitled *Ensaio Economico sobre o Comercio de Portugal e suas Colonias*. In 1794 he was appointed bishop of Pernambuco, and four years later published at London, *Analyse sur la Justice du Commerce. du Rachat des Esclaves de la Cete d'Afrigue*, a response to the motion brought forward in the English Parliament to abolish slavery. He was chosen bishop of Elvas, and in 1818 of Beja, and in the same year received the title of inquisitor-general. He was appointed to represent the interests of the capital before the Cortes, which he did with zeal and ability. This was his last work. He died Sept. 12, 1821. He wrote *Memoria sobre a Conquista do Rio de Janeiro por Duque Tronin em 1711*, which was first published in 1816 in *Memosine Lusitana*, and again in 1819 in a work published at London by Thompson. See Hoefer, *Nouv. Biog. Generale*, s.v.

Aziluth

in Cabalistic mythology, is the general name of the ten personal emanations of the Supreme Being, of which the Sephiroth formed the first triad viz. the Lord of Spirits, Lord of the Eldest One, and the Lord of the Other Powers.

Azizus

in Syrian mythology. At Edessa, in Syria; the god of the sun was worshipped with Monimus (Mercury). and Azizus (*Mars*) as deities connected with him. By Monimus change of the sun seems to be designated, and by Azizus the sun's strength.

Azrael

according to the Talmud, i; the angel of death. Because he did not heed the request of the earth not to carry dust to heaven, out of which human beings might be made who would afterwards be cursed, God gave him the office of angel of death. The Arabians call him *Abu-Jatjai* the Parsees, *Mordad*.

Azran

in Oriental tradition, was the daughter of Adam and the bride of Abel. Cain loved her, and therefore slew Abel;

Azre-Kah

is the name of a sect which arose in the East headed by Nafe ben-Azrach. They refused to acknowledge any superior power on earth, whether temporal or spiritual. They became a powerful body under the reign of the caliphs, declared themselves the sworn enemies of the Ommiades, but were at length overpowered and dispersed.

Azmnus

(from ἄζυμος, *unleavened*), fully, *panis azymus*, i.e. *unleavened bread*. The practice of the Latin Church of consecrating with unleavened bread was opposed by that of the Greek Church, which has always maintained the use of leavened bread in the holy mysteries. The chief reasons urged in support of this opinion against the schoolmen are the following: '

- 1.** That the holy eucharist was originally consecrated from the oblations of the people, which, past all doubt, consisted of common bread and wine, and what remained was consumed by the priests, widows, and others.
- 2.** Epiphanius notices it as a rite peculiar to the Ebionites that they consecrated with unleavened bread and water only.
- 3.** That the ancients say plainly that the :bread used was common bread, "panis usitatus." See Ambrose, *De Sacr.* 4:4.
- 4.** The sixth canon of the Council of Toledo, A.D. 693, which condemns the practice of some priests who contented themselves with using common bread ("de paibus suis usibns praepa:atis . . . anferant") cut into around form, and orders that the bread died at the altar shall be made on purpose (Labbe, 6:1327).
- 5.** The tenth canon of Cealchythe, A.D. 785, which directs that "bread be offered by the faithful, and not crusts," "nol crusta" (Johnson, *Eccles. Canons*, vol. i), wheie cardinal Bona thinks that the "crusta" implied unleavened bread.
- 6.** The silence of the ancients as to the use of unleavened bread, whereas they do often speak of leavened bread.
- 7.** The silence of Photius, who, when enumerating every possible cause of complaint against the Latins, omits all notice of their use of unleavened bread.

8. The fact that no law on the subject of the use of unleavened bread before the time of Photinus is known. See Bingham, *Orig. Eccl.* XV, ii, 5; Martene, *De Ant. Eccl. Rit.* I, iii, 7; Suicer, *Thesaurus*, p. 106; Thomassin, *Anc. et Nouv. Discip.* pt. iii, lib. i, c. 14, No. 3. **SEE AZYMITES; SEE BREAD; SEE ELEMENTS.**

Azzi, Orazio Degli

an Italian theologian, a native of Parma, lived at the close of the 17th and the commencement of the 18th century. He entered the Order of Minorites, in which he was known by the name of *Orazio di -Parma*. He wrote, - *Pozzo Prifoido Scoperto alla Cattolica Oreggia* (Venice, 1707):- *Reflessioni sopra la Genesi* (ibid. 1710, 1716):- *Esposizioni Letterali e Morali sopra la Scriitura* (ibid. 1736-46). See Hoefler, *Nouv. Biog. Generale*, s.v.

Azzoguidi, Antonio Maria

an Italian theologian, son of Valerius Felix, was born at Bologna in 1697. He entered the Order of St. Francis, and published the sermons of St. Anthony or Padua, with notes and preface (Padua, 1757). He died in 1770. See Hoefler, *Nouv. Biog. Generale*, s.v.

Azzoguidi, Pietro

an Italian theologian, canon of San Petronio at Bologna, wrote, in 1475, the *Life of St. Catherine of Bologna*. See Hoefler, *Nouv. Biog. Generale*, s.v.

Azzolini, Decio

(surnamed *the younger*), an Italian prelate, was born at Fermo, in the States of the Church, in 1623. He became cardinal in 1664, and died at Rome in 1689. He wrote *Eminentissimi Cardinalis Azzolini Aphorismi Politici*, translated into Latin by Henning (Osnauburg, 1691). We find in Muratori and Crescimbeni' poems by Azzolini. See Hoefler, *Nouv. Biog. Generale*, s.v.

Azzolini (or Mazzolini), Giovanni Bernardino

a Neapolitan painter, flourished about 1510. In Genoa, where he resided, there are several of his works in the different churches. In the Church of

San Giuseppe are two pictures by him representing the *Annunciation* and the *Martyrdom of St. Apollonia*, which are very much praised by Soprani. He excelled in wax- work. See Spooner, *Biog. Hist. of the Fine Arts*, s.v.; Hoefer, *Nouv. Biog. Generale*, s.v.

Ba

(*the soul*), in Egyptian mythology, was one of the five component parts of the human being. *SEE KAH, KHA, KHABA*, etc. It was represented as a human-headed bird, often with a cross in its claws.

Baader, Johann Michael

a German painter, was born in 1736. He studied at Paris in 1759, and in 1788 went to Eichstadt, his native city, to serve as painter to the bishop of that place. He painted pictures of home life and also historical subjects, among others *The Daughter of Jephthah*. See Hoefer, *Nouv. Biog. Generale*, s.v.

Baader, Tobias

a Bavarian sculptor, lived in the latter half of the 17th century. He executed several works for the churches and convents of his native country. Chief among them we notice, *Christ on the Cross, with his Mother: — The Virgin with the Infant Jesus: —* and a *Madonna*, designed for the Church of the Hospital of Munich, which sealed the reputation of this artist. See Hoefer, *Nouv. Biog. Generale*, s.v.

Baal Of Simeon

(^{<1343>}1 Chronicles 4:33) is regarded by Lieut. Conder (*Tent Work*, ii, 334) as the present *Unim Baghleh*, but this location is far from the probable sites of the associated places. Conder (*ibid.*) identifies it with Baalah of Simeon (^{<1652>}Joshua 15:29).

Baalakedah

SEE ARAMA, ISAAC.

Baal-Berith

is a person who, among modern Jews, acts as joint master of ceremonies along with the operator in the rite of circumcision (q.v.). He is to hold the

child on his knees-while the circumciser is performing the operation. As a preparation for his duty. he must wash his whole person.

Baal-Hamon. Lieut.

Conder suggests (*Tent Work*, ii, 335) that this is the modern *Bel'ameh*; but this seems to be the site assigned to Ibleam (q.v.). *SEE BEL-MEN*.

Baal-Tamar. Lieut.

Conder proposes (*Tent Work*, ii, 335) for this the present *Atara*, but the names correspond but slightly.s.v

Baalath

(~~6094~~ Joshua 19:44; Josephus, *Ant.* 8:6, 1) is regarded by Lieut. Conder (*Tent Work?* ii, 334) as identical with the present ruins at the village of *Bel'ain*, seven miles east of Jimzu, and ten west of Beitin, a position to which Tristram accedes (*Bible Places*, p. 51), although he elsewhere (*ibid.* p. 198) adopts Van de Velde's location at *Deir Balut*.

Baalath-Beer

(Bealoth or Ramath- negeb). "From the incidental notices and the names we gather that it was a watering-place of importance (Beer-Baal) and had artificial tanks; that' it was on a commanding height (Ramath); that it was on the frontier,-and we might expect traces of fortification to remain :All these conditions are fulfilled in *Kurnab*, south-west of Dhullam, where alone for many miles water is always found in plenty, and where the ravine is crossed by a strong dam to retain it. The walls of a fortified town are yet clearly to be traced, with extensive ruins, and it is at the head of the most frequented pass into Palestine from. the south-east" (Tristram, *Bible Places*, p. 17).

Baarsdorp, (or Baersdorp), Marinus Kornelius

a priest of the Netherlands, son of Kornelius, a physician and diplomatist, lived in the early half of the 16th century. He embraced the ecclesiastical state, made a pilgrimage, and on his return became director of the hospital at Puterryken, founded in 1525. He left all his possessions to this hospital for the maintenance of poor children, who were to be educated and taken care of until the age of nine years. See Hoefler, *Nouv.-Biog. Generale*, s.v.

Baau

according to the cosmogony of the Phoenicians, is the original night, the wife of the spirit Kolpia, and by him mother of Eon, the first-born of time, out of whom Genos and Geneia sprang.

Baaz, John

a Swedish theologian who lived in the latter half of the 17th century, wrote, *Inventarium Ecclesie Sueo - Gothorum* (Linkoping, 1642): — *Hirmonia Evangelica*. See Hoefler, *Nouv. Biog. Generale*, s.v.

Bab

a-word *signifying father*, and used by the ancient Persian magi to denote fire, which they considered the father and first principle of all things, as taught by Zoroaster (q.v.).

Bab, John

an Armenian theologian, studied theology and history at the monastery of Meirawank in Armenia, and gained great renown for his learning. He died near the close of the 9th century, and left in manuscript, a *Commentary on the Four Gospels: — Explanation of the Epistle to the Romans :- Chronology of Ecclesiastical History*, a controversy in favor of the Armenian rites. See Hoefler, *Nouv. Biog. Generale* s.v.

Baba,

the Same as Papa (q.v.). Baba a Turkish impostor who lived in the early half of the 13th century, appeared in the city of Amasia in 1240, and required his disciples to adopt as their profession of faith that there existed one God, and that Baba was his envoy. The Mohammedans attempted to arrest Baba, but he escaped them, and collected an army with which he

sustained several engagements against them; but finally, by the aid of the Franks, the Mussulmans drove him out and dispersed his sect. See Hoefer, *Nouv. Biog. Generale*, s.v.

Baba, Gabriel

an Italian abbot and theologian, was a native of Venice and lived in the latter half of the 17th century. He became secretary of cardinal Bichi, and wrote, *Principle Documenti della Vita Cristiana, Tradotti del Latino del Card. Giov. Bona* (Rome, 1676, 1677): — *Discorso sopra l'Esalfazione di Papa Alessandro VIII* (ibid. 1689). See Hoefer, *Nouv. Biog. Generale*, s.v.

Baba Lalis

is a Hind-. sect sometimes included among the Vaishnava (q.v.) sects., In reality, however, they adore but one god, dispensing with all forms of worship, and directing their devotions by rules and objects derived from a medley of Vedanta and Sufi tenets.

Babmeus

was a leading member of the Nestorian Church planted by Barsumas in Persia, who, though originally a layman, and as such married, succeeded Acacius as archbishop or patriarch of Seleucia, after a two years vacancy of the see, in the year 496. Babaeus thus became the head of the Persian Church, in which capacity he summoned a synod by-which the Nestorian body was completely organized. Among the canons passed by this synod was one granting permission to bishops or presbyters to marry once. See Assemani, *Bibl. Orient.* III, ii, 79, 381, 429; *Neander, - Church History* (English translation), 4:285.

Babbit, Pierre Teller, D.D.

a Protestant Episcopal minister, was born in New York city, Feb. 12, 1811. He graduated at Yale College in 1831; the three years following he devoted to teaching, and then entered the General Theological Seminary of the Protestant Episcopal Church in New York city, where he graduated in 1836. - He was ordained deacon in the same year, and was advanced to the priesthood in 1837. He officiated for a short time in 1836 in St. Paul's Church, Woodbury, Conn., and thence removed to Boonville, 'Mo., where he did frontier work as a minister and teacher until 1838, when he accepted the rectorship of St. Luke's Church, Erie, Pa. A year or two later he went

to Hudson, N. Y., as rector of Christ Church, but contracting the asthma, he was compelled to remove to a milder climate. He went to South Carolina and took charge of the parochial school in Charleston, performing missionary work also. In 1848 he returned to his old parish at Woodbury, but in 1850 removed to North Carolina to take charge of a school near Raleigh. After a brief service there, he went to Tallahassee, Fla., as assistant minister of St. John's Church, but in 1853 came North again, and accepted the rectorship of Grace Church, South Middleton, N. Y. In 1862 he removed to St. Mark's Church, Newark, N. Y., and in October, 1867, became head-master of Doolittle Institute, Wethersfield Springs, N. Y. In 1869 he became rector of the Episcopal Church at Bainbridge, Ga., and continued there till his death, April 1, 1881. See *Obituary Record of Yale College*, 1881.

Babbitt, Amzi B.

a minister of the Reformed (Dutch) Church, was born in New Jersey. He graduated at the College of New Jersey in 1816, and at Princeton Theological Seminary in 1821. He served for a time in the Presbyterian Church in Pequea, Pa., and in the Second Reformed (Dutch) Church of Philadelphia (1834-35), also in the Presbyterian Church at Salisbury, Pa. He died in 1846. See Corwin, *Manual of the Ref: Church of America* (3d ed.), p. 168.

Babbitt, Carlisle

a Methodist Episcopal minister, was born in Vermont, March 19, 1808. In 1831 he entered the itinerant ranks of the Kentucky Conference. He located and moved to Illinois in 1855, and in 1857 united with the Southern Illinois Conference, in which he labored with -anxious zeal and fidelity until his decease, June 26, 1864. Mr. Babbitt was a devoted father and husband and an excellent minister. See *Minutes of Annual Conferences*, 1864, p.206.

Babcock, Cyrus Giles

a Baptist minister, graduated at Brown University in 1816, and was licensed to preach in 1817. He was called to the pastorate of the Baptist Church at Bedford, Mass., but he declined the call because of ill-health. He died in March, 1817. See Sprague, *Annals of the Amer. Pulpit*, 6:387.

Babcock, E. C.

a Protestant Episcopal clergyman of the Diocese of New York, a graduate of the General Theological-Seminary, was engaged for a number of years as missionary in Greenpoint, N. Y., until about 1856, when he ceased to perform regular ministerial duty. He died about 1859. See *Prot. Episc. Almanac*, 1860, p. 93.

Babcock, James

a Methodist Episcopal minister; was born Washington County, N. Y., in March, 1800. He experienced religion in his sixteenth year, but lost it again by yielding to worldly fascinations; was reconverted in 1823; received license to preach in 1825, and was admitted into the Pittsburgh Conference. In 1828 his health so failed that he was obliged to become superannuate, and he died Feb. 8, 1829. Mr. Babcock was diligent, pious, and useful. See *Minutes of Annual-Conferences*, 1831, p. 114.

Babcock, Rufus, D.D.

an eminent Baptist minister, was born at Colebrook, Conn., Sept. 18, 1798. He graduated at Brown University in the class of 1821, and soon after was appointed tutor in Columbian College, Washington, D.C. During his connection with the college, he pursued his theological studies under the direction of the president, Rev. Dr. Staughton. He was ordained in 1823 as pastor of the Baptist Church in Poughkeepsie, N. Y., where he remained four years, and then removed to Salem, Mass., to take charge of the First Baptist Church in that place as associate pastor with the Rev. Lucius Boker, D.D., whom he succeeded on his retirement to accept the office of corresponding secretary of the Baptist General Convention. He was chosen president of Waterville College in 1833, and occupied that position for nearly four years, when he returned to the active ministry, and was pastor in Philadelphia and in New Bedford, Mass.; a second time in Poughkeepsie, and in Paterson, N. J., when he retired from the pastorate and performed service in the interests of some of the leading benevolent organizations of his denomination and of the American Sundayschool Union. He died in Salem, Mass., May 4, 1875. Dr. Babcock contributed much with his pen to various magazines and religious newspapers, and published several works, among which were the following: *Claims of Educationale Societies (1829)*:-*Making Light of Christ (1830)*: — *Memoir*

of Andrew Fuller (eod.): — *Sketches of George Leonard, Abraham Booth, and Iaeac Backus* (1832): — *History of Waterville College* (1836): — *Tale of Truth for the Young* (1837): — *Memoir of John Mason Peck* (1858): — *The Emigrant's Mother* (1859). See. Sprague, *Annals of the Amer. Pulpit*, 6:387. (J. C.S.)

Babcock, Samuel B., D.D.

a Protestant Episcopal clergyman of the Diocese of Massachusetts was rector in St. Paul's Parish, Dedham Mass., for many years, covering nearly the whole of his ministerial life. He died Oct. 25, 1873. See *Prot. Episc. Almanac*. 1874; p. 139.

Babcock, Samuel

a Methodist Episcopal minister, who in the early days of Methodism entered the itinerancy within the bounds of the Pittsburgh Conference, and *did* valiant service until his death. in 1864' or 1865. Mr. Babcock was characterized as a preacher by earnestness and pathos, and his efforts were blessed with many extensive revivals. See *Minutes of Annual Conferences*, 1865, p. 28.

Babek

was the head of a heretical sect among the Mohammedans which arose in the beginning of the 'second century. of the Hegira. He made an open profession, of: impiety, and embraced no religion or sect then known in Asia. He was called the founder of the mercy religion. His practices. and teachings were gross and licentious to the last degree.

Babel

in the book of Baruch, the Gnostic Justin, is the name of the first of the, twelve maternal angels born to Elohim and Edem (Hippolytus, *Haer.* 26:151). She is identical with Aphrodite, and is enjoined by her mother to cause adulteries and desertions among men in revenge for the desertion of Edem by Elohim. When Hercules is sent by Elohim to overcome the maternal. angels, Babel, now identical with Orphale, beguiles and enfeebles him. She may possibly be the *Baalti*, or female, Baal of various Shemitic nations; but it is better, on the whole, to take Babel as a form of *Barbelo*.

Babenstuber, Ludwig

a German philosopher, was born at Leiningen, Bavaria, in 1660. In 1682 he joined the Order of the Benedictines, and acted for a number of years as tutor at the Salzburg University. In 1716 he retired to his monastery in Ettal, and died there in 1726. He published, *Problemata et Theoremata Philosophica* (Salzburg, 1689) :-*Questiones Philosophicce* (ibid. 1692) :-*Qucestiones Metaphysicce* (ibid. 1695) *Regula Morum seu Dictamen Conscientie* (ibid. 1697):*Tractatus de Jure et Justitia* (ibid. 1699):-*Deus Abseonditus in Sacramento Altaris* (ibid. 1700):-*De Sfatu Parvulorum sine Baptisno Morieitium-* (ibid. eod.):*Philosophia Thonistica Salisburgensis* (Augsburg, 1706, 1724) :-*Deus Trinus* (Salzburg, 1705):— *Deus Unus* (ibid. 1706).:-*Peccatutm Originale* (ibid. 1709), etc. See Jocher, *Allgemeines Gelehrten-Lexikon*, s.v. (B. P.)

Baber, James

a Presbyterian minister, was born in Hanover County, Va., July 25, 1794.. He was educated at Hampden Sidney College, Va., and spent three years at the Associate Reformed Seminary. N. Y. In 1819 he entered Princeton Theological Seminary, where he spent two years. He was licensed as a minister in 1821, and his ministry extended over a large part of the states of Maryland and Virginia. He died Aug. 19, 1863. See Wilson, *Presb. Hist. Almanac*, 1865, p. 73.

Babeur (or Baburen), Dirk

a Dutch painter, was born in 1570. His master was Peter Neefs, and he excelled as a representer of the interior of churches. In the Church of San Pietro in Montorio at Rome may be seen a *Descent of Christ into the Tomb* executed by him. -He died in 1624. See Spooner, *Biog. Hist. of the Fine Arts*, s.v.: Hoefler, *Nouv. Biog. Generale*, s.v.

Babi

in Egyptian mythology, was the surname of the evil god *Typhon*, who murdered the good *Osiris*.

Babia

in Syrian mythology, was the goddess of childhood, the protecting genius of the newly born children among the inhabitants of Damascus.

Babilos

was a heathen deity of the ancient, Poles. The discovery of the training of bees was attributed to this deity, whose: wooden statue was often found near bee-hives.

Babin, Francois

a French theologian, was born at Angers, Dec. 6, 1651. He was canon, grand-vicar, and dean- of the Faculty of Theology of Angers, where he died, Dec. 19, 1734. He edited the first eighteen volumes of *Conferences du Diocese d'Angers*, a highly esteemed and widely circulated work. His style was precise, clear, and methodical. He was the author of *a Journal, or Relation Fidele de Tout ce qui s'est Passe dans l'Universite d'Angers au sujet de la Philosophie de Descartes* (1679). 'See Hoefer, *Nouv. Biog. Generale*, s v.

Babolenus (Babolein), St.

was a French monk, of whose life .very little is known. He is supposed to have been born in Burgundy-as was also St. Babolenus, or Bobulelius, abbot of Bobbio and, like him, was brought up, it is probable, in the monastery of Luxeuil, either under St. Columbanus or his successor, Eustasius. When Blidegesiltus, archdeacon of Paris, founded' the monastery of Sainit-Maur-des-Fossez in 638, he requested that the best monk of the monastery of Luxeuil should be appointed abbot; whereupon St. Walbertus, who had succeeded Eustasius, sent Babolenus. He died in 660 or 670, and his festival is marked in the martyrologies on June 26. See Landon, *Eccles. Diet. s.v.*; Hoefer, *Nouv. Biog. Generale*, s.v.

Babon (Bavon, or Bonnon)

abbot of Corbie, or Corvey, in Westphtlia, lived about the end of the 9th century, and wrote the *History of his Times*. Babylas, ST. In addition to the well-known martyr-bishop of Antioch, another of the same name is said to have been martyred, with eighty-four of his scholars, at Nicomedia, under Maximian, about A.D. 310. Still another is commemorated in Bede's *Martyrology* on June 11.

Babylone, Franvois De

a French engraver, flourished about 1550. He has sometimes been called the "Master of the Caduceus," from the wand which he adopted as a badge. The following are a few of his religious prints: *The Virgin Mary and Infant Resting on the Stump. of a Tree:-St. Joseph Resting his Head on his Hand*. Recent discoveries have shown that the real name of this artist: is *Jacques de Barbary*. See Spooner, *Biog. Hist. of the Fine Arts*, s.v.; Hoefer, *Nouv. Biog. Generale*, s.v.

Babylonia

The recent explorations into the monuments of this country have led to many new conclusions respecting the early ethnic relations of the Babylonians. These we give in the resume of one of the most accepted exponents (Prof. Sayce, in the last edition of the *Encyclopaedia Britannica*), premising, however, that we do not fully acquiesce in some of them, especially the chronology, and that we do not regard the geographical identifications as fully determined.

"Geographically, as well as ethnologically and historically, the whole district enclosed between the two great rivers of Western Asia, the Tigris and Euphrates, forms but one country. The writers of antiquity clearly recognised this fact, speaking of the whole under the general name of Assyria, though Babylonia, as will be seen, would have been a more accurate designation. It naturally falls into two divisions, the northern being more or less mountainous, while the southern is flat and marshy; and the near approach of the two rivers to one another at a spot where the undulating plateau of the north sinks suddenly into the Babylonian alluvium tends still more completely to separate them. In the earliest times of which we have any record, the northern portion was comprehended under the vague title of Gutinm (the Goyim of ⁽¹⁴⁾Genesis 14:1), which stretched from the Euphrates on the west to the mountains of Media on the east; but it was definitely marked off as Assyria after the rise of that monarchy in the 16th century B.C. Aram-Naharaim, or Mesopotamia, however, though claimed by the Assyrian kings, taid from time to time overrun by them, did not form an integral part of the kingdom until the 9th century B.C.; while the region on the left bank of the Tigris, between that river and the Greater Zab, was not only included in Assyria, but contained the chief capitals of the empire. In this respect the monarchy of the Tigris resembled Chaldea,

where some of the most important cities were situated on the Arabian side of the Euphrates. The reason of this preference for the eastern bank of the Tigris was due to its abundant supply of water, whereas the great Mesopotamian plain on the western side had to depend upon the streams which flowed into the Euphrates. This vast flat, the modern El-Jezireh, is about two hundred and fifty miles in length, interrupted only by a single limestone range rising abruptly: out of the plain and branching off from the Zagros mountains under the names of Sarazur, Haimrim, and Sinjar. The numerous remains of old habitations show how thickly this level tract must once have been peopled, though now for the most part a wilderness. North of the plateau rises a well-watered and undulating belt of country, into which run low ranges of limestone hills, sometimes arid, sometimes covered with dwarf-oak, and often shutting in between their northern and northeastern flank and the main mountain line from which they detach themselves rich plains and fertile valleys. Behind them tower the massive ridges of the Niphates and Zagros ranges, where the Tigris and Euphrates take their rise, and which cut off Assyria from Amneia and Kurdistan...

"In contrast with the and plain of Mesopotamia stretched the rich alluvial plain of Chaldea, formed by the deposits of the two great rivers by which it was enclosed. The soil was extremely fertile, and teemed with an industrious population. Eastward .rose the mountains of Elam, southward were the sea-marshes and the ancient kingdom of Nituk or Dilvum (the modern Bender-Dilvum), while on the west the civilization of Babylonia encroached beyond the banks of the Euphrates upon the territory of the Shemitic nomads (or Suti). Here stood Ur (now Mugheir), the earliest capital of the country; and Babylon, with its suburb Borsippa (Birs Nimrud), as well as the two Sipparas (the Sepharvaim of Scripture, now Mosaib), occupied both the Arabian and the Chaldaean side of the river. The Araxes, or River of Babylon, was conducted through a deep valley into the heart of Arabia, irrigating the land through which it passed; and to the south of it lay the great inland fresh-water sea of Nejeff, surrounded by red sandstone cliffs of considerable height, forty miles in length and thirty-five in breadth the widest part. Above and below this sea, from Borsippa to Kufa, extend the famous Chaldaean marshes where Alexander was nearly lost (Arrian, *Exp. Al.* 7:22; Strabo xvi, 1, 12); but these depend upon the state of the Hindiyah canal, disappearing altogether when it is closed. Between the sea of Nejeff and Ur, but on the left side of the Euphrates, was Erech (now Warka), which with Niphur or Calneh (now Niffer), Surippac

(Senkereh ?), and Babylon (now Hillah), formed the tetrapolis of Sumir or Shinar. This north-western part of Chaldea was also called Gan-dumyas or Gun-duni after the accession of the Cassite dynasty. South-eastern Chaldea, on the other hand, was termed .Accad, though the name came also to be applied to the whole of Babylonia. The Caldai, or Chaldaeans, are first met with in the 9th century B.C. as a small tribe on the Persian Gulf, whence they slowly moved northwards, until, under Merodach-Baladan, they made themselves masters of Babylon, and henceforth formed so important an element in the population of the country as in later days to give their name to the whole of it. In the inscriptions, however, Chaldaeia represents the marshes on the sea-coast, and Feredon. was one of their ports. The whole territory was thickly studded with-towns, but among all this vast number of great cities, to use the words of Herodotus, Cuthah, or Tiggaba (now Ibrahim), Chilmad (Calwtadah), Is (Hit), and Duraba (Akkerkuf) alone need be mentioned." The cultivation of the country was regulated by canals, the three chief of which carried off the waters of the Euphrates towards the Tigris above Babylon-the 'Royal River,' or Ar-Malch, entering the Tigris a little below Baghdad, the Nahr-Malcha running across to the site of Seleucia, and the Nahr-Kutha passing through Ibrahim. The Pallacopas, on the other side of the Euphrates, supplied an immense lake in the neighborhood of Borsippa. So great was the fertility of the soil that, according to Herodotus (i, 193), grain commonly returned two hundredfold to the sower, and occasionally three hundredfold. Pliny, too (*H. N. 18:17*), says that wheat was cut twice and afterwards was good keep for sheep; and Berosus remarked that wheat, barley, sesame, ochrys, palms, apples, and many kinds of shelled fruit grew wild, as wheat still does in the neighborhood of Anah. A Persian poem celebrated the three hundred and sixty uses of the palm (Strabo, 16:1, 14); and Ammianus Marcellinus (xxiv, 3) states that from the point reached by Julian's army to the shores of the Persian Gulf was one continuous forest-of verdure. ...

"The primitive population of Babylonia, the builders of its cities, the originators of its culture, and the inventors of its hieroglyphics out of which it gradually developed, belonged to the Turanian or Ural-Altaic family. Their language was highly agglutinative, approaching the modern Mongolian idioms in the simplicity of its grammatical machinery, but otherwise more nearly related to the Ugro-Bulgaric division of the Finnic group; and its speakers were mentally in no way inferior to the Hungarians and Turks of the present day. The country was divided into two halves-the

Sumir (Sungir, or Shinar) in the north-west and the Accadin the south-east corresponding most remarkably to the Suomi and Akkara, into which the Finnic race believed itself to have been separated in its first mountain home. Like .Suomi, Sumir signified (the people) of the rivers; and just as Finnic tradition makes Kemi a district of the Suomi, so Came was another name of the Babylonian Snmir; The Accadai, or Accad, were the 'highlanders' who had descended from the mountainous region of *Elaln* on the east, and it was to them that the Assyrians ascribed the origin of Chaldaean civilization and writing. They were, at all events, the dominant people in Babylonia at the time to which our earliest contemporaneous records reach back, although the Sumir, or people of the home language,' as they are sometimes termed, were named first in the royalties out of respect to their prior settlement in the country.

"The supremacy of Ur had been disputed by its more ancient rival Erech, but had finally given way before the rise of Nisin, or Karrak, a city whose site is uncertain, and Karrak in its turn was succeeded by Laisa. Elamitish conquest seems to have had something to do with these transferences of the seat, of power. In B.C. 2280 the date is fixed by an inscription of Assur-bani-pal's-Cudnr-nankhundi, the Elamite, conquered Chaldaeia at a time when princes with Shemitic names appear to have been already reigning there; and Cudur-mabug not only overran the west, of Palestine, but established a line of monarchs in Babylonia. His son and successor took an Accadian name and extended his way over the whole country. Twice did the Elamitic tribe of Cassi, or Kosseseans, furnish Chaldaeia with a succession of kings. At very early period we find one of these Kosseman dynasties claiming homage from Syria, Gutinm, and Northern Arabia, and rededicating the images of native Babylonian gods which had been carried away in war with great splendor and expense. The other Cassitic dynasty was founded by Khamurragas, who established his capital at Babylon, which henceforward continued to be the seat of empire in the south. 'he dynasty is probably to be identified with that called Arabian by Berosus, and it was during its domination that Shemitic came gradually to supersede Accadian as the language of the country. Khammuragas himself assumed a Shemitic name, and .a Shemitic inscription of his is now at the Louvre. A large number of canals were constructed during his reign, more especially the famous Nahr-Malcha, and the embankment built along the banks of the Tigris. The king's attention seems to have been turned to the subject of irrigation by a flood which overwhelmed the important city of Mullias. His

first conquests were in the north of Babylonia, and from this base of operations he succeeded in overthrowing Naram-Sin (or Rim-Acn ?) in the south and making himself master of the whole of Chaldsea. Naram-Sin and a queen had been the last representatives of a dynasty which had attained a high degree of glory both in arms and literature. Naram-Sin and his father, Sargon, had not only subdued the rival princes of Babylonia, but had successfully invaded Syria, Palestine, and even, as it would seem, Egypt. At Agarie, a suburb of Sippara, Sargon had founded a library especially famous for its works on astrology and astronomy, copies of which were made in later times for the libraries of Assyria. Indeed, so prominent a place did Sargon take in the early history of Babylonia that his person became surrounded with an atmosphere of myth. Not only was he regarded as a sort of eponymous hero of literature, a Babylonian Solomon, whose title was the deviser of law and prosperity; popular legends told of his mysterious birth-how, like Romulus and Arthur, he knew no father, but was born in secrecy and placed in an ark of reeds and bitumen, and left to the care of the river; how, moreover, this second Moses was carried by the stream to the dwelling of a ferryman, who reared him as his own son until at last the time came that his rank should be discovered, and Sargon, the constituted king for such is the meaning of his name-took his seat upon the throne of his ancestors. It was while the Cassitic sovereigns were reigning, in the south, and probably in consequence of reverses that they had suffered at the hands of the Egyptians, who, under the monarchs of the 18th dynasty, were pushing eastward, that the kingdom of Assyria took its rise. Its princes soon began to treat with their southern neighbors on equal terms; the boundaries of the two kingdoms were settled, and intermarriages between the royal families took place, which led more than once to an interference on the part of the Assyrians in the affairs of Babylonia. Finally, in the 14th century B.C., Tiglath-Adar of Assyria captured Babylon and established a Semitic line of sovereigns there, which continued until the days of the later Assyrian empire. From this time down to the destruction of Nineveh, Assyria remained the leading power of Western Asia. Occasionally, it is true, a king of Babylon succeeded in defeating his aggressive rival and invading Assyria; but the contrary was more usually the case, and the Assyrians grew more and more powerful at the expense of the weaker state, until at last Babylonia was reduced to a mere appanage of Assyria."

The history of the next period—namely that of Assyrian domination—properly belongs under Assyria. (q.v.). On the downfall of Nineveh, Nabopolassar, the viceroy of Babylonia, who had achieved his independence, transferred the seat of government to the southern kingdom. We continue an account of this later Babylonian empire by an additional extract from the same source, embodying the views of the latest investigators, in whose results, however especially some of their dates, we do not fully concur.

"Nabopolassar was followed in 604 by his son Nebuchadnezzar, whose long reign of forty-three years made Babylon the mistress of the world. The whole East was overrun by the armies of Chaldaea, Egypt was invaded, and the city of the Euphrates left without a rival. Until systematic explorations are carried on in Babylonia, however, our knowledge of the history of Nebuchadnezzar's empire must be confined to the notices of ancient writers, although we possess numerous inscriptions which record the restoration or construction of temples, palaces, and other public buildings during its continuance. One of these bears out the boast of Nebuchadnezzar, mentioned by Berosus, that he had built the wall of Babylonia fifteen days. Evil-Merodach succeeded his father in 561, but he was murdered two years after and the crown seized by his brother-in-law, Nergal-sharezer, who calls himself son of Bel-suma-iscun, king of Babylon. Nergal-sharezer reigned four years, and was succeeded by his son, a mere boy, who was put to death after nine months of sovereignty (B.C. 555). The power now passed from the house of Nabopolassar; Nabu-nahid, who was raised to the throne, being of another family. Nebuchadnezzar's empire already began to show signs of decay, and a new enemy threatened it in the person of Cyrus the Persian. The Lydian monarchy, which had extended its sway over Asia Minor and the Greek islands, had some time before come into hostile collision with the Babylonians, but the famous eclipse foretold by Thales had parted the combatants and brought about peace. Croesus of Lydia and Nabu-nahid of Babylonia now formed an alliance against the common foe, who had subjected Media to his rule, and preparations were made for checking the Persian advance. The rashness of Croesus, however, in meeting Cyrus before his allies had joined him brought on his overthrow: Sardis was taken, and the Persian leader occupied the next fourteen years in consolidating his power in the north. This respite was employed by Nabu-nahid in fortifying Babylon, and in constructing those wonderful walls and hydraulic works which Herodotus ascribes to queen Nitocris. At last, however, the attack was made; and

after spending a winter in draining the Guydes, Cyrus appeared in the neighborhood of Babylon. Belshazzar, Nabn-nahid's eldest son, as we learn from an inscription, was left in charge of the city while his father took the field against the invader. But the Jews, who saw in the Persians monotheists and deliverers, formed a considerable element of the army; and Nabu-nahid found himself defeated and compelled to take refuge in Borsippa. By diverting the channel of the Euphrates, the Persians contrived to march along the dry river-bed and enter the city through an unguarded gate. Babylon was taken, and Nabu-nahid shortly afterwards submitted to the conqueror, receiving in return pardon and a residence in Carmania. 'He probably died before the end of Cyrus's reign; at all events, when Babylon tried to recover its independence during the troubles that followed the death of Cambyses, it was under impostors who claimed to be Nebuchadnezzar, the son of Nabunahid.'

Bacca, Peter

a Hungarian theologian, lived probably in the last half of the 17th century. He wrote, *Defensio Simplicитatis Ecclesie Christi adversus Decisioem Qucestionum aliquot Theologicarum, ejusque Vindicice adversus Irenci Simplicii Philadelphi Epistolam* (Franeker, 1653). See Hoefer, *Nouv. Biog. Generale*, a. v.

Baccanceld

(or Beccanceld, probably *Bapchild*, near Sittingbourne, in Kent), where two councils (*Conciliutn Baccanceldense*) were held, viz.:

I. In 692, by Wihtrud, king of Kent, who renewed and confirmed the privileges of the Church in his kingdom. See Labbe, *Concil.* 6:1356.

II. In 796 or 798, by Athelard, archbishop of Canterbury, in which those privileges, etc., were again confirmed. See *ibid.* 7:1148.

Baccarini, Jacopo

an Italian painter, was born at Reggio about the year 1630, and studied under Orazio Talmi. He died in the year 1682. Two of his best works are *The Repose in Egypt* and the *Death of St. Alessio*, in the Church of San Filippo in Reggio.

Baccha

(or Bacchantes) were priestesses: of the god Bacchus (q.v.). 'They were also called *Mcenades* (from , *μαίνωμαι*, *to be mad*) in consequence of the frantic ceremonies in which they indulged in their sacred festivals. They wrought themselves up to a high pitch of enthusiasm, when with' dishevelled hair and halfnaked bodies, their heads crowned with ivy, and a thyrsus, or rod twined with ivy, in their hands, they threw themselves into the most ridiculous postures, celebrating the sacred orgies with the most hideous cries and firious gesticulations.

Bacchanal

the sanctuary or inner temple of the god Bacchus.

Bacchanalia

Picture for Bacchanalia

festivals celebrated in honor of Bacchus (q.v.). By the Greeks they were called *Dionysia*, in honor of *Dionysus* (q.v.), their name for Bacchus. Among the Romans the Bacchanalia were carried on in secret and during the night, when the votaries of the god of wine characteristically indulged in all kinds of riot and excess. At first only women were initiated, and the orgies were held during three (lays in every year; but after a time the period of celebration was changed from the day to the night, and the feasts were held during *five nights* of every month. Men were now admitted as well as women, and licentiousness of the coarsest kind was practiced. They became the focus of all public and private crimes. In B.C. 186 the senate passed a decree prohibiting such assemblies and authorizing the consuls to investigate and punish all violations of the statute, not only in the city of Rome, but throughout all Italy. Great numbers were apprehended and thrown into prison, while the most criminal were put to death. By this decree the Bacchanalia were finally suppressed. They were afterwards celebrated, however, in a more innocent form; although even then they gave great offence to persons of pure habits. *SEE LIBERALIA.*

Bacchiarius (or Baccharius) (1)

was an ecclesiastical writer of the Latin Church, probably of the fifth century. It appears that he was of Irish descent, a disciple of St. Patrick

and contemporary of St. Augustine. His book *De Fide*, and the letter to Zamarius, *De Reparatione Lapsi*, were inserted in the *Bibliotheca Patrum*. See Hoefler, *Nouv. Biog. Generale*, s.v.

Bacchiarius (2)

an Italian monk and theologian, lived probably in the latter half of the 16th century. He wrote *Bacchiarii Monachi Opuscula de Fide et de Reparatione Lapsi, ad Codices Bibliothecae Ambrosiane, nec non ad Priores Editiones casfigavit, Dissertationibus et Notis augit Franciscus Florinus, Canonicus Theoldgus S. Patriarchajis Ecelesice Aquilejensis* (Rome, 1750). See Hoefler, *Nouv. Biog. Generale*, s.v.

Bacchillus

(Bacchylus, or Bacchylides), bishop of Corinth, about the end of the 2d century took a leading part, with Polycrates of Ephesus and Theophylus of Caesarea. in the Quartodeciman Controversy In A.D. 196 he held one of the councils convened in various parts of the Christian world to declare that the practice of their churches was in accordance with that of the Roman Church. Eighteen bishops assembled at Corinth under his presidency and pronounced against the Quartodecimans. He also wrote a letter on this point which Jerome commends as a graceful composition, but which seems to have been lost before Jerome's time. See Cave, *Historia Literaria*, i, 94.

Bacchini, Benedetto

an Italian monk and man of letters, was born, Aug. 31, 1651, at Borgo San Domino, in the duchy of Parma. He studied at the Jesuit institution, and entered the Order of St. Benedict in 1668, when he took the praenomen *Bearnardin*. Prepared by his studies, he devoted his attention to preaching. Having become secretary of the abbot of St. Benedict of Ferrara, he accompanied him to Venice, Placentia, Parma, and Padua, and was known among the celebrated literati of the time. In 1683 he devoted himself entirely to the study of literature. In 1688 he became theologian of the duke of Parma, who desired to secure a man of such merit. In 1689 he introduced into the regulations of the Benedictine Order of St. Alexander of Parma certain modifications, which resulted in his being obliged to leave Parma. The duke of Modena appointed him in 1691 counsellor of the Inquisition. After some journeys in the interests of science, he refused the

offers of cardinal Aguirre, who wished to retain him at Rome, and was appointed librarian of the duke. In 1704 he was made prior of his order at Modena. He received other ecclesiastical honors, and died at Ferrara, Sept. 1, 1721. He wrote, *Orazione nell Esequie della Ser. Margherita de Medici, Duchessa di Parsma* (1670):-*De Ecclesiasticce Hierarchie Originiibus Dissertatio* (Modena, 1703). See Hoefer, *Nouv. Biog. Generale*, s.v.

Bacchis

SEE BACIS.

Bacchus, St.

lived in the 3d or 4th century. He was denounced to the emperor Galerius Maximianus, in whose army he served, as a Christian; and when he constantly refused to sacrifice to Jupiter, he was sent to Antiochus, praefect of the East, who had orders to torment him until he renounced the faith or died. After every other species of torture had failed, he was beaten to death with clubs at a little town of Syria called Barbalissa, on the Euphrates. His body was secretly interred, and afterwards translated to Rasaphe, in the diocese of Hierapoli. He was buried with his friend, St. Sergius, and is commemorated ,Oct. 7. One of the cardinal deacons at Rome derived his title from Sts.. Serginns and Bacchus, and a church was built in their honor by Justinian at Constantinople. See Butler, Oct. 7.

Bacchylus

SEE BACCHILLUS.

Bacci, Carlo

an Italian Benedictine and theologian, was born April 25, 1629. From Florence, where he taught theology, he went to Poland and there founded the Congregation of Cassini. He afterwards returned to Rome, where he died, in 1683. He wrote, *De Principiis Universee Theologicce Miralis, seu de Acibus Humanis* (Florence, 1667). See Hoefer, *Nouv. Biog. Generale*, s.v.

Bacci, Giacomo Antonio

rector of the Seminary of Lucca, died about 1760, and wrote *Ethicorunz Libri V in III Tomos Distributi* (Lucca, 1760, 3 vols. 4to). See Landon, *Eccles. Dict. s.v.; Biog. Universelle, s.v. V'*

Bacciochi, Ferrante

an Italian painter, was a monk of Ferrara', of the Order of Filippini, but of uncertain date. One of his best pictures was *The Stoning of Stephen* in the Church of San Steffalo.

Bach, Johann Sebastian

a German musician, "to whom," in Schumann's words, "music owes almost as great a debt as a religion owes to its founder," belongs to a family whose earliest notices go back to the beginning of the 16th century. The progenitor of the Bach race was VEIT, who died in 1619. He is said to have been a baker, and to have moved into Hungary, with many other Evangelicals, for protection from persecution. But under the emperor Rudolf II, the Catholic reaction gave the Jesuits the upperhand, and this caused Veit to return home and settle at Weimar as a baker and miller. The genealogy states that he loved and practiced music. His chief delight was in a "cythringen" (probably a zither), upon which he used to play while his mill was at work. But the real musical ancestor of the family was HANS, the son of Veit, who died in 1626. Of his many children, three sons especially distinguished themselves as musicians JOHANNES (1604-73, the forefather of the Bachs of Erfurt), HEINRICH (1615-92, the forefather of the Arnstadt Bachs), and CHRISTOPH (1613-61, the grandfather of Johann Sebastian and father of JOHANNS AMBROSIUS, born in 1645 at -Erfurt, and died at Eisenach in 1695). At Eisenach our- hero was born, March 21, 1685. His father began by teaching him the violin, and after his father's death he began the piano-forte under the direction of his elder brother, Johann Christoph. At the age of fifteen (1700) Johann Sebastian entered the Michaelis School at Lineburg, where he remained three years. In 1703 he was made organist at Arnstadt in the new church. In 1707 he went to Miuhlhausen, in Thuringia, and in the following year to Weimar as courtorganist. Here "his fame as the first organist of his time reached its climax, and there also his chief organ compositions were written - productions unsurpassed and unsurpassable." In 1717 Bach was appointed

leader at Cothen by Prince Leopold of Anhalt-Cithen, and in 1723 cantor at the Thomas School in Leipsic and organist and director of the music in the two chief churches. His position at Leipsic he retained till the end of his life; there he wrote for the services of the Church his great passions and cantatas, and his highmass in B minor (1733), which exhibit the power of his unique genius in its full glory. He died July 28, 1750. "In Johann Sebastian centres the progressive development of the race of Bach which had been advancing for years; in all the circumstances of life he proved himself to be at once the greatest and the most typical representative of the family. He stood, too, on the top step of the ladder; with him the vital forces of the race exhausted themselves, and further power of development stopped short." Bach wrote unceasingly in every form and branch, and the number of his works is enormous. In 1842 a monument was erected, which perpetuates the features of the great master, in front of the Thomas School, over which he presided, and under the very windows of his study. This monument owes its origin to the enthusiasm of Mendelssohn for the great master. In 1850 the centenary of Bach's death was commemorated, and the "Bach Society" was founded at Leipsic for the publication of his entire works. The literature on Bach is very large. We confine ourselves to the most important. Besides the articles in Herzog's *Real-Encyklop.*, Lichtenberger's *Encyclopedic des Sciences Religieuses*, and Grove's *Dictionary of Music and Musicians* (Lond. 1880), s.v., see Spitta, *Johann Sebastian Bach* (Leipsic, 1873-80); Bitter, *Johann Sebastian Bach* (Dresden, 1880, 2d ed.); Reissmann, *Johann Sebastian Bach, sein Leben und seine Werke* (Berlin and Leipsic, 1881); Koch, *Gesch. des deutschen Kirchlensliedes*, v, 614 sq., 637 sq. (B. P.)

Bach, Karl Philip Emmanuel

son of Johann Sebastian, was born at Weimar, March 14, 1714. He was the most gifted musician of this most eminent family next to his father, and is generally designated the Hamburg Bach. He studied at the Thomas School and afterwards at the University of Leipsic, devoting himself to jurisprudence. In 1738 he went to reside in Berlin and was appointed chamber-musician to Frederick the Great. In 1767 he left his position at court and accepted the post of *Capellmeister* at Hamburg, where he spent the last twenty-one years of his life, and died Sept. 14, 1788. His most ambitious work of a sacred character is *The Israelites in the Wilderness*, but most of his music was written for the harpsichord.

Bachelor, Gilman

a Congregational minister, was born at Fayette, Me., Feb. 18, 1795. His early years were spent on the farm and in trade with only a common-school education. Rev. Joseph Underwood of New Sharon, Me., became his theological tutor in 1827, and in 183:1 Mr. Bachelor became pastor at Machiasport, Me. He was dismissed in 1849, but continued to reside at that place and to officiate as acting pastor a part of the time until a few weeks before his death. As acting pastor he supplied Jonesborough from 1847 to 1849; Northfield from 1850 to 1853; Whitneyville from 1850 to 1855, and from 1859 to 1861, and again in 1865; also supplied Whiting from 1851 to 1852. He died at Machiasport, Sept. 27, 1875. See *Cong. Quarterly*, 1876, p. 419.

Bachelor, Elijah

a Methodist Episcopal minister, was born at Sturbridge, Mass., in 1772, of pious parents, who early taught him the fear of the Lord. He experienced religion at the age of sixteen; soon after wandered away into folly and sin; in 1792 was reconverted, and in 1798 entered the travelling connection of the New England Conference. Six years later he located and removed to Homer, N. Y., and four years afterwards resumed the itinerant labors. For five years he continued to preach, then ill-health obliged him to again locate, which relation he held until his decease, Dec. 19, 1821. Mr. Bachelor was a man of the strictest moral and religious integrity. See *Methodist Magazine*, v, 80.

Bachelot, Jean Alexis Augustin

a French theologian, was born in 1790 near Mortagne. He first taught classics and theology. About 1826 he was appointed by the pope apostolic praefect to the Sandwich Islands, and also proceeded to Honolulu. Once installed, he raised a contest with the Anglican missionaries and was forced to leave the place. He took refuge upon the shores of California. He intended to go to the islands in the South Pacific Ocean, but died from the fatigue of the voyage in 1838. See Hoefer, *Nouv. Biog. Generale*, s.v.

Bacherius (or Bakere), Peter

a Flemish Roman Catholic preacher, was born at Ghent in 1517. At the age of twenty he became a Dominican, and studied under Peter Soto. He was

one of the most celebrated preachers of his day, and died Feb. 12, 1601. He wrote, *Misoliturgie* (Ghent, 1556), against those who despised the mass:-*Le Miroir de la Milice Chretienne*:-*Homilies on the Epistles for Lent* (Douai, 1599,1604):-*Homilies on the Gospels for All the Sundays of the Year* (Louvain, 1576):-*Gerelle Conjugale entre l'Homme et la Femme*, etc.

Bachiarius

SEE BACCHIARIUS.

Bachiene, Janhendrik

a Dutch religious writer, brother of Willem Albert, was born in 1708, and died in 1789. He published some moral and theological works, of which the principal are, *Eerste Begingelen der goddelijke Waarheden* (1759):-*De Leer der Sacramenten*, etc. (1771). See Hoefer, *Nouv. Biog. Generale*, s.v.

Bachja Ben-Asher

a Jewish rabbi who flourished in the 13th century, was a judge at Saragossa. In 1291 he wrote his **yj b̄irp̄s̄er hr̄w̄thil [iv̄w̄rP̄ea** commentary on the Pentateuch, "grammatical, philosophical, allegorical, and cabalistical," condensing much of former commentators (Pesaro, 1507; Lemberg, 1865, 5 vols.). He also wrote **tw̄p̄m̄ç̄ [b̄ic̄**, a commentary on Job (Amst. 1768):- **j m̄q̄j idki8s̄e** and **tw̄ord̄hi8s̄e** a collection of sixty derashas, or sermons (Const. 1515; Warsaw, 1870):-also a curious book on food and meals, entitled *Sefer Shulchan Arba* (**[br̄ʔiːj i ʔu8s̄e**"the book of the square table") (1st ed. Mantua, s. a.; last ed. Wilna, 1818), in which he discusses the time of eating, the mystical signification of food, the moral import of fasting, the manners of the table, the feasts of the ancients, the festivals of the just in the world to come. See Furst, *Bibl. Jud.* i, 75 sq.; De' Rossi, *Dizionario Storico* (Germ. transl.), p. 54; Gratz, *Gesch. d. Juden*, 7:203 sq.; Finn, *Sephardim*, p. 304; Etheridge *Introd. to Hebrew Literature*, p. 262; Jost, *Gesch. d. Judenth. u. s. Sekten*, iii, 39; Ginsburg, *Kabbalah*, p. 98. (B. P.)

Bachja Ben-Josef

SEE PAKUDA.

Bachman, John, D.D., LL.D.

an American minister and naturalist, was born in Dutchess County, N. Y., Feb. 4, 1790. He was licensed to preach in 1813, and became pastor of the German Lutheran Church in Charleston, S.C., in 1815. He died Feb. 25, 1874. He was a collaborator of Audubon in his great work on American ornithology, and the principal author of *The Quadrupeds of North America*. Among his other publications may be mentioned, *Defence of Luther and the Reformation* (1853) :- *Design and Duties of the Christian Ministry* (1848) :- *The Doctrine of the Unity of the Human Race Examined on the Principles of Science* (1850): *Characteristics of Genera and Species as Applicable to the Doctrine of the Unity of the Human Race* (1854). See Allibone, *Dict. of Brit. and Amer. Authors*, s.v.

Bachmann, Johann Friedrich

a German Protestant doctor of theology, was born July 21, 1799, at Drossen in the Neumark. He studied at Berlin and Halle, and after completing his studies acted for some time as preacher at Lisbon. In 1829 he was appointed preacher of the Louisenstadt Church at Berlin, and in 1845 first preacher of St. Jacob's there. He labored with great blessing in his vast parish, and the government acknowledged his services by appointing him, in 1862, member of consistory, and in 1870 supreme counsellor of consistory. He died July 26, 1876, at Cassel, where he had gone to repair his broken health. Besides *Sermons* and some catechetical works, he published a monograph on the famous Easter hymn, *Jesus meine Zuversicht* (Berlin, 1874) :- *Zur Geschichte der Berliner Gesangbücher* (ibid. 1856) :- *Michael Schirner nach seinem Leben und Dichten* (ibid. 1859). See Winer, *Handbuch der theol. Literatur*, ii, 105, 117; Zuchold, *Bibl. Theol.* i, 6; *Zun Geddehtniss des Dr. Bachtmann* (Berlin, 1876). (B. P.)

Bachor Von Echt, Reihhard

a German theologian, was born in 1544. He became burgomaster of Leipsic, where he established himself as a trader; but later he was banished from that place for his Calvinistic doctrines, and was welcomed at Heidelberg, where he died in 1614. He wrote, *Catechesis Palatinatus Testimoniis Scripturæ ac Sententiis Patrum qui Primis 100 a C. N. Annis in Ecclesia claruerunt Ornata*.

His son bearing the same name, was born at Leipsic in 1575. He was a distinguished jurist and professor at Heidelberg in 1613. Deprived of his employment during the Thirty Years' War, and obliged to withdraw to the Palatinate, he went to Heilbronn in 1662, and later returned to Heidelberg, where he devoted himself to the study and preparation of his works. According to several writers, he abjured the Catholic faith before, his death, and embraced the doctrines of Lutheranism. .He wrote *Notae et Animadv. ad Trentleri Disput.* (Heidelberg, 1617-19), and several other works. See Hoefler, *Nouv. Biog. Generale*, s.v.

Bachtan

in the mythology of the Arabs, is the stone on which Hagar is said to have been delivered of Ishmael, the son of Abraham, and to which Abraham tied his camel when he went to offer Isaac. The Arabians, who consider themselves direct descendants of Abraham through Ishmael; worship this stone as the same with that in the Kaaba at Mecca.

Bacis (or Baochis)

was (1), in Egyptian mythology, a sacred bull at Hermonthis, in Upper Egypt. It was also called *Onuphis*, and must not be confounded with *Apis* of Memphis. Large bristly hairs grew on its body, and ran in the opposite direction from that on other animals. (2.) One of the earliest seers of Greece. He lived at Heleon in Boeotia, and the nymphs of the Corycian grotto endowed him with the gift of divination after having taken leave of his friends. Bacis was probably only a designation of a soothsayer; therefore a number of Bacidae-one especially, an Arcadian, and also some women-were thus named.

Back, Friedrich

a Protestant theologian of Germany, was born in 1801, and died as pastor at Kastellaun and superintendent of the diocese of Simmern, Feb. 13, 1879. He is the author of, *Die dltesten Kirchen im Lantze wischen Rhein, Mosel, Nahe und Glan bis zum Beginn des dreissihrigen Krieges:*

1. *Theil, Die Zeit vor der Reformniation;*

2. *Theil, Die Reformation der Kirche, sowie der Kirche Schicksale und Gestaltung bis zumn- Jahre 1826 (Bonn, 1859-74). See Zuchold, *Bibl. Theol.* i,61. (B. P.)*

Backer (or Bakker), Jakob Van (Jacopo Do Palermo)

a Dutch historical painter, was born at Antwerp in 1530. While young he was employed by Palermo, a dealer in pictures, after whom he was sometimes named. Palermo kept Backer employed constantly, and sent his pictures to Paris, where they were very much admired. Backer painted some original historical pictures, three of which are, *Adam and Eve*, a *Charity*, and a *Crucifixion*. He died in 1560.

Backereel, Gilles

a Dutch painter, was a native of Italy and contemporary with Rubens. He competed with Vandyke in an altar-piece in a church at Antwerp. In the cathedral at Bruges is an altar piece by Gilles Backereel representing St. Charles Borromeo administering the sacrament to a numerous group of persons attacked by the plague. In the Church of the Augustinians at Antwerp is another admirable picture by him of the crucifixion. Some of his works are also at Brussels in the Church of the Franciscans.

Backereel, Willem

a Dutch painter of the 16th century, resided in Italy and painted landscapes. In the Low Countries he adorned the churches with pictures, and gained some eminence as an artist.

Backhouse, Benjamin

an English Congregational minister, was born at Wells, Somersetshire, in 1822. He received his education at the grammarschool of that city, supplemented by private tuition and a five years' course at Springhill College, Birmingham. On leaving college he declined a living in the Church of England and became a Congregational pastor at Rodborough Tabernacle, Gloucestershire. He removed to Bolton in 1848, where he remained but a short time. He was afterwards pastor of the Old Meetinghouse, Scarborough, for twelve years. In 1862 Mr. Backhouse took his family to Heidelberg, Germany, with a view to permanent residence. While there he held divine service on Sunday afternoons in St. Peter's Church. In 1865 he took up his residence at Bedford, with a view to secure better educational advantages for his sons. The Bible Society Committee chose Mr. Backhouse in 1870 to be their agent in Australia. He arrived at Melbourne April 23, 1871, and immediately threw himself into

the work, visiting in succession the colonies of Victoria, New South Wales, Queensland, South Australia, Tasmania, and New Zealand; lecturing, preaching, forming new committees, and holding conferences. His work was marked by a great distribution of Bibles in these colonies. He returned to his home in Melbourne in July, 1876, literally worn out, and died there Aug. 30, 1877. Mr. Backhouse was characterized by intense love for his work, unflagging zeal, gentle disposition, and consistent Christian life. See (Lond.) *Cong. Year-book*, 1878, p. 304.

Backhouse, Edward

an English minister of the Society of Friends, was born at Darlington, May 8, 1808, and at the age of eleven removed with his parents to Sunderland, where he ever afterwards resided. He began his ministerial labors in 1852, and was recorded as a minister in 1854. He died May 22, 1879. See (Lond.) *Annual Monitor*, 1880, p. 20. .

Backhouse, James

a minister of the Society of Friends, was born at Darlington, England, July 8, 1794. He was recorded as a minister in 1824, and from that date his life may be said to have been one of unceasing service for his Master. Nearly ten years of his life were devoted to a visit, undertaken as a missionary, to the Australian colonies, the Mauritius, and South Africa. As a naturalist and botanist he was eminent. For many years he was connected with a horticultural establishment at York. His journeys to different countries proved valuable in a scientific as well as a religious point of view. He was a convert from the Unitarian faith, and was an earnest and consistent advocate of the cause of temperance. For many years he was connected with the York Friends' Tract Association, and much of his time was spent in writing tracts. He died Jan. 20, 1869. See (Lond.) *Annual Monitor*, 1870, p. 6.

Backhouse, John

a minister of the Society of Friends, was born at Darlington; England, in 1784. In 1813 he began to preach, thus yielding to a duty which he had long felt. He was unassuming and simple in all his ministrations. He travelled extensively through England and Scotland, preaching in various places. He died Aug. 17, 1847. See (Lond.) *Annual Monitor*, 1848, p. 14.

Backhouse, William

a minister of the Society of Friends, was born at Darlington, England, in 1779. " Integrity and simplicity adorned his Christian walk, and in him the poor and afflicted found a faithful and sympathizing friend." On June 9, 1844, being the day previous to the time appointed for his leaving home as a missionary to Norway, he went to a meeting in usual health, rose to address the assembled company, but before a word was uttered fell lifeless to the floor See (Lond.) *Annual Monitor*, 1845, p. 20.

Backmeister

SEE BACMEISTER.

Backon

SEE BACON.

Backus, Almond Luce

a Methodist Episcopal minister, was born in Herkimer County, N. Y., Sept. 16, 1820. He was converted in 1838; was licensed to preach in 1843, and in 1856 entered the Genesee Conference. In 1872 he was transferred to the North-west Indiana Conference, and in 1875 was granted a supernumerary relation, which he held till his death, at Stockwell, Ind., Jan. 10, 1876. Mr.-Backus was a man of rare endowments, stalwart in frame, and energetic; forcible in manner, sound in theology. See *Minutes of Annual Conferences*, 1876, p. 367.

Backus, Jay S., D.D.

a Baptist minister, was born in Washington- County, N. Y., Feb. 17, 1810. After pursuing a partial course of study at Madison University, he was ordained as pastor of the Church in Groton, N. Y., where he had a successful ministry. He rendered great service during this period to his brethren in the ministry as an evangelist, preaching for them in times of special religious interest. His other pastorates were in Auburn, N. Y., in two churches in the city of New York, and in Syracuse. For some years he was associated with Dr. Pharcellus Church as editor of the *New York Chronicle*, now *The Examiner*. In 1862 he was chosen secretary of the American Baptist Home Mission Society, a position which with great

credit and usefulness he filled for many-years. He died at Groton, July 3, 1879. See *Baptist Encyclopedia*; p.54. (J. C.S.)

Backus, Samuel

a Congregational minister, was born at Canterbury, Conn., Sept. 16, 1787. He prepared for college at Plainfield Academy, of which he was afterwards preceptor, and studied: at Union College (1811) and theology with Drs. Benedict and Yates. He was ordained pastor of the Church in North Woodstock, Conn., in 1815, where he remained till 1830. His next charge was Palmer, Mass., where he labored ten years He then went to Brooklyn, N. Y., and was employed as a city missionary while strength permitted. Here he died Nov. 27, 1862. Mr. Backus was a grandson of Rev. Isaac, Backus, author of *History of the Baptists*; and he himself published *Sermons:-a tract on temperance:-and a little work entitled Prayer-meeting Assistant*. See *Cong. Quarterly*, 1861, p. 353; 1863, p. 56.

Backus, Simon (1)

a Congregational minister, was a native of Norwich, Conn. He graduated at Yale College in 1724, and was ordained pastor of the Church at Newington, Conn., Jan. 25, 1727; was a chaplain in the colonial service at Cape Breton, and there he died in 1745, aged about forty-five years. See Sprague, *Annals of the Amer. Pulpit*, i, 231.

Backus, Simon (2)

a Congregational minister, son of the preceding, graduated at Yale College in 1759; was settled as the first pastor of the Church in Galibby, Mass., in October, 1762; resigned his pastoral charge in March, 1784, and died in 1828, at the age of eighty-seven. See Sprague, *Annals of the Amer. Pulpit*, i, 231.

Bacmeister, Lucas (1)

a Protestant theologian of Germany, was born at Liineburg, Oct. 18, 1530. He studied at Wittenberg, and was appointed in 1559 courtpreacher at Kolding.. In 1561 he was called to Rostock as professor of theology, and: pastor. of St. Mary's; received the degree of D.D. in 1564; was appointed in 1592 superintendent. of the city of Rostock, and died there July 9, 1608. He is the author of, *Vom christlichen Bann, kurtzer und grundlicher Bericht aus Gottes Wort und aus Dr. M. Lutheri Schriften, durch die*

Diener der Kirche Christi zu Rostock zusammengetragen (Rostock, 1565):-*Historia Ecclesiarum Rostoch.*, s. *Narratio de Initio et Progressu Lutheranismi in Urbe Rostochio*. See Krey, *Rostocker Gel.* 4:33, appendix, p. 26; *Kitchen- und Gel.-Gesch.* ii, 24-73; *Allgemeine deutsche Biographie*, s.v. (B. P.)

Bacmeister, Lucas (2)

son of the preceding, was born Nov. 11, 1570, at Rostock. He studied at Strasburg and Wittenberg, and was made professor of theology in 1600. In 1604 he was appointed superintendent at Rostock; in 1605 was made doctor of divinity, and died Oct. 12, 1638. He wrote, *Disputationes contra Decreta Concilii Tridentini* :-*Tractatus de Lege* :-*Disputationes de SS. Trinitate*, etc. He was also the author of a number of German hymns which are still in use in the German Church. See Jocher, *Allgemeines Gelehrten-Lexikon*, s.v.; and especially Tarnovius's *Biography* of Bacmeister (Rostock, 1608); Koch, *Gesch. d. deutschen Kirchenliedes*, iii, 134 sq. (B. P.)

Bacon, Christopher

an English minister of the Society of Friends, was born in 1623. In his younger life he was a soldier in the king's army. In 1656, while attending a Friends' meeting to which he had gone to ridicule what he might hear and see, he was brought under the power of the Spirit. Subsequently he became a diligent and faithful minister for more than twenty years, visiting in his preaching tours London and many parts of England, also Ireland and Wales; and under his powerful declarations of the truth many were converted. His residence was at Pottery Hill, Somersetshire. He died Oct. 29, 1678. See *Piety Promoted*, i, 79, 80. (J. C. S.)

Bacon, David

a Congregational minister, was born at Woodstock, Conn., in 1771. During his early years he taught school, and then was under the tuition of Rev. John Sherman and Rev. Levi Hart. Subsequently he became a missionary to the Indians around Lake Erie, and started on foot and alone for the wilderness, as it then was. For a time his headquarters were at Buffalo Creek, now the city of Buffalo, and he preached to the Seneca tribe, but tarried only a short time among them. His next efforts were with the Chippeways (Ojibways). Mr. Bacon's ordination for this work occurred

after his return from his first journey to the Indians, in Hartford,; Dec. 30, 1800; and he set out with his wife for his chosen field of labor Feb. 11, 1801. Arriving at Detroit, he immediately opened a school and shortly after his wife organized another girls' school; but he did not lose sight of the fact that his mission was especially to the Indians. Although Detroit was at this time the largest and most important city west of Albany, the size of the place was in nowise remarkable. It was enclosed by cedar pickets about twelve feet high, close together; at each side were strong gates which were closed at night, and no Indians were permitted to come in after sundown or to remain overnight. The schools were popular, but the people were prejudiced against "Yankees," and this militated against Mr. Bacon's usefulness. His next movement was to the Maumee River, where, in endeavoring to ingratiate himself with the Indians, he endured great hardships. Afterwards he visited the tribe at Arbrecroche; and with the Indians at Mackinaw he seemed to be better pleased than with any others of his acquaintance. They were principally Ottawas and Chippeways. He had some difficulty still in mastering their language. Mackinaw was at that time one of the remotest outposts of the fur trade. The Indians strenuously objected to the missionary, but Mr. Bacon maintained his residence there until about Aug. 1, 1804, when he sailed for Detroit; and some time after we find him in Hartford. After continuing for a considerable length of time in the service of the Missionary Society, he returned again to Connecticut. In the summer of 1806 he went to the Western Reserve, O., and established his temporary home at Hudson, O., which was surveyed for settlement in November through the influence of Mr. Bacon. In 1807 he removed to Tallmadge, O., and in January, 1809, assisted in organizing a Church there. In May, 1812, he left Tallmadge for Connecticut, and taught school in Litchfield for a few months. Through the year 1813-14 he preached in a parish now known as the town of Prospect, Conn. The following year he resided in the parish of Westfield, in Middletown, preaching there and in Middlefield. Early in 1815 he removed to Hartford and became interested in the publication of Scott's Family Bible. He was also the publisher of an edition of De Foe's *Family Instructor*. He died at Hartford, Aug. 27, 1817. See *Cong. Quarterly*, 1876, p. 1, 260, 387, 562.

Bacon, Davis

a Universalist minister, was born at Greenfield, Mass., Aug. 15, 1813. He removed to Fulton County, N. Y., in boyhood; received a liberal education;

taught school in Harrison County, Ky., from 1839 to 1842; then returned to New York, and in the following year again went to Harrison County, where he engaged in teaching and preaching for nearly two years. Later he removed to Mount Healthy, O., where, under the auspices of the Miami Association, he preached several years. In 1853 he removed to Pittsburgh, Pa.; spent his latter years travelling and preaching in various places, and died Jan. 10, 1871. Mr. Bacon was a pure, faithful, and energetic pastor. See *Universalist Register*, 1872, p. 125.

Bacon, Francis

a Catalan, of the Order of Mount Carmel, lectured at Paris in the 15th century, and has left a selection of the choicest passages of the fathers to aid preachers in composing their sermons.

Bacon, Frederick Stanley

a Universalist minister, was born at Middletown, Conn., May, 1831. He received a high-school education, graduated at St. Lawrence University in 1865. and was baptized and ordained at Nunda, N. Y., in 1868. He preached successively at Titusville, Pa., Nunda, and finally at Belfast, Me., where he died suddenly of apoplexy, Oct. 14, 1873. Mr. Bacon was a man of culture and character, a good preacher, fine elocutionist. a lover of aesthetics, earnest and faithful. See *Universalist Register*, 1874, p. 131.

Bacon, George

an English. Wesleyan .minister, was born at Masborough, near Sheffield, in 1793.' He was converted at the age of fifteen; entered the ministry in 1816; sustained an injury in November, 1832, which laid the foundation of a painful disease and terminated his life at Haworth, Feb. 24- 1835. See *Minutes of the British Conference*, 1835.

Bacon, George Blagden, D.D.

a Congregational minister, son of Rev. Dr. Leonard Bacon, was born in New Haven, Conn., May 23, 1836. His preparatory studies were prosecuted in the Hopkins Grammar-school, New Haven, and afterwards he entered Yale College with the class of 1856. During his collegiate course, he took a voyage for his health, as captain's clerk and purser of the United States ship " Portsmouth," to Siam and China, and was absent from 1853 to 1858. He received from Yale College both degrees, A.B. and

A.M., in 1866. From 1858 to 1860 he was a member of the Yale Theological Seminary, and from 1860 to 1861 of Andover Theological Seminary. In the last-mentioned year he was ordained pastor of the Orange Valley Church, N. J., which position he held until his death, Sept. 15, 1876. He was vice-president of the American Missionary Association, a trustee of the American Congregational Union (1864-75), and a director of the American Home Missionary Society from 1872. Besides a large number of *Sermons*, he published *The Land of the White Elephant* (a volume on Siam), and other works. See *Cong. Quarterly*, 1877, p. 407.

Bacon, George W.

a Protestant Episcopal clergyman of the Diocese of New York, became in 1866 assistant minister of the Church of St. John Baptist, New York city, a position in which he remained until his death, which occurred Dec. 25, 1874. See *Prot. Episc. Almanac*, 1876, p. 149.

Bacon, James Monroe

a Congregational minister, was born at Newton, Mass., Jan. 3, 1818. Having completed his preparatory course at Phillips Academy, Andover, in 1838, he turned his attention to the ministry. In 1841 he sailed for Savannah, Ga., thence to Europe, in consequence of impaired health. In December, 1843, he began to study with Rev. Jacob Ide, D'D., of Medway, Mass., and in the following year was licensed to preach. His first pastorate was over the Church at Littleton, Mass., of which he was ordained pastor Oct. 8, 1846, and after three years' labor resigned his charge, on account of broken health, and returned to Newton. He was installed pastor of the Union Evangelical Church and Society of Amesbury and Salisbury, Mass., June 25, 1851, and resigned Oct. 9, 1855. For thirteen years from the summer of 1856 he was pastor of the First Church, Essex, Mass. The second year of this pastorate was marked with a revival of considerable interest. On Nov. 2, 1870, he was installed pastor of the Church in Ashby, Mass., in which office, he died, Jan. 3, 1878. See *Cong. Quarterly*, 1871, p. 347.

Bacon, Joel Smith, D.D.

a distinguished Baptist minister. was born in Cavuga County, N.Y., Sept. 3, 1802. Before entering college he was engaged in teaching in Amelia County, Va. He was a graduate of Hamilton College, Clinton, N. Y., in

1826, with the highest honors of his class. For a short time he was a teacher of classics at Princeton, N. J. He took the course of study at the Newton Theological Institution, graduating in the class of 1831. He entered at once upon the discharge of the duties of the presidency of Georgetown College, Ky., to which office he had been chosen. He remained here for two years and then accepted a call to the pastorate of the Baptist Church in Lynn, Mass. This relation continued two years, at the end of which period he became a professor in what is now Madison University, N. Y., holding the position until 1837. For a few years he was occupied as an agent for Indian missions. The death of Rev. Stephen Chapin, D.D., having made vacant the presidency of Columbian College, Washington, D. C., Dr. Bacon was chosen his successor, and remained in office eleven years (1843-54). Upon resigning the presidency of Columbian College, Dr. Bacon turned his attention to teaching in schools for young ladies. The latter years of his life were spent in the service of the American and Foreign Bible Society in the southern sections of the country. He was respected and beloved by a large circle of friends, and in various and most useful ways served his generation. He died at Richmond, Va., Nov. 10, 1869. (J. C. S.)

Bacon, John (1)

a Congregational minister, was born at Canterbury, Conn., and was a graduate of the College of New Jersey in 1765. He was settled as colleague pastor with Rev. John Hunt over the Old South Church in Boston, Sept. 25, 1771; but in consequence of some differences in theological opinions, he was dismissed Feb. 8, 1775, and removed to Stockbridge, Mass. He now entered public life, and filled various offices, to which he was called by his fellow-citizens; among which were those of associate and presiding judge of the Common Pleas, a member of the state Senate-of which also he was at one time the president-and member of Congress. He died Oct. 20, 1820. See Allen, *Amer. Biog. s.v.* (J. C. S.)

Bacon, John (2)

an eminent English sculptor, was born at Southwark, in Surrey, Nov. 24, 1740. At the age of fourteen he was bound as an apprentice to a china-manufacturer. where he first was employed to paint the ware, but, discovering a taste for modelling, he was soon employed for this purpose, and in less than two years he modelled all the figures for the manufactory.

He progressed rapidly, and received nine premiums from the Society for the Encouragement of Arts, etc.-the first in 1758 for a figure of Peace. In 1768 he began to work in marble, and invented an instrument, now in general use by English sculptors, for transferring the form of the model to the marble. In 1776 he received the first gold medal from the Royal Academy, and in 1770 was elected an associate of that institution. He was commissioned to execute a bust of the king for the hall of Christ College, Oxford, which won him the royal patronage. In 1777 he executed the monument to the memory of Guy, the founder of Guy's Hospital, which was considered so admirable that the city of-London engaged him to erect a monument to the earl of Chatham. In 1778 he was elected Royal Academician, and completed the beautiful monument to the memory of Mrs. Draper in the cathedral church at Bristol. He had several other principal works in Westminster Abbey and in St. Paul's Cathedral. He died in London, Aug. 7, 1799.

Bacon, John (3)

an English Wesleyan minister, was born in 1804. He was converted at the age of twenty; began the work in 1829; labored at Ipswich, Horsham, and Keighley; became a supernumerary in 1836 at Salford, and died June 30, 1838. He devoted his utmost energies to the work of the ministry, and many souls were converted under his labors. See *Minutes of the British Conference*, 1838.

Bacon, Leonard, D.D., LL.D.

an eminent Congregational divine, was born Feb. 19, 1802, at Detroit, Mich., where his father, David, was at the time missionary to the Indians. He graduated at Yale College in 1820, and at Andover Theological Seminary in 1824, and in March, 1825, he became pastor of the Central, or First, Congregational Church in New Haven, Conn., a relation which continued for the remainder of his long life, although he became only pastor emeritus in September, 1866. At this latter date he was chosen acting professor of revealed theology in Yale College, and in 1871 lecturer in the same institution on ecclesiastical polity and American Church history. He died at New Haven, Dec. 24, 1881.

As a sermonizer Dr. Bacon was able, but not brilliant. But when any subject of contemporary interest engaged his attention and aroused his enthusiasm his sermons were powerful and convincing. Thus, although he

was neither a great preacher nor a subtle theologian, he was a man of real force and decided individuality, who not only had much to do with shaping the course of his own denomination, but who also succeeded in directing the currents of public thought on many important questions. He loved an argument, not for the pleasure of displaying his dialectic skill, which was by no means small, but because he was thoroughly in earnest in what he believed, and thought and regarded it as a conscientious duty to argue his case with the heat and vigor of genuine conviction. He was ranked as a conservative in his views of Congregational polity and ecclesiastical government, and he had an antiquarian taste which predisposed him to habits of special research; but he always kept abreast of the time, and was often considerably in advance of it. His views on the slavery question, like all of his opinions, were well defined and vigorously promulgated. He early espoused the colonization scheme, and became the pillar of the society in New England. In his younger days he had considerable ability as a platform speaker, and he used that talent arduously in opposition to the abolitionists and their belief as expounded by William Lloyd Garrison. Dr. Bacon's views on colonization were materially modified about 1850. When the 'war broke out he took a decided stand for the Union, and met on common ground with the abolitionists. Dr. Bacon was long intimately connected with the government of Yale College, and had a large influence in deciding its general conduct. For many years he was a member of the college corporation. In regard to the college government he was extremely conservative, not favoring any great changes in the- curriculum or in the make-up of the corporation. Personally, Dr. Bacon was genial in manner, and had a quiet sort of humor that made his letters and controversial articles interesting to a wider public than a denominational preacher usually commands. Finally, and above all else, he was genuine in life and speech-a true friend to all humanity.

Dr. Bacon devoted much attention to journalism and authorship. From 1826 to 1838 he was one of the editors of the *Christian Spectator*, a religious magazine published at New Haven. In 1843 he aided in establishing the *New-Englander*, a bimonthly periodical, with which he was associated at the time of his death. In connection with Drs. Storrs and Thompson he founded the *N. Y. Independent*, remaining one of its editors until 1863, and, with a brief season of interruption, he continued to contribute to its columns until his death. Among his published works are, *Life of Richard Baxter* (New Haven, 1831, 1835, 2 vols. 8vo):--*Manual*

for Young Church Members (ibid. 1833, 18mo):-*Historical Discourses* (ibid. 1839) :-*Slavery Discussed* (N. Y. 1846, 8vo) :-*Christian Self-culture* (1843):-and very many addresses in pamphlet form. See *N. Y. Evening-Post*, Dec. 24, 1881; *N. Y. Tribune*, Dec. 25, 1881; Drake, *Diet. of Am. Biog. s.v.*; Allibone, *Diet. of Brit. and Amer. Authors*, s.v.

Bacon, Sir Nathaniel

an English amateur painter, was born in 1644, and was the brother of the great Francis Bacon. He studied in Italy, but painted in the style of the Flemish school. Several of his best works are to be seen at Culford, in Suffolk. They are portraits of himself and of his mother, and a *Cook-maid with Fowls*.

Bacon, Phaniel

an English clergyman and writer, was educated at Magdalen College, Oxford, became rector of Balden, and died in 1783. He published a volume of *Humorous Ethics, Ballads, Songs*, etc. See Allibone, *Dict. of Brit. and Amer. Authors*, s.v.

Bacon, Robert

an eminent English divine, was born about 1168, and studied at Oxford, where he subsequently read divinity lectures. He is thought to have been either the father or the elder brother of Roger Bacon. His death occurred in 1248. He wrote, *Glosses on the Holy Scripture :-On the Psalter: — Discourses and Lectures*. See Allibone, *Diet. of Brit. and Amer. Authors*, s.v.

Bacon, Samuel

was an American missionary. In 1820 he was sent by the government of his country to establish a colony in Africa, and on March 9 of the same year he arrived at Sierra Leone with eighty-eight colored people. They penetrated as far as Campelar, upon the Sherboro River; but on the way he contracted a malady, of which he died, May 3, 1820. See Hoefler, *Nouv. Biog. Generale*. s.v.

Bacon, William

an English Wesleyan minister, commenced his work in 1812; labored uninterruptedly for forty-two years; became a supernumerary in the city of Lincoln, and died June 16, 1860, aged seventy-two. He had the solid qualities that make a good preacher, minister, Christian, and theologian. See *Minutes of the British Conference*, 1860.

Bacon, William Thompson

a Congregational minister, was born in Woodbury, Conn., Aug. 24, 1812. He entered college at the age of twenty-one, after several years of mercantile life. He graduated at Yale College in 1837. After graduation he studied theology in the Yale Divinity School for three years, and was ordained Dec. 28, 1842, pastor of the Congregational Church in Trumbull, Conn., but resigned on account of ill-health, May 28, 1844. In 1845 and 1846 he edited the *New-Englander*, a quarterly magazine. published in New Haven, and in the latter year joined in establishing the *New Haven Morning Journal and Courier*, which he edited until 1849. For the next year or two he supplied the pulpit of the Congregational Church in South Britain, a parish in Southbury, Conn. and in 1853-54 he supplied the old Church in Trumbull. He also conducted a boarding and day school in Woodbury for some years. In 1866 he went to Derby, Conn., and became editor of the *Derby Transcript*, which he conducted with vigor. He died at Derby, May 18, 1881. His literary tastes were already marked while in college. He was one of the first board of editors of the *Yale Literary Magazine*. He published three volumes of poems, the last in 1880. See *Obituary Record of Yale College*, 1881.

Bacoti

is the high-priestess of the idol-worship in Tonquin. The title descends from one of these female Dalai Lamas to the next. They are said to be perfect soothsayers, and they are held in great respect among the people.

Bacoue, Leon

a French prelate, was born at Casteljaloux, in Lower Guienne, in 1608. He abjured the Protestant faith, in which he had been brought up, became a Recollect, and in 1672 was created bishop of Glandeve, whence, in 1686, he was translated to Pamiers, where he died, Jan. 13, 1694. He was the

only converted Huguenot raised to the episcopate in the reign of Louis XIV. He wrote a Latin poem on the *Education of a Prince* (Toulouse, 1670), and some other works. See *Biographie Universelle*, iii, 192.

Bacrevantatzy, David

an Armenian theologian, was born at Bacran, a city of Greater Armenia, in the early half of the 7th century. After having studied philosophy in his native country, he became interpreter in the service of the Greeks of Constantinople. In 647 he was charged by the emperor Constantius with the establishment of harmony between the two peoples. In an assembly held the following year at Thouin, being sent by Constantius, he delivered a remarkable address in favor of peace. He then returned to Constantinople, where he died. He wrote, *The Gate of Wisdom:- Sermon on the Conformity in Profession of the Greek Church with that of the Armenians*. See Hoefler, *Nouv. Biog. Generale*, s. V.

Bactashites

a sect of Mohammedan monks among the Turks, whose name is derived from their founder, Bactash. They wear white caps of different pieces, with turbans of wool twisted like a rope; their garments are also white.

Bacurdus

was a Celtic local deity, whose name was among the inscriptions found in the city of Cologne, but of whom nothing further is known.

Bad

the name of an angel or genius who, according to the tradition of the Magi, presides over the winds. He also superintends every event which happens on the twenty-second of each month in the Persian year.

Badai

was the name of a Tartar tribe, of whom nothing more is known save that they worshipped the sun or a piece of red cloth suspended in the air.

Badalini, Giovanni Battista

an Italian theologian, lived in the early part of the 18th century. He taught philosophy and theology, and devoted himself successfully to preaching.

He wrote *Fragmentarum Theologorum Moralium, seu Casuum Conscientie Diversorum Collectio* (Sinigaglia, 1730).

Badalocchio, Sisto

(surnamed *Rosa*), an Italian painter and engraver, was born at Parma in 1581. He was of the school of Annibale Caracci, by whom he was highly esteemed for design. His principal engravings are the series known as *The Bible of Raphael*, which were executed by him in conjunction with Lanfranc. His paintings are few in number, but the best of them are at Parma. He died in 1641 or 1647. See *Encycl. Brit.* (9th ed.), s.v.; Spooner, *Biog. Hist. of the Fine Arts*, s.v.

Badcock, Josiah

a Congregational minister, was born in Milton, Mass., in 1752. He graduated at Harvard College in 1772; was ordained pastor of the Church in Andover, N. H., April 30, 1782; was dismissed July 13, 1809, and died Dec. 9, 1831. See Sprague, *Annals of the Amer. Pulpit*, ii, 32.

Badcock, Robert G.

an English Wesleyan minister, was born in London in 1820. He joined the Methodist Society in 1839; entered the ministry in 1846; became a supernumerary in 1869 on account of illness; resumed the work in two years, and died Sept. 11, 1878. He was faithful, affectionate, earnest, and prayerful. See *Minutes of the British Conference*, 1879, p. 16.

Badehorn, Sigismund

a Protestant theologian of Germany, was born May 21, 1585, at Grossenhayn. He studied at Leipsic, where he was also appointed professor of Hebrew in 1610. In 1611 he was called as deacon to Torgau, and in 1620 as pastor and superintendent to Grimma, where he died, July 9, 1626; He wrote *Armatura Davidica* (Leipsic, 1620). See Jocher, *Allgemeines Gelehrten-Lexikon*, s.v.; Dietmann, *Chursächsische Priesterschaft*, ii, 1071. (B. P.)

Badegisile

a French prelate, was mayor of the palace under Chilperic I, and became by the favor of that king bishop of Mons in 581. He assisted at the second

Council of Macon, held in 585, and, with the other bishops, signed the synodal constitutions. This bishop, so unworthy of his office, died in 585. See Hoefler, *Nouv. Biog. Generale*, s.v.

Bademus, St.

was born in the 4th century at Bethlapat, Persia. He embraced the monastic life, and shut himself up in a monastery which he had built near his native town. In the persecution under king Sapor, about A.D. 345, he was cast into prison. He was put to death April 8. 376, although he is commemorated by the Greeks on the following day. See Ruinart, *Acta Sincera*, p. 604.

Baden, Laurids

a Danish theologian, was born in 1616. He became rector of Horsens, his native city, in 1648, and died in 1689. He wrote *Himnoelstige*, which was published several times, at Copenhagen in 1670 and 1740 especially.. See Hoefler, *Nouv. Biog. Generale*, s.v.

Badenius, Andreas

a German theologian, first devoted himself to teaching and then to preaching. He died in 1667. He wrote *Wider des mühseligen Lebens schnelle lehrt Gott Klugheit zur himmlischen Weisheit*, from Psalm 90, 91, 93 (Hamburg, 1667). See Hoefler, *Nouv. Biog. Generale*, s.v.

Badenius, Christian

a German theologian, son of Andreas, lived in the early half of the 18th century. He gave his attention to theological studies and to preaching. He wrote, *Johadniticum de Veritate Testimonium* (Hamburg, 1.710):- *Tribflium Hadelicum*. See Hoefler, *Nouv. Biog. Generale*, s.v.

Badenius, Gottfried Christian

a German theologian, son of Christian, lived in the early half of the 18th century. He died at the age of twenty-nine, and left [Δεκάλογος](#), *The Law of God* (1710). See Hoefler, *Nouv. Biog. Generale*, s.v.

Badenoth

is the name of a bishop attached to a Kentish charter of 765 (Kemble, *Cod. Diplom.*; i, 137; *Mon. Angl.* i, 166). The name is given in some lists of the bishops of Rochester in the middle of the 9th century, where it is, perhaps, a mistake for *Tatnoth*. There was no bishop of this name in 765, the bishop of Rochester then being Eardulf. The title is probably a clerical error.

Badeo, Reginald

a German theologian and Dominican, lived in the early half of the 17th century. In 1644 he became general preacher of his order. He wrote *Brevis Instructio Instituendi Rosarium Perpetuum pro Agonizantibus*, translated from the Italian of Richard of Altamura (Bamberg, 1641). See Hoefler, *Nouv. Biog. Generale*, s.v.

Bader, Carl

a learned Benedictine, a native of Estel, lived in the early half of the 18th century. He wrote, *Saul, Israelitarum Ex-rer* (1708) :-*Samson Philistacorum Flageellum* (1709) :-*Patientia Calamitatum Fictrix in Jobo, Hussceo principe* (1711). See Hoefler, *Nouv. Biog. Generale*, s.v.

Badeto, Arnaud

a French theologian, of the Dominican Order, lived in the early half of the 16th century. He was successively doctor of theology, prior at Bordeaux, and in 1531 inquisitor-general at Toulouse.. He wrote, *Breviarium de Mirabilibus Mundi* (Avignon, 1499):-*Margarita Virorum Illustrium* (Lyons, 1529):-*Margarita Sacre Scripturae* (ibid. eod.). See Hoefler, *Nouv. Biog. Generale*, s.v.

Badetto, Vincenzo Maria

an Italian Dominican and ecclesiastical historian who lived in the latter half of the 17th century, wrote *Anzaliium Ordinis Prcedicatorum* (Rome, 1656); pt. i was published in connection with Mamachi, Polidorio, and Christianopolo. See Hoefler, *Nouv. Biog. Generale*, s.v.

Badewine

SEE BADUVINI.

Badge, Sepulchral

in ecclesiastical ceremony, is an emblem of the sex or occupation of an interred person; as, for instance, the comb, mirror, or scissors for a woman, as at Iona; shears or a sword for a man.

Badgeley, Oliver

a Methodist Episcopal minister, was born near Springfield, N. J., April 11, 1807. He experienced conversion in 1823, and in 1832 joined the Philadelphia Conference. He became superannate in 1837, efficient in 1844, and superannuate again in 1863. He died Oct. 1, 1865. See *Minutes of Annual Conferences*, 1866, p. 38.

Badger, Henry

an English Wesleyan minister, was born at Bilston, Oct. 16, 1815. In 1837 he was received by the conference and sent to Sierra Leone, where he labored for fifteen years, during the last five of which he was general superintendent. He was twice colonial chaplain. After laboring on eleven circuits at home, he became supernumerary at Stow-on-the-Wold, Gloucester, where he died, Dec. 24, 1877. Mr. Badger had vigor of mind, a high sense of honor, generosity; and his ministry both at home and in the mission field was highly acceptable and useful. See *Minutes of the British Conference*, 1878, p. 27.

Badger, Joseph (1)

a Presbyterian minister, was born Feb. 28, 1757. He graduated at Yale College in 1785, and on Oct. 24, 1787, was ordained pastor of the Church in Blandford, Mass. He spent much of his life as a missionary under the Connecticut Missionary Society, and died in 1846. See Sprague, *Annals of the Amer. Pulpit*, iii, 476.

Badger, Joseph (2)

a distinguished minister of the Christian Connection, was born at Gilmanton, N. H., Aug. 16, 1792. When ten years old, he removed with his father to Crompton, Lower Canada; was converted in 1811, and in the following year was immersed by a Baptist minister. About this time he began to exhort and preach with great success. It should be stated, however, that he refused to connect himself with any particular

denomination. In 1814 he received ordination, probably from the Free-will Baptists. After laboring in Lower Canada for about two years, he visited New England, where his powerful preaching was followed by a great revival. In 1817 and subsequently he labored in the state of New York. Here he found earnest co-workers, and the numerous churches that sprang up and were organized under their care became associated as the "Christian Connection," that is, those who were determined to reject all sectarian names. In 1825 Mr. Badger travelled through the West, preaching in various places in Ohio and Kentucky; and there he found a denomination of Christians with views exactly corresponding to his own, having already formed conferences in Ohio, Indiana, Illinois, Missouri, Tennessee, Alabama, and Kentucky, comprising three hundred preachers and fifteen thousand brethren, worshipping one God in one person, having no creed but the Bible, and calling no man master but the Lord Jesus Christ. He also preached a while in Boston, but eventually returned to the state of New York, where for several years he had editorial charge of the *Palladium*, then the organ of the Christian Connection, which he conducted with judgment and ability. He died May 12, 1852. Mr. Badger was a man of deep piety, untiring energy, great earnestness, commanding eloquence, and was rewarded with much success in the salvation of souls. See *The Christian Examiner* (Boston, 1854), lvii, 42; Holland, *Memoir of Rev. Joseph Badger* (N. Y. 1854).

Badger, Milton, D.D.

a Congregational minister, was born in Andover, Conn., May 6, 1800. He graduated at Yale College in 1823, and was immediately appointed principal of an academy in New Canaan, Conn., from which, at the end of the year, he retired to pursue the course at the Andover (Mass.) Theological Seminary. Here he spent two years, and then accepted a tutorship in Yale College, continuing, meanwhile, his studies in the theological department of the college, and completing his course in 1827. The pulpit of the South Church in Andover, Mass., being vacated by the resignation of Rev. Justin Edwards, D.D., Mr. Badger was called, and was duly ordained and installed pastor Jan. 3, 1828. His ministry in this place is characterized as a continuous revival, extending over the seven and a half years of his pastorate. In May, 1835, he was elected to the office of associate secretary of the American Home Missionary Society, in which he distinguished himself by his arduous labor and great sagacity, and in which

he continued until the time of his death, which occurred in Madison, Conn., March 1, 1873. See *Cong. Quarterly*, 1875, p. 1.

Badger, Stephen

a Congregational minister, was born at Charlestown, Mass., in 1725. He graduated at Harvard College in 1747, and spent his life as a missionary among the Indians at Natick, Mass., where he was ordained March 27, 1753. The fifth volume of the *Massachusetts Historical Collections* contains an article concerning the American Indians, and especially those of Natick, of which he is the author. He died in the last-named place, Aug. 28, 1808. See Sprague, *Annals of the Amer. Pulpit*; i, 302.

Badia, Carlo Francesco

an Italian preacher, was born at Ancona, June 20, 1675. He preached in the principal cities of Italy, and was appointed, in 1730, president of the University of Turin, where he died May 8, 1751. He wrote, *Prediche Quaresimali* (Turin and Venice, 1749):-*Panegirici, Ragionamenti ed Orazioni Diverse* (Venice, 1750). See Hoefler, *Nouv. Biog. Generate*, s.v.

Badia, Tommaso

an Italian theologian and prelate, was born at Modena about 1483. He entered the Dominican Order, and was sent by pope Paul III to the Conference at Worms in 1540, where he distinguished himself by his zeal for the Catholic religion. He died at Rome, Sept. 6, 1547. He accomplished a great part of the compilation of the *Consilium Delectorum Cardinalium et aliorum Prælatorum de Emendanda Ecclesia, Paulo III jubente, Conscriptum et Exhibitum* (Rome, 1538). The letter from Badia to the cardinal Contarini upon the Conference at Worms was printed in the prolegomena of the third part of the *Epistolæ Selectæ* of cardinal Pole. He also wrote, *Quæstiones Physicæ de Anima:-De Immortalitate Animæ:-De Providentiâ Divinâ:-De Pugna Duorum Angelorum Homini Astantium: — Tractatus contra Lutheranos*. See Jocher, *Allgemeines Gelehrten-Lexikon*, s.v.; Echard, *De Scriptoribus Ordinis Dominicanorum*; Hoefler, *Nouv. Biog. Genes-ale*, s.v.

Badiali, Alessandro

an Italian painter and engraver, was born at Bologna, and died about 1626, or according to others in 1643. He studied under Flaminio Tarri, and

painted several pictures for the churches and public edifices at Bologna. The following are a few of his principal works: *The Virgin Mary Seated with the Infant Jesus on her Lap*:-*A Bishop and Monk Kneeling* :-*The Holy Family*:-*and Christ Taken Down from the Cross*. See Spooner, *Biog. Hist. of the Fine Arts*, s.v.; Hoefer, *Nouv. Biog. Generale*, s.v.

Badiat Al-Jin

in Persian mythology, " the wilderness of the daemons." The spirits to whom God intrusted the rulership of the world are called in. They drew upon themselves his anger, and were banished to the wilderness (*badiat*). From *jin* we have *Jinstan*, "kingdom of the spirits."

Badier, Jean Irtienne

a French Benedictine and theologian, was born in 1650. Having entered the order, he successfully taught theology and philosophy at the Abbey of St. Denis. He afterwards became prior successively of St. Julien, of Tours, and of Corbie. He died in 1719. He wrote *De la Sainteth de l'Etat Monastique, ou lon fait voir l'Histoire de l'Abbaye de Marmoutier et de celle de l'Eglise Royale de St. Martin de Tours pour Servir de Reponse a la Vie die St. Martin donnee par JM. Gervaise*. See Hoefer, *Nouv. Biog. Generale*, s.v.

Badile, Giovanni Antonio

an Italian historical and portrait painter, was born at Verona in 1480. He is said to have been the first Veronese painter who divested himself entirely of the Gothic manner. His principal pictures are, *The Raising of Lazarus*, in the Church of San Bernardino, and *The Virgin and Infant in the Clouds*, with several saints, in Sannazaro. He died in 1560. See Spooner, *Biog. Hist. of the Fine Arts*, s.v.; Hoefer, *Nouv. Biog. Generale*, s.v.

Badius, Josse (Jodocus)

surnamed *Ascensius* because he was born (in 1462) at Asshe, near Brussels, was a Flemish scholar who taught Greek at Lyons and Paris. He died in 1535. A noted printer, he himself composed some works, among them, *Psallteiu B. Marice, Versibus:-Navicula Stultarum Miulierulm*, an at; tack on the vices of women:-*Vita Thomcea a Kempis: Navis Stultiferce Collectanea*, in Latin verse (1513, rare). See Hoefer, *Nouv. Biog. Generale*, s.v.

Badius, Raph

an Italian theologian, native of Florence, lived in the latter half of the 17th century. He was of the Dominican 'Order, and became master of theology and dean of the faculty. He wrote, *Constitutiones et Decreta' Unziversitatis Florentinae, Theologorum una cum illius Princeva Origine.* See Hoefer, *Nouv Bi. Biog. Genrale*, 's.v.

Badma Suerken

(*heart of Badma*), in the mythology of the Monignolianas, was the god *Jaceshik*, who grew but of the stem of the Badma, an extraordinarily beautiful red sea-flower.

Badmessih

(*the wind, or breath, of the Messiah*) is a term employed by the Persians to denote the miraculous power of the Lord Jesus Christ. They say that by his breath alone-he not only raised the dead, but imparted life to inanimate things.

Badoaro, Giovanni

an Italian theologian, was patrician and patriarch of Venice, then cardinal, and in 1706 bishop of Brescia. He died May 17, 1714. He wrote *Industrie Spirituali per ben Vivere e Santamente Morire* (Venice, 1744). See Hoefer, *Nouv. Biog. Generale*, s.v.

Badow, Jean Baptiste

a French theologian, was a native of Toulouse, and died Sept. 6, 1727, in the midst of his ministry, during the inundation of the Garonne. He wrote *Exercices Spirituels, avec un Catechisme et des Cantiques pour aider les Peuples a. Profiere des Missions* (Toulouse, 1716). See Hoefer, *Nouv. Biog. Generale*, s.v.

Baduarius (or Paduarius), Bonaventura

an Italian prelate, and general of the Order of St. Augustine, was born at Padua, Jan. 22, 1332. He studied at Paris, where he received the degree of D.D. In 1377 he was elected general of his order, and in 1385 was made cardinal-priest by pope Urban VI, who utilized his talent on several missions. His opposition to Francesco di Carraria of Padua caused his

death by assassins at Rome in 1388. He wrote, *Meditationes de Vita Christi: -Sermones ad Clerum :-Senrmonariuin in Evangelia Totius Anni:- Commentarius in Libros Sententiarum: - Comment. in Jacobum, et Johannem: Sermones de Tempore et de Sanctis*. See Auber, *Histoire des Cardinaux*; Curtius, *Elogia Augustinianorum*; Gandolphus, *De 200 Scriptoribus Augustinianis*; Jocher. *Allgemeines Gelehrten-Lexikon*, s.v. (B. P.)

Baduarius, Bonsemblantes

an Italian theologian, native of Padua, was a brother of cardinal Bonaventura Baduarius, and died, it is said, of poisoning, Oct. 28, 1369. He wrote, *Lectura super 1, 2, et 3 Sententiarum:-Quastiones Philosophice et Theologicæ*. See Hoefler, *Nouv. Biog. Generale*, s.v.

Badudegn (or Beadotheng)

a serving brother of the monastery of Lindisfarne, who, according to Bede, was miraculously healed of the palsy at the tomb of St. Cuthbert. He was alive when Bede wrote (Bede, *Hist. Eccl.* 4:31).

Baduhenna

in the mythology of the Frisians, was a goddess in honor of whom the barbarous natives butchered nine hundred captured Romans.

Badulf

(Baldulf, Badwilf, or Beadulf), a Saxon bishop, was consecrated to the -ee of Withern. July 17, 791, at Hearrahaleh, by Eanbald, archbishop of York, and Ethelbert, bishop of Hexham (*Chr. Sax.* 791; *Sim. Dun.* 790). In the year 796 he assisted at the consecration of archbishop Eanbald II, and at the coronation of Eardulf, king of Northumbria (*id. ad ann.*). He was the last bishop of Withern of the Anglo- Saxon succession whose name is preserved (William of Malmesbury, *De Gest. Pont.* lib. iii).

Badumna

was a goddess of hunting and forests among the Frisians and Goths. She was represented with a shield and a bow and arrows; but the representations of her extant undoubtedly belong to a late period, and are therefore not trustworthy.

Baduvini (Beadwin, or Badewine) (1)

the first bishop of Elmham in East Anglia, appointed on the division of the bishopric consequent on the illness of bishop Bisi (Bede, *Historia Ecclesias.* 4:5). The date of his nomination is given by Florence of Worcester as 673. His name as witness is attached to a Mercian charter of 693 (Kemble, *Cod. Diplom.* xxxvi). He died before 706, in which year Nothbert was bishop. (2.) A priest who attests the decree of the Council of Clovesho of 716; possibly the person who mediated between Wilfrid and Aldfrid about 704.

Baeck, Joachim

a French theologian, was born at Utrecht, Aug. 10, 1562, and died at the same place, Sept. 24, 1619. He wrote a work upon the conscience, in French (Brussels, 1610) :-*L'Interprete, ou l'Avnocat des Vrais Catholiques* (Brussels, 1610):-*L'Adversaire des Mauvais Catholiques* (Bois-le-Duc, 1614):-*Le Ban de tous les Heretiques, des Politiques et des Catholiques Corrompus* (Antwerp, 1616). See Hoefler, *Nouv. Biog. Generale*, s. v;.

Baedan

(Baetan, or Baotan, probably different forms of *Baithen*) is the name of several saints.

(1.) SON OF BRECAN, celebrated Nov. 29; but in putting him on this day neither O'Gorman nor Maguire gives a place where he is venerated. He is given among the saints of Derry. At Culdaff there is a custom of plunging diseased cattle into a pool of the river and praying at the same time to St. Bodhan (*Stat. Acc. Irel.* ii, 611).

(2.) OF CLUAIN-TU AISCEIRT, now Clontuskert, near Lanesborough, in the barony of South Ballintobber and County Roscommon. His death is put by the Four Masters in 804.

(3.) BAEDAN MOR, celebrated Jan. 14, was the son of Lugaidh and Cainer. In *Mart. Doneg.* he is called " abbot of Inismor, A.D. 712." On his father's side, he came of the race of Cathaoir Mor, who is said to have reigned in Ireland, A.D. 120-122.

Baehér

(*Berus*), a Swiss theologian and physician, was born in 1486. He taught belles-lettres at Strasburg, where he studied theology and medicine, and afterwards established himself at Basle. He became rector in 1529 and 1532. His rectorate was the means of restoring peace to the university, which had been divided by various religious questions. He died in 1568. He wrote *Commentaire sur l'Apocalypse de Saint Jean*. See Hoefér, *Nouvelle Biographie Generale*, s.v.

Baell

in Hindu mythology, is a spirit with three heads that reigns in the eastern section of hell. He teaches the art of making one's self invisible. Sixtysix legions of spirits serve him.

Baeng (Baengius), Peter

a Swedish theologian, was born in 1633 at Helsingborg, in Scania, and studied at Upsala and other universities. In 1655 he was called as professor of theology to Abo, and in 1682 king Charles XI of Sweden appointed him bishop at Viborg. He organized the different churches and schools of his diocese, and died in the year 1696. He wrote, *Commentarius in Epistolans ad Hebrceos*:-*Sazncti Ansgaris Vita*:-*Trnactatus de Sacramentis*: — *Catecheta Lutheranus*: — *Chronologia Sacra*. See Pipping, *A Memorice Theologorum*; Jicher, *Allgemeines Gelehrten-Lexikon*, s.v.; Landon, *Eccles. Diet.* s.v.; Hoefér, *Nouv. Biog. Generale*, s.v. (B. P.)

Baer, Charles Alfred

a Lutheran minister, was born at Lancaster, Pa., May 28, 1831. After graduation, he engaged in study at home for two years, and in October, 1853, he entered the theological seminary of the Lutheran Church at Gettysburg. He was in due time ordained a minister of that Church, and for the two years prior to his decease was pastor of a Church in Norristown, Pa. His care for the sick and wounded at Gettysburg seriously impaired his health, and he died at Norristown in September, 1863. See *Obituary Record of Yale College*, 1864.

Baer, John

a Methodist Episcopal minister, was born in Rockingham County, Va., Oct. 9, 1794. He was of noble German origin. His neighborhood had very few religious privileges in his childhood, yet at the age of fifteen he embraced religion, after having spent five years in seeking it. He soon became greatly, exercised as to his duty to preach the Gospel, and instinctively shrank from such momentous responsibility, pleading filial duty and limited education. But his father released him from all home obligations, and the Church, considering him worthy, thrust upon him a license to preach. He dared not resist; and having once entered the ministry, he gave himself to all its duties with that characteristic firmness, energy, and consecration which always win, and before his race was run became one of the most admirable in virtue, amiableness, and devotedness; the most honored and able of all his colleagues. In 1814 he entered the Baltimore Conference, and for nearly fifty years was a champion in her itinerant ranks—twenty-eight on circuits and stations, fifteen as presiding elder; and nearly seven as agent of the Maryland Bible Society. His last years were spent as agent of the Baltimore County Bible Society. He died March 11, 1878. The human secret of Mr. Baer's great power in the ministry lay in his wonderful familiarity with the Bible, the logical tendency of his mind, and his singleness of heart toward God. See *Minutes of Annual Conferences*, 1879, p. 12.

Baerle (Barlceus), Gaspard Van

a Dutch poet, theologian, and historian, was born in Antwerp, Feb. 12, 1584. He studied theology at Leyden, and was elected professor of logic there in 1617. He became an Arminian and wrote in defence of Arminius and the Remonstrants, for which he was at length deprived of his professorship. He next studied medicine, but did not practice, remaining in Leyden giving private instruction till 1631, when he became professor of philosophy and rhetoric at Amsterdam. He died in Amsterdam, Jan. 14, 1648. -He was an excellent Latin poet, and contributed to history records of the government of count Maurice of Nassau in Brazil, and of the reception given to Maria de' Medici at Amsterdam in 1638. For a list of his works see Hoefler, *Nouv. Biog. Generale*, s.v.

Baersdorp

SEE BAARSDORF.

Baert (Baertius), Franyois

a Flemish Jesuit, was born in 1651 at Ypres. He visited the libraries of Germany, especially those of Prague and Vienna, in order to search the documents pertaining to ecclesiastical history. He died Oct. 27, 1719. He assisted P. Papebroch in the translation of the *Acta Sanctorum*, and published a *Commentary on the Life of St. Basil the Great*. See Hoefler, *Nouv. Biog. Generale*, s.v.

Baetan

SEE BAITHEN.

Baethhallach

bishop of Athtruim, commemorated Oct. 5, was a brother of Corbmac and successor of St. Patrick, and was descended from Colla Uais, king of Erin. Colgan (*Life of St. Corbmac the Younger*) calls his father Colman, and his mother Funecta.

Beetylion (or Bmetylos)

is the name of an anointed stone worshipped among the Greeks, Phrygians, and other nations of the East; and supposed by modern naturalists to be the same with our *ceraunia*, or thunder-stone. The Betylos, among the Greeks, is represented as the same with the *Abadir* among the Romans. The Betylia of the ancient mythologists are considered by some as a kind of animated statues, invented by Coelus, in his war against Saturn. They were greatly venerated by the ancient heathen; many of their idols were no other; and in some parts of Egypt they were planted on both sides of the public roads. Though honored as being the mother of the gods, they were commonly shapeless stones. *SEE STONEWORSHIP.*

Baex, Joachim

a Dutch ecclesiastical writer, was born in 1562 at Utrecht. He was priest of one of the states of the United Provinces. He died in 1619. He wrote in Dutch a great number of polemical works against the Protestants. See Hoefler, *Nouv. Biog. Generale*, s.v.

Baeza, Baldassare

a Roman Catholic divine, originally from Portugal, and eventually court-preacher to the king of Spain, who died March 13, 1638, is the author of *Commentaria in Canticum Mosis, Ezechice, Iesaic: — Comment. in Epistolam Jacobi Apostoli*. See Witte, *Diarium Biographicum*; Jocher, *Allgemeines Gelehrten Lexikon*, s.v.; Hoefer, *Nouv Biog. Generale*, s.v. (B. P.)

Baeza, Diego De

a Spanish Jesuit, was born in 1582, at Potnferrada, in Galicia. In 1600 he entered the Society of Jesus at Salamanca, and became one of the most famous pulpit orators of Spain. He died at Valladolid, Aug. 15, 1647. He wrote, *Comment. Morales in Hist. Evangel.* (Paris and Lyons, 4 vols.) :- *De Christo Figurato in Vet. Testamento* (6 vols.) :-also a collection of *Sermons*. See Alegambe, *Bibliotheca Scriptorum Societatis Jesu*; Antonio, *Bibl. Hisp.*; Jocher, *Allgemeines Gelehrten-Lexikon*, s.v.; Hoefer, *Nouv. Biog. Generale*, s.v. (B. P.)

Bafarull, Tomas

a Spanish theologian of the Dominican Order, who lived in the latter half of the 17th century, wrote *Nuovas Indias del Rosario*. See Hoefer, *Nouv. Biog. Generale*, s.v.

Baffi, Bartolommeo

was an Italian theologian. At the age of thirty-three he entered the Capuchin Order, became professor at Pavia, and assisted at the Council of Trent. He died at Milan between 1577 and 1580. He wrote, *Orat. de Religione, ejusque Præfecto Diligendo* (Bologna, 1559):-*De Nobilitate Urbis Mediolani* (ibid. 1562) :-*Orat. de Admirabili Charitate Divina* (Milan, 1569): — *Orat. de S. S. Theologicæ Præstantia* (Pavia), and other works. See Hoefer, *Nouv. Biog. Generale*, s.v.

Bag

was a Persian deity, who is said to have given Bagdad its name. A temple was built for her by the wife of king Cyrus.

Bagais

(or Vagais), COUNCIL OF (*Concilium Bagajense*), was held A.D. 394 in Numidia, at which three hundred and ten bishops, under Primian, the Donatist primate of Carthage, condemned Maximian, the Catholic bishop of that city.

Bagamazda

(or Bagabarta) was the supreme deity of Armenia in the time of the ancient Assyrians.

Bagan

a Christian virgin, is commemorated as a martyr with Eugenia on Jan. 22.

Bagavadam

(or Bhagavata), in Hindu mythology, is the name of one of the eighteen Puranas, or sacred books. This book is exclusively for the glorification of the preserver, Vishnu.

Bagawa

(or Bhagavat) (the *most meritorious*) is a name of Buddha (q.v.).

Bagby, Richard H., D.D.

a Baptist minister, was born at Stevensville, Va., June 16, 1820. He pursued his studies, in part, in the Virginia Baptist Seminary, now Richmond College, and completed them in Columbian College, where he graduated in 1839. He studied law, and was admitted to the bar, but finally decided to enter the ministry, and was ordained in 1842. He accepted a call in 1842 to the Church in Bruington, King and Queen Co., Va., where he remained for twenty-eight years. In 1870 he was elected associate secretary of the State Missionary Society, Va. He rendered efficient service in promoting the interests of his denomination in his native state. He died Oct. 29, 1870. See *Baptist Encyclopaedia*, p. 56. (J. C. S.)

Bage

is a term used to denote the mysterious silence observed by the Zoroastrians as a part of their religion when they wash or eat, after having secretly repeated certain words.

Bager, John

a Lutheran minister, was pastor of the German Lutheran Church in the Old Brewery building on Skinner Street, New York city—a branch from the old Lutheran Trinity Church, in 1749. Efforts were made in 1761 to unite the two congregations, but without success. Mr. Bager's pastorate was prosperous, and the Skinner Street building was abandoned, and a stone church, 34 X 60 feet, was erected at the corner of Frankfort and William Streets—the land in Skinner Street being retained for a burial-ground. This was named Christ Church, but afterwards became generally known as the Old Swamp Church. See *Quarterly Rev. of Ev. Luth. Church*, 7:276.

Baggaly, William

an English Methodist preacher, was a native of Sheffield, born in 1808. He was left an orphan at the age of eight, but his pious mother took him regularly to the New Connection chapel, where he gave his heart to God in his youth, and his life to the service of God and his Church. He became a local preacher at eighteen, entered the ministry in 1828, and was privileged to exercise that ministry in nineteen of the most prominent circuits of England during more than fifty years. His aptness for business secured for him more official work than any other of his brethren. During four years he superintended the Irish mission. In 1850 and 1865 he was president of Conference. He was a guardian, representative, treasurer, and manager of the Beneficent Fund for twenty-nine years; secretary of the Chapel and Guaranty Funds for ten years; and treasurer of the Auxiliary Fund. He was master of all the departments of the Connection, and author of a *Digest of the Minutes, Institutions, Doctrines, and Ordinances of the New Connection* of which two editions were issued. He was a pastor, preacher, a brother, a friend. He ceased not his labors till apoplexy suddenly ended the earthly pilgrimage at Birmingham, Sept. 28, 1879. He was interred at Sheffield Cemetery. See *Minutes of the New Connect. Conference*, 1880.

Bagge, Oscar

a Protestant theologian of Germany, who died in 1868, is the author of *Ein Wort der Verstandigung in den kirchlichen Witren der Gegenwart* (Gotha, 1857): — *Ein Ostergruss an die Genzeinde in neuen 95 Satzen wider die grossen und kleinen Schwarmgeister* (ibid. 1860): — *Die Schwert des Herrn und Gideon. in Buch wider den moderunen After protestantismus* (2 vols. ibid. 1860, 1861):—*Das Princip des Mlythus im Dienst der christlichen Position. Ein Versuchfür Strauss und doch wider Strauss* (Leipsic, 1866):—*Fernzenta Theologica. Zur freien Theologie* (ibid. eod.). See Zuchold, *Bibl. Theol. i*, 61 sq. (B. P.)

Baghero

in HindA mythology, was the supreme god of the Barjesu in Nepaul. His descent is obscure. In Lalita-Patan he possessed a temple, whose riches were said to surpass those of the famous palace built by Shah Gehan at Delhi. His great festival was called Jatra.

Bagiraden

(or Bhaghirut), in the mythology of India, was a powerful prince in the family of the children of the sun, the son of Telibien and father of Vissuraden. His life, which fell in the first age of the world, was so. holy, and his three thousand years of penitence so strict and meritorious, that the deities consented to the falling of the sacred waters of the Ganges, which were yet suspended in the heavens, upon the earth, to give life again to the children of Sagur, sixty thousand of whom had been converted into ashes by one look of the penitent Kabiler.

Bagistan

in Babylonian mythology, was a mountain in Media sacred to Jupiter. Semiramis is said to have had her image, with that of one thousand of her warriors, engraved in the same. It is uncertain where Bagistan is to be found, but it is surmised that it lay between Kermanshah and Hamadan.

Bagley, Francis Herbert

a Presbyterian minister, was born in Boston, Jan. 16, 1840. His studies were interrupted in 1862 by his enlistment in the Forty-fifth Regiment of Massachusetts volunteers. He remained in the service until the close of the

war, attaining the rank of captain. After this he renewed his studies and graduated at Hamilton College in 1870. He immediately entered Union Theological Seminary, and graduated in the class of 1873. He was ordained as an evangelist by the Buffalo Presbytery, May 20, 1873, and was soon after installed pastor of the Reformed Church at Greenburgh. His career was brief. He had unconsciously undermined his health, and he was stricken down by apoplexy. Although his life was spared for a while, yet his constitution was broken, and he never preached again. Three years later, just as he began to speak hopefully of resuming his work, the second shock came suddenly, and he died at Staten Island, N. Y., July 15, 1878. (W. P. S.)

Bagley, Thomas

a Christian martyr, was a vicar of Monenden, and a valiant disciple and adherent of Wycliffe. He was condemned by the bishops for heresy at London, and was burned at Smithfield in 1431. See Fox, *Acts and Monuments*, iii, 600.

Baglioni, Cavaliere Giovanni

an eminent Italian painter, was born at Rome in 1594, and studied under Francesco Marelli. He was employed in many considerable works at Rome during the pontificates of Clement VIII. and Paul V. His best work is the picture in St. Peter's of that apostle raising Tabitha from the dead. He wrote the lives of the painters, architects, and sculptors who flourished at Rome from Gregory XIII. to Urban VII. (1572-1642). See Spooner, *Biog. Hist. of the Fine Arts*, s.v.; Hoefer, *Nouv. Biog. Generale*, s.v.

Baglioni, Lelio

a Florentine theologian, died March 31, 1620, at Sienna, where he was professor of theology, in the habit of a Servite, which he had assumed in 1591. He wrote, *Tractatus de Praedestinatione* (Florence, 1577). Several other theological writings remain unpublished. See Hoefer, *Nouv. Biog. Generale*, s.v.

Baglioni, Lucas

an Italian preacher, lived in the latter half of the 16th century. He distinguished himself by his preaching in several cities of Italy. He wrote, *L'A rte del Predicare* (1562). See Hoefer, *Nouv. Biog. Generale*, s.v.

Bagliotto, Giuseppe Maria

(called also *di N avarra*); a Italian theologian of the Capuchin order, lived near the latter half of the 17th century. His principal works are, *Descrizione del Seraglio tradotta dal Francese* (Milan, 1687):-*Le Delizie Serafiche in Descrizione del Sacro Monte di Orta* (ibid. 1686). See Hoefler, *Nouv. Biog. Generale*, s.v.

Bagmasti

was a famous Armenian goddess, the consort deity of Haldi. She was worshipped at Mirzazin in Ararat. Her temple, together with that of Haldi, was plundered and burned by Sargon II, king of Assyria, who carried away her statue.

Bagnati, Simeone

a Neapolitan Jesuit, was born Oct. 28, 1651. He entered a monastery in 1666, went to Italy, and there became celebrated as a preacher. He died Oct. 19, 1727. He wrote, *Panegirici Sacrae Sermoni* (Venice, 1701-2): — *Il Venerdì Santificato, cioè la Passione di Gesui Cristo* (Naples, 1709): — *Apparato Eucaristico, cioè Meditazioni di Apparecchio alla Comunione* (ibid. 1710), and other works. See Hoefler, *Nouv. Biog. Generale*, s.v.