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by James Strong & John McClintock

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Dabaiba

an idol of the inhabitants of Panama. This goddess was of mortal extraction, aid, having led a virtuous life on earth, was deified after death, and called by those idolaters *the mother of God*. They sacrificed slaves to her, and worshipped her by fasting three or four days together, and by acts of devotion, such as sighs, groans, and ecstasies.

Dabbasheth

Tristram (*Bible Places*, page 252) thinks this is "the modern *Duweibeh*," "between Joknean (Keimfln) and the sea, along the south boundary of Carmel," thus making the line of Zebulun include the crest of Carmel, and doubtless referring to *Khurbet ed-Duweibeh*, which the Ordnance Map lays down at one and one half miles north-west from Tell-Keimln, and which the *Memoirs* (1:311) describe as "heaps of stones, well cut and of good size, apparently Byzantine work;" but Trelawney Saunders (*Map of the Old Test.*) adopts the suggestion of *Jebata*, as in volume 2, page 638, described in the *Memoirs* (1:274) as "a small mud hamlet in the plain, said only to contain eighty souls."

Dabbs, Richard

a Baptist minister, was born in Charlotte County, Virginia. He was pastor first at Ash Camp, afterwards in Petersburg; in 1820, in Lynchburg; subsequently, in Nashville, Tennessee. He died May 21, 1825. See Cathcart, *Baptist Encyclop.* page 306. (J.C.S.)

Daberath

The *Memoirs* (1:363) accompanying the Ordnance Map of Western Palestine contain the following additional notice of this place: "*Deburieh* — a small village built of stone, with inhabited caves; contains about two hundred Moslems, and is surrounded by gardens of figs and olives. It is situated on the slope of the hill. Water is obtained from cisterns in the village." "It has several Protestant families, the fruits of the English Church mission" (Tristram, *Bible Places*, page 235).

Daberna (Taberna, or Ferna), Giuseppe

a Sicilian theologian, was born at Camerata in 1599. He was a Capuchin friar, and died in 1677, leaving, *Dissertazione della Scienza per Bene Finire* (Messina, 1652): — *Harmonia della Biblia* (ibid. 1656): — *Ceremonie per Celebrare la Messa* (Palermo, 1669): — *Il Vocabulario Toscano*: — also some religious works in Italian. See Hoefer, *Nouv. Biog. Generale*, s.v.

Dabheog

of Lough Derg, an Irish or Welsh saint, commemorated January 1.

Dabillon, Andre

a French theologian, and for a time a Jesuit, became grand-vicar of Caumartin, bishop of Amiens, then rector of Magne, Saintonge, and died there about 1664, leaving, *La Divinite Defendue*: — *Le Concile de la Grace*, etc. A collection of his works was printed at Paris, 1645. They were attributed to Barcos, nephew of John Duvergier of Hauranne, abbot of St. Cyran, in the *Histoire Ecclesiastique* of Dupin. See Hoefer, *Nouv. Biog. Generale*, s.v.

Dabis

(or Debis), a Japanese deity, of which a large image of brass stood in the road from Osaka to Sorungo, which was consulted every year by a spotless virgin.

Dabius

(David, otherwise called Dobi, Biteus, or Mobiou), an Irish priest and saint, preached with great success in his own country and in Alba, and was patron saint of Domnach Cluana, now Donachloney, in the county of Down, and of Kippen, in Scotland, where a famous church was dedicated under his patronage, by the name of *Movean*. We still have Kippendavie besides Dunblane. To him, probably, more than to St. David or Dewi of Wales, are the Celtic dedications to St. David to be assigned. He is commemorated July 22.

Dablon, Claude

a French Jesuit missionary in Canada, New York, Michigan, and Wisconsin, was born in 1618. He began a mission at Onondaga in 1655, and in 1668 established another at Sault Ste. Marie and one among the Foxes. In 1670 he became superior of the Canada missions. He died in Quebec, September 20, 1697. He wrote the *Relation de la Nouvelle France*, 1671-79 (printed partly at the time and partly later; reprinted, N.Y. 1810).

Dabney, John B., LL.D.

a Protestant Episcopal clergyman, began his ministry in 1862 by officiating in Campbell County, Virginia, serving in Moore Parish, where subsequently he became rector, and remained in that position until his death, April 23, 1868. See *Prot. Episc. Almanac*, 1869, page 109.

Daboi

is one of the snakes of Africa worshipped by the Widahs; it is attended by maidens as its priestesses, who, with the snake, receive great respect.

Dabonna

is often given in the lists of nephews and nieces of St. Patrick, but much doubt rests on all his kindred. *SEE DURERCA*.

Dabrecog

(or Da-Breccoc), of Tuam-dreman, is an Irish saint, commemorated on May 9; probably the same given by some on this day as *Dubricin* or *Dabricin*.

Dabud

SEE DAVID, 1.

Dace, John

an English Wesleyan missionary, was born at Wednesbury in 1754. He was converted young; in 1806 offered himself as a missionary to the West Indies; and died at St. Bartholomew, September 3, 1821. See *Minutes of the British Conference*, 1822.

Dachiarog

"the saint of Airigul," is cited as a prophet. He may have been the Ulster saint *Ciaroc*, *Ciarog*, or *Mochuaroc*, who, with n reccan, was one of "the two heroes of purity who love Christ faithfully."

Dachonna

is a very common name in the list of saints, either as *Conna* and *Connan*, or with the prefixes of veneration *Da* or *Do* and *Mo*. It was the baptismal name of St. Machar (q.v.).

The most famous saint of this name is commemorated May 15. He was bishop of Connor, and of the race of Eoghan, son of Niall. "St. Dachonna the pious, bishop of Condere," died in 726.

Dachsel, Georg Christoph

a German Hebraist and theologian, a native of Alt-Leisnig, pursued his studies at Leipsic, took his degrees, and became minister at Lechnitz in 1712, and at Geringswalde in 1729, where his death occurred in 1742. He wrote, *De Uncionae Elisaei* (Leipsic, 1708): — *Biblia Hebranca Accentuata* (ibid. 1729). See Hoefler, *Nouv. Biog. Generale*, s.v.

Dacianus (1)

a persecuting officer in Spain, in 303 or 304, under Diocletian and Maximian. He was rioted for his severity in carrying out their orders, especially against bishops, presbyters, and all ordained ministers. (2) One of the forty-nine martyrs of Carthage in 304, in the persecution by Diocletian under the proconsul Anulinus. (3) Metropolitan of Byzacene, in Africa, in the 6th century. A rescript was addressed to him by Justinian I in 541.

Dacius, Saint

bishop of Milan, was called to that see in 527. He exhorted the inhabitants of that city to defend themselves against the Goths, and on its capture took refuge at Corinth. He afterwards went to Constantinople, where the emperor, Justinian, who had published a constitution prejudicial to the clergy, wished him to sign it, but the prelate stoutly refused. He died February 552. A MS. history, found in the library of Milan, is falsely

attributed to Dacius. St. Dacius is commemorated January 14. See Hoefer, *Nouv. Biog. Generale*, s.v.

Dacrianus

is the name of a supposed Benedictine abbot. He is the reputed author of *Speculum Monachorum* and *Spiritualis Vita Documenta*, ascribed to the 8th century. The name was probably feigned by Ludovicus Blosius, an abbot of the 16th century.

Dact li Idaei

in Greek mythology, were daemons, to whom was accredited, in Asia Minor, especially near the Trojan mountain Ida, the first discovery of metallurgy, and who received divine worship. Their origin and real signification were not known even in the most flourishing period of Grecian and Roman art. It is only surmised that they received their name from their dexterity of finger (*δάκτυλος*), and from the mountain Ida. Their number is variously reckoned at from ten to one hundred.

Dactyliomancy

(Gr. *δακτύλιος*, *a ring*, and *μαντεία*, *divination*), a species of augury practiced among the ancient Greeks and Romans, performed by suspending a ring from a fine thread over a round table, on the edge of which were marked the letters of the alphabet. When the vibration of the ring had ceased, the letters over which the ring happened to hang, when joined together, gave the answer to the inquirer. *SEE DIVINATION*.

Dacunus

is the name of a saint who was one of the anchorites said to have come with St. Petrock to Bodmin, one of the most sacred sites in Cornwall, in the 6th century..

Dadas

with Quintilian, was a disciple of Maximus the. reader, at Dorostolus of Macedonia. They were martyred under Maximian, and are commemorated April 28.

Daddi, Bernardo

an Italian painter, was born at Arezzo, and flourished in the middle of the 14th century. He studied under Spinello Aretino, and was elected a member of the company of painters at Florence in 1355. He was celebrated in his day, and some of his works are still preserved in the churches of that city. He died there in 1381.

Daddi, Cosimo

an Italian painter, was born at Florence, where he flourished from about 1600 to 1630. He has several pictures in the monastery of San Lino, in that city, representing scenes from the *Lif of the Virgin*. In the church of San Michaelae there is still an altar-piece representing the patron saint of that church defeating the apostate angels. Daddi died in 1630.

Dades

in one of the Gnostic systems, is the archon of the fourth heaven.

Dadgah

in Persian mythology, is the place of justice, a small temple of fire of the Guebres.. There is no fire-chapel in it, with a separate altar, but the fire burns on the ground, in distinction from the larger temple Derimber, which can only be built on selected sites, and must have a fire-chapel with an altar.

Dado

(1) Bishop of Amiens, is placed after Deodatus, about the end of the 7th century.

(2) First abbot of Rodez. He lived in the ,8th century, and built with his own hands a cell at a place called Conchae. His first disciple was Medraldtns, who succeeded him as abbot and obtained the "privilegium" from Louis the Pious. Dado then retired to a more remote place called Grandevabrum. *SEE AUDOENUS.*

Dadswell, James

an English Congregational minister, was born at Woolwich, September 5, 1823. He embraced religion in his eighteenth year, and in 1856 was

ordained at Caversham Hill, near Reading, where he labored until his death, July 19, 1865. See (Lond.) *Cong. Year-book*, 1866, page 244.

Dadu Panthis

one of the Vaishnava (q.v.) sects in Hindostan. They originated with Dadu, a cotton cleaner by profession, who is supposed to have flourished about A.D. 1600. Having been admonished by a voice from heaven to devote himself to a religious life, he retired to Baherana mountain for that purpose, and after some time disappeared, leaving no traces of his whereabouts. His followers believed him to have been absorbed into the deity. The members of this sect are divided into three classes:

1. The *Vivaktas*, religious characters who go bareheaded, and have but one garment and one water-pot.
2. The *Nagas*, who carry arms, and are ready to use them for hire.
3. The *Bister Dhavis*, who follow the ordinary occupations of life. The sect is said to be very numerous in Marwar and Ajmere. Their chief place of worship is at Naraiva. See Gardner, *Faiths of the World*, s.v.

Dadfuchi

the torch-bearers in the Eleusinian Mnysterics, whose duty was to offer prayers and sing hymns to Ceres and Proserpine. They passed the lighted torch from hand to hand, in commemoration of Ceres searching for her daughter Proserpine by the light of a torch which she had kindled at the fires of SEtna.

Daedae Taengri

in Thibetan mythology, was a famous race of spirits, existing previous to the visible world, but who became limited through the creation of the world, without their being subject to the laws of death. As there were many who had reached this limit but still did not die dissatisfied with their doubtful destiny, they left their thrones and flitted about in the heavens until they came to the kingdom of Assurian spirits. The latter were continually in disunity, and the arrival of the Daedae Taengri strengthened one party to such an extent that a war resulted which lasted many millions of years. Daeghelm is believed to have been abbot of Bardney. He signed the act of the Council of Clovesho, October 12, 803.

Daelman, Karel Ghislain

a Belgian theologian, was born at Mons in 1670. He became successively doctor, doctor-regent, and professor of theology at Louvain, rector of the university, president of the college of Adrian, and canon of St. Peter, in the same city; then canon of St. Gertrude, at Nivelles. He died at Louvain, December 21, 1731, leaving, *Theses sur le Systeme de la Grace* (Louvain, 1706): — *De Actibus Humanis*: — *Theologie Scolastico-Morale* (1738; republished several times); also some *Oraisons Latines*. See Hoefler, *Nouv. Biog. Generale*, s.v.

Daemonology Of The Later Jews

This subject is inextricably involved with their angelology, although, strictly speaking, *angels* are good spirits and *daemons* bad ones. The views of the later Jews are thus summed up by a recent writer (*Supernatural Religion*, 1:128 sq.):

"In the apocryphal book of Tobit, the angel Raphael prescribes, as an infallible means of driving out the amorous daemon Asmodeus, fimigation with the heart and liver of a fish; and the angel describes himself as one of the seven holy ones that present the prayers of saints to God. The book of Enoch relates the fall of the angels through love for the daughters of men, and gives the names of twenty-one of them and their leaders: Jequin was he who seduced the holy angels; Ashbeel gave them evil counsel and corrupted them; Gadreel seduced Eve, and also taught the children of men the manufacture and use of murderous and military weapons; Penemuoe taught them many mysteries, also the art of writing; Kaodeja taught then all the wicked practices of spirits and daemons, including magic and exorcism. The offspring of the fallen angels and the daughters of men were giants whose height was three thousand cubits, and they are the daemons still working evil on the earth. Azazel taught men various arts, such as making bracelets and ornaments; Uriel is the angel of thunder and earthquakes; Raphael of the spirits of men; Raquel executes vengeance on the world and the stars; Michael is set over the saints; Sarathael over the misled souls of men; Gabriel over serpents, Paradise, and the cherubim. All the elements of nature are presided over by special spiritual beings. Philo Judaeus and the Talmud are

full of similar notions; an angel of the sun and moon is described in the *Ascensio Isaiae*."

Daes, James

a Scotch clergyman, who "came out from Linlithcowe," officiated in Anstruther in January 1585; in June confessed he had not entered the Reformed Kirk in proper order; in August accepted a call to commence a new kirk in Ersilton in March 1586; officiated at Anstruther in 1588; was a member of the assemblies of 1595 and 1602; presented to the living by the king in 1611; called before the Court of High Commission in 1620; resigned before January 4, 1633, and died before June 20, 1643. See *Fasti Eccles. Scoticae*, 1:124, 523.

Dafrosa

was martyred with her husband, Fabian, under Julian, at Rome. She is commemorated January 4.

Dagaeus

SEE DAIGH.

Dagamundus

(or Dagamodus) was ninth abbot of the monastery of St. Claudius, on Mount Jura. His rule began in the last of the 6th, and covered the first quarter of the 7th century.

Dagamus

was an Irish bishop and confessor, who flourished at the close of the 6th and the beginning of the 7th century. He was a strict maintainer of traditional rites, giving way with great difficulty to the reasoning of Augustine, and refused to eat even in the same house with the Roman bishops. His commemoration is variously given as March 22 and May 29.

Dagan

bishop of Inbher Daoile, now Ennereilly, in the barony of Arklow, County Wicklow, was the son of Colman, of the race of Labhraidh Lorc. His three brothers were saints, and he was progenitor of the men of Leinster. He was educated at Liathmore, under St. Mochoemoc or Pulcherius, and after

visiting Rome became abbot of Inbher Daoile. He was a leader in the Paschal controversy, and although mentioned as intractable, is said to have been of a peculiarly mild disposition. He is perhaps the same as *Dagamus* (q.v.). He was born between 565 and 570, and died September 13, 641. Both March 12 and September 13 are given as his festival.

Dagg, John L., D.D.

a Baptist minister, was born at Middleburg, Loudon County, Virginia, February 13, 1794. He was converted in 1809, baptized in 1816, ordained in 1817; for several years preached to churches in his native state, and in 1825 became pastor of the Fifth Baptist Church in Philadelphia. He removed to Tuscaloosa, Alabama, in 1836, and for eight years was principal of the Alabama Female Atheneum. In 1844 he was elected president of Mercer University, Georgia, where he also gave instruction in theology. He resigned his office in 1856. and died June 11, 1884, at Haynesville, Alabama. He published, *Manual of Theology* (1857): — *Treatise on Church Order* (1858): — *Elements of Moral Science* (1859): — *Evidences of Christianity* (1868), and several minor works, some of them of a controversial character. See Cathcart, *Baptist Encyclop.* page 306. (J.C.S.)

Daggal

SEE DAJAL.

Daggett, Levi, Jr.

a Methodist Episcopal minister, was born at Troy, N.H., in 1820. He was converted in 1841, and after a few months' preaching united with the Providence Conference. He died April 18, 1857. See *Minutes of Annual Conference*, 1858, page 39.

Daggett, Oliver Ellsworth, D.D.

a Congregational minister, was born at New Haven, Connecticut, January 14, 1810. He graduated from Yale College in 1828; and subsequently studied in the Law School and the Divinity School. He was pastor of the South Church in Hartford, from April 12, 1837, to June 23, 1843; in Canandaigua, N.Y., from January, 1845, to October 1867; for three years of Yale College Church and Livingston professor of divinity in the college; and from February 1871, to September 1877, pastor of the Second Church

in New London, Connecticut; and subsequently resided in Hartford without charge. He died September 1, 1880. See *Cong. Year-book*, 1881, page 21.

Dagila

was wife of a steward of Huneric, king of the Vandals. Under the persecution of Genseric, she several times, confessed her faith. In A.D. 483, under Huneric, she was flogged with whips and staves till she was exhausted, and then exiled to a barren desert, whither she went with cheerfulness. They afterwards offered to send her to a less frightful place, but she preferred to remain where she was.

Dagin, Francesco

(called *il Capella*), an Italian painter, was born at Venice in 1714, and studied under Giovanni Battista Piazzetta. He was elected a member of the Academy at Venice. One of his best works is *St. George and the Dragon*, in the parochial church of San Bonate, in Bergamo. He died in 1784.

Dagnus

SEE DECIUS.

Dago

eleventh bishop of Orleans and successor of St. Flosculus, lived about the end of the 5th or beginning of the 6th century.

Dagoba

(Sanskrit, *da*, *datu*, or *dhatu*, an osseous relic, and *geba*, or *garbha*, the womb) is a conical structure surmounting relics among the Buddhists. These buildings are sometimes of immense height, of circular form, and composed of stone or brick, faced with stone or stucco. They are built upon a platform, which again rests upon a natural or artificial elevation, and is usually reached by a flight of steps. Of the relics preserved in them, the most conspicuous objects are generally vessels of stone or metal. They commonly contain a silver box or casket, and within that, or sometimes by itself, a casket of gold. Within these vessels, or sometimes in the cell in which they are placed, are found small pearls, gold buttons, gold ornaments and rings, beads, pieces of white and colored glass and crystal,

pieces of clay or stone with impressions of figures, bits of bone and teeth of animals, pieces of cloth, and bits of bark. The dagobas are held in the utmost respect by the Buddhists, on account of the relics in them. See Gardner, *Faiths of the World*, s.v.; Wilson, *Ariana Antiqua*; Hardy, *Eastern Monachism*, page 217 sq.

Dagobertus

(or Radabertus) was the twentieth archbishop of Tarentaise, and lived about the end of the 8th century.

Dagonel, Pierre

a French theologian, was born on the island of Lifu, in the Pacific Ocean, in 1585. He entered the Jesuit order August 2, 1605, taught philosophy for four years, and became prefect of the College of Dijon. He died at Pont-a-Mousson, December 7, 1650, leaving *Traite des Indulgences* (Nancy, 1626): — *Le Chemin du Ciel* (ibid. 1627): — *Les Devotes Pensees* (Paris, 1631): — *Dosithee* (ibid. eod.): — *L'Fchelle des Saints* (ibid. 1638): *Le Miroir des Riches* (ibid. 1641): — *Les Devoirs du Chretien* (Lyons, 1643 and 1647). See Hoefler, *Nouv. Biog. Generale*, s.v.

Daguerre, Jean

a French theologian, was born at La Ressorce, at the foot of the Pyrenees, in 1703. He established and directed, for fifty-two years, a seminary there, founded a convent of nuns at Hasparren, and died in 1788, leaving *Abreg des Principes de Morale* (Paris, 1773, 1819, 1823). See Hoefler, *Nouv. Biog. Generale*, s.v.

Daguet, Pierre Antoine Alexandre

a French theologian, was born at Baumes-les-Dames (Franche Comtd), December 1, 1707. He belonged to the Jesuit order, and when it was dissolved, withdrew to Besancon, where he died in 1775, leaving *Exercices Chretiens des Gens de Guerre*, etc. (Lyons, 1749): — *Considerations Chretiennes pour Chaque Jour du Mois* (ibid. 1758): — *Exercices du Chretien* (ibid. 1759): — *La Consolation du Chretien* (ibid.). See Hoefler, *Nouv. Biog. Generale*, s.v.

Dagum

in Lamian religion, is the official dress of the priests among the Mongolians. It is a large cloak or mantle, made of yellow silk, striped with red, and with a collar, also of red.

Dagur

(or Dag, i.e., *day*), according to the Norse mythology, is the son of Dellingur (twilight), the third husband of Not (night), the daughter of Nurf (darkness), a giant who had his habitation in Jotunheim. Dagur and Not were adopted by Alfadur, who gave them each two stallions and two wagons, with which to journey around the earth once a day. Not rides with her steed Rhimfaxi' (dark mane) in advance. The earth is wet every morning from the foam (dew) running from the steed. Dagur's steed is called Skinfaxi (bright mane); from his shining mane everything becomes light.

Dahl, Johann Christian Wilhelm

a Lutheran theologian of Germany, was born September 1, 1771, at Rostock. In 1778 he began his studies at his native place, and after having completed them at Jena and Gottingen, returned as lecturer to Rostock in 1797. In 1802 he was made professor of Greek literature, and in 1804 professor of theology; in 1807 he took his degree as doctor of theology, presenting for his thesis, *De ἀὐθεντίᾳ Epistolarum Petrineae Posterioris atque Judae*. He died April 15, 1810. He published, *Amos, neu ubersetzt und erlautert* (Gottingen, 1795): — *Observationes Philologicae atque Criticae ad quaedam Prophetarum inorum Loca* (Neu-Strelitz, 1798): — *Chrestomathia Philoniana* (Hamburg, 1800-1802, 2 volumes): — *Lehrbuch der Homiletik* (Leipsic, 1811). See Winer, *Handbuch der theol. Lit.* 1:91, 223, 226, 798; 2:60, 97; Doring, *Die Gelehrten Theologen Deutschlands*, 1:304 sq.; Furst, *Bibl. Jud.* 1:194. (B.P.)

Dahler, Jean George

a Franco-German Protestant theologian, was born at Strasburg, December 7, 1760, and died while professor of theology and Old Testament exegesis there, June 29, 1832. He wrote, *Animadversiones in Versionem Graecam Proverbior. Salom. ex Veneta S. Marci Bibliotheca Nuper Editam* (Strasburg, 1786): — *De Libroarum Paraliponenum Auctoritate atque Fide* (ibid; 1819): — *Die Denk- und Sittensprüche Salomos* (ibid. 1810):

— *Jeremie Traduit sur le Texte Original, Accompagne de Notes* (ibid. 1825-1830, 2 volumes). See Winer, *Handbuch der theol. Lit.* 1:52, 79, 212, 219, 859; Furst, *Bibl. Jud.* 1:194; Lichtenberger, *Encyclopedie des Sciences Religienses*, s.v. (B.P.)

Dahlman, John Jacob William

a German Reformed minister, was born at Elberfeld, Rhenish Prussia, June 29, 1801. He became a member of the German Reformed Church in Elberfeld in 1845; came to New York in 1848, and in 1851 was licensed to preach. He was pastor at Lancaster, Erie County, N.Y., in 1852, and in 1853 at Arnheim, Brown County, Ohio. In 1858 he removed East, and was for a time pastor of a German Presbyterian congregation at Jamaica, L.I. He served the Reformed Church at Melrose, N.Y., from 1861 to 1863, when he took charge of the congregation in Glassborough, N.J., for six years, and then removed to Bridesburg, Pennsylvania, where he labored several years. His health failing, he divided his remaining days between Colledgeville, Montgomery County, and Philadelphia, where he died, August 1, 1874. See Harbaugh, *Fathers of the Germ. Ref. Church*, 5:112.

Dahman

in Persian mythology, is a pure and holy genius, whose favor cannot be secured by sacrifices, but only by prayers and good deeds. The Persians made thirty prayers to this spirit for their relations, and, in consequence, sixty sins unto death were forgiven the dead. Dahman is the most noble benefactor of the inhabitants of heaven, as also of the human souls going there. His first work is to take the soul and bring it into the presence of God, after which it is entirely safe.

Dahme, Georg Christian

a Lutheran theologian of Germany, was born October 8, 1739, at Jeinsen, a village in the province of Hanover. After being for some time court chaplain at the city of Hanover, he was appointed in 1792 general superintendent at Celle, and died while member of consistory and dean of Bardowieck, June 20, 1803. He published, *Predigten* (Brunswick, 1775): — *Sieben kleine exegetische Aufsätze* (Gottingen, 1791). See Doring, *Die deutschen Kanzelredner des 18. und 19. Jahrhunderts*, page 24 sq. (B.P.)

Dahne, August Ferdinand

a Protestant theologian of Germany, was born at Leipsic, October 26, 1807. He commenced his academical lectures at Halle in 1831, was in 1835 professor extraordinarius there, and died November 30, 1878, leaving, *De Praescientiae Divinae cum Libertate Humana Concordia* (Leipsic, 1830): — *De Γνώσει Clementis Alexandrini* (ibid. 1831): — *Geschichtliche Darstellung der judisch-alexandrinischen Religions-Philosophie* (Halle, 1834, 2 volumes): — *Entwicklung des Paulinischen Lehrbegriffs* (ibid. 1835): — *Die Christuspartei in der apostolischen Kirche zu Corinth* (ibid. 1841). See Zuchold, *Bibl. Theol.* 1:257; Furst, *Bibl. Jud.* 1:194; Winer, *Handbuch der theol. Lit.* 1:295, 418, 522, 888. (B.P.)

Dahomey, Religion Of

Dahomey forms a kingdom of considerable extent in the interior of Western Africa, behind the Slave Coast. The centre of its religious and political system is a superstitious veneration for the person of their monarch, whom the natives regard as almost a divinity. It is even accounted criminal to believe that the king eats, drinks, and sleeps like ordinary mortals. It is needless to say that his orders are implicitly obeyed, however unreasonable or tyrannical they may be.

Fetich (q.v.) worship prevails here, as in all other parts of Western Africa, the *leopard* being their sacred animal. The public sacrifice to this animal consists of a bullock; but private sacrifices of fowls, and even goats, are common, and are offered with great ceremony. When a man dies his principal wives and some of his favorites are offered in sacrifice on his tomb. The priesthood is taken from the higher classes, even some of the royal wives and children being found in the sacred order. To reveal the sacred mysteries and incantations, the knowledge of which is limited to the priestly office, is visited with certain death. See Forbes, *Dahomey and the Dahomans*; Wilson, *Western Africa*.

Daiboth

a Japanese idol of great popularity, is of monstrous height, sits in the middle of his pagoda on a table altar raised but a little from the ground, and with his hand, which is as long as the body of an ordinary man, touches the roof. He has the breasts and face of a woman, and black, woolly, crispy

locks; and is encircled on all sides with gilded rays, on which are placed a great number of images representing the inferior idols of the Japanese.

Daiching

in Lamian mythology, is the god of war among the Mongolians, Thibetians, and Mantchoorians. He is represented in full uniform, surrounded by trophies, and his figure is used to decorate the armybanners, also carried as a badge. All success in war is ascribed to him, and it is believed that his presence is a preventive against all harm.

Daign

(or Dega; Lat. *Dageus*), an Irish bishop of the 6th century, was son of Cairell, of the race of Eoghan. He was a pupil of St. Finnian of Clonard and, after he became a priest, gave the viaticum to St. Mochta of Louth. He was a skilfill artificer, and was said to pass his days in reading, and carving iron and copper, and his nights in transcribing manuscripts. The construction of three hundred bells and three hundred crosiers of bishops and abbots, with the transcription of three hundred copies of the gospels, is attributed to him. He died A.D. 587. His chief festival was August 18, although February 19 is given as a minor festival.

Daikoku

in Japanese mythology, is one of the four deities of wealth. He is the giver of happiness and prosperity, for with the hammer which he holds he can change everything he touches, and get anything he desires. He sits on a keg of rice, and beside him is a bag in which he preserves his treasures, and out of which he dispenses to his worshippers whatever they need, .

Dail, Thomas

a Scotch clergyman, entered as exhorter in 1568; signed the articles drawn up by the synod in 1572; was reader from 1574 to 1576, and died February 19, 1586. See *Fasti Eccles. Scoticanæ*, 1:382 .

Daille, Pierre

a clergyman of the French Reformed Church, was born in 1649, and removed to America in the latter part of the 17th century. He had ministered in the early Huguenot settlements in Massachusetts for some

time, when the Reformed Dutch Church in New York engaged him, in 1683, to preach to the French Reformed Church in that city, as colleague of Henricus Selyns. After 1792, he devoted himself to itinerant missionary work among the Huguenots, preaching occasionally at New Paltz, in Ulster County, N.Y., for several years; also at New Rochelle, Westchester County, and on Staten Island. In 1696 he became the minister of the French Reformed Church in Boston, where he died, May 20, 1715. See *Col. Hist. of N.Y.* 3:651, and *Mass.* 2:52; DeWitt, *Hist. Discourse*, page 36; Corwin, *Manual of the Ref. Church in America*, page 228. (W.J.R.T.).

Daily, William M., D.D., LL.D.

a Methodist Episcopal minister, was born at Coshocton, Ohio, in 1812. He spent his childhood on a farm in Franklin County, Indiana; learned all he could at the accessible schools by the time he was fifteen; then began teaching; was converted; commenced preaching the next year, and in 1831 entered the Indiana Conference. In 1836 he was stationed at Bloomington, and graduated at Indiana State University. In 1838 he was transferred to the Missouri Conference, and stationed at St. Louis. Soon after he was elected a. professor in St. Charles College. In 1840 he returned, to Indiana, broken in health, and suffering from hemorrhage of the lungs. In 1843 he re-entered the active ranks as pastor at Madison, Indiana; in 1844 and 1845 was chaplain in the United States Congress; then again entered the regular work; was elected president of Indiana State University in 1853; and in 1862 appointed hospital chaplain at St. Louis, which position he held until 1865, when he went South as special mail-agent. In 1869 he connected himself with the Louisiana Conference, and served the Church as presiding elder till his decease, in January 1877. See *Minutes of Annual Conference*, 1878, page 6.

Daily Celebration of the Holy Communion

is mentioned in ^{<412>}Acts 2:42-46; and by Tertullian, Cyprian, Irenaeus, Ambrose, Gregory, and Stephen of Autun, and is provided for in the Church of England.

Daily Prayer

SEE DAILY SERVICE.

Daily Preface

is the preface used on all ferial days in the Church of England, immediately before the *Sanctus*, in the service of the holy communion.

Dai-Nitz No-Rai

in Japanese mythology, is the great form of the sun, a god of the air and light, he from whom all light, even that of the sun and stars, comes. He is represented seated on a cow. *SEE AMANO WATTA*.

Dains-leif

in Norse mythology, is the sword of king Hogni, the father of the sorceress Hildur. The sword had been made by dwarfs, and had the attribute that, once unsheathed, it must shed blood, and that the wounds made by it were incurable. The war, which originated between Hogni and Hedin, from the seizure of Hildur, will continue, by the force of this sword and Hildur's strategy, to the end of the world.

Daira

in Greek mythology, "the omniscient," a divine being in the Eleusinian Mysteries, mother of Eleusis, by Mercury, is declared one sometimes with Venus, sometimes with Ceres, also with Juno and Proserpina.

Dairchell

(or Daircholla), an Irish bishop of Glendalough, was the son of Curetai. He died in 678, and is commemorated May 3.

Daire

(or Daria) is the name of several saints given in the Irish calendars, but sufficient cannot be found to give them a well-defined individuality or place in history.

Dairi

the spiritual head or supreme pontiff of the Shinto (q.v.) religion of Japan. At one time he combined in his own person the offices of secular and ecclesiastical ruler of the country. Towards the end of the 16th century, however, the temporal power was taken from him, leaving him only the

spiritual.. His position is one of great dignity, and he attempts to maintain it with suitable display. The descendants of the royal family all belong to his court, and have now become so numerous that they are obliged to labor at the most humble occupations to maintain their outward dignity. The person of the Dairi is regarded as very sacred, even as above all mortal imperfection. When he dies, the next heir (of whatever age or sex) succeeds to the office thus made vacant. At such a time he is said to renovate his soul, that is, to be renewed in the form of his successor. The Dairi confers all titles of honor, and canonizes the. saints.

Dais

is (1) tabernacle work, canopies; (2) the raised platform for the principal table in the hall, hence called the high table; (3) the canopy over a president's chair. The stall-like seat of the archbishop of Canterbury remains at Mayfield, and forms the centre of the table.

Dajak Version Of The Scriptures

The Dajak is spoken in Borneo. A translation of the New Test. was commenced by missionaries of the Rhenish mission in 1843, and completed in 1846. It was printed under the superintendence of Mr. A. Hardiland, at the Cape of Good Hope. This version is written in a dialect of the Dajak called Poelopetak, which prevails almost over the whole south side of Borneo. A new and revised edition was published in 1859. (B.P.)

Dajal

the name which Mohammed gave to the antichrist or false Christ, whose appearance he regarded as one of the ten signs which should precede the resurrection. The prophet thus describes him: "Verily he is of low stature, although bulky;, and has splay feet, and is blind, with his flesh even on one side of his face. without the mark of an eye, and his other eye is neither full nor sunk into his head. Then, if you should have a doubt about Dajal, know that your cherisher (God) is not blind." He describes him as coming with deceptions, and displaying miraculous power. He succeeds for a certain time, until the advent of Christ shall put an elnd to him and his followers.

Dakhani Version Of The Scriptures

The Dakhani is a dialect of Hindostanee current in the Madras presidency, and is used by the Mohammedains. The first parts of Scripture, Genesis

and the former gospels, were published about the year 1862, to which were added, in 1868, the other parts of the New Test. (B.P.)

Dakin, Ann

wife of John Dakin, was a minister of the Society of Friends, and died in Charlotte, Vermont, March 28, 1861, aged fifty-nine years. She became a member when about twenty-two years of age, and for many years was an acceptable minister. In 1850, however, she withdrew from the society, but towards the close of her life reunited with the Friends. See *Amer. Annual Monitor*, 1862, page 42.

Dakin, Joseph

an English Wesleyan minister, was born at Castleton, Derbyshire. He commenced his ministry in 1811, worked hard, and died suddenly at Thirsk, January 8, 1818, aged thirty-one years.

Dakins, William (1)

one of the translators of King James's Bible, was educated at Westminster School and Trinity College, where he became a junior fellow October 3, 1593, and senior fellow the following March. In 1601 he was made Greek lecturer of that college, and in 1604, was chosen professor of divinity in Gresham College. He died in February 1607. He was one of two who translated the epistles of St. Paul and the canonical epistles, but did not live to see the work completed. See Chalmers, *Biog. Dict.* s.v.; Allibone, *Dict. of Brit. and Amer. Authors*, s.v.

Dakins, William (2), D.D.

an English clergyman, published a translation of the *History of Catherine, Empress of Russia* (1798, 2 volumes), and several single *Sermons*. See Allibone, *Dict. of Brit. and Amer. Authors*; s.v.

Dakota Version Of The Scriptures

Till the year 1839 no edition of any portion of the Scripture was printed for the Dakota or Sioux Indians. But in 1879 the entire Bible, the work of the Reverends Th. S. Williamson and S.R. Riggs, was given to the Dakota people. Forty years these two missionaries spent in their work, each

laboring separately, but having the translation carefully read and freely criticised by the other. (B.P.)

Dakpa-zamo

in Lamian mythology, is one of the most frightful divisions of hell. It belongs to the eight regions into which hell. (Gnielva) is divided; and in this place the damned are tortured by fire until the pain kills them, but immediately they awake to new life and new tortures.

Daksha

in Hindu mythology, is a powerful uncreated spirit, sprung from Brahma's thumb, and therefore one of the ten rulers of all beings. He had no son, but fifty daughters by his wife Prassudi, the daughter of Suayambhu. These daughters were given away in marriage that they might bear him sons. Twenty-seven of the same were given to Chiandra, the god of the moon; thirteen to Kasyapa, Brahma's grandson; seven to Darma, the god of justice and benevolence; of the remaining three, Akni received one, Werotren another, and the last and most beautiful, Shakti, was given to Siva. The ten rulers, of whom Daksha was one, gave a great feast once, to which all the gods were invited. When Daksha entered the gods all arose out of respect to him, save Siva, who remained seated. Daksha then insulted him, without Siva saying anything. Some time thereafter Daksha invited all the gods to another festival, but overlooked Siva and his wife Shakti. Although Siva sought to persuade her not to go, Shakti went to the festival, and was treated with insult. She then said she would lay aside the body she received from Daksha, and take on another. This took place, and she was born as Parwadi; but Siva, in anger over his loss, tore a hair from his head, out of which there came a giant, who cut off Daksha's head, set his house on fire, and burned his head up with it. The gods prayed Siva's forgiveness, which was granted. But as Daksha's head did not exist, he placed a goat's head in its stead.

Dakshinas

or *right-hand form* of worship among the Hindus, that is, when the worship of any goddess is performed in a public manner and agreeably to the *Vedas* or *Puranas*. The only ceremony which can be supposed to form an exception to the general character of this mode is the *Bali*, an offering of blood, in which rite a number of animals, usually kids, are annually

decapitated. In some cases life is offered without shedding blood, when the more barbarous practice is adopted of pummelling the poor animal to death with the fists; at other times blood only is offered, without injury to life. Such practices are not considered orthodox,

Daladai

the left canine tooth of Buddha, the most celebrated relic in the possession of his followers. To preserve this, the only portion which remains of the body of the holy sage, a temple has been erected, in which it is deposited, being placed in a small chamber, enshrined in six cases, the largest of them being upwards of five feet in height, and formed of silver, on the model of a dagoba (q.v.). The same shape is preserved in the five inner ones, two of them being inlaid with rubies and other precious stones. The relic itself "is a piece of discolored ivory or bone, slightly curved, nearly two inches in length, and one in diameter at the base; and from thence to the other extremity, which is rounded and blunt, it considerably decreases in size." The history of this venerable relic is given by Hardy, in *Eastern Monachism*, page 224 sq.

Dalai-Lama

the great high-priest of the inhabitants of Tartary and Thibet. *SEE LAMATSM.*

Dalberg, Adolphus

prince-abbot of Fulda, founded, in 1734, in this celebrated abbey, a Catholic university. See Hoefler, *Nouv. Biog. Generale*, s.v.

Dalberg, Wolfgang de

chamberlain of Worms, was raised to the dignity of archbishop and of elector of Mentz. He died in 1601. See Hoefler, *Nouv. Biog. Generale*, s.v.

Dalbey, Joel

a Methodist Protestant minister, was born in Ohio, June 1, 1810. He was converted in early life; in 1828 licensed to preach in the Methodist Episcopal Church; in 1859 joined the Methodist Protestant Church, and thereafter labored successively on various circuits in Ohio and Pennsylvania. In 1841 he was elected president of the Pittsburgh

Conference, and in 1843 to the presidency of the Muskingum Conference; in 1846 was transferred to the Ohio Conference, but in 1851 removed to St. Charles County, Missouri, and settled on a farm. He next entered the Illinois Conference, and in 1860 joined, the North Iowa Conference, in which he labored until his death, November 22, 1869. See Bassett, *History of the Meth. Protestant Church*, page 379.

Dalbhach

(Lat. *Dalmacius*), an Irish saint of CouilCollainge, lived about the first half of the 7th century. He was of the race of Oilill Flaunbeg, a disciple of St. Abban and a friend of St. Caiman. He was a strict performer of penance, and it is said that "he never touched his hand to his side as long as he lived." He is commemorated October 23.

Dalbin, Jean

a French theologian, was born at Toulouse about 1530, and was appointed archdeacon of the cathedral of that city. He wrote several religious and controversial works, the principal of which are, *Discours*, etc. (Paris, 1566; Avignon, 1567): — *Le Sacrement de l'Autel* (Paris, 1566): — *Opuscules Spirituels* (ibid. 1567): — *La Marque de l'Eglise* (ibid. 1568). See Hoefler, *Nouv. Biog. Generale*, s.v.

Dalby, William

an English Wesleyan minister, was born at Sutton-Bonnington, Nottinghamshire, June 10, 1783. He united with the Methodist society at the age of seventeen, entered the ministry in 1807, became a supernumerary at the end of forty-four years, took up his abode at Wisbeach, Cambridgeshire, and labored until his death, March 12, 1860. See *Minutes of the British Conference*, 1860.

Dalby, William Lee

a minister of the Methodist Episcopal Church South, was born in Northampton County, Virginia, July 6, 1825. He was licensed to preach in 1848; joined the Virginia Conference in 1852; and labored until his death, February 7, 1866. See *Minutes of Annual Conferences of the M.E. Church South*, 1866, page 7.

Dalcho, Frederick, M.D.

a Protestant Episcopal minister, was born in London, England, in 1770, of Prussian parents. He received a classical and medical education in Baltimore, Maryland, and obtained a physician's commission in the American army. In 1799 he resigned and removed to Charleston, S.C. About 1807 he became editor of the *Charleston Courier*; but in 1811 was appointed lay-reader in St. Paul's Parish, Colleton; in 1814 was ordained deacon of the Protestant Episcopal Church, and became pastor of the same parish; June 12, 1818, he was admitted to the priesthood; and February 23, 1819, elected assistant minister of St. Michael's Church in Charleston. He died there, November 24, 1836. His principal publication is, *Historical Account of the M.E. Church in South Carolina*. He also wrote, *The Divinity of our Saviour: — The Evidence from Prophecy*, etc.; and was the projector, and for a long time the principal conductor, of the *Gospel Messenger*. See Sprague, *Annals of the Amer. Pulpit*, 5:560.

Dale, Abner

a German Reformed minister, was born near Boalsburg, Center County, Pennsylvania, November 17, 1829. He graduated from Marshall College in 1852, and from the theological seminary at Mercersburg in 1856. Soon after he was ordained pastor at Fairview, Butler County; and from 1860 to 1866 he served successively Rimersbuig and Mercer Mission. His health failing, he was without a charge for several years, but finally accepted a call again to Fairview, and labored there until his death, January 16, 1875. See Harbaugh, *Fathers of the Germ. Ref. Church*, 5:189.

Dale, Hervey Smith

a Baptist minister, was born at Danvers, Massachusetts, in 1812. He graduated from Brown University in 1834, and from Union Theological Seminary in 1841; was ordained the same year, and settled at Newport, Ohio, until 1851; was pastor at Lebanon for several years, from 1852; in 1856 became agent for the Western Baptist Educational Society; and died in Cincinnati in 1857. See *Genesis Cat. of Union Theol. Sem.* 1876, page 19.

Dale, I.A.

a Baptist minister, was born in De Kalb County, Tennessee, in 1825. He united with the Church in 1849; the same year was licensed to preach; ordained in June 1853; labored in the southern part of Illinois; and died at Sandoval, January 18, 1875. See *Minutes of Ill. Anniversaries*, 1875, page 7. (J.C.S.)

Dale, James Wilkinson, D.D.

a Presbyterian minister, was born at Odessa, Delaware, October 16, 1812. He received his preparatory education in Philadelphia under Mr. Cleanthus Felt; graduated from the University of Pennsylvania in 1831, and began the study of law in Philadelphia. In the fall of 1832 he entered Andover Theological Seminary; joined the middle class in Princeton Theological Seminary in the fall of 1833; the next year returned to the seminary at Andover, and graduated in 1835. He was licensed by Andover Association, April 16, visited the churches of Long Island, and those of eastern Massachusetts the year following, presenting the missionary cause, and was ordained at Dracut, August 29, 1837, as an appointee of the American Board of Commissioners for Foreign Missions; but the financial condition of the society preventing it from sending him abroad, he studied medicine in the University of Pennsylvania, graduating April 6, 1838; and supplying at the same time the Fifth and the Fifteenth Presbyterian churches in that city. He was an agent of the Pennsylvania Bible Society, and labored for it throughout the state for the next seven years; was pastor of Ridley and Middletown churches, Delaware County, from May 17, 1846, to April 8, 1858; at Media, in the same county, from October 26, 1866, to August 3, 1871; and at Wayne from September 28, 1871, to October 23, 1876. He died at Media, April 19, 1881. Dr. Dale published many works, the chief of which are a masterly series on *Baptism* (Phila. 1867-1874, 4 volumes, 8vo), in opposition to the views of Baptists. Prof. A.C. Kendrick reviewed the volume entitled *Classic Baptism*, in the *Baptist Quarterly*, April 1869; Prof. Broadus his *Patristic and Christie Baptism*, in the same *Review*. 1875, page 245; and Dr. Whitsitt gave a general reply to Dr. Dale's works in the *Baptist Quarterly*, April 1877. See also the scholarly and valuable book by David B. Ford, entitled, *Studies on the Baptismal Question, including a Review of Dr. Dal* (Bost. 1879, 8vo).

Dale, Jeremiah

a Baptist minister, was born in Danvers, Massachusetts, in 1787. He was converted at the age of eighteen; in 1816 removed to Zanesville, Ohio; in 1823 was ordained, and performed much itinerant service, both in Ohio and Virginia; in the spring of 1831 returned to Danvers, where he died, September 4 of that year. See *Christian Watchman*, September 16, 1831. (J.C.S.)

Dale, Jonathan

an English Congregational minister, was born at Goostrey, Cheshire, August 11, 1827. He joined the Wesleyans; studied at Richmond College; was preacher for nearly four years at Leicester; then united with the Independents; and in 1855 became pastor at Hallaton and Slawston, in Leicestershire. In 1859 he removed to Heanor; and in 1867 became pastor of the united churches of Repton and Barrow, where he remained until his death, May 29, 1872. See (Lond.) *Cong. Year-book*, 1873, page 322.

Dale, Samuel

a Methodist Episcopal minister, was a member of the Delaware Conference, and after many years of active service died at Middletown, Delaware, November 16, 1873, aged seventy-three. See *Minutes of Annual Conferences*, 1873, page 77.

Dale, Thomas

an English divine and poet, was born in London in 1797. He was educated at Cambridge, ordained in 1823, and after several successive appointments as curate and lecturer, was professor of English literature in London University from 1828 to 1830. In 1835 he became vicar of St. Bride, Fleet Street; in 1836 professor of English literature in King's College, London; resigned in 1839; in 1843 was made canon of St. Paul's; and in 1870 dean of Rochester. He died May 14 of the same year, leaving several volumes of *Sermons*: and *Poems*.

Dalen, Cornelis Van

a Flemish engraver, was born at Antwerp about 1640, and was called *the Younger* to distinguish him from his father. He was a pupil of Cornelis Visscher, and executed a number of pictures after his style, among which

are, *The Adoration of the Shepherds; The Virgin with the Infant Jesus*. See Hoefer, *Nouv. Biog. Generale*, s.v.; Spooner, *Biog. Hist. of the Fine Arts*, s.v.

Dalfinus

bishop or archbishop of Lyons, flourished in the middle of the 7th century. It is said that when Wilfrid made his visit to Rome, he was hospitably entertained by Dalfinus, who became warmly attached to him and wished to make him his heir. On his return in 658 he tarried at Lyons three years, during which time Dalfinus, with eight other bishops, was put to death by Baldhild, widow of Clovis II, king of the Franks. She was afterwards a canonized saint, and the story is inconsistent with her character.

Dalgairns, John Bernard

an English priest of the Oratory, was born October 21, 1818. He studied at Oxford, became an adherent of Dr. John Henry Newman, shared with him the monastic life in Littlemore, near Oxford, assisted him in the edition of *Lives of British Saints*, became a Roman Catholic in 1843, and received holy orders at Langres, in France. He then went to Rome, and after his return to London he became a member of the Oratory there, and died April 8, 1876. Besides contributions to the *Dublin Review* and *Contemporary Review*, he wrote *The Sacred Heart* and *Holy Communion*. See Bellesheim, in Wetzer u. Welte's *Kirchen-Lexikon*, s.v. (B.P.)

Dalgardno, William

a Scotch clergyman, graduated at King's College, Aberdeen, in 1651; officiated at Walls and Flota for two years; was admitted to the living in 1657, and resigned on account of his age in 1699. See *Fasti Eccles. Scoticanæ*, 3:404.

Dalgarno, Andrew

a Scotch clergyman, graduated at King's College, Aberdeen, in 1660; became helper to John Jamesone at Tyrie; and was recognized as incumbent in 1692, 1693, and 1694 by William, lord Saltoun. See *Fasti Eccles. Scoticanæ*, 3:643.

Dalgarno, George

a Scotch clergyman, was admitted in March 1685, to the living at Fyvie, and died in 1717. See *Fasti Eccles. Scoticanae*, 3:658.

Dalgarno, William

a Scotch clergyman, graduated at King's College, Aberdeen, in 1646; was ordained minister at Penicuik in November, 1656; collated in October 1662; transferred to Kirkmahoe in 1663; continued April 27, 1664; transferred to Mauchline in 1665; presented by the king to Dunsyre in 1669; transferred to St. Fergus in 1678; admitted April 18; and died in 1696, aged about seventy years. See *Fasti Eccles. Scoticanae*, 1:222, 305, 587; 3:404, 639.

Dagleish

(or Dalgleische), the family name of numerous Scotch clergymen:

1. ALEXANDER (1), was accepted and sent to preach the gospel to the heathen, but died on the way, between Montserrat and Darien, in November, 1699. See *Fasti Eccles. Scoticanae*, 1:400.
2. ALEXANDER (2), was licensed to preach in July 1688; called to the living at Abercorn in June 1689; ordained January 1 following; called to Dunfermline, April 7, 1697; transferred to Linlithgow, May 3, 1699; and died May 30, 1726. See *Fasti Eccles. Scoticanae*, 1:161, 165.
3. COLIN, graduated at Edinburgh University in 1670; was called to the living at Parton in 1675, translated to Old Luce in 1684, and became a papist about 1686. See *Fasti Eccles. Scoticanae*, 1:719, 766.
4. DAVIID, graduated at the University of St. Andrews in 1599; was an expectant there in 1608; was appointed to the living at Cupar, second charge, in 1614; ordained in 1617; presented to the living at Aberdour in 1636; transferred to the first charge at Cupar in 1642; was injured in a journey to Edinburgh, and died May 7, 1652, aged about seventy-three years. See *Fasti Eccles. Scoticanae*, 2:461, 464.
5. JOHN (1), graduated at the University of St. Andrews in 1662; was licensed to preach in 1667; became chaplain to William, earl of Roxburgh, who presented him, in March 1672, to the living at Roxburgh, to which he was ordained in March 1673; was without a cure till 1688, when he was

appointed to Queensferry; transferred to Roxburgh in 1690, and to Old Machar in 1696; continued at Roxburgh through infirmity in January 1698, but transferred to Dundee in 1700, and died after November 1, 1715, aged seventy-four years. See *Fasti Eccles. Scoticanae*, 1:198, 470, 690; 3:692.

6. JOHN (2), graduated at Edinburgh University in 1672; was called to the living at Kirkcudbright in 1683; transferred to Strathaven after 1684, and died at Edinburgh in June 1699, aged about forty-seven years. See *Fasti Eccles. Scoticanae*, 1:690; 2:262.

7. NICOL, regent in St. Leonard's College, St. Andrews; was appointed minister to the second charge at St. Cuthbert's in 1581; tried by the privy council in 1584, and convicted of concealing treasonable correspondence, and a scaffold was erected for his execution, but he was pardoned, released, and returned to his charge; transferred in September 1588, and settled at Pittenweem in 1589; became chaplain to the countess of Forfar. He took an active share in the business of the Church; was a member of the assemblies in 1589, 1590, 1591 (when he was elected moderator), 1592, 1593, 1595, 1597, and died in 1608. See *Fasti Eccles. Scoticanae*, 1:123; 2:454, 469.

8. ROBERT (1), son of Alexander, minister at Linlithgow, was licensed to preach in 1719; called to the living of the second charge at Linlithgow in 1720; transferred to the first charge in 1726; presented to the living in January, 1727, and died August 9, 1758, aged sixty-four years. He left two sons, Robert and William, in the ministry. See *Fasti Eccles. Scoticanae*, 1:162, 163.

9. ROBERT (2), D.D., son of the minister at Ferryport, was born June 5, 1731; graduated at the University of St. Andrews in 1750; licensed to preach in 1756; presented by the king as successor to his father at Ferryport-on-Craig, in December 1759; ordained in May 1760; resigned his charge in November 1794, and died April 19, 1803. He published *An Account of the Parish*. See *Fasti Eccles. Scoticanae*, 2:428.

10. WALTER, graduated at Edinburgh University in July 1661; was licensed to preach, and admitted to the living at Girthon in October 1665; transferred to Tongland in 1666, and to Westerkirk in 1668; deprived on account of the test in 1682, and died at Inzeholm in February 1688, aged forty-seven years. See *Fasti Eccles. Scoticanae*, 1:637, 713, 724.

11. WILLIAM, son of a skipper of Queensferry, graduated at Glasgow University in June, 1707; became bursar there in 1710; studied theology under Dr. Mark; at Leyden; was licensed to preach in 1717; called to the living at Carnbee the. same year, and ordained in 1719; transferred to Ferryport-on-Craig in 1739; succeeded to the family estate in Scotsraig, and died there August 6, 1759, aged seventy years. See *Fasti Eccles. Scoticanae*, 2:414, 428.

Dalham, Florentius

(or FLORIAN), an Austrian geometrician, doctor of theology, and librarian at Salzburg, was born July 22, 1713, at Vienna, where he also acted for some time as professor of philosophy, and died January 19, 1795. He is the author of *Concilia Salisburgensia Diocesana* (Augsburg, 1788, fol.). See Winer, *Handbuch der theol. Lit.* 1:663; Hoefer, *Nouv. Biog. Generale*, s.v.

Daliell, John

a Scotch clergyman, graduated at Edinburgh University in 1610; was licensed to preach in 1614; became a schoolmaster at Prestonparns; was presented; to the living at Prestonkirk in 1619; continued. July. 1669, and died before November 3 1682. See *Fasti Eccles. Scoticana*, 1:378.

Daliell, Mungo

a Scotch clergyman, graduated at Glasgow University in 1603; was presented to the vicarage of Coldingham by the king; transferred to the living at Cranshaws in 16t5; continued, but the charge was vacant in 1652. See *Fasti Eccles. Scoticanae*, 1:409.

Daling, Alexander

a Scotch clergyman, was licensed to preach in November 1739; called to the living of Cleish in February, and ordained in July 1743; was one of three suspended from sitting in synods or presbyteries or general assemblies, regarding the settlement of Inverkeithing;. was released in June, 1765, and died August 11, 1790. aged seventy-eight years. See *Fasti Eccles. Scoticanae*, 2:582.

Daling, William

a Scotch clergyman, son of the foregoing, was licensed to preach in July 1786; ordained assistant minister to his father at Cleish, in October 1788; smuced in 1790, and died November 18, 1835, in his eightieth year. See *Fasti Eccles. Scoticanæ*, 2:583.

Dalkiel

in later Hebrew daemonology, is a fallen spirit, whose office is to wield a fiery switch, with which he drives the lost to the seventh region of hell.

Dall, Henry

a Scotch clergyman, graduated at the University of St. Andrews in July, 1699; was called to the living at Kirkcaldy, second charge, in August, and ordained in November 1704; transferred to the first charge in October, 1711, and died in February 1724, aged about forty-five years. See *Fasti Eccles. Scoticanæ*, 2:516, 519.

Dall, John

a Scotch clergyman, graduated at the University of St. Andrews in July, 1663; became chaplain to the laird of Duninald; was presented to the living of Kinnaird in September 1676, and died in 1698, aged about fifty-five years. See *Fasti Eccles. Scoticanæ*, 3:829.

Dall, Robert

an English Wesleyan minister, was converted at the age of seventeen, entered the itinerancy under Wesley in 1772, labored in Great Britain, Ireland, and the Isle of Man with great success, became a supernumerary, and died October 10, 1828, aged eighty-one years. See *Minutes of the British Conference*, 1829.

Dall, William (1)

a Scotch clergyman, was called to the living at Barrie in September 1720; ordained; the month following, and died September 27, 1775. See *Fasti Eccles. Scoticanæ*, 3:792.

Dall William (2)

a Scotch clergyman, was licensed to preach in 1727, called and ordained to the living at Monifieth in 1738, and died May 25, 1762. See *Fasti Eccles. Scoticanæ*, 3:725.

Dallan Forgaill

(properly Eochard, Eigeas, or Righ Eigeas), of Cluain Dallain, an Irish saint of the 6th century, was the son of Colla, of the race of Colla Nais, who was monarch of Ireland, A.D. 323-326. He was born on the borders of Connaught and Ulster, at a place called Masrige and Cathrige Sleacht, afterwards Teallach Eathach. He was early recognized as the royal poet and the greatest scholar in Ireland. In his day the bards had become very turbulent and annoying to royalty, and because king Aedh refused their requests, they threatened to satirize him in their bardic lays. The king issued a decree of banishment. At a convention of the estates of the nation, which met at Drumceatt (now Daisy Hill; in the county of Londonderry), the question of the bards coming up, St. Columba pleaded successfully for their retention, as a useful body. In gratitude to St. Columba, Dallan composed the *Amhra Cholumcille*, or "Praises of St. Columba," which, though largely glossed remains to this day. It is written in very old and almost unintelligible Irish. It was long used as a charm, and the reciting of it was believed to be a safeguard in danger, and a sure remedy in blindness, Dallan himself having, it is said, received his sight on the completion of his poem at St. Columba's death. He is also said by Colgan (*Acta Sanctorum*, 204) to have composed other panegyrics in praise of St. Senan of Iniscathey and St. Conall of Iniscail, which had the same wonderful effects.. He is said to have been made chief Ollamh, or special master of education and literature, at the reformation then inaugurated in Ireland. In or about the year 594 Dallan was killed by the pirates on the island of Iniscail (now Inishkeel, in Gweebarra Bay, County Donegal), and was buried in the church of St. Conall of Iniscail, where his memory was long held in great veneration. He is popularly connected with several churches, as with Maighin, a church in Westmeath; Killdallain, now Killadallan or Kildallan, in the diocese of Kilmore, County Cavan; Disert-Dallain; Tullach-Dallain, in the diocese of Raphoe; and Cluain-Dallain, now Clonallan, in the diocese of Dromore, County Down. He is commemorated January 29.

Dallas, Alexander

a Scotch clergyman, was licensed to preach in 1700, called and ordained to the living at Kinnell in 1703, and died January 20, 1705. See *Fasti Eccles. Scoticanæ*, 3:800.

Dallas, Alexander R.C.

an English divine, was admitted as a gentleman commoner at Worcester College, Oxford, in 1820; in 1821 accepted the curacy of Radley; became bishop of Jamaica in 1824; was appointed chaplain to the Reverend Dr. Sumner in 1826; entered upon the ministry at Wonston in 1828, where he continued about forty years, and died December 12, 1869. Mr. Dallas was a powerful advocate of the missionary cause, and a great champion of anti-Catholicism in Ireland. He was the author of, *A voice from Heaven to Ireland: — Practical Sermons on the Lord's Prayer: — Pastoral Superintendence, its Motive, Detail, and Support: — Curates' Offering: — Village Sermons: — Miracles. of Christ: — Parables of Christ: — Progress and Prospects of Romanism: — Scriptural View of the Position of the Jews: — Cottager's Guide to the New Testament*, and many other valuable works. See (Lond.) *Christian Observer*, February 1872, page 98; Allibone, *Dict. of Brit. and Amer. Authors*, s.v.

Dallas, James

a Scotch clergyman, was licensed to preach in 1786; missionary at Stornoway and schoolmaster there in 1787; schoolmaster at Kincardine in 1791; presented to the living at Contin in 1792; but. his ordination delayed for a year on false charges; ordained in August 1793, and died September 18, 1825, aged seventy-one years. See *Fasti Eccles. Scoticanæ*, 3:294.

Dallas, John (1)

a Scotch clergyman, was admitted to the living at Tain before July 4, 1649, and continued October 5, 1658. See *Fasti Eccles. Scoticanæ*, 3:309.

Dallas, John (2)

a Scotch clergyman, was born at Budzet; admitted to the living of Ardersier before April 1665; deprived by Act of Parliament in April 1690; intruded in 1691, and died about 1693. See *Fasti Eccles. Scoticanæ*, 3:244.

Dallaway, James

an English clergyman, was born at Bristol in 1763, and educated at Trinity College, Oxford. He became rector of South Stoke, in Sussex, in 1799, and vicar of Leatherhead, Surrey, in 1801. He was for some time chaplain and physician to the British embassy at the Porte, and gave much attention to antiquarian pursuits. He died in 1834. His publications include *Letters of Bishop Rundell to Mrs. Sandys* (1789, 2 volumes): — *Constantinople, Ancient and Moderns* (1797): — *Notices of Ancient Church Architecture in the 15th Century* (1823), and other works, chiefly of antiquarian interest. See Allibone, *Dict. of Brit. and Amer. Author.*

Dallewell, John

an English Baptist missionary, was born in Sunderland, November 14, 1816. For a time he was a Methodist local preacher, but in 1836 united with the Scotch Baptist Church in his native town. In December 1840, he was publicly set apart for evangelical work in Jamaica, and embarked for the field of his labor in January 1841, but died there October 11 following. See (Lond.) *Baptist Hand-book*, 1842, page 35. (J.C.S.)

Dallicker (De La Cour), Frederick

a German Reformed minister, was born February 2, 1738. He was licensed in 1757 was pastor at Amwell, N.J., until 1770; Rockaway Valley, Alexandria, and Foxenburgh, until 1782; at Goshetnhoppen, Pennsylvania, until 1784, and died at FlaulkUer Swamp, January 5, 1799. See Harbaugh, *Fathers of the Germ. Ref. Church*, 2:382.

Dalliston, John

an English Baptist minister, was born in Bury St. Edmunds in 1815. He was early converted, and united with the Church in his native place; was ordained pastor at Sibile Hedingham, in Essex, and was drowned August 30, 1843. See (Lond.) *Baptist Handbook*, 844, page 16. (J.C.S.)

Dalmacius

SEE DALBHACH.

Dalmahoy, James

a Scotch clergyman, was an exhorter at Cambuskenneth in 1567, when the Reformed faith came in; reader there in 1574, with four other places in charge in 1576, and continued in 1580. See *Fasti Eccles. Scoticanae*, 2:696.

Dalmasio, Lippo Scannabecchi

(called *Lippo dalle l'Madonne*), an Italian painter, was born in Bologna. He was a pupil of Vitale da Bologna, and as early as 1376 far surpassed all his contemporaries. There is a picture, painted by him of *The Virgin*, in the Church of San Petronio, at Bologna. He died about 1410. See Hoefer, *Nouv. Biog. Generale*, s.v. ; Spooner, *Biog. Hist. of the Fine Arts*, s.v.

Dalmata, Anton

a Croatian theologian, who lived in the latter half of the 16th century, wrote, *Bekennntniss des Glaubens die Carol V*, etc. (Tubingen, 1562; a translation made in collaboration with Primus, Truber, and Stephen Consul): — *Novum Testamentum Croatiae* (Trau, 1562 or 1565). See Hoefer, *Nouv. Biog. Generale*, s.v.

Dalmatia, Council Of

(*Concilium Dalmaticum*). Held in 1199, by John, chaplain to pope Innocent III, and Simon, his sub-deacon, both legates of the Roman see. In this council the Church of Dalmatia submitted itself to the authority of Rome. Twelve canons were published.

- 1.** Enjoins that a bishop convicted of taking any fee for ordination shall be deposed forever.
- 4.** Directs that the secrecy of confession shall be kept inviolate under pain of deposition.
- 8.** Concerns those lay persons who present to benefices, and those of the clergy who receive them at the hands of the laymen.
- 10.** Excommunicates husbands who forsake their wives, without waiting for the judgment of the Church.
- 11.** Forbids the ordination of bastards, and of the sons of priests.

12. Forbids the ordination of any one as priest under thirty years of age.

The acts are subscribed by seven bishops, besides the legates and the archbishop Dominicus. — Labbe, *Concil.* 11:7; Landon, *Manual of Councils*, s.v.

Dalmatic

Picture for Dalmatic

Although this is described as a species of long-sleeved tunic, there are fair grounds for believing that *it its original form* the dalmatic, as worn by men, was a short-sleeved or sleeveless tunic, equivalent to the colobioni. This is shown by the way in which the two words are used synonymously, as in Epiphanius. Again, in the edict of Diocletian fixing the maximum price of articles throughout the Roman empire, the two words are used as equivalents. We first meet with the dalmatic as a secular dress, of a stately or luxurious character, worn by persons in high position. Thus there would necessarily be something exceptional in the use of it; and then, like other articles of Roman apparel, it became adopted by the Church as a vestment for ecclesiastics. Lampridius charges Commodus with unseemly behavior in that he appeared in the streets in a dalmatic. If at this time it had short sleeves, there would be an obvious unseemliness in a person of rank being seen abroad without an upper garment. Others, who hold that even then the dalmatic was a long-sleeved dress, refer the cause of the censure to the implied effeminacy of the wearer. The edict of Diocletian furnishes us with much interesting information as to the different varieties of this garment in use in the Roman empire at the end of the 3d century A.D. It was made of various materials, wool, silk, linen; sometimes the ornamental stripe was present, sometimes absent. Dalmatics both for men's and women's use are mentioned. Three different qualities are given for each sex, the price varying both according to the quality and the place of manufacture. In later times the dalmatic was worn by sovereigns at their coronation and on other great occasions. *SEE CORONATION*. The ideas, then, of dignity and stateliness were associated with the dalmatic as a secular dress. The earliest notice of its ecclesiastical use is, if the document be genuine, in the *Acta Martyrii* of St. Cyprian. Here, where the vesture is evidently that *ordinarily* used by the bishop (if, indeed, a distinction between the everyday dress of the Christian ministry and that used in divine service had yet arisen), we find first the under linen garment, over this the dalmatic,

and finally the birrts or cloak. Pope Sylvester I (A.D. 335) ordered that deacons should for the future wear dalmatics instead of colobia. Whether a new vestment was introduced or the existing one modified, the result was the introduction of a long-sleeved in the place of a short-sleeved tunic. Walafrid Strabo (859) says that when the priests began to use chasubles, dalmatics were permitted to the deacons, but "at that time the permission was not given to all to do what now almost all bishops and some priests think they may do; namely, wear a dalmatic under the chasuble." It is noticeable that this ordinance had special reference to deacons, and that the dalmatic was in some special way associated with the local Church of Rome. Thus, when Csesarius, bishop of Arles, visited Rome, pope Symmachus granted him as a special distinction, the privilege of wearing the pallium (q.v.), and to his deacons that, of dalmatics, after the Roman fashion. Also Gregory the Great, in a letter to Aregius, bishop of Vapincum, accords to him and his archdeacon the sought-for privilege of wearing dalmatics. Indirect evidence pointing to the same result may be gathered from the fact of the absence of any mention of the dalmatic in the acts of the fourth Council of Toledo (A.D. 633), among the regulations as to the dress of the Christian ministry, Showing that this vestment was not one then in use in Spain. The dalmatic thus being a vestment which even in the West had *primarily* only a local acceptance, we are prepared to find that in the East there is nothing which, strictly speaking, answers to it. The "sticharion," however, is the representative of the general type of white tunic, which, under whatever name we know it, alb, dalmatic, or tunicle, is essentially the same dress.

Picture for Dalmatic 2

One or two further remarks may be made in conclusion, as to the ornamental stripes *SEE CLAVUS* of the dalmatic. As to the color of these, it is stated by Marriott that he had met with exclusively black stripes in all ancient pictures of ecclesiastical dalmatics prior to the year 600, as in the well-known Ravenna mosaic (see above), the earliest exception being a mosaic of the date 640, in which the apostles have red stripes on their tunics. The red or purple stripes afterwards became common, and are spoken of as worn back and front; but whether this was the case with the original type of the dress may perhaps be doubted. Further, these ornamental stripes are found on the borders of the sleeves; and on the left side, in later days, was a border of fringe, for which various writers have found appropriate symbolical reasons.

Dalmatin, Georg

a Slavonic theologian and Orientalist, lived in the latter half of the 16th century. In 1568 he translated the Bible of Luther into his native language. The printing of this translation was intrusted to John Manlius, who established the first printing-house at Laybach, and was completed at Wittenberg in 1584. After repairing to Dresden, in order to thank the elector of Saxony for having permitted the printer to take charge of this operation, Dalmatin went to perform pastoral duties at St. Khazaim, in 1585. Being exiled in 1598 by the Catholics, who called him abusively *Cavale* (Kobila, "the preacher"), he found an asylum at the house of the baron of Ansperg, who lodged him in a vault placed under the stables of the chateau, and afterwards called the *Trou*. See Hoefer, *Nouv. Biog. Generale*, s.v.; Chalmers, *Biog. Dict.* s.v.

Dalmatius

(or Delmatius), the name of early ecclesiastics:

- 1.** A martyr under Maximian, commemorated on December 5.
- 2.** Censor at Antioch, commissioned by Constantine the Great to inquire into a charge brought by the Arians against Athanasius, of having murdered Arsenius. Dalmatius wrote to the archbishop to prepare his defence.
- 3.** Monk and abbot near Constantinople, often called *Dalmatus*, and commemorated August 3. He exerted a powerful influence at the time of the Council of Ephesus (431), against Chrysoretes the chamberlain and the Nestorian party at the court of Theodosius II. His influence arose from his eminent piety, his strength of character, and his fiery zeal. Under Theodosius the Great he had served in the second company of Guards, was married, and had a family. Feeling a call to a monastic life, he left his wife and children, except a son Faustus, and went to receive instruction from the abbot Isaac, who had dwelt in the desert from his infancy. Isaac, at his death, made him Hegumenus, or superior of the monastery, under the patriarch Atticus. Consulted by councils, patriarchs, and emperors, he remained in his cell forty-eight years without quitting it. After the Nestorian party at Ephesus had deposed Cyril and Memnon, bishop of Ephesus, and imprisoned them, news of their distress reached him by secret conveyance. While he prayed he believed that he heard a great voice

summoning him forth from his retreat. Accompanied by the monks of all the monasteries, with their abbots at their head, he appeared before the palace. The abbots were admitted with him to the imperial presence. The outcome, was that. the emperor, came to acknowledge of the truth from Dalmatius, as the council acknowledged, and ordered a deputation of each party to appear before him.

4. Bishop of Cyzicum. The archbishop had nominated Proclus, but the people, according to the canons, chose the monk Dalmatius. He was present at Ephesus in 431.

5. *Saint*, third bishop of Rodez, from 524 to 580. He was present at the Council of Clermont in 525, at the first Council of Arvernum in 535, and at the Council of Orleans in 541. Dalmatius was once condemned to death for the faith, at Brives-la-Gaillarde. St. Anstites interceded for him with the tribune who had condemned him; but his intercession was of no avail, and Dalmatius was actually led out to execution. Anstites then prayed for him, the execution was hindered by some extraordinary atmospheric phenomena, and the condemned man lived to a good old age. He is commemorated November 2.

6. *Saint*, a French prelate of the Benedictine order, and regular priest of Grasse or Notre Dame of Orbieu. He assisted, in 1068, at the Council of Gerona, in which four canons were passed against those who had repudiated their wives in order to espouse others, against simony, and incestuous marriages, disorders then very common. Dalmatius was elected archbishop of Narbonne in September 1081, and presided in September 1086, at the council held in the abbey of St. Stienne of Bagnols. He died at Rieux, January 17, 1097. See Hoefer, *Nouv. Biog. Generale* s.v.

Dalmatus

SEE DALMATIS, 3.

Dalrymple

(written also Dalrumpill, etc.), the family name of several Scotch clergymen:

1. ANDREW, graduated at Glasgow University in 1646; was called to the living of Auchinleck in 1650; depraved by the privy council in 1662; accused of preaching and baptizing irregularly in 1669; fined half his salary

for not keeping the Restoration festival in 1673, and died in June 1676, aged fifty years. See *Fasti Eccles. Scoticanae*, 2:96, 139.

2. DAVID, a natural son of lord Dromore, was schoolmaster of Kettle in November 1692; licensed to preach in 1696; appointed and cordained minister at Dundurcos in May 1698; and died February 23, 1747. See *Fasti Eccles. Scoticanae*, 3:221.

3. JAMES, was reader at the first General Assembly, in 1560, "though qualified to preach, and administer the sacraments;" entered Beltynn in 1568; the same year was presented to the living of Ayr, and died in 1580. See *Fasti Eccles. Scoticanae*, 2:84.

4. JOHN, graduated at Edinburgh University in June 1697; was licensed to preach in 1702; called and ordained to the living at Moraham in April, 1704; resigned in January 1706; and died in Edinburgh, February 10, 1716, aged thirty-six years. See *Fasti Eccles. Scoticanae*, 1:340.

5. ROBERT, son of David, was licensed to preach in December 1728; presented to the living. at Dallas in June, 1748; ordained in February 1749; deposed in April 1763, for fornication; the sentence was revoked in 1776. He died March 20, 1778. See *Fasti Eccles. Scoticanae*, 3:179.

6. WILLIAM, D.D., was born at Ayr, August 29, 1723; licensed to preach in 1745; called to the second charge at Ayr in August, and ordained in December 1746; transferred to the first charge in May 1756; was moderator of the General Assembly, May 1781; and died January 28, 1814. He was a man of meek temper, warm zeal, amiable manners, and sincere piety. He published, *Three Sermons* (Glasgow, 1776): — *Family Worship Explained* (1787): — *A History of Christ* (eod.): — *Sequel to the same* (1791): — *The Mosaic Account of the Creation* (1794): — *Meditations and Prayers* (1795): — *Legacy of Dying Thoughts* (1796): — *Solomon's Ethics; or the Book of Proverbs made Easy* (1799): — *The Scripture Jewish History* (1803): — *An Account of the Parish*. See *Fasti Eccles. Scoticanae*, 2:89, 92.

Dalrymple, Edwin A., D.D.

a Protestant Episcopal clergyman, was born in Baltimore, Maryland, in 1818. He was educated at St. Mary's College, Baltimore, and then studied theology at the Alexandria Episcopal Seminary. His first charge was Old Church, Hanover County, Virginia, and the church at New Kent Court-

house. He then became rector of the high-school near Alexandria, where he was eminently successful for several years; visited Europe, and afterwards resided in Baltimore as the president of the School of Letters of Maryland. He was for many years one of the examining chaplains of the diocese, and rector of the House of Refuge at the time of his death, October 30, 1881. For many years, up to 1874, he taught school in the University Buildings on Mulberry Street, Baltimore.

Dalrymple, Samuel B.

a Protestant Episcopal minister, was ordained deacon in 1856, and presbyter the following year; and was rector of Grace Church, Honesdale, Pa., at the time of his death, October 27, 1863, at the age of thirty years. See *Amer. Quar. Church Rev.* January 1864, page 669.

Dalrymple, William H.

a Baptist minister, was born at Watertown, Massachusetts, February 20, 1808. He studied at the South Reading Academy, and at the Newton Theological Institution two years (1833-35); was ordained at South Abington, Massachusetts, April 29, 1835, where he remained until 1837; Was pastor at Northborough from 1838 to 1840; at South Gardiner from 1840 to 1842; in Woodville from 1844 to 1846; agent of the American Peace Society from 1846 to 1848; pastor at Barnstable in 1849 and 1850; at Fitzwilliam, N.H., from 1851 to 1853; Hudson, from 1855 to 1858; Stratham, from 1860 to 1862; and thereafter at Haverhill, Massachusetts, where he died, September 10, 1879. See *Gen. Cat. of Newton Theol. Inst.* page 16. (J.C.S.)

Dalrymple, William Miller

a Methodist Episcopal minister, was born in Philadelphia, February 2, 1824. He was converted at the age of nineteen, began preaching in 1852, and in the following year entered the Philadelphia Conference, in which he labored until his death, June 27, 1875. See *Minutes of Annual Conferences*, 1876, page 50.

Dalton, Jacob

an English Independent minister, was educated at Mile End by Dr. Conder, and was ordained in 1766. He was settled first at the Silver Street Church, London; at Christmas 1769, he removed to Ca(oentry as assistant to

Patrick Simpson, and was chosen sole pastor in 1773. He gave way to drinking, and sank into obscurity. In 1772 he published a volume of fifteen *Sermons*. See Wilson, *Dissenting Churches*, 3:113.

Dalton, John, D.D.

an English clergyman, was born in 1709 at Dean, Cumberland, and was educated at Lowther, Westmoreland, and at Queen's College, Oxford, where he was preacher for some years. In 1750 he was presented to the rectory of St. Mary, at Hill. He died at Worcester, July 21, 1763, leaving a volume of *Sermons* (1757): — *Two Epistles*: — (744 4to, written in 1735): — and some single *Sermons*. See Chalmers, *Biog. Dict.* s.v.; Allibone, *Dict. of Brit. and Amer. Authors*, s.v.

Daly, DANIEL

an Irish Dominican, was born in County Kerry in 1595, and as a monk adopted the name of *Dominicus a Rosario*. He was educated at Tralee and in Flanders; attained considerable reputation for his great learning; was invited to Lisbon to assist in founding, a monastery for the Irish Dominicans, and was elected its first superior. In 1655 he was appointed ambassador to Louis XIV of France, by the duke of Braganza, to negotiate a treaty of alliance and affinity between the two courts. He died at Lisbon, June 30, 1662. One book only of his is known, *Initium, Incrementum, et Exitus Familiae Giraldinorum* (Lisbon, 1655, 8vo). See Chalmers, *Biog. Dict.* s.v.; Allibone, *Dict. of Brit. and Amer. Authors*, s.v.

Dalzeil, Andrew

a Scotch clergyman, was licensed to preach in July 1734; presented to the living of Stony Kirk; ordained in September 1739; and died November 22, 1755. See *Fasti Eccles. Scoticanæ*, 1:772.

Dalzell, Ninian

a Scotch clergyman, was the first Protestant minister at Dumfries in 1567; removed to Caerlaverock in 1574, with three other places in charge; became a schoolmaster at Dumfries; renounced the Protestant faith; corrupted the youth sent to his care; was deposed by the assembly of 1579; and died April 21, 1587. See *Fasti Eccles. Scoticanæ*, 1:567, 573.

Daman, Joseph Brooks

a Baptist minister, was born at Hanover, Massachusetts, November 13, 1809. Without a college education, he took the full course of study at the Newton Theological Institution (1838-41); and was pastor of churches in West Dedham, Massachusetts, Woonsocket, R.I., East Killingly and Lyme, Connecticut, and Lake Village, N.H., where he died, in 1865. (J.C.S.)

Damascene

a French preacher at the close of the 18th century, was a Minorite of the Franciscan order, and provincial of the Recollets of Paris. He wrote, *Discours sur l'Evangelies* (Paris, 1698, 1699): — *Discours Ecclesiastiques et Monastiques* (ibid. 1708). See Hoefler, *Nouv. Biog. Generale*, s.v.

Damberger, Joseph Ferdinand

a German scholar, was born at Passau, March 1, 1795. He studied at different universities, was made a priest in 1818, and joined the Jesuit order in 1837. In 1845 he was made professor of history at Lucerne, and died May 1, 1859, leaving *Furstentafel der Europaischen Staatengeschichte*, (Regensburg, 1830): — *Synchronistische Geschichte der Kirche und Welt im Mittelalter* (ibid. 1850-1863, 15 volumes, the concluding volumes being edited by Rattenge). See Janner, in Wetzer u. Welte's *Kirchen-Lexikon*, s.v. (B.P.)

Damchuk

in Mongolian mythology, is a green horse, the steed of the god Maidari, the last Burchan, who descended to earth in order to exalt men again to their former duration of life, their virtue, and their beauty. The green horse is a great idol (Dolon Erdeni), which, with six other idols, is placed on the altars of the Mongolian temples.

Dame, Friederich

a Lutheran theologian of Germany, was born in Holstein, July 22, 1567. He studied at Rostock and Konigsberg; was in 1592 rector at Itzehoe; in 1594, deacon at Flensburg; in 1600 pastor, and in 1604 provost there. He died December 18, 1635, leaving *Voluntate Dei erga Genus Humanum*: — *De Resurrectione Mortuorum*: — *Apodixis de Animae Immortalitate*, etc. See

Moller, *Cimbria Literata*; Jocher, *Allgemeines Gelehrten-Lexikon*, s.v. (B.P.)

Damhnat

was an Irish saint of Sliabh Betha, now Slieve Beagh, in Tyrone. She is commemorated June 13.

Damia

a goddess among the ancients, said to be the wife of Faunus. She was so chaste that she never saw nor heard any other man than her own husband. Her sacrifice, which was always offered in, private houses, with windows and doors shut, was called Damium. No man, nor picture of a male, was suffered to be present, nor were women allowed to reveal what passed.

Damian (Damianus, Or Damiani, Petrus), Hymns Of

Of these the following have become especially known: *Gravi me terrore pulsas, vita dies ultima*. "This awful hymn," says Mr. Neale, "is the *dies irae* of individual life. The realization of the hour of death is shown, not only by this hymn, but by the commendatory prayer, used from his (the author's) time in the Roman Church, which begins, "To God I commend thee, beloved brother; and to him whose creature thou art I commit thee." In the translation of Mr. Neale the first stanza runs thus:

*"O what terror in thy forethought,
Ending scene of mortal life!
Heart is sickened, veins are loosened,
Thrills each nerve, with terror rife,
When the anxious heart depicteth
All the anguish of the strife!"*

Another translation, given by P.S. Worsley, in *Lyra Messianica*, runs thus:

*"Heavily with dread thou loomest, last day of my earthly life:
Heart and melting veins within me shudder at the mortal strife,
When I would inform my spirit with what horrors thou art rife."*

Another hymn is his *Crux nundi benedictio*, which Mr. Neale rendered —

*"O Cross, whereby the earth is blest,
Certain Redemption, Hope, and Rest,
Once as the Tree of Torture known,
Now the bright gate to Jesu's Throne."*

Better known is his *Ad perennis vitas fontem*, "the noblest he has left us," and which, in R.F. Littledale's translation in *Lyra Mystica*, reads thus:

*"For the fount of life eternal is my thirsting spirit fain,
And my prisoned soul would gladly burst her fleshly bars in twain!
While the exile strives and struggles on to win her. home again."*

See Trench, *Sacred Latin Poetry*; page 277 sq., 315 sq.; Rambach, *Anthologie christlicher Gesnage*, pages 288, 241; Daniel, *Thesaurus Hymnologicus*, 1:116, 224; 4:291; Mone, *Hymni Lat. Med. Aevi*, 1:422; Neale, *Mediaeval Hymns*, page 52 sq. (B.P.)

Damiani, Felice

an eminent Italian painter, was born at Gubbio, and flourished from 1584 till 1616. He studied under Benedetto Nucci, and painted principally for the churches in his native city. His most esteemed work is the *Baptism of St. Augustine*, in the church of that saint, at Gubbio, painted in 1594. Another is the *Decapitation of St. Paul*, in San Recavati, at Castel-Nuovo. About 1596 he decorated two chapels in the Church of the Madonna de Lumi, at San Severino, with scenes from the life of the Virgin and the infancy of Christ. See Hoefler, *Nouv. Biog. Generale*, s.v.; Spooner, *Biog. Hist. of the Fine Arts*, s.v.

Damiani, Johann

a Hungarian theologian, was born at Tuhegeli, June 21, 1710. In 1726 he went to Rome, studied at Fermo under the auspices of pope Benedict XIII, and on March 5, 1735, he entered orders. Returning to Rome, he was welcomed by pope Clement XII, who proposed him for the canonship of Presburg. He occupied various other positions in the ecclesiastical hierarchy, and died about 1780. His principal works are *Doctrina verae Christi Ecelesiae* (Ofen, 1762): — *Justa Religionis Coactio*, etc. (ibid. 1765). This was a treatise concerning means for bringing dissenters into the somnith Church. See Hoefler, *Nouv. Biog. Generale*, s.v.

Damiani, Wilhelm Friederich

a Hungarian theologian, brother of the foregoing, was born January 18, 1714. After having studied at Fermo he was chosen by Clement XII for primate of the kingdom. He died at Presburg, June 17, 1760, leaving *Synopsis vitae Missiois Miraculorum et Evangeliorum Martini Lutheri et Joannis Calvinii* (Ofen, 1761): — *Synopsis Doctrina Martini Lutheri et Joannis Calvinii* (ibid. eod.). See Hoefer, *Nouv. Biog. Generale*, s.v.

Damianus

the name of several early Christians:

1. A missionary sent by pope Eleutherius to Britain.
2. Bishop of Sidon, was a member of the synod at Anfiochin 444, and also of the Council of Chalcedon in 451, when. he gave his vote for the deposition of Dioscorus.
3. A companion of St. Regulus. One of the churches of St. Andrews was dedicated to him. He is commemorated June 1.
4. Fifth bishop of Rochester, was consecrated by archbishop Deusdedit about 655.
5. *Saint*, bishop of Ticinum (now Pavia), where he was born; and, while a presbyter, attended the synod held by Mansuetus, archbishop of Milan, against the, Monothelites, in 679. He was deputed by the synod to draw up an exposition of faith to be sent to the emperor, which was received by acclamation in the Council of Constantinople in 680. He succeeded Anastasius the latter year as bishop, and died in 710.

Damini, Pietro

an Italian historical painter, was born at Castel-Franco in 1592, and studied under Giovanni Battista Novelli. There are many of his works in Castel-Franco, Vicenza, Crema, and Padua. In the church of Il Santo, at Padua, is his principal work, *The Crucifixion, with the Virgin Mary and St. John*. In the monastery of the Padri Serviti, at Vicenza, are several of his works, representing scenes from the life of St. Filippo. He died at Venice in 1631. See Hoefer, *Nouv. Biog. Generale*, s.v.; Spooner, *Biog. Hist. of the Fine Arts*, s.v.

Damiron, Jean Philibert

a French philosopher, was born in 1794, at Belleville. He was professor of philosophy at Paris, and died in 1862, leaving, *Cours de Philosophie* (Paris, 1842): — *Essaxis sur l'Histoire de la Philosophiae en France au Dix-septieme Siecle* (1846, 2 volumes): — also *Au Dix-huitieme Siecle* (1862, 2 volumes): — and *Au Dix-neuvieme Siecle* (3d ed. 1834). See Franck, *Moralistes et Philosophes* (Paris, 1872); Lichtenberger, *Encyclop. des Sciences Religienses*. (B.P.)

Damm, Christian Tobias

a Lutheran theologian of Germany, was born at Geithain, in Saxony, January 9, 1699. He studied at Halle, where he also for some-time acted as teacher at the orphanage. In 1730 he was called to Berlin as con-rector at the Kolnische gymnasium, was made in 1742 pro-rector, and finally rector. He died May 27, 1778, having published, *Brief des Apostel Jacobi, ubersetzt meit Anmerkungen* (Berlin, 1747): — *Das Neue Testament von neuen ubersetzt und mit Anmerkungen begleitet* (ibid. 1764, 1765, 3 volumes); a work which caused his deposition from office, because he therein advocated. Socinian doctrines: — *Vom historischen Glauben* (ibid. 1772): — *Betrachtungen uber die Religion* (ibid. 1773). See Meusel, *Gelehrtes Deutschland*; Jocher, *Allgemeines Gelehrten-Lexikon*, s.v.; Winer, *Handbuch dertsheol. Lit.* 1:171. (B.P.).

Damm, Georg

a Lutheran theologian (if Germany was born at Rostock in 1633. In 1663 he was deacon at St. Mary's, in that city; in 1667, pastor of the Altstadt, in Kdnigsberg, and member of consistory, the same year taking his degree as doctor of theology at Greifswalde. He died May 11, 1679. He wrote, *De die Omnium Prino*: — *De Ritu Baptizandi super Sepulchra*: — *De Oficio Pastoralis Elenchtico ex Joh. 16:8*. See Arnold, *Historie der Konigsbergischen Universitat*; Jocher, *Allgemeines Gelehrten-Lexikon*, s.v. (B.P.)

Damoetas

SEE RICULPHUS.

Damon, David, D.D.

a Congregational minister, was born in 1781. He graduated from Harvard College in 1811; was settled at Lunenburg in 1815, and died in 1843. He published one or two *Sermons*, and an *Address on Temperance*, delivered at Amesbury, Massachusetts in 1829. (J.C.S.)

Dampierre, Antoine Esmonin De

a French ascetic writer, was born at Beaune in January 1743. He was successively counsellor and president mortier at the parliament of Burgundy, president of the chamber in the royal court of Dijon, 1811, and member of the general council of the Cote d'Or, 1817. He died September 1, 1824, leaving, *Verites Divines pour le Coeur et l'Esprit* (Lausanne, 1823): — *Historique de la Revolution* (Dijon, 1824). See Hoefer, *Nouv. Biog. Generale*, s.v.

Da Mula

SEE AMULIO.

Damius

in Greek mythology, was the swiftest of the giants, whose *body* was employed by the centaur Chiron, in order to strengthen that of Achilles.

Dan, Thomas

an English minister of the Society of Friends, was born at Nutfield, Surrey, in 1704, and became a preacher in 1734. The field of his labors was chiefly in England. He died February 23, 1769. See *Piety Promoted*, 2:433. (J.C.S.)

Dana

(*a gift*), the term used by Buddhists of Ceylon to denote alms. Alms given to priests are restricted to four articles only—robes, food, a pallet to lie upon, and medicine or sick diet. Almsgiving is the first of virtues among the Buddhists, and superior to the observance of all the precepts. It brings a greatly increased reward in a future birth, including, if the duty be properly discharged, both wealth and attendants.

Dana, Asa J.

a Methodist Episcopal minister, was born at Pultneyville, Ontario County, N.Y., March 24, 1820. He was converted in his twelfth year; received license to exhort in 1838, to preach in 1839, and the same year united with the Oneida Conference, wherein he labored zealously till his death, October 5, 1857. See *Minutes of Annual Conferences*, 1858, page 88.

Dana, Charles B., D.D.

a Protestant Episcopal clergyman, was rector, for many years, of Christ Church, Fairfax Parish, Alexandria, Virginia, and remained in that office until 1860, when, after residing for a short time without charge in that place, he removed to Port Gibson, Mississippi, as rector of St. James's Church. In 1866 he went to Natchez, as rector of Trinity Church, of which he was incumbent at the time of his death, February 25, 1873, aged sixty-six years. See *Prot. Episc. Almanac*, 1874, page 138.

Dana, Gideon

a Congregational minister, was born at Oxford, Massachusetts, September 11, 1805. In 1830 he graduated from Brown University, and in 1836 from Bangor Theological Seminary — although part of his professional studies were pursued at Princeton, N.J. For a time he preached at North Falmouth, Massachusetts; January 3, 1838, he was ordained pastor at South Amherst, where he remained until 1840. Subsequently, for four years, he labored in Holoke, and was one year in the service of the American Tract Society. He preached in Harmar, Ohio, from 1845 to 1850; spent several months in the service of the Western Seamen's Friend Society, and then took charge of the Second Presbyterian Church at Delaware. He removed to Strongsville in June, 1852, and in November, 1855, to Oberlin, as agent for the American and Foreign Christian Union. From 1859 to 1861 he served the Church in Bucyrus; in June 1863, removed to Wauseon, but in 1868 returned to Oberlin, where he died, May 9, 1872. See *Con. Quarterly*, 1873, page 323.

Dana, James, D.D.

a Congregational minister, was born at Cambridge, Massachusetts, in 1735. He graduated from Harvard College in 1753, and remained there as a resident-graduate several years. In 1758, he was ordained pastor at

Wallingford, Connecticut, notwithstanding the opposition of the Consociation on doctrinal grounds, and a church quarrel ensued, which was not healed until about 1772. When the Revolutionary struggle began, Mr. Dana became very popular on account of his decided stand for American liberty. Reverend James Noyes became his colleague in May 1785. Four years after, Dr. Dana was called to the pastoral charge of the First Church in New Haven, and retired in December 1805. He died in New Haven, August 18, 1812. See Sprague, *Annals of the Amer. Pulpit*, 1:565.

Dana, Joseph, D.D.

a Congregational minister, was born at Pomfret, Connecticut, November 2, 1742. He graduated at Yale College in 1760; was ordained over the South Church in Ipswich, Massachusetts, in 1765, and continued pastor there until his death, November 16, 1827. Dr. Dana published several *Sermons* and *Addresses*. See Sprague, *Annals of the Amer. Pulpit*, 1:597; *Cong. Quarterly*, 1859, page 42.

Dana, Simeon, M.D.

a Free-will Baptist minister, was born at Lebanon, N.H., December 1876. After practicing medicine some years, he began preaching in New Hampshire, and divided his time between his own church, that in Holderness, and that in North Holderness. He died September 28, 1853. See *Free-will Baptist Register*, 1855, page 89. (J.C.S.)

Dana, William Coombs, D.D.

a Presbyterian minister, was born at Newburyport, Massachusetts, February 13, 1810. He graduated from Dartmouth College in 1828; was then employed in teaching, became a student in Andover Theological Seminary, and also in Columbia Seminary; was licensed, and spent a part of a year in Princeton Theological Seminary: He was ordained February 14, 1836, pastor of Central Church, Charleston, S.C.; and died there, November 30, 1880. He published a translation of Fenelon on the *Education of Daughters* (1831): — *A Transatlantic Tour* (1845): — *The Life of the Reverend Daniel Dana*, his father (1860); and compiled a volume of *Hymns*. See *Genesis Cat. of Princeton Theol. Sem.* 1881, page 98.

Danace

a name given to the obolus, or coin which the ancient Greeks were wont to place in the mouth of the dead, to pay Charon for carrying them in his boat across the Styx to Hades.

Danavandri

in Indian mythology, is the god of the healing art, a special incarnation of Vishnu. There are no separate temples built for him (pagodas), but his image, a statue representing an old, bearded man, reading a book, is erected on Vishnu's altar. He was produced when the gods turned the Mandar mountain into the sea of milk, to prepare amrita. Then he came out from the sea with a vessel which contained this ambrosia.

Danavas

in Hindu mythology, a numerous train of evil spirits, who often caused destructive wars, and were in continual discord with the kingdom of Indra. Twice Vishnu delivered his sovereign from the control of the daemons, and Ithumanta also once came to his assistance.

Danax

the reader of Aulon in Illyria, fled with the sacred vessels from a rustic riot against the Christians to a place by the sea, five miles from the town, but his enemies pursued him, let themselves down to him by ropes, bade him sacrifice to Bacchus, and, as he would not, cut him down with their swords and cast him into the sea, January 16 (year not specified).

Dance, Matthew Maze

a Methodist Episcopal minister, was born in Dinwiddie County, Virginia, January 29, 1790. He was converted about 1807; spent the next five years in teaching and study; entered the Virginia Conference in 1812, and was appointed to the Bertie Circuit; in 1814 became private secretary to bishop Asbury; located in 1822, settled in Prince Edward County, and died there, March 8, 1873. See *Minutes of Annual Conferences of the M.E. Church South*, 1873, page 789.

Dance of Death

is a series of pictures in which Death, portrayed as a skeleton, is 'the principal figure, anti represents all the animation of a living person, sometimes amusingly ludicrous, and at others mischievous, but always busily, employed. It is interesting, as it exhibits the costumes of all ranks and, conditions of life at the period. Hans Holbein painted a dance of death in the royal galleries at Whitehall. There was also a fine example in the cloisters of the chantry chapel of St. Anne, called the Pardon Church House, on the north side of St. Paul's, in London, which dated from the reign of Henry V; and others were painted in the cloisters of the Holy Innocents at Paris, at Basle and Lubeck in the 15th century, at Minden in the 14th century and at Dresden, Leipsic, and Annahberg. In the 14th century it is alluded to in the "Vision of Piers Plowman," and has been said to have been acted as a spiritual masque by clerks. Prior speaks of "imperial death leading up Holbein's dalice." Possibly it was a memorial of a fatal plague as well as a moral lesson.

It was known also under the title of the *Dance Macabre*, *eithier* from an imaginary poet of Germany called Mnacabar, who was said to have written the appropriate distichs placed under each set of figures, or more probably from the hermit saint of Egypt, Macarius, who is still portrayed (in pictures in Greek monasteries, as he was frequently introduced. The English name was *Dance of Pouii's* (*St. Paul's*).

Dancel, Jean Ciarles Richard

a French prelate and theologian, was born in 1761 at Cherbourg. He went to Paris; entered the society called the Robertines; was admitted to the Sorbonne as *socius*; obtained a chair of philosophy; in 1792 went to England, and there taught mathematics; returned to France in 1801, after the concordat; entered the chapter of Coutances; became grandvicar, then rector of Valognes and archdeacon in 1805. October 28, 1827, he was consecrated bishop of Bayeux, and distinguished himself by his zeal for the extension of seminaries. He died April 20, 1836, leaving *Apologie du Senrment Civique* (1790). See Hoefler, *Nouv. Biog. Generale*, s.v.

Danckwerts, Hermann

a Lutheran theologian of Germany, was born April 4, 1814, at Plate. He studied at Gottingen; was in 1843 pastor at Bienenbiittel; in 1855,

superintendent at Borry; in 1860, pastor at Gottingen, and finally superintendent there. He died July 26, 1881. He was an excellent preacher, who led many in the way of righteousness. (B.P.)

Dandam

in Hindi mythology, is a staff with seven ash knots, which the Sanjasi, or Indian saints carry, and whose knots they must daily moisten with water from the Ganges, whereby they are protected against all influences of evil daemons. Dandavaten, in Hindu mythology. is a new birth and the third incarnation of the giant daemon Eruniakassiaben, one of the two Daidyas. He was subdued and slain by Vishnu, according to the Avatera.

Dandesuren

in Hindu mythology, was a holy penitent and favorite of Siva, who commanded the same worship to be paid to this saint as is given to the god himself. Therefore Dandesuren's statue stands in the temple of Siva, side by side with that of the great destroyer.

Dandini, Cesare

an Italian painter, was born at Florence in 1595, and studied successively with Curradi, Passignano, and Cristofano Aliori. He executed many pictures and altar-pieces for the churches and convents at Florence. He died in 1658. See Hoefler, *Nouv. Biog. Generale*, s.v.; Spooner, *Biog. Hist. of the Fine Arts*, s.v.

Dandini, Ottaviano

an Italian painter of the middle of the 18th century, was the son of Pietro, by whom he was instructed. There are several of his works in the convents and churches at Florence, highly praised. There are some paintings, of sacred subjects by him, in the Church of San Lorenzo; also in the Church of Santa Maddalena, at Pescia. See Hoefler, *Nouv. Biog. Generale*, s.v.; Spooner, *Biog. Hist. of the Fine Arts*, s.v.

Dandini, Pietro

an Italian painter, was born at Florence in 1646, and received instruction in the art when but four years of age, from Valerio Spada. He afterwards travelled through Italy, studying the best masters, and at the same time

executed a number of paintings for the churches, and convents of Florence. One of his most important works was the cupola in the church of Santa Maria Maddalena. In the Church of Santa Maria Maggiore is his picture of *St. Francisco*. He died in 1712. See Hoefer, *Nouv. Biog. Generale*, s.v.; Spooner, *Biog. Hist. of the Fine Arts*, s.v.

Dandis

one of the Vaishnava (q.v.) sects among the Hiindus, and, a legitimate representative of the fourth Asrama or mendicant life, into which the Hindu is believed to enter after passing the previous stages of, student, householder, and hermit. A Brahmin, however, does not require to pass through the previous stages, but is allowed to enter at once into the, fourth: order. The Dandi is distinguished by carrying a, small dand or wand, with several projections from it, and a piece of cloth dyed with red ochre, in which: the Brahminical cord is supposed to be enshrined, I attached to it; he shaves his hair and beard, wears, only a loin-cloth, and subsists upon food obtained ready dressed from the houses of the Brahmins once a day only which he deposits in the small clay pot that he always carries with him. They are generally found in cities, collected, like other mendicants, in *myths*.

Dandolo, Faustino

a Venetian theologian, was born about 1379. He was successively apostolic prothentary, legate a *latere*, and governor of Bologna; and died in 1449, leaving *Compendium pro Catholicae Fidei Instructione*. There has also been attributed to him *Tractatus de Beneficiis; Responsa Quaedam Juridica*. See Hoefer, *Nouv. Biog. Geineazle*, s.v.

Dandy, James H.

a Methodist Episcopal minister, was born in Ireland, September 8, 1798. He entered the Philadelphia Conference in 1826, and, by subsequent changes in the conference lines, was a member, first of the New Jersey, and afterwards of the Newark Conference. From 1857 to 1873 he sustained a supernumerary relation, and in the latter year was superannuated. He died in 1882 or 1883. See *Minutes of Annual Conferences*, 1883, page 84.

Dane, Francis (1)

a Congregational minister, was partly educated in England, and completed his theological studies in America. About 1648 he became pastor in Andover, Massachusetts. In March 1682, the Reverend Thomas Barnard became his assistant. During the witchcraft frenzy in 1692, it is said that intimations of Mr. Dane's implication served somewhat to check the delusion, as it was not believed that so pious a man could be in league with the devil. He died February 17, 1699, aged eighty-one years. See Sprague, *Annals of the Amer. Pulpit*, 198.

Dane, Francis (2)

a Methodist Episcopal minister, was born at Andover, Massachusetts, May 1, 1782. He was converted in early life, and in 1810 joined the New England Conference, wherein he preached until 1840, when he superannuated. He, was afterwards twice honored by being elected to the Massachusetts State Legislature. He died October 16, 1864. See *Minutes of Annual Conferences*, 1865, page 42.

Dane, John

a Congregational minister, was born at Andover, Massachusetts. He graduated from Dartmouth College in 1800; was ordained pastor of the Church in Pittston, Maine, February 16, 1803, and was dismissed on account of gross immoralities in 1804. See Sprague, *Annals of the Amer. Pulpit*, 2:379.

Danedi, Giovanni Stefano

(called *Montalto*), a Milanese painter, was born at Treviglio in 1608, and studied under Cavaliere Morazzone. He executed many works in the churches and convents of Milan, among them *The Martyrdom of St. Justina*, in the Church of Santa Maria Pedone. He died at Milan in 1689.

Danedi, Giuseppe

an Italian painter, brother of the foregoing, was born at Treviglio in 1618, and studied under Guido Reni, at Bologna. He went to Turin, and executed some admirable pictures for the churches of that city, among them the fine altar-piece representing *The Massacre of the Innocents*. He died in 1688.

Danes, Pierre

a French scholar and bishop, was born at Paris in 1497. When quite young, he entered the College of Navarre, where he was appointed first professor of Greek in 1530. In 1545 he was present at the Council of Trent, and his address, which he delivered there in the following year, was printed at the instance of Francis I. When Henry II ascended the throne, he appointed Danes, in 1547, as tutor to the dauphin, afterwards Francis II. In 1548 he was elected to the see of Lavaur, and died at St. Germain des Pres, April 23, 1577. He wrote a number of historical works and addresses. See *Abrege de la Vie du Cel. Pierre Danes* (Paris, 1731); Jocher, *Allgemeines Gelehrten-Lexikon*, s.v.; Hoefer, *Nouv. Biog. Generale*, s.v. (B.P.)

Danes, Pierre Louis

a Flemish theologian, was born at Cassel, Flanders, in 1684. He taught philosophy at Louvain, was rector of St. James's at Antwerp in 1714, graduate-canon at Ypres in 1717, then president of the episcopal seminary, and penitentiary. In 1732 he returned to Louvain, and succeeded to Daelman in the chair of philosophy. He died at Louvain, May 28, 1736, leaving *Institutiones Doctrinae Christianae* (Louvain, 1713 and 1768; this is an abridgment of an excellent theological work): — *Orationes et Homilice* (ibid. 1735): — *De Fide, Spe et Charitate* (ibid. eod.). See Hoefer, *Nouv. Biog. Generale*, s.v.

Danforth, A.H.

a Baptist minister, was born in 1818. Immediately upon completing his educational course at Hamilton in 1847, he went as missionary to Assam, India, but after eleven years labor there, ill-health obliged him to return, and he settled with the Baptist Church at Mileatown, Pennsylvania, where he labored as pastor three years, and where, after serving the Christian Commission some time in the Army of the Potomac, he died February 13, 1864. See *Appleton's Annual Cyclopaedia*, 1865, page 633.

Danforth, Francis

a Congregational minister, was born in New Hampshire in 1794. He graduated from Dartmouth College in 1819, and from Andover Theological Seminary in 1822; was ordained June 11, 1823; pastor at Greenfield, where he remained until 1831; at Winchester until 1839; of the

First Church of Hadley, Massachusetts, until 1842; was without charge until 1844; was at Byron and Medina, N.Y., in 1845; stated supply of the Presbyterian Church at Clarence from 1846 to 1852, and thereafter without charge at the same place until his death, January 29, 1854. See *Trien. Cat. of Andover Theol. Sem.* 1870, page 50.

Danforth, John

a Congregational minister, son of Reverend Samuel Danforth, Sr., was born November 5, 1660. He graduated at Harvard College in 1677; was ordained the seventh minister of the Church in Dorchester, June 28, 1682, and occupied that position until his death, May 26, 1730. He left several published discourses, among them two *Sermons on the Earthquake in 1727.* (J.C.S.)

Danforth, R. Edmund

a Methodist Episcopal minister, was born at Merrimac, N.H. He was converted in 1854; received license to exhort and to preach in 1855; and in 1856 entered the Biblical Institute at Concord, N.H., where he remained two years, meantime joining the New Hampshire Conference, in which he labored till his death, June 28, 1863. See *Minutes of Annual Conferences,* 1864, page 75.

Danforth, William Burke

a Congregational minister, was born at Barnard, Vermont, February 21, 1849. He studied at Royalton Academy, graduated at Dartmouth College in 1871, and from Yale Divinity School in 1874; was ordained pastor of the Church in Gilead, Connecticut, July 9 of the same year, and died there July 4, 1875. See *Cong. Quarterly,* 1876, page 423.

Dangerfield, Joan

an English martyr, was the wife of the godly William Dangerfield, and on account of her faithfulness to her religion she was taken from her home, with a child only fourteen days old, and cast into prison and thieves and murderers. She remained there for some weeks, when she was taken to the place of execution and burned, with three other martyrs, in 1556. See *Fox, Acts and Monuments,* 8:251.

Dangerfield, William

an English martyr, was a citizen of Wootton-under-Edge, not far from Bristol. He was suspected by some of his adversaries, and put into prison, where he remained until his legs were almost fretted off with irons. After much suffering he recanted, against the advice of his wife, who was a prisoner at the same time; he had no sooner quitted the jail, than, his conscience upbraiding him, he began to pray for forgiveness, for which he was soon put to the stake and burned, in 1556. See Fox, *Acts and Monuments*, 8:251.

Dani, Eldad Ha-

SEE ELDAD HAD-DANI.

Danicie, Georg

a famous Servian linguist, was born at Neusatz, April 4, 1825. In 1856 he was appointed librarian at Belgrade, in 1859 professor at the lyceum there, and in 1853 professor of Slavic philology at the college. In 1867 he went to Agram, where he was made secretary of the academy. In 1873 he was recalled to Belgrade, but in 1877 he went again to Agram to continue his large Serbo-Croatian dictionary, which was published by the academy. He died November 17, 1882. His chief work lies in his linguistic publications concerning the Servian language, but he also holds an honorable position on account of his excellent translation of the Old Testament into the Servian language. (B.P.)

Daniel

(sometimes Danihel) was the name of a number of early bishops and presbyters:

1. Presbyter, said to have been martyred in Persia, February 21, in the thirty-fifth year of Sapor (A.D. 344), with a virgin, whose name in Chaldee meant Rose, after five days' torture and three months' interrogation, according to brief acts given from a Vatican MS. by Assemani (*Mart. Orient.* page 103.)
2. One of the abbots of Scete in Egypt, in the 4th or 5th century. He was a disciple of Paphnutius, and served him in the capacity of deacon at the

altar. He is the speaker in the fourth of the Collationes of Johannes Cassianus, who had met him during a tour in Egypt.

- 3.** A disciple of the solitary Arsenius, about 445, who performed for him the duties of hospitality to strangers arriving at his cell.
- 4.** Bishop at a council assembled by Cyril at Alexandria about A.D. 430, for the condemnation of Nestorius. He was one of the four bishops selected to carry to Constantinople the letter written by Cyril in the name of this council, together with the letter of pope Celestine in the name of a Roman council on the same subject.
- 5.** A presbyter at Alexandria, sent in A.D. 438 to Acacius, bishop of Meletina, Theodotus of Ancyra, and Firmus of Csesarea, with a credential letter by Cyril of Alexandria, to show them the situation of affairs and the reply he proposed to send to the Oriental bishops at Antioch.
- 6.** Bishop of Charrae (Haran) in Mesopotamia, in the middle of the 5th century. He was the nephew of the celebrated Nestorian, Ibas, bishop of Edessa, who consecrated him. He voted against Athanasius: in the council held at Antioch in 444. Charges were preferred against him by: a synod held at Berytus, and his disorderly and licentious life being proven, he was anathematized by Dioscorus at the Latrocinium of Ephesus.
- 7.** *SEE DEINOL WYN.*
- 8.** A deacon mentioned in the will of St. Perpetuus, archbishop of Tours. He lived about the end of the 5th century.
- 9.** Bishop of Theodosiopolis (or Rhaesina) in Mesopotamia, in the middle of the 6th century. He wrote works against the errors of "the harcionites, Manichees, Chaldaeans, and astrologers."
- 10.** Abbot of the monastery afterwards known as St. Medard's, at Soissons. The monastery was founded by Clotaire I of the Franks about 560, and at its dedication, in 562, Daniel became its first abbot. He is said to have been a disciple of St. Maurus of Glaufeulle, and to have obtained the privilege of immunity from pope John III.
- 11.** Saint and bishop of Cenn-Garadh (now Kingarth, on the island of Bute, in the Firth of Clyde). He is commemorated February 18.

12. A monk of the 7th century, who wrote at the monastery of Rhaitu the *Life of John Climacus*, abbot of Mounit Sinai (605).

13. Bishop of Salach, in Mesopotamia. He lived in the 8th century and wrote a *Commentary on the Psalms*.

14. Succeeded Aribertus as fifteenth archbishop of Narbonne. He was one of twelve Gallic bishops present at the Roman council held in the Lateran basilica under pope Stephen IV, A.D. 769, concerning the election of the pope and the cultus of sacred images. The principal event recorded of his episcopate was his holding a synod in the basilca of Sts. Justus and Pastor at Narbonne, on June 27, 788 (Baluze, Petrus de Marca), or 791 (*Gall. Christ.*), attended by the bishops of the provinces of Narbonne and Tarragona, which were then united, and by those of the neighboring provinces of Aries, Vienne, Aix, and Eause. Three subjects were discussed.

(1) The heresy taught by Felix, bishop of Urgel, concerning the adoption of the Son of God, and this was in all probability condemned, though there is no distinct information on that point.

(2) The state of the church of Ausona (Vich), the capital of the province of Tarragona, which had formerly lost its episcopal see through the invasion of the Moors, and been ecclesiastically annexed to Narbonne. It was decided that it should remain in this subjection until the pagans were expelled,. after which it should have a bishop of its own.

(3) A dispute with Winedurus, bishop of Elle, as to jurisdiction over the *Pagus Redensis*, in the Pyrenees, and this was decided in Daniel's favor. The exact date of his death is hot known, although Nebridus succeeded him.

Daniel, Saint, Of Africa

was provincial of the order of Minorites of Calabria. In 1221 he embarked for Africa, at the head of a mission composed of brothers Samuel, Angelus, Donno, Ugolino, Leo, and Nicolas, for the purpose of laboring for the conversion of the Moors. They landed at Ceuta and commenced preaching. The people seized them, and led them to Mohammed the Green. king of Morocco; this prince despoiled them, scourged them, threw them into prison, and finally beheaded them, October 8, 1221. They suffered martyrdom with joy and courage. Some years after, the child-prince of Portugal, son of king Alfonso the Fat, obtained their bodies of the king of

Morocco, and presented them to Spain. In 1516, pope Leo X added them to the number of saints. Their festival is celebrated October 13. See Hoefler, *Nouv. Biog. Generale*, s.v.

Daniel De Saint Joseph

(properly *Joseph le Gouverneur*), a French theologian, was born at St. Malo in 1601. He entered the novitiate of the Carmelites of Reimes at the age of fifteen, and nine years afterwards taught philosophy at Caen, and subsequently theology, with great repute. He became provincial of his order in the province of Toulouse, and died at Guindo, February 5, 1666, leaving *Vie de Saint Andre; Corsin* (Rennes; 1630): — *Manuel de la Confrerie de la Sainte Famille de Jesus* (Angers, 1640): — *Le Theologien Francois sur le Mystere de la Sainte Trinite* (1643, 1658): — *Panegyriques* (1660). See Hoefler, *Nouv. Biog. Generale*, s.v.

Daniel De Saint-Sever

a French theologian, who lived in 1625, was a Capuchin of the province of Guienne. He taught theology, was possessed of a good memory, and was versed in nearly all the languages. He wrote, *De Decensu Christi ad Inferos* (Lyons, 1618, in Latin and French): — *De collatione et Disputatione cum Nomansensibus et Septimaniis Factionis Calvinianae* (Avignon, 1625). See Hoefler, *Nouv. Biog. Generale*, s.v.

Daniel De La Vierge

(properly *Audencerde*), a Belgian theologian, was born at Hamme, near Dendermonde, Flanders, in 1615. He obtained his education at the house of the Carmelites, whom he joined in 1632. He was successively lecturer on theology, master of novices, prior of the convents of Brussels and Malines, and twice provincial. He distinguished himself by his piety and charity, and died October 24, 1678, leaving a large number of works, among which we notice, *The Art of Confession* (Brussels, 1649, in Flemish): — *Demonstration of the True Church* (ibid. eod., in Flemish): — *Epitome Vitae Sancti Petri Thomae*, etc. (Antwerp, 1659): — *Vita Sancti Eliae Propheta* (Frankfort, 1670). See Hoefler, *Nouv. Biog. Generale*, s.v.

Daniel, Festival Of

a festival celebrated by the Greek Church on December 17, in memory of the prophet Daniel, and the three young Hebrews who were cast into the fiery furnace.

Daniel, Ebenezer

an English Baptist minister, was born at Burford, in Oxfordshire, October 14, 1784. He was converted when a child, and baptized at the age of seventeen. He became a student in Bristol College in 1802; was ordained, in 1808, as pastor at Brixham, Devonshire; in 1812 removed to Luton, Bedfordshire: was designated as a missionary to Ceylon, February 17, 1830; reached his station August 14 following, and labored until his death, June 2, 1844. See (Lohd.) *Baptist Magazine*, 1846, page 137, 201. (J.C.S.)

Daniel, Elizabeth

a minister of the Society of Friends, was born at Salem, N.J., in 1709, and, early in life was called into both the Church and the ministry. She sometimes travelled in sections of Pennsylvania and Maryland and died October 30, 1760. See *Piety Promoted*, 4:416-418. (J.C.S.)

Daniel, Gabriel

a French ecclesiastical writer, was born at Rouen in 1649. When eighteen years of age he joined the Jesuits. After he had taught for some years in the college at Rouen with great success, his superiors sent him to Paris as librarian of the "domus professae" of his society, where he died in 1728. His most important work is *L'Histoire de France* (Paris, 1713, also 1755-60, 3 volumes), against which Mezerai wrote his *Observations Critiques: — also Recueil de Divers Ouvrages: — Philosophiques: — Theologiques, Apologytiques et Critiques* (*ibid.* 1724. 3 volumes). See Lichtenberger, *Encyclop. des Sciences Religieuses*, s.v.; Jocher, *Allgemeines Gelehrten-Lexikon*, s.v.; *Encyclop. Brit.* (9th ed.) s.v. (B.P.)

Daniel, Herbert

an English Congregational minister, was born near Pontypool, March 30, 1801. He was converted at the age of eighteen; received his ministerial training at Pontypool and at Abergavenny; and: was ordained pastor at Maesycwmwr in 1832. In 1837 he formed a church in Pontypool, and in

1841 another in Cefnycyrib. He died October 26, 1874. See (Lond.) *Cong. Year-book*, 1875, page 320.

Daniel, Hermann Adalbert

a Protestant theologian of Germany, was born at Kothen, November 18, 1812. He studied at Halle; was in 1843 assistant tutor at the school there; in 1844, inspector adjunctus, with the title of professor; and died at Leipsic, September 13, 1871. He published, *Commentationis de Tatiano Apologeta Specimina* (Halle, 1835): — *Tatianus als Apologet* (ibid. 1837): — *Hymnologischer Bluthenstrauss*. (ibid. 1840): — *Theologische Controversen* (ibid. 1843). But his main works, which have made his name known beyond the limits of his own country, are, *Codex Liturgicus Ecclesiae Universae* (Leipsic, 1847-55, 4 volumes; volume 1, *Codex Litturgicus Ecclesiae Romano-Catholicae*, 1847; volume 2, *Cod. Lit. Ecclesiae Luthenranae*, 1848; volume 3, *Cod. Lit. Ecclesie Reformae afque Anglicanae*, 1851; volume 4, *Cod. Lit. Ecclesiae Orientalis*, 1855): — *Thesaurulus Hymnologicus* (Halle, 1841-46, 5 volumes). See Zuchold, *Bibl. Theol.* 1:258. (B.P.)

Daniel, James Taylor

a minister of the Bible Christians, was born in Devon, England, March 5, 1838. He was converted when twenty years of age for two years labored with great acceptability and usefulness as a local preacher on the Holsworthy Circuit, and in 1864 entered the itinerant ministry. After thirteen years of successful labor, he died suddenly, May 2, 1877. See *Minutes of the Conference*, 1877.

Daniel, John

a Methodist Episcopal minister, was born in Philadelphia, Pennsylvania, in 1807 of Quaker parents. He was converted in early youth, licensed to preach in 1828, and in 1832 joined the Indiana Conference, in which he rendered effective service until 1852, when he was transferred to the California Conference. He at length became superannuated, and died October 19, 1880. See *Minutes of Annual Conferences*, 1881, page 316.

Daniel, Mark

an English Wesleyan minister, was converted in early life, began to preach in 1794, and died February 21, 1821, aged fifty-five years. See *Minutes of the British Conference*, 1821.

Daniel, Robert

a Bible Christian minister, was born in the parish of St. Austell, Cornwall, England. He was converted in 1824, and entered the ministry in 1833. His health failed in 1838, and he died December 11, 1839.

Daniel, Robert T.

a Baptist minister, was born in Middlesex County, Virginia, June 10, 1773. He removed to North Carolina; in 1802 united with the Church at Holly Springs, Wake County, and was ordained in 1803. He labored as an itinerant evangelist in different parts of North Carolina, Virginia, Mississippi, and Tennessee; and died in Paris, Tennessee, September 14, 1840. See Cathcart, *Baptist Encyclop.* page 306. (J.C.S.)

Daniel, Walter

(Lat. *Gualterus*), a Cistercian of England, who died about the year 1170, is the author of, *De Conceptione B. Maric: — De Viaginitate Ejusdem: — Expositio Super- "Missus est Angelus": — De Onere Jumentorum Austri Esa.* 30:6, in two books. See Pitaeus, *De Scriptoribus Angliae*; De Visch, *Bibliotheca Scriptorum Ordinis Cisterciensis*; Jocher, *Allgemeines Gelehrten-Lexikon*, s.v. (B.P.)

Daniels, Amos

a Free-will Baptist minister, was born at Hartford, Connecticut, in 1787 the was converted in August, 1806, and joined the Methodists, among whom he was a preacher for about eight years; but afterwards united with a Free-will Baptist Church, and was ordained in 1822. He labored much among the feeble churches, and for twenty-five years was the pastor of the Virgil and Dryden Church, N.Y. He died at his residence in Vestal, April 29, 1873. See *Morning Star*, December 24, 1873. (J.C.S.)

Daniels, Edmund

an English Congregational minister, was born at Waltham, near Canterbury, in 1837. He early united with the Wesleyan Methodists, and, before reaching his sixteenth year, was an acceptable lay preacher. After studying at Didsbury College, he was appointed to Hereford, Cornwall, and Norfolk. In 1866 he joined the Congregationalists, and labored at Tydesley, Hollingworth, and Bolton. In 1874 he removed to Felling, near Gateshead, and finally Byker, where he died, April 26, 1878. See (Lond.) *Cong. Year-book*, 1879, page 308.

Daniels, Henry

an English Wesleyan minister, was born at Ecclesfield, near Sheffield, in 1802. He was converted in early life; commenced his ministry in 1828; spent thirty-seven years of toil, almost entirely in the counties of Devwn and Cornwall; and died at St. Austell, November 8, 1869. See *Minutes of the British Conference*, 1870, page 21.

Daniels, John H.

a Baptist minister, was born in Caroline County, Virginia, January 15, 1811. He was converted in 1832, ordained in 1833, and preached in Kentucky about three years; in 1836 settled in Cass County, Illinois, and preached for the churches of Princeton. Richland, Sangamon Bottom, and other places; the place thence removed to Bath, Mason County, where he preached until his death; May 20, 1881. See *Minutes of Ill. Anniversaries*, 1881, page 25. (J.C.S.)

Danish Version Of The Scriptures

SEE SCANDINAVIAN VERSIONS.

Danker, George

a Methodist Episcopal minister, was born near Bremen, Germany, in 1794. He was converted in 1824; immediately became an earnest exhorter, for which he was severely persecuted; labored some years as a city missionary with marked success; came to America in 1836, and settled in Marietta, Ohio, where for some time he preached with large success for the Lutheran Church. About three years later he united with the Cincinnati Conference, and in it continued faithful and laborious until 1859, when he became

snuperannuated, and retired to Marietta, where he died, March 4, 1861. See *Minutes of Annual Conferences*, 1861, page 166.

Danley, Leroy C.

a minister of the Methodist Episcopal Church South, entered the Kentucky Conference in 1840; travelled circuits until 1849, when he located; was readmitted in 1855; became supernunnerary in 1859, superannuated in 1860, and died July 27, 1873. See *Minutes of Annual Conferences of the M.E. Church South*, 1873, page 861.

Dann, Christian Adam

a Lutheran theologian of Germany, was born at Tubingen, December 24, 1758, where he also prepared himself for the ministry. In 1793 lie was appointed deacon at Goppingen; in 1794, assistant at Stuttgart; in 1819, pastor at Mossingen; and in 1824 again at Stuttgart, as 'archdeancon' at the Stiftskirche. In 1825 he became pastor at St. Leonhard, and died March 19, 1837. His writings, mostly ascetical braochiures, are enumerated in Zuchold, *Bibl. Theol.* 1:258, 260. See also Winer, *Handbuch der theol. Lit.* 2:257, 332, 367, 374; Herzog; *Real-Encyklop.* s.v.; Hofacker, *Denkmal der Liebe* (Stuttgart, 1837); Albert Klnapp, in his *Christoterpe* (1847); M.A. Knapp, *Sechs Lebensbilder* (1875). (B.P.).

Dannah

For this place Lieut. Conder at first strongly advocated the modern *Domeh* **SEE DUMAH**, two miles north of ed-Dhoheriveh (*Quar. Statement* of the "Pal. Explor. Soc." January 1875, page 55); but he has since more plausibly suggested (*Bible Hand-book*, page 408; *Tent-work*, 2:336) *Idhmah*, which, however, is north-west instead of south-west from Hebron. **SEE JEDNA.**

Dannecker, Anton Von

a Roman Catholic theologian of Germany, was born in 1816 in Rathshanlsen. In 1841 he was made priest, in 1845 chaplain, and in 1849 pastor at Stuttgart. In 1860 he became a member of the Rottenburg chapter, which he also represented from 1868 to 1876 in thle houlse of representatives at Wurtemberg. In 1856 and 1857 he acted as theologiacolunsellor to the Wurtemberg ambassador at Rome, and died while capitulary and papal prelate at Rottenburg, June 6, 1881. (B.P.)

Danneil, Johann Friedrich

a Lutheran theologian of Germany, who died while member of consistory mid pastor of St. Aegidius at Quedlinburg, February 10, 1772, is the author of *Kraftige Trostgrunde der Religion wider die Schrecken des Todes* (Hennstadt, 1749): — *Der Gottesacher, die Aufestehung, und das Gericht* (Quedlinburg, 1760). See Hamberger, *Gelehrtes Deutschland*; Jocher, *Allgemeines Gelehrten-Lexikon*, s.v. (B.P.).

Dannelly, James

a minister of the Methodist Episcopal Church South, was born in Columbia County, Georgia, February 4, 1786. He was converted at the age of thirty, and in 1818 received license to preach and was admitted into the South Carolina Conference, in which he labored faithfully, with but two years' intermission as superannuate, until 1838, when he again became superannuated. He died April 28, 1855. See *Minutes of Annual Conferences of the M.E. Church South*, 1855, page 627; Simpson, *Cyclop. of Methodism*, s.v.; Sprague, *Annals of the Amer. Pulpit*, 7:606.

Dannemayr, Mathias

a Roman Catholic theologian of Germany, was born February 13, 1741, at Oepfingen, in Wurtemberg. He studied at Freiburg, and was appointed in 1773 professor of church history there. In 1786 he was called to Vienna, but exchanged his position for that of a custos in the university library, on account of feeble health, in 1803. He died July 8, 1805, leaving *Introductio in Historiam Ecclesiae Christianae Universam* (Friburgi, 1778): — *Historia Succincta Controversiarum de Librorum Symbolicorum Auctoritate inter Lutheranos Agilatarum* (ibid. 1780): — *Institutiones Eccles. N.T.* (1783): — *Institutiones Ecclesiasticae Novi Testamenti* (Viennae, 1788; 2d ed. 1806). See Doring, *Die gelehrten Theologen Deutschlands*, 1:308 sq.; Winer, *Handbuch der theol. Lit.* 1:529, 541; Hoefler, *Nouv. Biog. Generale*, s.v. (B.P.).

Danni-Devaru

(*Cold-water gods*), a title given by the Badagas of India to the Mahalinga idols, which were supposed to enable their priests to walk upon hot coals as if they were cold water.

Danov, Ernst Jacob

a Lutheran theologian of Germany, was born March 12, 1741, at Redlau, near Dantzic. He studied at Helmstadt, and was in 1766 appointed rector of the Johannes school at Dantzic. He accepted a call as professor extraordinarius of theology to Jena in 1768, and drowned himself March 18, 1782, leaving *De Vera Verborum Sermonis Hebraici Natura* (Sedan, 1740): — *De Choreis Sacris Ebreorum* (Greifsw. 1766): — *De Vera Natura et Indole Verbi* a8 8l (Sedan, 1768): — *De Gloria Christi* (Jenae, 1769): — *Institutiones Theologiae Dogmaticae* (ibid. 1772-76): — *De Episcopis Tempore Apostolorum* (ibid. 1770): — *Explanatio Locorum Scripturae S. Divinitatem Jesu Christi Probantium* (ibid. 1774): — *Jesus Christus Filius Dei* (1776, 1777, 2 parts): — *Progr. Super Integritate Scripturae* (ibid. 1777): — *De eo, quod in Religione in Rationis Superat* (ibid. 1778-81). See Doring, *Die gelehrten Theologen Deutschlands*, 1:310 sq.; Winer, *Handbuch der theol. Lit.* 1:22, 298, 383, 447; Furst, *Bibl. Jud.* 1:5195; Steinschneider, *Bibliog. Handbuch*, s.v.; Lichtenberger, *Encyclop. des Sciences Religienses*, s.v.; Herzog, *Real-Encyklop.* (2d ed.) s.v.; Hoefer, *Nouv. Biog. Generale*, s.v. (B.P.)

Dante, Girolamo

a Venetian painter, was a scholar of Titian, and painted from his own designs. There is a line altar-piece, by him, in the Church of San Giovanni Nuovo at Venice. He flourished in the first part of the 16th century. See Spooner, *Biog. Hist. of the Fine Arts*, s.v.; Hoefer, *Nouv. Biog. Generale*, s.v.

Dantecourt, Jean Baptiste

a French theologian, was born in Paris, June 24, 1643. He joined the regular canons of St. Genevieve at St. Augustin, September 8, 1662; was appointed chancellor of the University of Paris in 1680; and pastor of St. Etienne-du-Mont in 1694. He retired to St. Genevieve in 1710, and died at Paris, April 5, 1718, leaving *Les Augustins et Les Benedictins aux Etats de Bourgogne*: — *Defense de l'Eglise* (Paris, 1689). See Hoefer, *Nouv. Biog. Generale*, s.v.

Dantforth, Charles

a Presbyterian minister, was born at Rupert, Vermont, August 23, 1800. He graduated from Williams College in 1826; studied at Auburn Seminary, was licensed by the Presbvttery of Cayuga in 1829, and ordained an evangelist; soon after went to Ohio and Indiana; labored several years in the bounds of the presbyteries of Miami and Chillicothe; in 1838 became a member of the Presbytery of Erie; in 1840 removed to Springfield, Pennsylvania; afterwards resided at Oberlin, Ohio, preaching as he was able, until his death, April 29, 1867. See *Hist. of the Presb. of Erie*.

Danti, Girolamo

an Italian painter, was born at Perugia in 1547. There are some of his works. in the Church of San Pietro, in his native city. He died in 1580. See Spooner, *Biog. Hist. of the Fine Arts*, s.v.

Danti, Ignazio

a Dominican friar, was born at Perugia in 1537. He painted four subjects from the New Test. by order of pope Gregory XIII. He died at Rome in 1586. See Spooner, *Biog. Hist. of the Fine Arts*, s.v.

Dantine, Francois

a learned Benedictine monk of the congregation of St. Maur, was born at Gourieux, in the diocese of Liege, April 1, 1688. He studied at Douay, taught in various schools of France, and died November 3, 1746. He edited an improved edition of Ducange's *Glossary* in 1736; assisted Clemencet in the great work *L'Art de Verifier les Dates*, and wrote a *Traduction des Psaumes* (Paris, 1739, 1740). See *Biog. Universelle*, s.v.

Danukobi

in Hindu mythology is a celebrated pool, or bath which Vishnu dug for himself and Siva. It lies near Pondicherry, on the peninsula this side of the Ganges, near a large temple of Siva. The spot is sacred for another reason. It was the place where the ape-king Hanuman met Rama, when they both undertook the journey to Ceylon. This bath is visited by innumerable parties of pilgrims; whoever bathes in it is purified from all sin, but he must bring water from the Ganges with him to wash the Lingam of the pagoda,

and he is obliged to sleep on the bare earth, without covering, during the entire pilgrimage.

D'Anvers, Henry

an English Baptist, born of respectable parents, was a colonel in the Parliamentary army in 1646, governor of Stafford, and a magistrate well-beloved of the people, as he refused bribes. He became a Baptist during the Commonwealth, and after the Restoration made over his estates to trustees to save their confiscation by his persecutors. In 1663 he was joint-pastor of a Church in Allgate. In 1674 the government offered a reward for his apprehension, and he was sent prisoner to the Tower; but his wife procured his release in 1675. He afterwards defended the duke of Monmouth; and for safety fled to Holland, where he died in 1686. In 1674 he published a *Treatise on Baptism*, which made him many adversaries. Some of his brethren defended him against his antagonists. He also published, *A Treatise of the Laying on of Hands, with the History Thereof* (1674). In another book, called *Theopolis*, he fully considers "the Dragon, the Beast, and False Prophet." He was a worthy man, of unspotted life. See Wilson, *Dissenting Churches*, 1:393; Benedict, *Hist. of the Baptists*; Haynes, *Baptist Cyclop.* 1:13-16.

Danzer, Jakob

a Roman Catholic theologian of Germany, was born March 4, 1743, at Lengelfeld, in Suabia. He joined the order of the Benedictines at Ismny; was in 1784 professor of moral and pastoral theology at Salzburg, but had to resign his position in 1792 on account of his liberal tendencies. In 1795 he was second canon at Buchau, and died there September 4, 1796. He published, *Anleitung zur christlichen Moral* (Salzburg, 1787-91, 1792, 3 volumes): — *Ueber den Geist Jesu und seitie Lehre* (ibid. 1795, 1797): — *Beitrag zur Reformation der christlichen Theologie* (Ulm, 1793): — *Magazin zur Vebesserung des dogmatischen Lehrbegriffs der Katholiken* (1794). See Doring, *Die gelehrten Theologen Deutschlands*, 1:315 sq.; Winer, *Handbuch der theol. Lit.* 1:316, 702; Hoefer, *Nouv. Biog. Generale*, s.v. (B.P.)

Daola

a Tonquinese idol, who presides over travellers.

Daon, Rog Er Francois

a French theologian, was born at Briqueville, diocese of Bayeux, in 1679. He became a priest in 1699; taught theology at Avranches; was afterwards made governor of the smaller seminary at Rennes; and was successively superior of the seminaries of Avranches, Senlis, Caen, and Seez, where he died, August 16, 1749, leaving *Le Tribunal de la Penitence*, etc. (Paris, 1738): — *Pratique du Sacrement* (Caen, 1740): — *Methodes des Conferences Spirituelles*, etc. (ibid. 1744): — *La Conduite des Ames* (Paris, 1753): — *Catechisme pour les Ordinaires*, etc.: — *Instruction a l'Amour de Dieu*: — *Reglements de Vie pour un Pretre*. See Hoefler, *Nouv. Biog. Generale*, s.v.

Daphnomantia

in Greek paganism, was the art of prophesying from the twig of a laurel-tree. It was thrown into the fire, and its crackling and bending was carefully noticed, from which the answer was concluded as given by Apollo. *SEE DIVINATION*.

Daphnus

second bishop of Vaison, lived in the time of Constantine the Great (cir. 314). He came to the Council of Aries with Victor, an exorcist, at the order of the emperor. See Smith, *Dict. of Christ. Biog.* s.v.

Dapp, Raymund

an evangelical minister of Germany, was born September 22, 1744, at Geislingen, near Ulm, and died May 1, 1819, near Berlin. He is the author of *Gemeinnutziges Magazin fur Prediger* (Berlin, 1805-1816, 7 volumes): — *Predigtbuch fur christliche Landleute* (ibid. 1797): — *Kurze Predigten und Predigtentwurfe* (1793-1805, 6 volumes): — *Gebetbuch fur christliche Landleute* (1786, 1799). See Zuchold, *Bibl. Theol.* 1:261; Wine:, *Handbuch der theol. Lit.* 2:39, 174, 193, 380. (B.P.)

Dara

in Lamaism, was the name of two goddesses who sprang from two tears of Jashik, which he let fall over the fearful destiny of the damned. They were personifications of love and sympathy.

Dararians

the name of a heretical Mohammedan sect, derived from their founder Darari. They flourished on the coast of Syria and in the district of Lebanon. Darari was an impostor, who came from Persia to Egypt about A.D. 1000, and endeavored to persuade the people that the caliph Hakem was God. For this blasphemy he was put to death by the indignant people.

Darbelin

was an Irish saint, given as one of the four virgin daughters of Mac Iaar, living at Cill-nlninglién, now Killininy, County Dublin. They were barinlill, Darbelin, Cael, and Coimgehall. She is commemorated October 26.

Darbile

(or Derbhiledh), an Irish saint, was daughter of Cormac, son of Brecchius. She was accepted as patron saint of the descendants of Amhalthaidh, son of Fiachra, in the place of St. Corbmac. She flourished about the middle of the 6th century, and is also known as Darbile and Derivla of Irras. The church in which she lived, died, and was buried is in Mullet, barony of Erris, County Mayo. She is commemorated August 3 and October 26.

Darboy, Georges

a French ecclesiastic, was born January 16, 1813. He became teacher of philosophy and theology at the Seminary of Langres in 1839, bishop of Nancy in 1859, and archbishop of Paris in 1863. He was a firm opponent of papal infallibility in the Vatican Council, but yielded to the decision of the majority. He was arrested by the Communists April 5, 1871, and when the government troops entered the city he was shot at St. Roquette, May 24 following. Among his most important works are *Les Saintes Femmes* (1850): — *Les Femmes de la Bible* (5th ed. 1859): — *La Viede St. Thomas a Becket* (2d ed. 1860). See Wetzer u. Welte, *Kirchen-Lexikon*, s.v. (B.P.)

Darby, Deborah

a minister of the Society of Friends, in England, travelled with her fellow-minister, Rebecca Byrd, in the principality of Wales, in 1784.

Subsequently, in 1793, both embarked for America, and spent three years there preaching the Gospel. She died in 1810. See *The Friend*, 8:357.

Darby, John Nelson

who was born in London, November 18, 1800, and died at Bournemouth, April 28, 1882, is noted as the head of the Darbyites or Plymouth Brethren (q.v.). He is also known on the Continent by his writings, which have been translated into German, and for which see Zuchold, *Bibl. Theol.* 1:261 sq. (B.P.)

Darby, M.W.

a Protestant Episcopal clergyman, was rector of Grace Church, Montrose, Ia.; at the time of his death, at Port Jervis, N.Y., July 20, 1878. See *Prot. Episc. Almanac*, 1879, page 168.

Dare, James

an English minister, originally a Methodist, joined the Congregationalists about 1872, and was appointed to Rutherglen and Wahgunyah, Victoria, where he labored until his death, January 13, 1876. See (Lond.) *Cong. Year-book*, 1877, page 353.

Darerca

a reputed Irish saint, is said to have been the sister of St. Patrick. Her father was Calphurnius, a British nobleman, and her mother Conchessa, a sister or niece of St. Martin of Tours. Colgan says that she bore to two husbands, Conis and Restitutus, seventeen sons, who were bishops, and two daughters, who were virgins. In her old age she devoted herself to God, and took charge of the altar vestings, with her sisters Lupita and Tigrida. Later writers have thrown discredit upon the whole story. She is commemorated March 22.

Daret, Jean

a Benedictine monk, was born at Mantes in 1667. His opposition to the bull *Unigenitus* made him famous in his day, and he composed controversial writings which are now forgotten. He also assisted Mabillon in his great works. He died January 3, 1736. See Hoefler, *Nouv. Biog. Generale*, s.v.

Daret, Pierre

a French engraver, was born in Paris in 1610. The following are some of his principal works: *St. John Sitting in the Desert*; *The Virgin Suckling the Infant*; *St. Peter Delivered from Prison*; *The Entombing of Christ*; *The Holy Family, with an Angel Presenting Fruit to the Infant Jesus*; *The Dead Christ, with the Marys*; *The Virgin and Infant*.

Darg, Patrick

a Scotch clergyman, was minister at Fordyce in 1599; had letters of "disposture and mortification " from the advocate, Edinburgh, in September, 1629, and died about 1662. See *Fasti Eccles. Scoticanæ*, 3:666.

Darg, Walter

a Scotch clergyman, graduated at King's College, Aberdeen, in 1623; was the first minister at Deskford after it was separated from Fordyce in 1630; was suspended in 1650, and deposed in 1651 for insufficiency; was accused of marrying persons irregularly in 1666 and 1674. See *Fasti Eccles. Scoticanæ*, 3:74.

Dargavel, John

a Scotch clergyman, graduated at Edinburgh University in 1665; was presented to the living at Southdean in August of that year; transferred to Prestonkirk in 1670, and collated thereto in March; accused September 1, 1670, of fornication. See *Fasti Eccles. Scoticanæ*, 1:378, 452.

Daria

wife of Nicander, martyr in Moesia, under Maximus, in the persecution of Galerius, bravely encouraged her husband to martyrdom; and when the judge sneeringly said that she only wanted another husband, she offered to die first. She was sent to prison, but was released before her husband's death, and was present. See Smith, *Diet. of Christ. Biog.* s.v.

Darida

in Hindu mythology, was a powerful daemon, who challenged Siva to battle. The latter implored Vishnu's help, who came out of Siva's eye in the form of the eight-headed giantess, Bradrakali, and slew the daemon.

Darinnill

an Irish saint of Cill-na-ninghen, was one of the virgin daughters of Mac Iaar. She is commemorated October 26. *SEE DARBELIN.*

Darius

a martyr at Nicaea, commemorated December 19.

Darkin, Charles

an English Baptist minister, was born about 1800. He was converted at the age of seventeen; joined Dr. Cox's Church, Mare Street, Hackey; entered Stepney College; became pastor at Woodstock, Oxfordshire, in June 1826; and in 1841 removed to Cirencester, where he died in 1853. See (Lond.) *Baptist Hand-book*, 1854, page 49. (J.C.S.)

Darley, Thomas

a Methodist Episcopal minister, a native of England, entered the travelling ministry in 1801: located in 1806, but continued his labors with characteristic zeal and fidelity until 1814, when he was readmitted into the Georgia Conference, and therein continued till his death, April 16, 1832. See *Minutes of Annual Conferences*, 1833, page 215.

Darling

the family name of several Scotch clergymen.

1. ANDREW (1), graduated at Edinburgh University in 1670; was presented by the king to the living at Stichel; ordained May 1, 1683; deprived by the privy council in 1689 for not praying for the king and queen; and deposed for drunkenness in 1692. See *Fasti Eccles. Scoticanæ*, 1:474.

2. ANDREW (2), a native of Galashiels, graduated at Edinburgh University in 1693; was ordained minister at Hoddam, October 13, 1696; transferred to Kinnoul before December 1697; admitted in January 1698, and died August 12, 1731, aged fifty-nine years. See *Fasti Eccles. Scoticanæ*, 1:620; 2:648.

3. HUGH, graduated at Edinburgh University in July 1696; licensed to preach in August 1699; called to the living at Innerwick in April, and

ordained in August 1700. He died at Edinburgh, September 29, 1701, aged about twenty-five years.. He had two brothers in the ministry, Andrew and Robert. See *Fasti Eccles. Scoticanæ*, 1:375.

4. JAMES, son of the minister at Ewes, was called in January, and ordained, in March 1734, minister at Kinkell; transferred to Kintore in January 1738, and died March 29, 1742. See *Fasti Eccles. Scoticanæ*, 3:585, 589.

5. PETER, graduated at Edinburgh University in 1695; was licensed to preach in 1697; called and ordained in June 1698, to the living at Boyndie; and died in 1730, aged about fifty-five years. See *Fasti Eccles. Scoticanæ*, 3:671.

6. ROBERT, graduated at Edinburgh University in July, 1685; had a unanimous call to the living at Ewes; was ordained November 20, 1694; called to Gask in 1699, but declined, and died December 1, 1716, aged forty-seven years. See *Fasti Eccles. Scoticanæ*, 1:636.

Darling, David

an English Congregational minister, was born in 1785. In 1816 he was sent by the London Missionary Society to Eastern Polynesia; and after laboring for sixteen years in the Society Islands, went to the Marquesas and took part in the translation of the Scriptures into the language of that group. He afterwards removed to Tahiti, where he continued to labor until 1859, when he retired, on account of age and infirmity, to Sydney, and died there, December 6, 1867. See (Lond.) *Cong. Year-book*, 1869, page 234.

Darlugdach (Dardulacha, Derlughach, or Derlugdacha), abbess of Kildare

has a Scotch, Irish, and possible Continental connection. She succeeded her mistress, St. Brigida, in the abbacy of Kildare, about 23, and died a year afterwards. A romantic story is told of her early history by Baring-Gould, *Lives of the Saints*, ii, 22.

Darnalt, Jean

a French theologian, lived about 1618. He was priest of St. Croix at Bordeaux, and wrote, *La Vie de Saint Mommolin* (Bordeaux, 1618): —

Statuta et Decreta Reformationis Congregat. Bened. etc. (Paris, 1605). See Hoefer, *Nouv. Biog. Generale*, s.v.

Darney, William

an English Wesleyan preacher, commenced his itinerancy (according to Hill, *Alphab. Arrangem.*) in 1742, and was instrumental in raising several societies in the North of England, which for some time were called "William Darney's Societies." For an account of his maltreatment by mobs see *Wesl. Meth. Magazine*, 1842, page 619 sq.; Stevens, *Hist. of Methodism*, 3:131. He finally settled in Colne, Lancashire, but preached as he was able, until his death in 1779 or 1780. He published, *A Collection of Hymns* (Leeds, 1751, 12mo, page 296): — *The Fundamental Doctrines of Holy Scripture*, etc. (Glasgow, 1755, 16mo). See Atmore, *Meth. Memorial*, 1801, page 100. Darney was rather Calvinistic in his creed, fearless of danger, and extensively useful. His doggerel hymns greatly annoyed the good taste of Wesley. One of them was spun out to one hundred and four stanzas. "A hard Scotchman," Everett calls him. See *Wesl. Centenary Takings* (Lond. 1841, 3d ed.), 1:321; Jackson, *Life of Charles Wesley* (N.Y.), page 451-453; Christopher, *Epworth Singers, and other Poets of Methodism*: (N.Y. and Lond. 1874), pages 213-215; Wesley, *Works* (Lond. 3d ed.), 12:305; 13:188, 191.

Daroczi, Georg

a Transylvanian theologian of the Jesuit order, lived in the first part of the 17th century, and wrote, *Ortus et Progressus Collegii Societatis Jesu Claudio-Politani* (Clausenburg, 1736). See Hoefer, *Nouv. Biog. Generale*, s.v.

Daronatsi, Paul

an Armenian abbot, was born in 1043, in the province of Daron. He was noted for his profound knowledge of philosophy and theology. He died in 1123, leaving a letter, which he wrote (1101) in favor of the Monophysites against Theophistes (printed at Constantinople in 1752; Galanus has inserted from it about twenty passages in his *Conciliatio*): — also a *Treatise against the Greek Church*: — *A Commentary on Daniel*. See Hoefer, *Nouv. Biog. Generale*, s.v.

Darroch

The family name of several Scotch clergymen:

1. DUGALD, graduated at Glasgow University in 1638; was admitted to the living at Kilcalmonell and Kilberry in 1641; had a recommendation in 1646 to the committee of Money; was transferred to Campbelton in 1649; appointed the same year one of the translators of the Shorter Catechism into Irish; intrusted with the translation of the *Brief Sum of Christian Doctrine* in 1660, and had to translate the Second Book of Kings into Irish, as part of the whole Bible; was deprived by the privy council in 1662, and died about 1664 or 1665. See *Fasti Eccles. Scoticanae*, 3:35, 43.
2. JOHN (1), graduated at Glasgow University in 1625; was minister at Jura and Colonsay in 1639; deposed in September 1646, "for preaching to and gross compliance with rebels," and died before May 9, 1649. See *Fasti Eccles. Scoticanae*, 3:53.
3. JOHN (2), was a student in Glasgow University in 1665; recommended for license to preach in 1669, and called that year to the living at Kilcalmonell and Kilberry; had charge of a Presbyterian congregation at Glenarm, Ireland, in 1687; was a member of the General Assembly in 1690; recalled to Kilcalmonell in 1691; transferred to Craigeish in May 1692, and died in May 1730. See *Fasti Eccles. Scoticanae*, 3:43, 44.
4. MAURICE, had charge of the parish of Kilcalmonell in 1629, and died March 10, 1638, aged sixty-three years. See *Fasti Eccles. Scoticanae*, 3:43.
5. ROBERT, graduated at Glasgow University in 1579; was chosen minister at Kilmarnock in 1580; was a member of the General Assembly in 1581; regent in Glasgow University in 1583; transferred to Stonehouse in 1585, and to Kilbride in 1586; had the parsonage of Torrens presented to him by the king in 1587; was appointed in 1592 to give information against the Papists; in 1597 was a commissioner to consider grievances; in 1606 was chosen constant moderator for the presbytery, but died the same month, aged about forty-eight years. See *Fasti Eccles. Scoticanae*, 1:289, 302, 357.
6. WILLIAM, son of the minister of Craigneish, studied theology in Glasgow University; was licensed, to preach in 1700; called to the living at Kilchrenan and Dalavich in 1701; deposed in January 1710, for neglect of

family worship, and afterwards became mentally deranged. See *Fasti Eccles. Scoticanæ*, 3:71.

Darrow, Francis

a Baptist minister, was born at Waterford, Connecticut, in 1779. He was converted under the preaching of his grandfather, Zadoc Darrow was, ordained, in 1809, assistant in Waterford; in 1827 became sole pastor, and remained until his death, in November 1850. See *Watchman and Reflector*, November 21, 1850. (J.C.S.).

Darrow, Nathan

a Presbyterian minister, was ordained and settled at Homer, N.Y., January 2, 1803; went to Cleveland in 1808, and afterwards to Vienna, Ohio, where he resided till his death. See *Presbyterianism in Central N.Y.* page 505.

Darrow, William V.

a Methodist Episcopal minister, was born in Camden County N.J., March 20, 1819. He joined the Church in 1842; received license to exhort in 1849, to preach in 1850, and in 1851 was admitted into the New Jersey Conference, wherein he labored till his death, January 24, 1856. See *Minutes of Annual Conferences*, 1856, page 28.

Darrow, Zadoc, Sr.

a Baptist minister, was born December 25, 1728. He was ordained pastor in Waterford, Conn., in 1769, and his influence extended throughout the eastern part of the state. He died in 1827. See Cathcart, *Baptist Encyclop.* page 308; Sprague, *Annals of the Amer. Pulpit*, 6:109.

Darrow, Zadoc, Jr.

a Baptist minister, was born at New London, Connecticut, June 11, 1768. He was converted at the age of seventeen, baptized in March 1788, and licensed in 1792. In 1807 he removed to Chenango County, N.Y., where he preached to three different churches; in 1819 went to Missouri, lived in St. Louis three years, and in 1823 purchased a tract of land and settled in the vicinity of Rock Spring, Illinois; was publicly ordained August 22, 1824, and removed in 1849 to Colinsville, where he died July 18 of that year. See *Minutes of Ill. Anniversaries*, 1849, page 6. (J.C.S.)

Darshan, Moses

SEE MOSES HA-DARSHAN.

Darshan, Simon

SEE CARA, SIMEON.

Darstius, G.H.

a German Reformed minister, was settled pastor in Bucks County, Pennsylvania, about the year 1731, preaching in both the Dutch, and German languages. In 1748 he removed to Holland. See Harbaugh, *Fathers of the Germ. Ref. Church*, 2:375.

Darte, Feeman

a Free-will Baptist minister, was born at Salisbury, N.Y., August 22, 1803. He was converted in 1832; joined the Church in 1834; not long after commenced to preach, and was pastor in Erie and Cattaraugus counties: He died suddenly, January 22, 1883. *See Morning Star*, February 14, 1883. (J.C.S.)

Dauj,

in Persian mythology, was a division of the evil daemons, brought forth by Ahriman, as opposed to the creations of light from Ormuzd.

Darvands

in Zendic mythology, are six evil spirits created by Ahriman, in opposition to the Amshaspands of Ahuramazda. Their names were Akomano, Ander, Samva, Nasatyas, Taric, and Zaric. These were mostly the same as the deities of the Vedas, only changed into demons by the Zends.

Darwinism

SEE EVOLUTION.

Dasa-bala

is a term employed to denote ten *attributes* or modes of wisdom possessed by Buddha. They are as follows:

1. The wisdom that understands what knowledge-is necessary for the right fulfilment of any particular duty in whatsoever situation;
2. That which knows the result or consequences of *kerma*, or moral action;
3. That which knows the Way to the attainment of *nirwana*, or annihilation;
4. That which sees the various *sakwalas* or systems of worlds;
5. That which knows the thoughts of other beings;
6. That which knows that the organs of sense are not the self;
7. That which knows the purity produced by the exercise of the *dhyanas*, or abstract meditation;
8. That which knows where any one was born in all his former births;
9. That which knows where any one will be born in all his future births;
10. That which knows how the results proceeding from *karma*, or moral action, may be overcome" (Hardy, *Manual of Buddhism*).

Dasa-dandu

are ten prohibitions which are enjoined upon the Buddhist monks, to be studied during their novitiate, as follows:

1. The eating of food after mid-day;
2. The seeing of dances or the hearing of music or singing;
3. The use of ornaments or perfumes;
4. The use of a seat or couch more than a cubit high.
5. The receiving of gold, silver, or money:
6. Practicing some deception to prevent another priest from receiving that to which he is entitled;
7. Practicing some deception to injure another priest, or bring him into danger;

8. Practicing some deception in order to cause another priest to be expelled from the community;
9. Speaking evil of another priest;
10. Uttering slanders in order to excite dissension among the priests of the same community.

The first five of these crimes may be forgiven, if the priest bring sand and sprinkled in the court-yard of the *wihara*; and the second five may be forgiven after temporary expulsion" (Hardy, *Eastern Monachism*; page 28).

Dasa-sil

are ten obligations which must be repeated and meditated upon by the Buddhist priest three hours a day during his novitiate. They are as follows:

1. I will observe the precept, or ordinance, that forbids the taking of life;
2. I will observe the precept, or ordinance, that forbids the taking of that which has not been given;
3. I will observe the precept, or ordinance, that forbids sexual intercourse;
4. I will observe the precept, or ordinance, that forbids the saying of that which is not true;
5. I will observe the precept, or ordinance, that forbids the use of intoxicating drinks, that leads to indifference towards religion;
6. I will observe the precept, or ordinance, that forbids the eating of food after mid-day;
7. I will observe the precept, or ordinance that forbids attendance upon dancing, singing, music, and masks;
8. I, will observe the precept or ordinance, that forbids the adorning of the body with flowers, and the use of perfumes and unguents;
9. I will observe the precept or ordinance that forbids the use of high or honorable seats or couches;
10. I will observe the precept, or ordinance, that forbids the receiving of gold or silver" (Hardy, *Eastenrn Monacchismn*, page 24).

Daser, Ludwig Hercules

a Lutheran minister of Germany, was born at Affalterhach, April 4, 1705. He studied at Tubingen, was in 1735 pastor at Sch.waickhelm, and died in 1765, leaving, *De Origine et Auctoritate Punctorum Hebraicorum Divina* (Tubingen, 1728): — *De Augustiniana Decalogi Divisione* (ibid. 1733): — *Vertheidigung der Integritatis Textus Hebraici Veteris Testamenti* (Heilbronn, 1764). See Furst, *Bibl. Jud.* 1:197; Steinschneider, *Bibliogr. Handbuch*, s.v.; Jocher, *Allgemeines Gelehrten-Lexikon*, s.v.; Hofer, *Nouv. Biog. Generale*, s.v. (B.P.)

Dash, Frederick H.

an English Congregational minister, was born at Gosport, Hants, December 25, 1854. He entered Hackney College in 1874; in 1879 became pastor at Bungay; was ordained January 27, 1880, and died October 30 following. See (Lond.) *Cong. Year-book*, 1881, p. 369.

Dashiell, Alfred H., D.D.

a Presbyterian minister, was born in Maryland, August 2, 1793. He graduated at the University of Pennsylvania; was ordained by the Presbytery of Philadelphia; became successively pastor of the Mariners' Church, Philadelphia; of First Church, Jacksonville Illinois; president of a female academy, Nashville, Tennessee; pastor Presbyterian Church, Franklin; for nineteen years at Shelbyville; and finally resided in Brooklyn, N.Y., until his death, March 18, 1881. See Norton, *Hist. of the Presb. Church in Ill.*

Dashiell, Benjamin D.

a minister of the Methodist Episcopal Church South, was born at Vienna, Maryland, September 21, 1831. He removed with his parents to Texas in 1837; was licensed to preach in 1852; admitted into the Texas Conference on trial the same year; located in 1867; re-entered the conference in 1869, continuing in the itinerant ranks until 1880; and died January 14, 1882. See *Minutes of Annual Conferences of the M.E. Church South*, 1882, 1:120.

Dashiell, George

a Protestant Episcopal minister, was born at Stepney, Somerset County, Maryland, was admitted to orders, and preached in Delaware, in South

Sassafras Parish, Kent County, Maryland, in Chester, and in St. Peter's, Baltimore. In 1816 he set up an independent church, claiming and exercising the authority to ordain others. He died in New York city in April 1852. He was distinguished for his eloquence. See Sprague, *Annals of the Amer. Pulpit*, 5:313.

Dashiell, Robert Laurenson, D.D.

a Methodist Episcopal minister, was born in Salisbury, Maryland, June 25, 1825. He was converted at the age of fifteen; graduated from Dickinson College in 1846, and in 1848 entered the Baltimore Conference. His fields of labor were West River Circuit, Maryland, and London, Virginia; four years at Union and Wesley chapels, in Washington; 1856 and 1857, Eutaw Street, and 1858 and 1859, Charles Street, Baltimore; 1860 and 1861, Central Church, Newark, N.J.; 1862 and 1863, Trinity, Jersey City; 1864 to 1866, St. Paul's, Newark; 1867, First Church, Orange; in nearly all of which lie had large and lasting revivals. In 1868 he was elected president of Dickinson College; resigned in 1872, and was made presiding elder of Jersey City district; but, in May of that year, was chosen missionary secretary, which office he continued to hold to the close of his life, March 8, 1880. Dr. Dashiell was a man of extraordinary gifts and graces, and left a rare record of success. His spirit was free and genial, his temperament poetical, his nature radical, his zeal outspoken, his friendship lavish. See *Minutes of Annual Conferences*, 1880, page 38; Simpson, *Cyclop. of Methodism*, s.v.

Dasius

(1) A soldier, in the time of Diocletian and Maximian, at Doribstolus, where it was the custom to offer a human sacrifice to Saturn on November 20. He, being selected for the purpose, preferred to die as a Christian, which meant dying by torture.

(2) A martyr at Nicomedia, with Zoticus, Gains, and twelve soldiers. He is commemorated October 21.

Dasnami Dandis

(*ten-named Dandis*). among the Hindus, are the primitive members of the order of Dandis (q.v.), who refer their origin to Saukara Achfryav (q.v.). There were ten classes of mendicants descended; from this remarkable

man, only three of whom have so far retained their purity as to entitle them to be called Saikara's Dandis. They are numerous, especially in and about Benares; and to these the chief Vedanti writers belong. The remaining members of the Dasnami class, who have degenerated from the original purity of practice which distinguished the primitive Dandis, are still religious characters, only they have given up the use of clothes, money, and ornaments; they prepare their own food, and admit members from any order of Hindus, whereas the original Dandis admit only Brahmins.

Dass, Ishuree

a Presbyterian minister, was born at Futtehpoor, India, in 1826. He was educated in the mission-school there, and, on a visit to America, entered Lafayette College, Easton, Pennsylvania, but was compelled to return to his native land without graduating. He continued his studies with the English missionaries; and, in 1865, was licensed by Furruckabad Presbytery, and stationed at Futtehpoor, where he died, May 2, 1867. He wrote, a prize essay *on Female Education in Indict*. See Wilson, *Hist. Presb. Almanac*, 1868, page 83.

Dassel, Christian Conrad

a Lutheran theologian of Germany, was born at Harkesbittel, March 16, 1768. In 1794 he was teacher at Hanover, in 1796 preacher at Schloss-Ricklingen, in 1800 at Hohenbostel, and in 1806 first preacher at Stadthagen, where he died, in 1826. He wrote: *Ueber den Verfall des öffentlichen Religionscultus in theologischer Hinsicht* (Neustadt, 1818): — *Der hannoverischer Landeskatechismus als Leseund Erbauungsbuch* (Hanover, 1800): — *Commentar uber der hannoverischer Landeskatechismus* (Gottingen, 1811). See Winer, *Handbucch der theol. Lit.* 1:496; 2:219; Zuchold, *Bibl. Theol.* 1:264. (B.P.).

Dassier, Lazare

a French preacher, lived about 1685. He was of the order of St. Dominic, and published a number of *Sermons*, for which see Hoefler, *Nouv. Biog. Generale*, s.v.

Dassov, Nicolaus

a Lutheran theologian of Germany, was born at Hamburg, December 11, 1639. At Greifswald, where he took the degree of doctor of theology, he

was also professor, senior of the theological faculty, member of consistory, and pastor of St. Mary's. He died August 8, 1706, leaving, *De Prima Nicolaitarum Haeresi: — De Vento Pentecostali: — De Glorificatione Christi*. See Moller, *Cimbria Litterata*; Jocher, *Allgemeines Gelehrten-Lexikon*, s.v. (B.P.)

Dassov, Theodor

a German theologian, brother of Nicolausy, was born at Hamburg. He studied at Giessen and Wittenberg; was in 1678 professor extraordinarius of Oriental languages, and in 1689 professor ordinarius at the latter place, where he also took his degree as doctor of theology, in 1699. He accepted a call to Kiel, and died January 6, 1721, while general superintendent of Holstein and provost of Rendsburg. He wrote: *Avis Ungte Sect. Inque Sacrific. Oblat.* (Wittenberg, 1697): — *De Emphasi Sacrarum Vocum ex Vet., Hist. Hebr. Repet.* (Kiel, 1714): — *De Jure Finium ex Pandect. Talmudic.* (Wittenberg, 1735): — *De Ritibus Mesusae* (ibid. 1714): — *Dissidium Pontif:* — *Rom. et Bebr.* (ibid. 1735): — *Imagines Hebraeorum Rerum, quae Nostra Aetate, Circumferunt* (ibid. 1735): — *Rabbinism, Philol. s. Ancillant.* (1674): — *Diatribes in Judaeo's de Resurrectione Mortuorum* (1675): — *Vota Monastica et Nasiraeorum* (1736): — *Scholia Criticorum* (1707). See Moller, *Cimbria Litterata*; Jocher, *Allgemeines Gelehrten-Lexikon*, s.v.: Winer, *Handbuch der theol. Lit.* 1:143, 202, 604;: Furst, *Bibl. Jud.* 1:197; Steinschneider, *Bibliogr. Handbuch*, s.v. (B.P.)

Datan

in Slavonic mythology, was a god of the Poles, who was said to dispense blessings, prosperity, and plenty, especially in fruits of the field.

Dathe, Hieronymus

a Lutheran theologian of Germany, was born at Hamburg, February 4, 1667. He studied at Giessen and Wittenberg; was in 1694 provost and superintendent at Kemberg, in 1700 at Annatsberg, and died, a doctor of theology, June 14, 1707, leaving, *De Sacramento Baptismi, de Peccato et Libero Arbitrio: — Orationes de Patientia Christi*. See Moller, *Cimbria Litteratae*; Jocher, *Allgemeines Gelehrten-Lexikon*, s.v. (B.P.)

Dathevatsi, Gregory

an Armenian theologian, who lived in the middle of the 14th century, was monk in a monastery at Dathey. After having studied under the celebrated John Orodnetzi, he taught theology and philosophy. He died in 1410, leaving about twenty works, of which the best known is a *Book of Questions*, printed at Constantinople, and held to be heretical.

There was also another Gregory Dathevatsi, who was martyred. in the 17th century by the Kurds; and this one, according to the opinion of Serpos, is commemorated in the Armenian liturgy. See Hoefer, *Nouv. Biog. Generale*, q.v.

Dati, Leonardo (1)

an Italian theologian, was born at Florence about 1360. He entered the order of Zihe Dominicans, and became celebrated for learning and piety. He was sent, in the year 1400, to the Council of Constance. After having accomplished diplomatic missions to the king of Bohemia, in 1409, and the emperor Sigismund, in 1413, he was elected general of his order in 1414; and died in April 1425, leaving several theological works, the only ones of which that have been printed are, *Sermones de Petitionibus* (Lyons, 1518, 8vo): — *Sermones de Flagellis Peccatorum* (ibid. eod. 4to). See Hoefer, *Nouv. Biog. Generale*, s.v.

Dati, Leonardo (2)

an Italian theologian, was born at Florence in 1408. He was canon at Florence, and afterwards secretary to popes Calixtus III, Pius II, Paul II, and Sixtus IV. He was appointed, in 1467, bishop of Massa, and died at Rome in 1472, leaving in MS. many works in prose and verse. Mehus published thirty-three of his *Letters* (Florence, 1742., 8vo). See Hoefer, *Nouv. Biog. Generale*, s.v.

Datius

bishop of Milan, was consecrated about 527. He brought ruin upon his countrymen by the part he took in instigating, the revolt of Liguria from Vitiges, the Gothic king of Italy. When Milan was sacked by the Goths he fled to Constantinople. In 547 he united with pope Vigilius in opposing Justinian's condemnatory edict of the three articles, by refusing to sign it; and the two controversialists took refuge in the church of St. Peter, at

Constantinople, in 551, from which the imperial troops vainly endeavored to drag the pope by force. A second refuge was taken in the church of St. Euphemia, at Chalcedon, where the pope, afraid to leave his asylum, appointed Datus one of his representatives in the approaching discussions. Datus died about 555. See Smith, *Dict. of Christ. Biog.* s.v.

Dativa

was a female martyr in Byzacium, Africa, in 484; commemorated December 6, with seven others.

Dativus

is the name of several early Christians of eminence:

- 1.** Bishop of Badae. in Numidia, a frontier post towards the Gaetuli,- was the author of several epistles.
- 2.** Seventh bishop of Limoges, succeeded Adelphius in the latter part of the 3d century. He was deposed at the end of nineteen years, during the persecution of Diocletian.
- 3.** A celebrated senator, was martyred under Diocletian, at Carthage, in 304. He and forty-eight others were surprised while worshipping at Abitina, and, after severe torture, died some from starvation. He is commemorated on February 11. See Smith, *Dict. of Christ. Biog.* s.v.

Datta

(or Dattatreya), an incarnation of a portion of Vishnu, and therefore venerated by the Vaishnavas (q.v.). He was also eminent for his practice of the Yoga, and hence is held in high estimation by the Yogis (q.v.). Gardner, *Faiths of the World*, s.v.

Daubenton, Guillaume

a French Jesuit, born at Auxerre in 1648, went to Spain as confessor to Philip V; was sent back in 1706, but returned in 1716. He died in 1723, leaving *Orarisons Funebres* and a *Vie de Saint Francois Regis*. See Hoefler, *Nouv. Biog. Generale*, s.v.

Daubentonne (or Dabentonne), Jeanne

(called also *Pieroime Daubenton*), a French female fanatic, born in Paris, was burned there, July 5, 1372, for setting herself up as a prophetess at the head of the *Turlupins* or "Brothers of the Company of Poverty." See Hoefer, *Nouv. Biog. Generale*, s.v.

D'Aubigne

SEE MERLE.

Dauble, G.

a Baptist missionary, was born in Switzerland about 1820. Under the auspices of the Basle Missionary Society, he was laboring in Dacca, Bengal, when he became a Baptist, and was baptized at Tezpur, on the Brahmaputra, Assam, February 4, 1850; and appointed a missionary at Nowgong, on the other side of the river. He died March 21, 1853. See *The Missionary Jubilee*, page 245. (J.C.S.).

Daubus, Charles

a French Protestant ecclesiastic and philosopher, born at Auxerre, was for some time minister at Nerac. Among several productions, he wrote, *L'Echelle de Jacob*. (St. Foy, 1626, 8vo): — *L'Ebionisme des Moines* (12mo): — *Bellarmin Reforme* (1631, 8vo). See Hoefer, *Nouv. Biog. Generale*, s.v.

Daud

an Arabic philosopher, son of Nassir, belonged to the tribe of the Thai, died A.D. 770. See Hoefer, *Nouv. Biog. Generale*, s.v.

Daude, Pierre (1)

a French Protestant theologian, was born at Marvejols (Lozere), September 26, 1654. He studied theology at Puylaurens, and went in 1680 to England, where he completed his studies; was active for some time in the evangelical ministry, and for twenty-eight years was clerk of the exchequer. He died in London, January 29, 1733, leaving several transitory pieces (Amsterdam, 1730). See Hoefer, *Nouv. Biog. Generale*, s.v.

Daude, Pierre (2)

a French Protestant divine, nephew of the foregoing, was born at Marvejols (Lozere) in 1681, and died in England, May 11, 1754, leaving the following works, which were published anonymously, *Vie de Michel de Cervantes, Trad. de L'Esagnol de Mayans y Siscar* (Amsterdam, 1740, 2 volumes): — *Traite de la Foi, Traduit du Latin de Burnet* (ibid. 1729). According to Barbier and Burnet, he cooperated in the publication of the *Bibliothèque Historique*, 1733-47. See Hoefler, *Nouv. Biog. Generale*, s.v.

Dauderstadt, Christoph

a Lutheran theologian of Germany, was born at Naumburg in 1580. He studied at Leipsic and Wittenberg, was in 1605 con-rector at Zeitz, in 1608 rector, in 1612 at Saleck, and in 1617 pastor at Skeuditz. In 1625 he went to Freiburg, and died in 1654. He wrote, *Apodixis Messiae: — Pussie Secundum Quattuor Evangelistas-Meditat. Septem Verborum Christi in Cruce: — Anti-Christus Orientaliis*. See Schamelins, *Naumburgum Literatum*; Jocher, *Allgemeines Gelehrten-Lexikon*, s.v. (B.P.)

Daughaday, Thomas

a Methodist Episcopal minister, was born in Baltimore County, Maryland, in 1777. He was converted young; in 1798 entered the Baltimore Conference; travelled in Maryland, Virginia, and Pennsylvania until 1802, when he located; but re-entered the effective ranks in 1805, and labored to the close of his life, October 12, 1810. See *Minutes of Annual Conferences*, 1811, page 192.

Daugherty, James, D.D.

a Congregational minister, wash born in Park, near Lairmount, County Londonderry, Ireland, April 9, 1796. He came to America in 1819, and went to South Hero, Vermont. After preparatory studies with the Reverend Asa Lyon, and in St. Albans' Academy, he graduated from the University of Vermont in 1830, studying theology with Reverend O.S. Hoyt, of Hinesburg, and also with W. Smith, D.D., of St. Albans. He was ordained as an evangelist, January 18, 1832, and for some time labored for the Colonial Missionary Society; was also a teacher at Frost Village and Sheffbrd; Canada; was installed at Milton, Vermont, September 28, 1836, and dismissed July 5, 1848. He next was agent for the Foreign Evangelical

Society one year; then acting pastor at Fairfax, Vermont, from 1849 to 1851. November 12, 1857, he was installed at Johnson; dismissed March 12, 1867, and remained there without charge until his death, June 10, 1878. (W.P.S.)

Daughtry, Josiah B.

a minister, of the Methodist Episcopal Church South, joined the Tennessee Conference in 1816; became superannuated in 1845; entered the Mississippi Conference in 1850 again became superannuated in 1853; and died late in that year or early in 1854. See *Minutes of Annual Conferences of the M.E. Church South*, 1854, page 529.

Daulle, Jean

an eminent French engraver, was born at Abbeville in 1707, and settled in Paris, where he was admitted a member of the Academy in 1742. He died there, April 23, 1763. The following are some of his principal plates: *The Mcagdalen; Diogenes with his Lantern*. See Hoefer, *Nouv. Biog. Generale*, s.v.; Spooner, *Biog. Hist of the Fine Arts*, s.v.

Daumer, Georg Friedrich

a Roman Catholic convert of Germany, was born at Nuremberg, March 5, 1800. He commenced studying theology at Erlangen, where he belonged to the so-called pietists. The lectures of Schelling made him give up theology, which he exchanged. at Leipsic for philology. In 1822 he was appointed teacher at the Latin school, and in 1827 at the gymnasium of his native place. In 1833 he resigned his position, joined in 1858 the Roman Catholic Church, and died December 14, 1875, at Wurzburg. He published, *Urgeschichte des Menschengesistes* (Nurnberg, 1827): — *Philosophie, Religion und Alterthum* (1833): — *Ueber die Entwendung agyptischen Eigenthums heim Auszug der Israeliten aus Egyptent* (ibid.): — *Polemische Blatter, betreffend Christenthum, Bibelglauben und Theologie* (ibid. 1834): — *Zuge zu einer neuen Philosophic der Religion und Religionsgeschichte* (ibid. 1835): — *Anthropologismus und Kriticismus der Gegenwart* (ibid. 1844): — *Die Stimme der Wahrheit in den religiosen und confessionellen Kampfen der Gegenwart* (ibid. 1845): — *Sabbath, Moloch und Tabu* (ibid. 1839): — *Der Feuer- und Molochdienst der alten Hebraer* (Braunschweig, 1842): — *Die Geheimnisse des christlichen Alterthums* (Hamburg, 1847, 2 volumes): — *Die Religion des neuene*

Weltalters (ibid. 1850, 3 volumes): — *Meine Conversion Ein Stuck Seelen- und Zeitgeschichte* (Mayence, 1859). See Zuchold, *Bibl. Theol.* 1:265; Furst, *Bibl. Jud.* 1:197 sq.; Lichtenberger, *Encyclop. des Sciences Religienses*, s.v.; Hoefer, *Nouv. Biog. Generale*, s.v. (B.P.)

Daun, George

a Scotch clergyman, graduated at King's College, Aberdeen, in 1772; was schoolmaster at Alves; licensed to preach in 1778; appointed to the living at Inch in 1790, and died May 21, 1821, aged seventy years. See *Fasti Eccles. Scoticanæ*, 3:582.

Dauney, Francis (1)

a Scotch clergyman, graduated at Marischal College, Aberdeen; was licensed to preach in June 1742; called to the living at Lumphanran; ordained in June 1743; transferred to Banchory Ternan in June 1758; and died April 2, 1800, aged eighty-one years. See *Fasti Eccles. Scoticanæ*, 3:523, 536, 537.

Dauney, Francis (2)

a Scotch clergyman, was licensed to preach in May 1709; called to the living at Keithhall and Kinkell in 1710; transferred to Kemnay in 1719, and died November 7, 1745. See *Fasti Eccles. Scotianæ*, 3:585, 588.

Daures, Louis

a French theologian, was born at Milhau (Rouergue) in 1655. He became a Dominican, went to Paris, and founded there the community of penitence called St. Valere, in the suburb. of St. Germain, with the object of gathering together young girls who had been led into debauchery. He died there, May 10, 1728, leaving *L'Eglise Protestante Detriuite par Elle Meme* (Paris, 1689, 12mo). See Hoefer, *Nouv. Biog. Generale*, s.v.

D'Aurolt, Anthony

SEE AVEROLT, ANTHONY.

Dausas

was a martyr in Persia in 361. He was one of the captives carried away by Sapor II when he took Bezabde or Phoenicia. Heliodorus, the bishop,

being taken ill, consecrated Dausas, and gave him charge over all the captives who had escaped the rack. When they assembled to worship, it was reported to the king that they met to curse him, and the Christians, to the number of three hundred, were collected, and comanded to embrace fire-worship or die. Dausas encouraged his flock, telling them that they would be delivered from bondage and restored to their country. Two hundred and sixty-five of them were slain, twenty-five apostatized, and the fate of the other ten is unknown. See Smith, *Dict. of Christ. Biog.* s.v.

Dausque

(or Dausquey; Lat. *Dausquius*), a French scholar, was born at St. Omer, December 5, 1566. He joined the Jesuits, but left them in 1610, arid became canon of Tournany. He died about 1636, leaving, among other works, *Basilii, Seleuciensis Episcopi, Homiliae* (Heidelberg, 1604; transl. from the Greek, with notes): — *Scutum Duplex*, etc. (Douay, 1610): — *Sancti Pauli Sanctitudo* (Paris, 1627): — *Sancti Josephi Sanctificatio extra Uterum* (Lyons, 1671). See Hoefler, *Nouv. Biog. Generale*, s.v.

Daut, Johann Maximilian

a journeyman shoemaker of Frankfort-on-the-Main, was one of those enthusiasts who appeared after the beginning of the 18th century, and proclaimed the coming judgment of God. At the divine behest, as he said, he wrote, in 1710, his *Helle Donnerposaune*, in which he cries the woe especially over Frankfort and the Roman empire. Only a small number will be saved for the marriage-feast of the Lamb, after Turks, Jews, and heathen have been converted. Against the Lutheran clergy he was especially severe. Expelled from Frankfort, he went to Leyden, where he soon had a conflict with Ueberfeldt, against whom he wrote, calling his adherents "Judas brethren." He was afterwards, however, again on good terms with Ueberfeldt. In and about Ulm he succeeded with his notions, in consequence of which the magistrate issued an edict against these meddling preachers, and prohibited the reading of Daut's writings, to which also belonged his *Geistliche Betrachtungen*, published in 1711. John Frick, a pastor and professor of theology, who was appointed to bring him back from his errors, succeeded in his mission, and again reconciled him with the Church. See Walch, *Rel. Streitig-keiten in der lutherischen, Kirche*, 2:794; 5:1051; Pfaff, *Introductio in Hist. Theol.* 2:372; Burger, *Exercitatio de Sutoribus Fanaticis* (Leipsic, 1730); Fuhrmann, *Handbuch der Rel. und*

Kirchengeschichte, s.v.; Hagenbach, in *Herzog's Real-Encyclop.* s.v.; Jocher, *Allgemeines Gelehrten-Lexikon*, s.v. (B.P.)

Davoina

an early Chaldaean goddess, the wife of Hea, and the mother of Marduk. She has been supposed to represent the earth in a female form, as Hea was the god of the waters. Her analogue was the Phoenician goddess *Bohu*.

Davenport, Addington

a clergyman of the Church of England, graduated from Harvard College in 1719 and went to England for ordination. For a while he was pastor of the Church in Scituate, Mass., he became assistant rector of King's Chapel, Boston, April 15, 1737; and in May 1740, rector of Trinity Church in the same city. He died there, September 8, 1746. See Sprague, *Annals of the Amer. Pulpit*, 5:122.

Davenport, Benjamin

an English Baptist minister, was born at Bourneheath, Bromsgrove, in 1826. He was converted at seventeen, joined the Baptist Church at Holy Cross, and began to preach at Catshill and Stony Stratford. He settled as pastor at Brington, Northamptonshire, in 1854, and died July 30, 1857. See (Lond.) *Baptist Hand-book*, 1858, page 49.

Davenport, Ebenezer

a Congregational minister, graduated from Princeton College, was settled over the First Church at Greenwich, Connecticut, in 1767, and remained there until his death in 1773.

Davenport, James

an eccentric Presbyterian minister, was born at Stamford, Connecticut in 1716. He graduated from Yale College at the age of twenty-two. In 1738 the Philadelphia Presbytery gave Maidenhead and Hopewell leave to call him, but he preferred to set tie at Southold, L.I., and was ordained by a council, October 26, 1738. He was not an eloquent speaker, and in preaching exhausted himself, exhibiting strange contortions of face, and a strange, singing tone, which was imitated by many Baptists of the South. Whitefield, who met him in 1740, styles him "one of the ministers whom

God had sent out, a sweet, zealous soul." Davenport had considerable success in Southold, and was the means of a great revival in Baskingridge, N.J., where he preached for a season. He visited Connecticut in 1741. At Stonington, one hundred persons were converted by his first sermon. Twenty of the Niantic Indians were converted under his preaching at East Lyme, and many of the Mohegan tribe, also. At New Haven he came into conflict with the pastor. He was afterwards arrested at Ripton for disorderly proceedings and carried to Hartford, where he sang all night in prison. The grand jury presented him as a defamer of the ministry; he was treated as insane, and carried to his home. In March 1743, he went to New London and organized a separate church, his followers making a bonfire of religious books and fine clothing. After a severe illness, his mind underwent a change; he bewailed his errors, and in July 1744, made ample retraction. In 1746 he became a member of the New Brunswick Presbytery. Having recovered his health, he spent two months, in 1750, in Virginia, and also labored with some success at Cape May, N.J. He was called to Maidenhead and Hopewell, and was installed October 27, 1754. As moderator of the synod of New York he preached the opening sermon, which was printed with the title *The Faithful Minister Encouraged*. He remained pastor for three years, but his labors were not greatly blessed. Many of the extravagances charged against him were untrue, coming from scoffers and worldly men. Davenport died in 1757, and was buried in the New-Light graveyard, near Pennington, N.J. (W.P.S.)

Davenport, John

a Presbyterian minister, was ordained by the Presbytery of Suffolk, June 4, 1775, and served the congregation in Southold, L.I., for two years. On August 12, 1795, he was settled at Deerfield, N.J., but resigned in 1805. He died July 13, 1821. See Alexander, *Princeton College in the 18th Century*.

Davenport, Robert Dunlevy

a Baptist missionary, was born in Williamsburg, Virginia, March 25, 1809. He studied at the Virginia Baptist Seminary; was ordained at Richmond in August 1835; received his appointment as a missionary to labor among the Siamese in September following, and arrived in Bangkok in July 1836. Being a practical printer, he took with him a press, types in Chinese and Siamese, and a lithographic press, and was the means of doing great good,

by the publication of religious literature for the people for whose spiritual welfare he was laboring. At the end of about nine years' service he returned to America on account of his health, and died at Alexandria, Louisiana, November 24, 1848. (J.C.S.)

Davenport, Silas D.

a Protestant Episcopal clergyman, was rector, in 1857, in Wadesborough, N.C., whence he removed to Corpus Christi, Texas, in 1861, and subsequently, in 1865, performed missionary work at Waco. In 1866 he was rector of Trinity Church, in Marshall, whence he removed to Dallas in 1868, as rector of St. Matthew's Church and there remained until his death, January 1, 1877. See Prot. *Episc. Almanac*, 1878, page 168.

Daveyro, Pantaleon

a Portuguese monk, who lived at the end of the 16th and the beginning of the 17th century. He made a journey to Jerusalem, of which he published an account, under the title, *Itinerario de Terra Sancta* (Lisbon, 1593). Diego Tavares published of it a much more enlarged edition (ibid. 1683). See Hoefler, *Nouv. Biog. Generale*, s.v.

David

Among the Egyptians, an archimandrite, or any head of a monastery, of whatever rank, was called *David*; so that, when a monastic head gave letters of commendation to any one, he subscribed himself as "David illius loci" (Gratian, *De Formatis*, quoted by Ducange).

David

a frequent name in early Christian history. *SEE DABIUS*.

1. One of the four luminaries of the Barbeliot system. *SEE DADES*.
2. A bishop of the 5th century. About 440 he carried a letter from Leo the Great to the bishop of Mallitania; and is praised by the pope.
3. A deacon, and treasurer of the Church of Edessa, was one of the witnesses produced by the presbyters against Ibas: before Photius of Tvre. His testimony was rejected by the judges.

4. This is a common form of the Irish Dabi, Moeli. etc. The most famous of the name was David, called sometimes "Legate of all Ireland," who succeeded St. Dubhlthach as bishop of Armagh in 548. He died in 550.
5. A martyr, together with three boys, is commemorated June 25.
6. Of Thessalonica, is commemorated June 26.
7. King of Ethiopia, commemorated September 7.
8. King of the Jews, commemorated variously September 30 (*Cal. Armen.*); December 19 (*Cal. Ethiop.*); December 29 (*Mart. Rom. Vet.*).
9. Commemorated with Constantine, October 2.

David

a Scotch prelate, was chamberlain to the king, and was consecrated bishop of St. Andrews on St. Vincent's day, January 22, 1233, by William, Gilbert, and Clement, bishops of Glasgow, Caithness, and Dumblane. In 1242 he held a provincial council at Perth; and in 1249 performed the ceremony of anointing king Alexander III, at Scone. He died at Northampton in 1253. See Keith, *Scottish Bishops*, page 16.

David

another Scotch prelate, was bishop of Argyll in 1330 and 1350. See Keith, *Scottish Bishops*, page 287.

David

a Carmelite of the 15th century, was born in Cherbuury, Shropshire. Leland says he was *Theologia copritione clarus*. Going over to Ireland he was made bishop of Dromore (1427-29). He wrote some books, but they are not mentioned by Bale (*De Scriptoraibus Brit.*) nor by sir James Ware (*De Scriptoribus Hibernicis*), so they were few or obscure. Returning to England, he died, and was buried in the Carmelite monastery at Ludlow in 1420. See Fuller, *Worthies of England* (ed. Nuttall), 3:64.

David Almasser

a Jew of Moravia, who lived about the end of the 12th century, professed to be the Messiah. He pretended to make himself invisible at pleasure; and the ignorant Jews submitted to his call and followed him in masses. The

governor (who was alarmed by the agitation) promised. him pardon if he would surrender himself to his hands. David did it with confidence, and was put in prison. He escaped, however, and the Jews, being threatened with severe fines, delivered up David, who this time no more escaped either the eye or the hand of the executioner. See Hoefler, *Nouv. Biog. Generale*, s.v .

David Alrui

(*Aloy or el-Roi*, i.e., "the seeing;" also called *Menahems ben-Solomon*) is known in Jewish history as one of the false Messiahs who arose from time to time. About the year 1160 he appeared among the Persian Jews, and proclaimed himself as sent from God to free the Jews from the Mohanmedans and to bring them back to Jerusalem. David brought trouble upon his countrymen, and his timely death — his father-in-law had invited David to a supper, and while in a state of drunkenness the latter was beheaded — stopped the persecution of the sultan against the Jews. Disraeli has taken this historical event as the plot of his *Alroy*. See Lent, *De Judaeorum Pseudomessis* (2d ed. Herborn, 1697), page 52 sq.; Gratz, *Geschichte der Juden*, 6:291 sq.; Rohling, in Wetzer u. Welte's *Kirchen-Lexikon*, s.v.; Hoefler, *Nouv. Biog. Generale*, s.v. (B.P.).

David Ben-Arje Low

SEE LIDA, DAVID DE.

David Ben-Gedajaibn-Jachjca

SEE IBN-JACHJA, DAVID.

David Ben-Isaac De Pontis

SEE POMIS, DAVIDDE.

David Ben-Jehuda (Leon)

SEE MESSER, LEON.

David Gans

SEE GANS, DAVID.

David HA-KOHEN De Lara

SEE LARA, DAVID D.

David OPPENHEIM

SEE OPPENHEIM, DAVID.

David Provenzale

SEE PROVENZALE, DAVID.

David Rubeni

(also called *David Leimlein*), a fanatical Jew, lived at the end of the 15th and in the first part of the 16th century. It was said that he frequently remained without food for sixty days; professed to come from the east of Tartary; and announced the advent of the Messiah for the year 1500. Accordingly, in 1499 he pretended to have received a divine command to lead the Jews back to the land of their fathers; and when some were preparing to go to the Holy Land, David was under the necessity of declaring that God was displeased with their sins, and had therefore retarded the accomplishment of his promise. Pope Clement VII who favored the Israelites, honored David with much distinction. David went to Lisbon, and there succeeded in bringing back to Judaism Solomon Molcho, who had become a Christian, and who occupied the position of secretary to the king of Portugal. Solomon was both an orator and a scribe, and thus afforded great help to David. The two together happened to be present at Mantua when Charles V passed through the city. Solomon was so imprudent as to ask the emperor for an audience, hoping to convert him to Judaism; but the only result was that he was compelled to mount the funeral pile. David was seized at the same time, and sent to Spain, where he died a few days afterwards. His death did not undeceive the Jews, who believed for a long time that he returned every week to visit his wife, who was in Italy. See Hoefer, *Nouv. Biog. Generale*, s.v.

David, Charles

a French engraver, was born in Paris about 1600. The following are some of his best prints: *Christ Shown to the People by Pilate; The Virgin and Infant, with Angels; The Virgin, with St. Bernard*. See *Biog. Universelle*, s.v.; Spooner, *Biog. Hist. of the Fine Arts*, s.v.

David, Claude

a French Benedictine of the society of St. Maur, was born at Dijon in 1644, and died November 6, 1705. He composed several works on the subject of ecclesiastical scholarship, one only of which has been printed: *Dissertation sur Saint Denys l'Aropagite*. See Hoefer, *Nouv. Biog. Generale*, s.v.

David, Francois Anne

a French engraver and editor, was born in Paris in 1741; was a pupil of Le Bas and died in his native city, April 2, 1824. The following are some of his principal religious works: *Adam and Eve in Paradise*; *David with the Head of Goliath*. He also published many volumes, including an illustrated Bible. See Hoefer, *Nouv. Biog. Generale*, s.v.; Spooner, *Biog. Dict. of the Fine Arts*, s.v.

David, Jacques

a French poet and theologian, who was born at Annecy, and lived about 1536, was judge at Velay, and left *Historia Dedicacionis Ecclesiae Podii Anciensis in Vallalvia*, etc. (Avignon, 1516); three royal songs, four ballads, and ten roundelays, in praise of the Virgin Mary, with an orison (Lyons, 1536). See Hoefer, *Nouv. Biog. Generale*, s.v.

David, Jean (1)

a Belgian theologian, was born at Courtrai in 1546. He was pastor of St. Martins, at Courtrai; joined the Jesuits in 1581; was successively rector of the colleges of Courtrai, Brussels, and Ghent, and died at Antwerp, August 9, 1613. His numerous ascetic works are written in Latin and Flemish, including *Veridicus Christianus* (Antwerp, 1601): — *Extinctorium Famosae Facis Hollandiae* (ibid. 1602): — *Alvearium Romanae Ecclesiae* (ibid.): — *Arcanum Haereticum* (ibid.): — *Labyrinthum Haereticorum* (ibid. 1605): — *Occasionis Arreptae ac Neglectae Typus* (ibid. eod.): — *Paradisus Sponsiae Sponsae* (ibid. 1607): — and many others. See Hoefer, *Nouv. Biog. Generale*, s.v.

David, Jean (2)

a French canon, was born at Carcassonne, and flourished about 1672. He was commendatory of the abbey of the Bons-Hommes, near Angers, and was sent to Rome on a mission by Louis XIV, where he died. His principal

works are, *Du Jugement Canonique des Eveques* (Paris, 1671): — *Reponse aux Remarques de M. de Launoy* (ibid. eod.). See Hoefer, *Nouv. Biog. Generale*, s.v.

David, Jerome

a French engraver, brother of Charles, was born at Paris in 1608. The following is a list of some of his principal works: *Adam and Eve Driven from Paradise; The Assumption of the Virgin; St. Francis of Paula*. He etched forty-two plates from the designs of Montano, of churches, tombs, and altars at Rome. See Hoefer, *Nouv. Biog. Generale*, s.v.; Spooner, *Biog. Hist. of the Fine Arts*, s.v.

David, John Baptist

a Roman Catholic bishop. was born near Nantes, France, in 1760. He was made a priest of St. Sulpice in 1784; came to America with Flaget and Badin in 1792 as missionary in Maryland; in Kentucky in 1811 sq.; was bishop of 1Mauricastro *in partibus* and coadjutor of Bardstown in 1819; and died June 12, 1841. See De Courcy and Shea, *Hist. of the Cath. Church in the U.S.* page70, 125.

David, Lodovico Antonio

an Italian painter, was born at Lugano in 1648, and studied under Cavaliere Cairo and Ercole Procaccini at Milan. He became a painter of eminence, and executed many works for the churches and convents at Milan and Venice. In the Church of San Silvestro, in Venice, is a *Nativity* by this artist, which is especially commended. He died about 1730. See Hoefer, *Nouv. Biog. Generale*, s.v.; Spooner, *Biog. Hist. of the Fine Arts*, s.v.

David, Nicolas Joseph

a French theologian, was born near Bayeux. He was professor in the college of Monitaigu and canon of St. Marcel, and died at Paris, Aug. 5, 1784, leaving *Refutation du Systeme d'un Philosophe Cartesien* (Paris, 1729). See Hoefer, *Nouv. Biog. Generale*, s.v.

Davidge, James

an English Baptist minister, was born at Motcomb, Dorsetshire, October 14, 1803, of Wesleyan parents, and was blind from his birth. At the age of

fifteen he was placed in the blind asylum at Bristol to learn the trade of basket-making. Returning to his native village, he awakened much interest as "The Blind Preacher." Being also a musician and poet, he composed his own hymns and tunes after singing which, his preaching was especially attractive to his hearers. Having become a Baptist, he was ordained at Iwerne Minster, July 25, 1833, where he continued till his death, January 6, 1872. See (Lond.) *Baptist Hand-book*, 1873, page 255. (J.C.S.)

Davidi, Franciscus

a German Socinian, was born in Transylvania about 1510. At first a zealous Romanist, he became a Protestant, and defended the Lutheran doctrines against the Zwinglians. He soon joined the matter, and finally became a Socinian, through the influence of Georg Blatndrata, who also succeeded in causing the removal of the Lutheran court-preacher, Dionysius Alesius, and putting David in his place. David's influence over prince Sigismund was so great that he was appointed superintendent of Transylvania. When the synod at Torda was held, in 1568, David openly declared that Jesus Christ was nothing but a man, without any claim to adoration. Being accused of intrigues against the state, he was condemned to imprisonment in the fortress at Detva, where he died, June 6, 1579. Some of his published writings are found in the *Bibliotheca Fratrum Polonorum*. See Jocher, *Allgemeines Gelehrten-Lexikon*, s.v.; Lichtenberger, *Encyclopadie des Sciences Religienses*, s.v. (B.P.)

Davids, Arthur Lumley

a Jewish writer, was born in London in 1811, and died July 17, 1832. Before he was twenty, he delivered a lecture in the presence of the "Society for the Cultivation of Hebrew Literature," on *The Philosophy of the Jews*, replete with deep learning and profound research, and published in 1833. He also wrote a *Grammar of the Turkish Language, with a Preliminary Discourse on the Language and Literature, of Eastern Nations* (London, 1832), a work which called forth the most unqualified praise from the most competent judges of the subject. See Furst, *Bibl. Jud.* 1:202. (B.P.).

Davidson

(occasionally written Davidstone or Davidstone), the family name of a large number of Scotch clergymen:

1. ADAM, graduated at Edinburgh University, June 28, 1697; was licensed to preach December 7, 1698; called to the living at Essie-with-Nevay, August 27, 1701; ordained December 30, 1702, and died October 24, 1720, aged forty-one years. See *Fasti Eccles. Scoticanae*, 3:747.
2. ALEXANDER (1), was licensed to preach in 1740; called to the living at Traquair; ordained in 1744; and died July 20, 1759. See *Fasti Eccles. Scoticanae*, 1:258.
3. ALEXANDER (2), was licensed to preach in 1758; presented to the living at Stenton in 1766; ordained in February 1767; and died January 24, 1801, aged seventy years. See *Fasti Eccles. Scoticanae*, 1:384.
4. ALEXANDER (3), was licensed to preach in 1802; presented to the living of Gargunnoch in 1809; ordained in 1810; transferred to Slamannan in August 1826; and died October 29, 1855, leaving a son, Thomas, in the ministry. See *Fasti Eccles. Scoticae*, 1:201; 2:705.
5. ALEXANDER (4), a native of Dyke, graduated at King's College, Aberdeen, in 1826; became teacher in the family of Irvine of Schivas; was licensed to preach in 1831; elected to the living at Northesk in-1838; ordained in 1839; resigned in 1843; and died April 5, 1858, aged fifty-three years. See *Fasti Eccles. Scoticanae*, 1:288.
6. ALEXANDER DYCE, D.D., was tutor in the family of James Blaikie, provost of Aberdeen; was licensed to preach March 31, 1830; presented by the town council to the living of the South Church in June 1832, and ordained in August; transferred-to the West Church, April 14, 1836, and joined the Free Secession June 15, 1843. He published four *Sermons* (Aberdeen, 1836-1848): — *The Position and Duties of Christ's Church* (ibid. 1844): — *Lectures on the Book of Esther* (Edinburgh, 1859). See *Fasti Eccles. Scoticae*, 3:465, 479.
7. ARCHIBALD, D.D., son of the minister at Crawfordjohn, was presented to the living at the second charge, Paisley, and ordained September 7, 1758; transferred to Inchinnan September 30, 1761; was appointed principal of the University of Glasgow, but resigned in October 1786, and died July 7, 1803. See *Fasti Eccles. Scoticanae*, 2:201, 221.
8. DAVID (1), D.D., native of Fowlis-Wester, was baptized in February, 1750; licensed to preach in August 1773; ordained January 2, 1776; became assistant to Mr. Robert Walker, of Monzie; was presented to the

living at Kippen in May 1776; transferred to Dundee in July 1782; and died December 22, 1825, aged seventy-five years. See *Fasti Eccles. Scoticanæ*, 2:731; 3:694.

9. DAVID (2), was licensed to preach in February 1792; presented to the living at Cumbernauld, and ordained, September 17, 1801.; and died April 11, 1814, aged forty-seven years. See *Fasti Eccles. Scoticanæ*, 2:63.

10. DAVID (3), son of the minister at Dundee, studied theology at Edinburgh University; was licensed to preach July 31, 1822; unanimously elected the first minister of the church of Broughty Ferry, October 25, and ordained December 13, 1827; joined the Free Secession, August 22, 1843, and died three days afterwards, aged forty-one years. He published a *Sermon* (1830). See *Fasti Eccles. Scoticanæ* 3:726.

11. DUNCAN, was promoted from being regent in Aberdeen University, and presented by the king, in February, 1574, to the living at Rathen, as the first minister; in 1593 Lonmay was under his care. He was moderator of the assembly in August 1597, and continued in 1601. See *Fasti Eccles. Scoticanæ*, 3:637.

12. ELLIOT WILLIAM, was licensed to preach in 1788; appointed by the king assistant and successor to his father, Isaac, in September 1789, and died August 21, 1846, aged eighty years. See *Fasti Eccles. Scoticanæ*, 1:746.

13. GEORGE (1), graduated at Edinburgh University in June, 1658; was admitted to the living at Rerrick in 1664; transferred to Anwoth in 1666, and to Whitsome in 1668; continued in October 1684; and died before February 5, 1686. See *Fasti Eccles. Scoticanæ*, 1:450, 693, 721.

14. GEORGE (2), graduated at King's College, Aberdeen, March 31, 1809; was licensed to preach November 22, 1814; ordained in March 1819, as missionary at Berriedale; presented February 22, and admitted June 15, 1820, to the living at Latheron; enjoined the Free Secession, March 24, 1843. He published *An Account of the Parish*. See *Fasti Eccles. Scoticanæ*, 3:364.

15. GEORGE RAMSAY, was licensed to preach June 25, 1823; presented by the earl of Kintore, in March 1828, to the living at Driumblyde, and ordained May 8; translated to lady Glenorchy's Church, Edinburgh, July 14, 1842; joined the Free Secession, June 28, 1843. He published,

Privilege and Duty; a Pastoral Address to Lady Glenorchy's Congregation (Edinburgh, 1845): — *Britain's Past Policy, Penitence, and Pledge*, a sermon (ibid. 1857): — *An Account of the Parish*. See *Fasti Eccles. Scoticanae*, 3:653.

16. HENRY, was born at Eckford in 1687; graduated from Edinburgh University in 1705; was licensed to preach in March 1712; and ordained minister at Galashiels in December 1714. He was one of twelve ministers who petitioned the General Assembly, in 1721, against the *Marrow of Modern Divinity*, for which they were scoffingly called the Twelve Apostles. About 1735 he adopted the principles of the Independents, but retained his living till his death, October 24, 1756. He published three *Sermons*; and *Letters to Christian Friends* (Edinburgh, 1811). See *Fasti Eccles. Scoticanae*, 1:550.

17. HUGH, was licensed to preach in March 1799; appointed schoolmaster at Maybole in 1811; presented in January, and ordained April 24, 1817, minister at Eaglesham; and died April 27, 1829, aged fifty-six years. See *Fasti Eccles. Scoticanae*, 2:65.

18. ISAAC, D.D., minister of a Presbyterian church at Ratcliffe Highway, London, graduated from Edinburgh University in 1775; was admitted minister at Sorbie the same year; transferred to Whithorn in 1794; and died December 26, 1810. See *Fasti Eccles. Scoticanae*, 1:745,7 49.

19. JAMES, graduated at the University of St. Andrews in March, 1580; was presented to the vicarage of Wigton in 1590, and Kirkmadrine in 1596; transferred to Whithorn about 1599; continued in 1606, and adhered with forty-one others to the protestation against the introduction of episcopacy. He died before April 17, 1617. See *Fasti Eccles. Scoticanae*, 1:729, 746.

20. JOHN (1), was appointed the second Protestant minister at Hamilton in 1567, and had charge, also of Dawserff, Dalzell, Cambusnethan, and Blantyre, in 1574; was a member of the assembly in 1581; appointed .by the secret council, in March 1589, one of the commissioners for the maintenance and defence of true religion, and continued in 1596. See *Fasti Eccles. Scoticanae*, 2:257.

21. JOHN (2), graduated at the University of St. Andrews; was settled at Liberton in 1579, and was a commissioner of the General Assembly of

1581. He wrote a poetical tract against the regent, James, earl of Morton, in 1579, and wept when the earl forgave him; was appointed by the General Assembly of 1582 to pronounce sentence of excommunication against the archbishop of Glasgow, and was "nothing affrayed," but was threatened with a violent death, so was guarded to the kirk for ten Sundays. In 1583 he boldly admonished the king "to forbear his often swearing," and the same year had to advise him "to beware of innovations in the court." He fled to England in April 1584, to escape the rage of his enemies. He refused in 1588 to be again settled at Liberton, but was appointed to St. Giles' parish church, Edinburgh, in 1589; was moderator of the syod and of the General Assembly that year; appointed to the second charge, Holyrood house, in 1590; was a member of the assembly, 1591; preached in the New Kirk, Edinburgh, 1592, was transferred to Prestonpans in 1595; presented to the vicarage in 1597; appointed by the assembly a visitor of five presbyteries; and died before September 5, 1604, aged about fifty-six years. He built the kirk and manse at his own expense; and left all his property to support the school which he founded, "for teaching Latin, Greek, and Hebrew, and instructing the youth in virtue and learning." He published, *Dialogue Betwixt a Clerk and a Courtier* (1573): — *Ane Breif Commendation of Uprightness* (4to, cod.): — *D. Bancroft's Rashness in Railing against the Church* (1590): — *Memorial of the Life and Death of Robert Campbell and his Wife* (1595): — *Some Helps for Young Scholars in Christianity* (1602): — *Discovery of the Unnatural and Traitorous Conspiracy of Scottish Papists* (1593): — *Apologie*, and several *Letters: Short Form of Morning and Evening Prayer*. See *Fasti Eccles. Scoticanae*, 1:7, 87, 114, 349.

22. JOHN (3), graduated at the University of St. Andrews in 1582; was appointed the second Protestant minister at Comrie in 1588; removed to Muthill in 1589; was a member of the General Assembly, 1590, and one of forty-two ministers who signed a protest to parliament against the introduction of Episcopacy in 1606; moderator of the Presbytery in 1590; and died April 7, 1607, aged about forty-five years. See *Fasti Eccles. Scoticanae*, 2:752, 779.

23. JOHN (4), graduated at the University of St. Andrews in 1628; was presented to the living of Southdean in July 1635. Refusing to conform to Episcopacy, was confined to his parish in 1662; and was deposed ill July, 1666, for fornication. See *Fasti Eccles. Scoticanae*, 1:512.

- 24.** JOHN (5), son of the minister at Crawford-john, was licensed to preach in January 1743; called in January, and ordained May 7, 1745, minister at Old Kilpatrick; and died May 19, 1793. He published *An Account of the Parish*. See *Fasti Eccles. Scoticanae*, 2:362.
- 25.** PATRICK (1), graduated at Edinburgh University in 1587; was appointed minister at Auchterarder in 1591, having also Monyvaird in charge in 1593; presented by James VI to the living at Muckart in 1594; and continued in April 1620. See *Fasti Eccles. Scoticanae*, 2:746, 776.
- 26.** PATRICK (2), D.D., a native of Scotstown, became schoolmaster of Keith-hall; was licensed to preach in April 1771; became assistant to Mr. Robert Farquharson, minister of Chapel Garioch; was presented to the living at Kemnay, and ordained June 19, 1776; transferred to Rayne in February 1778, and died May 21, 1819, aged seventy-five years. He published *An Account of the Parish*. See *Fasti Eccles. Scoticanae*, 3:588.
- 27.** PATRICK (3), youngest son of William, minister at Imiverury, graduated at Marischal College, Aberdeen, April 1, 1806; became schoolmaster of Kintore; was licensed to preach in July 1814; presented to the living at Inch in 1821; ordained May 8, 1822; and died November 17, 1858, aged sixty-eight years. See *Fasti Eccles. Scoticanae*, 3:582.
- 28.** ROBERT (1), graduated at Edinburgh University in July 1628; was a member of the commission of assembly in 1647; and died in November, 1657, aged about fifty years. See *Fasti Eccles. Scoticanae*, 1:383.
- 29.** ROBERT (2), was licensed to preach in February; 1708; became chaplain to lady Blantyre; was called to the living at Crawford-john in December 1712; ordained in November, 4, 1713; and died January 7, 1749, aged sixty-seven years. He left two sons, Archibald and John, in the ministry. See *Fasti Eccles. Scoticanae*, 3:322.
- 30.** THOMAS (1), studied theology at Glasgow University; was licensed to preach by the Scotch Presbytery at London, December 12, 1700; received by the Presbytery at Edinburgh, 1702, elected sole lecturer in the Tron Church, Edinburgh, September 11, 1706; commissioned chaplain by queen Anne at Stirling castle, and ordained October 18, 1709; promoted to Whitekirk in 1713; transferred to Dundee, January 5, 1732; and died November 27, 1760, aged eighty-two years. His son Hugh became rector of Kirkby, in Yorkshire; and his son Thomas Randall was minister at

Inchture, then at Stirling. See *Fasti Eccles. Scoticanae*, 1:386; 2:685; 3:689.

- 31.** THOMAS (2), studied at the universities of Aberdeen and Glasgow; became schoolmaster at Dores in 1819; was licensed to preach, and ordained minister at Kilmalie, April 4, 1826; made missionary at Tarbert, April 15, 1829; presented to Salen in December 1835; joined the Free Secession, May 24, 1843. See *Fasti Eccles. Scoticanae*, 3:113, 114.
- 32.** WILLIAM (1), graduated at the University of St. Andrews in 1595; was appointed to the living at Reay in 1601; transferred to Farr before 1607; and continued in 1608. See *Fasti Eccles. Scoticanae*, 3:350, 366.
- 33.** WILLIAM (2), graduated at the University of St. Andrews in 1603; was an expectant in the synod in 1611; admitted to the living of Auchindoir and Kearn before November 1633; was a member of the General Assembly in 1639; and continued April 16, 1667. See *Fasti Eccles. Scoticanae*, 3:548.
- 34.** WILLIAM (3), a native of Kintore, was minister at Rathen in 1603; present at the Aberdeen Assembly in July 1605, contrary to the king's order; confessed his error to the privy council in October, and was admonished and returned to his charge. He was admitted a burgher and guild-brother of Aberdeen, August 1, 1620; was a member of the commission of assembly, 1645; and died in 1657. See *Fasti Eccles. Scoticanae*, 3:638.
- 35.** WILLIAM (4), had been a minister in Ireland who fled at the time of the insurrection in 1641. After a stay in England and the south of Scotland, he was invited to the living at Canisbay in 1652, and admitted February 17, 1655; transferred to Birsay October 18, 1666; lost his sight May 25, 1673, and died after September 9, 1690. See *Fasti Eccles. Scoticanae*, 3:358, 393.
- 36.** WILLIAM (5), graduated at King's College, Aberdeen, July 12, 1660; and was admitted to the living at Killearnan, February 25, 1669. See *Fasti Eccles. Scoticanae*, 3:281.
- 37.** WILLIAM (6), a native of Aberdeenshire, became schoolmaster of Navar; was licensed to preach August 19, 1741; called to the living at Lethnot and Navar, and ordained September 25, 1746; and died March 12, 1775, aged seventy-three years. See *Fasti Eccles. Scoticanae*, 3:833.

38. WILLIAM (7), graduated at King's College, Aberdeen, April 23, 1751; became schoolmaster at Inverury in June 1751; was licensed to preach February 14, 1759; ordained assistant minister, and successor at Inverury, September 6, 1767; and died January 19, 1799, aged sixty-eight years. He left two sons in the ministry, William and, Patrick. See *Fasti Eccles. Scoticanae*, 3:583.

39. WILLIAM (8), was ordained in October 1762; minister of the Presbyterian congregation, Castlegarhi. Newcastle-on-Tyne; presented in January, and admitted in May 1801, to the living at Mordington; and died June 24, 1804, aged sixty-eight years. See *Fasti Eccles. Scoticanae*, 1:445. s.v

Davidson, Adoniram Judson

a Baptist minister, was baptized in 1858; licensed to preach in 1873; matriculated at Acadia College: in 1872; preached for a while in 1873 at Isaacs Harbor, and in 1874 undertook a mission to Eatonville, N.S., and died at his home in Portauipique, January 14, 1876, aged thirty-three years. See *Baptist Year-book of N.S.; N.B., and P.E.I.*, 1876, page 36.

Davidson, Alexander

a Protestant Episcopal clergyman, entered the ministry in 1867; became assistant minister of St. George's Church, Newburgh, N.Y., but served only a short time, and died September 29, 1870. See *Prot. Episc. Almanac*, 1871, page 118.

Davidson, Asbury

a minister in the Methodist Episcopal Church South, was born in Tennessee in 1810. He was admitted into the Tennessee Conference in 1831; served as presiding elder in the Memphis Conference during 1842 and 1844; was transferred to the Mississippi Conference in 1845; located and removed to Texas in 1851; joined the Texas Conference in 1855, and died December 21, 1868. See *Minutes of Annual Conferences of the M.E. Church South*, 1869, page 385.

Davidson, Benjamin

an English Oriental scholar, was born of Jewish parentage. In 1845 he was in connection with the British Society for the Propagation of the Gospel

among the Jews, and in 1847 was appointed principal of the college founded by that society for training missionaries for the Jews. He died in London in 1871. Besides assisting in the edition of the *Englishman's Hebrew and Chaldee Concordance*, he is the author of the *Analytical Hebrew and Chaldee Lexicon: — Syriac Reading Lessons, with Analysis: — Chaldee Reading Lessons: —* and joint author of *Arabic Reading Lessons*. But his *chef d'oeuvre* is his posthumous work, *A Concordance of the Hebrew and Chaldee Scriptures* (Lond. 1876), the most complete Hebrew concordance hitherto issued. The order of the books is here retained uniformly, and also that of the personal inflections of the verb. The suffixes are, moreover, expressed in detail. At the end of the volume a list of particles is given. (B.P.)

Davidson, C.B., D.D.

a Protestant Episcopal clergyman, entered the ministry in 1867, becoming pastor of Grace Church, Indianapolis, Indiana; in 1870 resided in Springfield, Ohio, where he assumed the rectorship of Christ Church; in 1873 became rector of St. John's Church, Cincinnati; and died in December 1874, aged fifty-eight years. See *Prot. Episc. Almanac*, 1874, page 145.

Davidson, James H.

a Methodist. Episcopal minister, was born in Westmoreland County, Pennsylvania, in 1836. He was converted in early life; removed to Indiana in 1856; received license to preach soon after; in 1859 entered the South-eastern Indiana Conference; in 1861 enlisted in the Seventieth Regiment Indiana Volunteers; served in the army one year; re-entered the itinerancy, and continued until his death, June 18, 1866. See *Minutes of Annual Conferences*, 1866, page 205.

Davidson, James I.

a Methodist Episcopal minister, was born near Newcastle-on-Tyne, Northumberland, England, December 14, 1824. He was converted at the age of eight; conducted prayer-meetings at ten; began to exhort and preach at twelve; became a regular licensed preacher among the Wesleyans when but sixteen; in 1849 emigrated to America; in 1850, settled in Quincy Illinois; in 1851 entered the Illinois Conference; in 1862 was appointed chaplain of the Seventy-third Regiment Illinois Volunteers, but afterwards became successively captain, major, and, lieutenantcolonel; returned to the

pastorate, and continued until his death, January 10, 1870. See *Minutes of Annual Conferences*, 1870, page 235.

Davidson, John Edward

a Presbyterian minister, was born in Fairfield District, S.C., June 16, 1827. He graduated from Princeton Theological Seminary in 1853; was ordained an evangelist by the Presbytery of Tombigbee, December 17 of the same year; became pastor at Miuden, Alabama, in 1854, and died there October 30 of that year. See *Genesis Cat. of Princeton Theol. Sem.* 1881, page 178.

Davidson, Joseph T.

a Presbyterian minister, was born in Fairfield District, S.C., April 11, 1818. He was licensed to preach by the Presbytery of Red River, January 7, 1841; ordained, in 1854, pastor at Homer, Louisiana; supported his family by teaching and working on the farm; organized several churches and saw many revivals; and died at Homer, October 21, 1881. See *S. W. Presbyterian*, November 1, 1881. (W.P.S.)

Davidson, Robert, D.D.

a Presbyterian minister, only son of Reverend R. Davidson, D.D., second president of Dickinson College, was born at Carlisle, Pennsylvania, February 23, 1808. He graduated from Dickinson College in 1828, and from Princeton Theological Seminary in 1831; the following year took charge of the McChord (or Second) Church of Lexington, Kentucky, was ordained there in March 1832, and became distinguished for his pulpit eloquence and his earnest work as a pastor. In 1840 he became president of Transylvania University, Kentucky; in 1842 was appointed superintendent of public institutions, but after holding that office a short time and declining a professorship in Centre College and the presidency of Ohio University, he accepted the pastoral charge of the First Presbyterian Church in New Brunswick, N.J., May 4, 1843. In 1859 he became pastor of the Spring Street Church, New York city. From 1864 to 1868 his pastoral charge was the First Church of Huntington, L.I, and he afterwards resided in Philadelphia, Pennsylvania, until his death, April 6, 1876. Dr. Davidson served the General Assembly as its permanent clerk from 1845 to 1850. For a quarter of a century he was a member of the Board of Foreign Missions. for ten years a director of Princeton Seminary, and in 1869 was

one of the delegates to the General Assembly of the Free Church of Scotland. He was a frequent contributor to the periodical literature of the day. He published a large number of pamphlets, sermons, etc., and wrote several able articles for the *Princeton Review*. He was also the author of a number of volumes, the largest and best known of which is his *History of the Presbyterian Church in Kentucky*. "He was a man of fine culture, a scholar, a writer of great purity and elegance. As a minister of Christ he won and maintained to the end a high position." See *Necrol. Report of Princeton Theol. Sem.* 1877, page 26.

Davidson, Thomas Leslie, D.D.

a Baptist minister, was born in Edinburgh, Scotland, September 6, 1825. He went to Canada in 1833; in 1841 united with the Church; in 1843 entered the Baptist College in Montreal; in August 1847, was ordained pastor in Pickering, Ontario, continuing there till December 1850, when he went to the city of Brantford, and remained there till April 1860. During this pastorate he baptized three hundred and eight persons, and built two churches. He was at the same time editor of the *Canadian Messenger*, now the *Canadian Baptist*, assuming that position in 1854. In 1857 he was chosen secretary of the Baptist Missionary Convention of Ontario, and held the office for fifteen successive years. He was afterwards pastor at St. George (1860-66), Elgin (1866-73), and Guelph (1873-77). For one year after leaving the last place he was general financial and travelling secretary of the Ontario Baptist Convention. His last pastorates were in Chatham and Tiverton, Ontario. In 1858 he published a work on *Baptism and Communion*. He died in October 1883. See Cathcart, *Baptist Encyclop.* page 308; *Chicago Standard*, October 25, 1883. (J.C.S.)

Davidson, W. Fayette

a Protestant Episcopal clergyman, was a deacon for several years in the diocese of Pennsylvania; in 1858 officiated in Philadelphia for a short time, and then removed to Suffolk, Virginia, where he died, December 24, 1859. See *Prot. Episc. Almanac*, 1861, page 98.

Davie, Alexander

a Scotch clergyman, studied at the University of St. Andrews; was presented by the king to the living at Inchtute in 1799, and ordained in August of that year; libelled by the presbytery in 1811,-but the charge was

withdrawn; the parishioners brought a new charge against him in 1812, which, after three years' litigation, was declared "not proven," in May 1815. He died September 3, 1840, aged seventy-seven years. See *Fasti Eccles. Scoticanae*, 3:700.

Davie, John

a Scotch clergyman, intruded in the living at Strickathrow in 1701, and again in November 1715, "coming in with near eighty men under arms, with beating drums and flying colors, and preached a little." He continued till February 1716, and was deposed in October following, at which time he was factor to James, earl of Southesk. See *Fasti Eccles. Scoticanae*, 3:850.

Davie, J.T.M.

a Reformed (Dutch) minister, came from the Presbytery of North River in 1853; served the Church at Flatlands, L.I., from 1853 to 1861, and died in 1862. See Corwin, *Manual of the Ref. Church in America*, 3d ed., page 230.

Davies, Benjamin (1), D.D.

an English Independent minister, son of an Independent minister in Wales, was; educated. at Carmarthen, settled first at Abergavenny, and was tutor of an academy there. In 1783 he went to London as pastor at Fetter Lane, and tutor in the Homerton Academy. He was one of the six Merchant Lecturers from 1783. He filled his varied duties with great respectability and acceptance till his health failed, and he died after July 1795. He published several *Sermons*. See Wilson, *Dissenting Churches*, 3:462, 463.

Davies, Benjamin (2)

a Welsh Baptist minister, was born at Llangan, Carmarthenshire, in 1777. He was baptized in 1795; had a good education; was ordained at Ffynon in 1792, and after a life of great usefulness died there, August 16, 1828. See (Lond.) *Baptist Magazine*, 1829, page 181. (J.C.S.)

Davies, Benjamin (3)

an English Baptist minister, was born at Dorchester, August 31, 1833. He was converted at the age of sixteen; for a few years was engaged in secular business, but in October 1854, became pastor of the Church in South

Chard, Somersetshire; in eighteen months removed to Linsdale, and preached till the close of 1858, when he went to Greenwich, where he was pastor until his sudden death, May 11, 1872. See (Lond.) *Baptist Handbook*, 1874, page 265. (J.C.S.)

Davies, Daniel (1)

a Welsh Baptist minister, was born in Pembrokeshire in 1814. He graduated from Pontypool College in 1841; became co-pastor with Reverend Robert Williams at Ruthin, Denbighshire for a few years; pastor at Llanelly, near Abergavenny, for twelve years, and afterwards at Cowbridge, Glamorgan, until his death, December 14, 1867. See (Lond.) *Baptist Handbook*, 1869, page 139. (J.C.S.)

Davies, Daniel (2)

an English Congregational minister, was: born at Maelgrove, Pembrokeshire, in 1780. He was early converted to Christ; ordained at Rhesycae, Flintshire, in 1808; five years later removed to Cardigan, and remained there until his death, January 18, 1867. See (Lond.) *Cong. Year-book*, 1868, page 266.

Davies, Daniel (3)

an English Congregational minister, was born at Hawey Mill, Radnorshire, April 17, 1787. He was converted when very young; trained for the ministry at Wrexham College; was ordained at Sarnau, Montgomeryshire, where he labored ten years; thence removed to Wollerton, Salop, where he continued until his death, March 20, 1865. See (Lond.) *Cong. Year-book*, 1866, page 245.

Davies, Daniel (4)

an English Congregational minister, was born at Castle Villa, Pembrokeshire, in 1791. He joined the Church at the age of eighteen; began preaching in the following year; in 1812 entered Abergavenny Academy; in 1819 was ordained co-pastor at Trefgarn and Penybont; afterwards had oversight of the churches at Gower, Glamorganshire, at Winslow, again at Penybont, and finally at Zion's Hill, Pembrokeshire, where he died, September 28, 1859. See (Lond.) *Cong. Year-book*, 1860, page 181.

Davies, Daniel (5), D.D.

a Welsh Baptist minister, was born in Carmarthenshire, December 15, 1797. He became blind at the age of seven; studied for a time in the Liverpool College for the Blind, and for a short period was a preacher among the Welsh Presbyterians. At the age of twenty-three he became a Baptist, and for five years was pastor of a Welsh Church in London, when he removed to Bethesda, Swansea, and there had charge of the church for thirty years. In 1855 he removed to Cardigan, where he was pastor for several years. He died in Glamorganshire, but the exact date does not appear. See Cathcart, *Baptist Encyclop.* page 309. (J.C.S.)

Davies, Daniel (6)

a Welsh Baptist minister, was born in Carmarthenshire in 1805. He joined the Church at the age of thirteen; in 1830 became pastor at Lixworn, Flintshire, where he remained seventeen years, and at Penyfron and Halkin, until his death, May 30, 1859. See (Lond.) *Baptist Hand-book*, 1861, page 97. (J.C.S.)

Davies, David (1)

a Welsh Congregational minister, was born at Clifforch, Cardiganshire, February 1791. He joined the Church when very young; entered the Presbyterian College at Carmarthen in his seventeenth year; was co-pastor at Carnarvon two years, and then at Pant-teg and Peniel, near Carmarthen, until his death, July 31, 1864. He was president of the college at Carmarthen twenty-one years. See (Lond.) *Cong. Year-book*, 1865, page 233.

Davies, David (2)

a Welsh Baptist minister, son of the Reverend Benjamin Davies, was born at Denant, March 2, 1794. He was brought up a carpenter, converted under the last sermon of his father in 1812, and soon began to preach. He studied under Reverend Micah Thomas, at Abergavenny, and afterwards at Stepney College, London. In 1822 he was chosen assistant minister at Evesham; subsequently was pastor at Haverfordwest; and after being for some time tutor of the college at that place, died there, March 19, 1856. See (Lond.) *Baptist Hand-book*, 1856, page 6.

Davies, David (3)

a Welsh Congregational minister, was born in Llanybydder, Carmarthenshire, in June 1798. He joined the Church at the age of fifteen; before he was twenty, through the request of the Church, began preaching; was ordained at New Inn, near Pontypool, in 1823, where he continued to preach until his death, December 12, 1875. See (Lond.) *Cong. Yearbook*, 1877, page 353.

Davies, David (4)

a Welsh Congregational minister, was born at Blaenpantvi, in the parish of Troeddyroer, in 1806. He was converted about 1822, while attending the Neuaddlwyd Academy; in 1828 began preaching, and was ordained pastor at Capel-y-reu-cellan; in 1839 removed to Lampeter, where he labored till his death. December 17, 1871. See (Lond.) *Cong. Year. Book*, 1873, page 322.

Davies, David (5)

a Methodist Episcopal minister, was born at Newtown, Montgomeryshire, Wales, June 10, 1807. He embraced religion in early life; received license to preach at the age of sixteen; came to America in 1831, and in 1833 united with the Oneida Conference. He became so affected by blindness that he was obliged to retire from all active work in 1873 and died February 2, 1878. See *Minutes of Annual Conferences*, 1878, p. 67.

Davies, David (6)

a Welsh Congregational minister, labored eleven years, and then suffered two years of indisposition and inability to perform; his pastoral duties, when he died at Glantaf, Glamorganshire, July 16, 1851, at the age of forty years. See (Lond.) *Cong. Year-book*, 1851, page 214.

Davies, David (7)

a Welsh Baptist minister, was born at Culycwm, Carmarthenshire, in 1813. He began to preach in 1836, entered Pontypool College in 1841; in 1844 was ordained pastor of the Old Church at Waintrodau, Bedwas, where he ministered with great acceptance and success for twenty years. His next pastorate was with the Charles Street Church, Newport, Monmouthshire;

and his last with the Church in Bedwas, where he died, January 11, 1872. See (Lond.) *Baptist Hand-book*, 1873, page 256. (J.C.S.)

Davies, David Milton

a Welsh Congregational minister, was born near Lampeter, Cardiganshire, November 23, 1827. He joined the Church in 1840; studied two years at Hanover, and four years at Brecon College; was ordained at Hay, Brecon, in 1853; about a year later became pastor at Wern and Penycae. in Cardiganshire, where he labored with great zeal and success until 1858, then removed to Llanfyllin, Montgomeryshire, and remained until his death, June 7, 1869. For some years he was one of the responsible editors of the *Dyysgedydd*, a denominational monthly. See (Lond.) *Cong. Year-book*, 1870, page 283.

Davies, David Rowland

a Congregational minister, was born in Ystradfellte, Glamorganshire, South Wales, in 1809. In 1843 he emigrated to America, and was ordained June 17 as pastor of the Church at Brady's Bend, Pennsylvania, where he died, August 15, 1881. See *Cong. Year-book*, 1882, page 28.

Davies, Ebenezer, F.G.S.

an English Congregational minister, was born at Ruthin, North Wales, April 3, 1808. He was educated at Rotherham College, and settled at Tabernacle Chapel, Stockport, in 1838. After one year of unexampled success, he accepted a call of the London Missionary Society to go to New Amsterdam, in Berbice, British Guiana, where he labored faithfully until 1848. He then returned to England, and became the minister of a chapel in London, where he remained twenty-four years. His last years were spent in Southport. He died at Bryniach, Ruthin, February 3, 1882. See (Lond.) *Cong. Year-book*, 1883, page 275.

Davies, Edward (1)

a Welsh Baptist minister, was born in 1769. He began to preach in 1789, and finally was pastor of the English and Welsh Church at Maesteg, Glamorganshire, where he died, November 8, 1843. See (Lond.) *Baptist Hand-book*, 1844, page 16. (J.C.S.)

Davies, Edward (2)

a Welsh Congregational minister, was born at Llanrhaidr-y-Mochnant, May 1786. He was converted in youth; began his ministry in 1815, at Capel Helyg and Rhoslan; in 1822 became pastor of the churches at Penystryt and Maentwrog; relinquished his pastoral work in 1856, but continued to preach in different places till near his death, at Trawsfynydd, January 5, 1872, See (Lond.) *Cong. Year-book*, 1873, page 323.

Davies, Edward (3), A.M.

an English Congregational minister, was born near Newport, Shropshire, March 15, 1796. He was converted at sixteen years of age; in March 1813, joined the Church at Harwood; entered North Wales Academy, at Llanfyllin, in January 1817; in 1820 was appointed tutor of classics, and in January was ordained as co-pastor, at Newtown, Montgomeryshire, and as pastor of the neighboring church of Bwlchyfridd. In 1839 he removed with the academy to Brecon, retaining his office as classical tutor until his death, February 25, 1857. See (Lond.) *Cong. Year-book*, 1858, page 196.

Davies, Evan (1)

an English Congregational minister, was born at Hengwm, Cardiganshire, in 1805. He was carefully trained, as a Calvinistic Methodist; experienced conversion in early manhood in London, whither he had gone to engage in business; joined the Congregationalists; studied at Neuaddlwyd Academy, and at the Western Academy; and settled as minister first at Great Torrington, North Devon, for a short time; was sent by the London Missionary Society, after ordination, in 1835, to Penang, China, where he devoted himself incessantly to the study of the Chinese language, established a Christian school for native children, and preached to the English soldiers stationed there. Mr. Davies returned to England in 1840, travelled as missionary agent until 1844, when he accepted the oversight of the Congregational Church in Richmond, Surrey. In 1857 he removed to Heywood, Lancashire, remained there two years, then went to Dalston, and finally to Hornsey, where he died, June 18, 1864.: Mr. Davies was the author of the following works: *China and her Spiritual Claims: — Memoirs of the Reverend Samuel Dyer: — An Appeal to the Reason and Good Conscience of Catholics: — Lectures on the Sabbath*; and editor of the following works: *Letters of the late Reverend Samuel Dyer to his Children; Lectures on Christian Theology*; by the late Reverend Dr.

Payne; and *The Works of the late Reverend Dr. Edward Williams of Rotherham*. His notes on *Original Sin* and *Baptism*, which appear in his edition of Dr. Williams's works, evince great power as a thinker. See (*Lond.*) *Cong. Year-book*, 1865, page 234.

Davies, Evan (2)

a Welsh Wesleyan minister, was born at Cellan, near Lampeter, in November, 1819. He was converted in 1839, entered the ministry in 1846, and died at Llangollen, January 11, 1877. See *Minutes of the British Conference*, 1877, page 27.

Davies, Francis Barton

a minister of the Methodist Episcopal Church South, was born in Savannah, Georgia. He was converted in early life; began his ministry in the Holston Conference, but afterwards gave up preaching for a time, on account of failing health; in 1866 again entered the itinerant ranks in the North Georgia Conference, in which he labored until his death, at Decatur, April 25, 1881, in the forty-seventh year of his age. See *Minutes of Annual Conferences of the M.E. Church South*, 1881, page 332.

Davies, George

an English Wesleyan missionary, was sent out by the British Conference in 1863 to West Africa, where, after a few months of earnest and useful labor, his health failed. Returning to his native land, he was appointed in 1865 to the South Bristol Circuit; but died at Cardiff, August 3, 1866, in the twenty-fifth year of his age. See *Minutes of the British Conference*, 1866, page 39.

Davies, George Palmer

an English Congregational minister, was born at Narberth, Pembrokeshire, April 30, 1826. He was educated at Carmarthen and Homerton colleges, and at the age of twenty-four entered upon the pastorate of the Church at Wandsworth, where he remained three years. Retiring to recuperate his failing health, he sojourned in Bonn and subsequently in Berlin, pursuing his theological studies. He refused the chair of theology at Carmarthen College, and accepted the agency of the British and Foreign Bible Society in south Germany. For several years he lived in Frankfort; but in 1869, having been called to superintend the entire work of the Bible Society in

Germany and Switzerland, he removed to Berlin, where he continued to reside until his death, April 23, 1881. He wrote, *Erinnerungsblätter von Freundeshand* (Berlin, 1881). See (Lond.) *Cong. Year-book*, 1882, page 292.

Davies, Henry (1)

a Welsh Baptist minister, was born at Llangloffan, Pembrokeshire, in 1783. He began to preach at the age of nineteen or twenty; studied two years at Abergavenny College; and in 1811 was chosen co-pastor in his native town, where he remained until his death, August 23, 1862. For twenty-eight years he was secretary of the association in his shire. See (Lond.) *Baptist Handbook*, 1863, page 113. (J.C.S.).

Davies, Henry (2)

an English Wesleyan minister, was born at Barnstable, October 23, 1799. He was converted, at sixteen; was appointed to the West Indies in 1821; returned to England in 1824; was henceforth engaged in the home work; became a supernumerary in 1855; re-entered the itinerancy in 1859; retired in 1865; and died in Cambridge, January 19, 1870. See *Minutes of the British Conference*, 1870, page 22.

Davies, Henry (3)

an English Congregational minister, was born in London in 1817. He studied at Newport Pagnel Academy; preached successively at Godmanchester, Ryde, and Lavenham; and died March 22, 1877. See (Lotud.) *Cong. Year-book*, 1878, page 312.

Davies, Henry (4)

a Welsh Congregational minister, was born at Bwlch-y-gwynt, Carmarthenshire, May 21, 1820. He joined the Church at the age of fifteen; began preaching in the following year; studied for the ministry at Frood-Vale Academy; and was ordained in 1842 at Bethania, Llanoln, where he labored successfully until his death, February 1, 1871. See (Lond.) *Cong. Year-book*, 1872, page 311.

Davies, Howell

a Welsh Baptist minister, was born at Trelech in 1818, and brought up an Independent. In 1844 he was immersed and began to preach. In 1850 he removed to Maestig, Glamorganshire; and, while keeping a school, and serving as pastor over the Baptist Church there, he died, April 25, 1866. See (Lond.) *Baptist Handbook*, 1866.

Davies, Isaac (1)

a Welsh Baptist minister, was born near Corwen, October 21, 1817. He studied at the college in Bradford in 1843; became pastor of the united churches of Swanwick and Riddings, in Derbyshire; in November, 1850, removed to Cupat-Fife, Scotland; and in September 1853, to Newcastle-on-Tyne, where he remained three years, and died July 19, 1860. See (Lond.) *Baptist Hand-book*, 1862, page 106. (J.C.S.)

Davies, Isaac (2)

a Welsh Wesleyan minister, was born at Mynydd-bach, Carmarthen. He united with the Methodist society in early life; preached for some time in the Welsh language; was accepted for the ministry in 1857, and sent to Ireland, where he labored six years; was appointed to an English charge in 1863; and died suddenly at Chipping-Norton, Oxfordshire, April 1868. See *Minutes of the British Conference*, 1868, page 24.

Davies, Jacob

an English Baptist minister, was born at Newtown, Montgomeryshire, Wales, February 22, 1816. He was converted and baptized at the age of seventeen, and soon afterwards began to preach. In 1840 he entered Bradford College; and in 1844 was sent out to Ceylon by the Baptist Missionary Society; in 1847 his health failed, but he continued to labor as he had strength till his death, at Colombo, in April 1849. See (Lond.) *Baptist Handbook*, 1850, page 44.

Davies, James Adams

a Presbyterian minister, was born in York District, S.C., May 20, 1829. He was converted in early life; educated in Davidson College, N.C.; graduated from the theological seminary at Columbia, S.C., in 1855, when he was licensed by the Bethel Presbytery; was ordained, in 1857, pastor of

Beersheba Church, and died at Yorkville, March 18, 1867. See Wilson, *Presb. Hist. Almanac*, 1868, page 325.

Davies, James E.

a Presbyterian minister, was born in Mecklenburg County, N.C., October 20, 1787. He was converted in 1800; in 1818 removed to Illinois, and was licensed to preach by the Illinois Presbytery; became pastor at Hopedale, and died there, October 22, 1862. See Wilson, *Presb. Hist. Almanac*, 1863, page 414.

Davies, John (1), DD.

a Welsh clergyman and antiquary, was born in the latter part of the 16th century in Denbighshire, and educated by William Morgan, afterwards bishop of St. Asaph, and at Jesus College, Oxford. He was rector of Malloyd, in Merionethshire, and canon of St. Asaph. He was a fine Greek and Hebrew scholar. The time of his death is unknown. His works *are*, *Antiquae Linguae Britannica* (1621, 8vo): — *Dictionarium Latino-Britannicum*. He also assisted in translating the Bible into Welsh, in that correct edition which came out in 1620. See Chalmers, *Biog. Dict.* s.v.; Allibone, *Dict. of Brit. and Amer. Authors*, s.v.

Davies, John (2), D.D.

an English clergyman and an eminent critic, was born in London, April 22, 1679. He was educated at the Charterhouse School and Queen's College, Cambridge, where he took the degree of A.B. in 1698; was chosen a fellow of his college in 1702, and became proctor in 1709. In 1711, having distinguished himself by several learned publications, he was collated to the rectory of Fen-Ditton, near Cambridge, and to a prebend in the Church of Ely, taking the same year the degree of LL.D. In 1716 he was chosen master of Queen's College. He died March 7, 1732. Dr. Davies was not the author of any original work, but employed himself in publishing some correct editions of Greek and Latin authors of antiquity. See Chalmers, *Biog. Dict.* s.v.; Allibone, *Dict. of Brit. and Amer. Authors*, s.v.

Davies, John (3)

an English Congregational minister, was born in Piccadilly, London, March 4, 1792. He studied at Hoxton College; was first settled at Bath, but soon accepted an invitation to Rodborough, Gloucestershire, where he remained

a considerable period; was for many years pastor of the Reverend George Whitefield's chapel in Bristol; resigned on account of ill-health; remained some years without a charge, and then accepted a co-pastorate at Taunton. He afterwards settled at Oswestry, where he remained six or seven years, and then became pastor of the Independent chapel at Welshpool, where he died in March 1851. See (Lond.) *Cong. Year-book*, 1851, page 213.

Davies, John (4)

an English Congregational minister, was born at Llangyfni, Carmarthenshire, Wales, August 30, 1769. He joined the Calvinistic Methodists in 1786; studied at Trevecca and Cheshunt colleges; was ordained at Spa Fields in 1796; settled first at Handsworth, and subsequently at Tetbury, Ludgershall, and Whitstable; in 1829 retired to Reading, but was soon after urged to accept the pastorate at Bracknell; Berkshire; thither he removed, and, after fourteen years of earnest labor, was disabled by paralysis, and died March 2, 1861. See (Lond.) *Cong. Yearbook*, 1862, page 227.

Davies, John (5)

an English Congregational missionary, was born in 1771. He left England, May 5, 1800, and arrived at Tahiti, Polynesia, July 10, 1801, when the island was sunken in barbarism and idolatry. On account of the fierce war that broke out in Tahiti in 1808, he was obliged to retire to Huaheine, after remaining there a year, went to Port Jackson, which he reached February 17, 1810; returned to Tahiti in September 1811; but in 1818 again removed to Huaheine, and thence to Papara in 1820, where he labored till his death in 1856. See (Lond.) *Cong. Year-book*, 1857, page 175.

Davies, John (6)

a Welsh Wesleyan minister, was born in Flintshire in 1784. He joined the Methodist society at the age of sixteen; entered the ministry in 1806, and died December 21, 1845. See *Minutes of the British Conference*, 1846.

Davies, John (7),

a Welsh Congregational minister, was born at Esgerfynwent, Carmarthenshire, in 1799. He was converted at the age of ten; studied six years at Carmarthen College, beginning in 1819, suppling, meanwhile, several vacant churches; was ordained in 1826, at Summerfield Chapel,

Neath, Glamorganshire; resigned in 1838, but continued to preach at various places to the time of his death, August 3, 1862. See (Lond.) *Cong. Year-book*, 1864, page 206.

Davies, John (8)

a Methodist Episcopal minister, was born in Liverpool, England, March 5, 1799. He was converted at the age of nine; became a local preacher nine years later; emigrated to New York city in 1827, where for years he did valiant work as a city missionary; and in 1836 entered the New York Conference, wherein he labored until his death, July 2, 1876. See *Minutes of Annual Conferences, 1877*, page 42.

Davies, John (9)

a Congregational minister, was born September 9, 1800, near Aberystwith, Cardiganshire, Wales. He was converted at fourteen years of age; soon after joined the Church at Woolwich; at the age of sixteen entered the college at Llanfyllin; was pastor at New Cross, Deptford, four years; and in October 1826, became pastor at Daventry, where he remained till his death, June 27, 1857. See (Lond.) *Cong. Yearbook*, 1858, page 197.

Davies, John (10)

a Welsh Congregational minister, was born at Cilianaeron, Cardiganshire, April 1805. He joined the Church very early in life; studied at the Presbyterian College, Carmarthen; was ordained pastor at Bwlchyffridd, Montgomeryshire; twelve years later retired to Llanwnog, and preached occasionally at various places till his death, June 24, 1872. See (Lond.) *Cong. Year-book*, 1873, page 322.

Davies, John (11)

an English Congregational minister, previously a Methodist local preacher at Ebenezer, Newport, Pembrokeshire, was ordained pastor at Gideon, April 19, 1843; resigned in 1871, but was able for some time to preach occasionally; and died August 22, 1880, in the seventy-first year of his age. See (Lond.) *Cong. Year-book*, 1881, page 369.

Davies, John (12)

a Welsh Congregational minister, was born in the parish of Mothvey, Carmarthenshire, May 1, 1823. He was converted in his twelfth year; began to preach when but sixteen; completed a course at Brecon College; was ordained at Llanelly, Brecknockshire, in 1846; became pastor at Aberaman in 1854; in 1863 removed to Cardiff, and in 1868 resigned his Welsh charge, and became pastor of an English congregation which he had organized in Cardiff; in which capacity he continued till his death, May 8, 1874. He edited the *Bierniad*, a Welsh quarterly, from its commencement in 1860 until a few months of his death. See (Lond.) *Cong. Year-book*, 1875, page 321.

Davies, John (13)

a Congregational minister, was born in Wales in 1824. He was a student at Bala College, Merionethshire; was ordained pastor at Conway, December 19, 1849; subsequently served at Henryd, where he remained until 1859; then was installed pastor at Amwythiz, and in 1864 at Ruthya. From 1868- to 1879 he was engaged in farming, and in the latter year arrived in America. From January 1880, he was acting pastor in Mineral Ridge, Ohio, until his death, February 9, 1881. See *Cong. Year-book*, 1882, page 28.

Davies, John (14)

a Baptist minister, was born in Birmingham, England, April 11, 1837. He was educated at Rawden College, Yorkshire, ordained in 1862 in his native city, where he was pastor of the Bond Street Church five years; came to the United States in 1867, and for four years took charge of the Church in South Norwalk, Connecticut. In 1872 he became pastor of the Central Church, Norwich. where his health suddenly failed, December 28, 1879. He returned to England, and died in Birmingham, April 19, 1880. See *The Christian Secretary*, April 1880. (J.C.S.)

Davies, John (15)

a Welsh Congregational minister, was born at Maesteg, Glamorganshire. He was brought up in the British school in his native town, and then became a pupil-teacher in Aberdare; afterwards entered the Normal College at Swansea as assistant master, whence he went to the Carmarthen Presbyterian College, September 4, 1871, he was ordained pastor of the

English Church at Maesteg and the Welsh Church at Zoar, but, owing to failing health, gave up his charge and became master of the Llangadog Grammar-school, in which position he died, May 21, 1879, at the age of thirty-five. See (Lond.) *Cong. Year-book*, 1880, page 3i9.

Davies, John (16)

a Welsh Baptist minister, was born at St. George's, near Cardiff, September 17, 1851. He joined the Church at the age of fifteen, and early decided to enter the ministry, preaching his first sermon when about eighteen. In 1872 he entered Cardigan Grammar-school, and afterwards spent three years in Haverfordwest College. In June, 1876, he became pastor of the Baptist Church at Penycae, North Wales, where he labored diligently until 1879. He then went to Porth, Rhondda Valley, Glamorganshire; and died June 9, 1880. See (Lolid.) *Baptist Hand-book*, 1882, page 300.

Davies, John David

an English Congregational minister, was born at Braintree, Essex, February 10, 1829. He was converted when about eighteen years old; studied at Hackney College; was settled at Blakeney, Gloucestershire, seven years; was sent by the Colonial Missionary Society to Melbourne in 1863, and was soon called to the pastorate at Kew, in the vicinity. After three years he returned, in ill-health, to England; and accepted the pastorate at Wareham, Dorset, where he continued until his death, March 4, 1871. See (Lond.) *Cong. Year-book*, 1872, page 312.

Davies, John Jordan

an English Baptist minister, was born at Cardigan, Wales, and brought up in the Church of England, but changed his views, was baptized, and studied for the ministry at the Baptist College in Bristol. He was successively pastor at Bath; in 1828 at Tottenham, London; in 1849 at Luton, Bedfordshire, where he died, October 4, 1858.

Davies, John Le Roy

a Presbyterian minister, son of the Reverend John B. Davies, was born in Chester. District, S.C., November 3, 1799. He received a through academic education; graduated from the University of North Carolina in 1821, and from Princeton Theological Seminary, N.J., in 1824; was

licensed by the New Brunswick Presbytery, and ordained by Bethel Presbytery, then in connection with the synod of North Carolina, June 7, 1827. His first charge was Catholic Presbyterian Church, in Chester District, S.C., where he labored for eleven years; in 1839 he became pastor of Prospect and Centre churches, in Concord Presbytery, N.C.; in 1845 gave up the latter; in 1850 returned to South Carolina, and supplied several churches in his native region; in 1859 visited Arkansas, and, returning' to South Carolina, died June 16, 1860. See Wilson, *Presbst. Hist Almanac*, 1861, page 85.

Davies, John Philip

a Welsh Baptist minister, was born at Bangor, Cardiganshire, March 12, 1786, and was the son of Reverend David Davies, a clergyman of the Established Church. In his fifteenth year he began to frequent meetings of Dissenters, and at length, with his father's reluctant consent, joined the Baptists, in his eighteenth year. He became pastor at Holywell, in North Wales, and shortly afterwards of a small congregation of Welsh Baptists in Liverpool, but after a time removed to London; soon returned to Wales and became pastor at Ferryside, Carmarthenshire. After several years he tool up his residence at Tredegar Iron Works, Monmouthshire, where he died, August 23, 1832. See (Lond.) *Baptist Magazine*, 1836, page 271. (J.C.S.)

Davies, Jonathan

a Welsh Congregational minister, was born near Neuaddlwvd, Cardiganshire, October 26, 1802. He joined the Church in his youth; studied at Neuaddlwyd Academy; in 1828 became pastor at Harwood, Flintshire; soon afterwards he rerrimoed to Carergwil, where he labored until 1860, when he retired to Aberngele, Denbighshire, and there died, May 24, 1871. See (Lond.) *Cong. Year-book*, 1872, page 311.

Davies, Joseph

a Welsh Baptist minister, was born at Bettws, Cardiganshire in February 1803. He was baptized and joined the Church at ten years of age; was first pastor at Eardisland for two years, then at Wbwhilestone, Hereford, from 1829 until his death, August 12, 1850.

Davies, Joshua

a Welsh Congregational minister, was born near Newcastle Emlyn, Carmarthenshire, in 1837. He joined the Church in his youth; studied at the Congregational College at Bala; was ordained at Newmarket, Flintshire, in 1863, and labored there until his death, July 5, 1869. See (Lond.) *Cong. Yearbook*, 1870, page 284.

Davies, J.P.

a Welsh Baptist minister, son of Reverend Daniel Davies (1), was born at Cwmdru, in the parish of Talley, Carmarthenshire, April 4, 1848. He was baptized by his father at the age of fifteen; studied for three years at the college of Haverfordwest; was recognized as pastor at Abernant, Aberdare, in August 1869; and died May 26, 1872. See (Lond.) *Baptist Hand-book*, 1873, page 256. (J.C.S.)

Davies, J.G.

a Welsh Congregational minister, was born in Brecknockshire in 1832. He joined the Church in early life; studied at Brecon Independent College; and in 1867 was ordained at Penywern, Dowlais, where he labored until his death, January 21, 1870. See (Lond.) *Cong. Year-book*, 1871, page 310.

Davies, Miles

a Welsh clergyman, in the beginning of the 18th century, was born in Tre'r-Abbot, in Whiteford parish, Flintshire. He was a vehement foe to popery, Arianism, and Socinianism, and of the most fervent loyalty to George I and the Hanoverian succession. He went to London and published a few works, among which are his *Atheanc Britannicae* (1715, 8vo): and *A Critical History of Pamphlets* (1715). Little else is known of him. See Chalmers, *Biog. Dict.* s.v.; Allibone, *Dict. of Brit. and Amer. Authors*, s.v.

Davies, Owen

a Welsh Wesleyan minister, was born at Wrexham in 1752. He was converted through Methodist instrumentality; became a local preacher in London, and in 1789 was sent by Wesley to Manchester. He next travelled the Bedford, Lynn, Bristol, Northampton, Chester, Oxford, and Penzance circuits, until, in 1800, he was sent to North Wales. He preached there for fifteen years, and was often called "the Welsh bishop." He was

superintendent of the Liverpool circuit for two years, and died January 30, 1830. See *Wesl. Meth Magazine*, 1832, pages 389, 469, 541; Smith, *Hist. of Wesl. Methodism*, 2:359-395; *Minutes of the British Conference*, 1830.

Davies, Philip

an English Baptist minister, was born at Whitchurch, Hampshire, October 21, 1773. After his conversion he joined the Independent Church at Reading, and in 1802 the Baptist Church there; soon after became pastor in Oakingham; in 1808 removed to his native town, where he labored until his death, September 7, 1840. See (Lond.) *Baptist Hand-book*, 1841, page 32. (J.C.S.).

Davies, Philip L.

a Baptist minister, was born in Wales in 1831; baptized at the age of fourteen, in Blaenem, Monmouthshire; soon after came to Pottsville, Pa., and began to preach to the Welsh people. For three years he was a student in the University of Lewisburgh, and was ordained, December 25, 1859, pastor at Carbondale, where he remained three years, and then took charge of the English Church at Blakeley. In 1863 he became pastor in Camden, N.J., resigning after a seven years' successful ministry, to become the successor of Reverend Dr. John Dowling, in the Berean Church, New York city, where he died, July 30, 1875. See Cathcart, *Baptist Encyclop.* page 1305. (J.C.S.)

Davies, Rees

a Welsh Independent minister, was born at Lanwrtyd, Brecknockshire, in 1773. He was educated at the Presbyterian College, Carmarthen in 1801 was ordained in Mill Street, Newport, where he remained till 1828; and afterwards continued to preach occasionally until his death, in February 1839. See (Lond.) *Evangelical Magazine*, 1839, page 598.

Davies, Richard (1)

a Welsh minister of the Society of Friends, was born at Welshpool in 1635. He was educated in the Church of England; in 1667 became a Friend, and was more than once imprisoned. He frequently made missionary tours through different parts of Great Britain; in 1674 was brought into intimate relations with George Fox, and died January 22, 1707. See *Friends' Library*, 13:1. (J.C.S.).

Davies, Richard (2)

a Wesleyan Methodist missionary, was born in Pembrokeshire, South Wales, October 24, 1812. He was converted under the Methodists; accepted by the conference in 1837; spent one year at the theological institution; sailed for Jamaica in October 1838; preached at Savana La Mar, Bath, and Port Antonio, and died November 1, 1844. See *Wesl. Meth. Magazine*, 1847, page 1041; *Minutes of the British Conference*, 1845.

Davies, Richard P.

a minister of the Methodist Episcopal Church South, was born in Shrewsbury, England, March 12, 1833. He emigrated to Canada with his parents when twelve years old; was converted among the Wesleyans in 1852; removed to Louisiana and joined the Church South in 1855; received license to preach in 1858; went to Lewisville, Arkansas, in 1860; and in 1863 entered the Little Rock Conference, in which he labored; zealously until his death by assassination, February 24, 1871. See *Minutes of Annual Conferences of the M.E. Church South*, 1871, page 619.

Davies, Robert

an English Congregational minister, was born at Carnarvon, Wales, September 9, 1815. He joined the Church at twelve years of age; after studying at the college at Blackburn, was ordained at Ripley, in Hramphshire; three or four years later removed to Bilston, near Wolverhampton; after twelve years resigned; became pastor at Merton, in Surrey, March 3, 1861; in 1872 resigned, and removed to Bath, where he died, June 1, 1879. See (Lond.) *Cong. Year-book*, 1880, page 320.

Davies, Samuel

a Welsh Wesleyan minister, a native of Flintshire, was converted early, called into the ministry in 1807, became a supernumerary at Holywell in 1846, and died at Denbigh, May 7, 1854. He wrote many valuable books. See *Minutes of the British Conference*, 1854.

Davies, Samuel Ambrose

an English Congregational minister, son of Reverend Edward Davies, was born at Ipswich in 1800. He entered Wymondley Academy in 1816;

labored first at Lindfiell, Sussex, a few years, and then was ordained at Enfield, where he ministered twenty years, and died February 20, 1865. See (Lond.) *Cong. Year-book*, 1866, page 246.

Davies, Sneyd, D.D.

an English clergyman, was born at Shrewsbury, and educated at Eton and King's College, Cambridge, taking his degrees in 1737 and 1739. He was collated to the canonry of Lichfield in 1751; soon after presented to the mastership of St. John's Hospital, Lichfield was also archdeacon of Derby, and rector of Kingsland, in Herefordshire. He died February 6, 1769. He wrote several of the anonymous imitations of Horace in Dundombe's edition (1767), and at the end of volume four is given the character of the ancient Romans, from a poem by him, entitled, *The Progress of Science*. See Chalmers, *Biog. Dict.* s.v.; Allibone, *Dict. of Brit. and Amer. Authors*, s.v.

Davies, Stephen

a preacher of the United Methodist Free Church, was born at Camborne, Cornwall, January 7, 1816. He was converted at nineteen, and joined the Methodists; entered the ministry of the Methodist Free Church in 1852, and died at Ripley, Derbyshire, July 18, 1874. See *Minutes of the 17th Annual Assembly*.

Davies, Theophilus

an English Congregational minister, was born at Hanover Chapel Parsonage, near Abergavenny, October 19, 1798. His father, the Reverend Emmanuel Davies, being the pastor of the Church at Hanover, he was early led to Christ, and commenced preaching in his seventeenth year. He entered the Western Academy in 1816, and settled at Hazlegrove, near Stockport, in 1821; afterwards at Stourbridge, Worcestershire, where he was ordained, September 5, 1826; in 1835 removed to Ludlow, in 1852 to Newton-le Willows, Lancashire, and from there to Hungerford, Berkshire, in 1857; resigned in 1865, and preached occasionally until his death at Hereford, November 7, 1879. See (Lond.) *Cong. Year-book*, 1880, page 321.

Davies, Thomas (1)

a missionary of the Church of England, was born at Kington, Herefordshire, December 21 (O.S.), 1736. His father settled in the town of Litchfield, Connecticut, and the son graduated from Yale College in 1758; and, after three years of theological study, was ordained in England in August 1761; returned to America under the auspices of the Society for the Propagation of the Gospel in Foreign Parts, and preached at New Milford, Roxbury, Sharon, New Preston, and New Fairfield to which Litchfield was soon added. He also held occasional services in Washington, Kent, Cornwall, Salisbury, Great Barrington, and Woodbury. He died in New Milford, Connecticut, May 12, 1766. See Sprague, *Annals of the Amer. Pulpit*, 5:265.

Davies, Thomas (2)

an English Baptist minister, was brought up a stone-mason; delivered a lecture on Monday evenings, in Angel Alley, London; was minister at Petticoat Lane about fourteen years, and died very suddenly, June 15, 1763. See Wilson, *Dissenting Churches*, 4:426.

Davies, Thomas (3)

a Welsh Congregational minister, was born in the parish of Llangeler, Carmarthenshire. He joined the Church at the age of nineteen, and, after preaching some years in his own neighborhood, was ordained at Pentreath, Isle of Anglesey, in 1825; afterwards ministered at Festeniog, Aberdaron, and Moelfro, and retired to Bodfford, where he died, April 26, 1865. See (Lond.) *Cong. Year-book*, 1866, page 246.

Davies, Thomas (4)

a Welsh Congregational minister, was born in the parish of Trelech, Carmarthenshire, in 1820. He joined the Church at the age of sixteen; in his twenty-first year began to preach; entered Brecon College in 1843, and in 1847 was ordained at Llandilo, Carmarthenshire, where he labored until his sudden death, October 28, 1873. See (Lond.) *Cong. Year-book*, 1874, page 321.

Davies, Thomas Frederick

a Congregational minister, was born in 1793. He graduated at Yale College in 1813; spent the two following years teaching in New Haven, meantime pursuing his theological studies; was licensed to preach in 1816; in 1817 was ordained at Huntington; in 1819 removed to New Haven, became the editor of the *Christian Spectator*, and several years later was connected with the *Religious Intelligencer*. From 1829 to 1839 he. was pastor of the Church at Green Farms, now Westport; the next ten years resided in New Haven, and died at Westport, February 16, 1865. See *Appleton's Annual Cyclop.* 1865, page 634.

Davies, William (1)

a Welsh Congregational minister, was born at Caerlem, Devonshire, December 24, 1785. He was converted in youth; began to preach at the age of seventeen; studied under a private instructor at Glandwr, and in the same way completed his theological training at Pembroke; was ordained in his twenty-first year at Fishguard, South Wales, where he labored until 1865, when he resigned the regular pastorate. He died January 4, 1875. See (Lond.) *Cong. Year-book*, 1876, page 325.

Davies, William (2)

a Welsh Wesleyan minister, was born at Llanfyllin, Montgomeryshire, in 1787. He was converted at the age of eighteen; in 1809 commenced his ministry, the last fifteen years of which were spent near Brecon, where, he died, October 15, 1869. See *Minutes of the British Conference*, 1870, page 19.

Davies, William (3)

a Welsh Congregational minister, was born in the neighborhood of Penrhywgaled, Cardiganshire, December 31, 1792. He was converted in his twentieth year; educated at Neuaddlwyd and Llanfyllin academies; ordained in 1822 at Llangollen; and in 1826 removed to Rhydyceisiaid, where he died, June 17, 1861. See (Lond.) *Cong. Year-book*, 1862, page 227.

Davies, William (4)

a Welsh Baptist minister, was born at Coedcanlass, Pembrokeshire, May 1, 1795. In March, 1816, he was converted and baptized at Haverfordwest, and soon afterwards began to preach in country places. In 1819 he entered Stepney College, and supplied the church at Hailsham during a vacation. The aged pastor resigned in his favor, and he settled there, after various trials from ill-health. In 1838 he removed to Canterbury, and there died, January 25, 1851. See (Lond.) *Baptist Hand-book*, 1852; (Lond.) *Baptist Magazine*, 1851, page 429.

Davies, W. Pollard

an English Congregational minister, was born at Coventry, July 3, 1791. He joined the Church at the age of sixteen; entered Hoxton Academy about a year later; was ordained at Wellingborough when about twenty-one years old; labored eight years at that place; removed into Devonshire, where he remained some time without a charge; served at Plymouth eight years; was pastor at Ashburton eleven years; resided some time at Petworth; preached at Putney six years, and finally retired to Leamington, where he died, March 13, 1872. See (Lond.) *Cong. Yearbook*, 1873, page 324.

Davies, W.R.

an English Baptist minister, was born in 1800. He joined the Church in his youth; preached occasionally in Pembrokeshire, Wales, and in 1838 became pastor at Dowlais, Glamorganshire, where he died, August 1, 1849. See (Lond.) *Baptist Hand-book*, 1850.

Davikna

the Accadian goddess of nature, spouse of Hea.

Davila, Francisco

a Spanish theologian, was born at Avila, of a noble family, and took the habit of the Dominicans. He followed, in 1596, his cousin, the cardinal Davila, to Rome, where Clement VIII appointed him to the Congregation of the Index. Davila distinguished himself in the dispute which arose at that time between the Dominicans and the Jesuits. He died in 1604, leaving, *De Gratia et Libero Arbitrio* (Rome, 1599): — *De Confessione per Litteras* (Douay, 1623). See Hoefler, *Nouv. Biog. Generale*, s.v.

Davis, Absalom

a minister in the Methodist Episcopal Church South, was born in Wayne County, Kentucky; was converted in manhood; labored several years as a local preacher, and in 1852 entered the Louisville Conference, wherein he continued until his death, September 30, 1858. See *Minutes of Annual Conferences of the M.E. Church South*, 1858, page 8.

Davis, Absalom L.

a minister in the Methodist, Episcopal Church South, was born in Tennessee, May 10, 1812. In early life he removed to Indiana, where he was converted and united with the Methodist Episcopal Church. In 1864 he joined the Methodist Episcopal Church South, in Illinois, and in 1867 became a member of its Illinois Conference. He died at De Soto, Illinois, April 20, 1882. See *Minutes of Annual Conferences of the M.E. Church South*, 1882, page 40.

Davis, Alpheus

a Methodist Episcopal minister, was born in Paris, Oneida County, N.Y., December 11, 1793. He was converted at the age of thirteen; in 1816 admitted into the travelling ministry: in 1820 became superannuated, and died October 8 the same year. See *Minutes of Annual Conferences*, 1821, page 362.

Davis, Amos

a minister in the Methodist Episcopal Church South, was born in Bullock County, Georgia, in 1829. He was converted and licensed to preach in 1854; became a member of the Florida Conference subsequently, and labored until his death, March 16, 1864, See *Minutes of Annual Conferences of the M.E. Church South*, 1864, page 522.

Davis, Aquilla

a Methodist minister, was born in Berks County, Pennsylvania, October 20, 1834. He was converted in his twentieth year; entered the ministry of the United Brethren in 1859; in 1866 became a minister of the Evangelical Association, and died in Ogle County, Illinois, April 11, 1879. See *Evangelical Messenger*.

Davis, Arthur

a minister in the Methodist; Episcopal Church South, was born in Stewart Countt, Tennessee, February 17, 1811. He was reared under Baptist influence; converted in 1830, and joined the Methodists; received license to preach in 1831; in 1870 was transferred from the Memphis Conference to the White River Conference, and died in April 1879. See *Minutes of Annual Conferences of the M.E. Church South*, 1879, page 117.

Davis, Caleb Bailey

a Baptist minister, was born at Wrentham, Massachusetts, July 3, 1807. Without taking a college course, he studied theology at the Newton Theological Institution from 1834 to 1837; was ordained pastor in Paris, Maine, June 27, 1838, and died at Portland, January 12, 1855. (J.C.S.)

Davis, Charles S.

a Methodist Episcopal minister, was employed in 1835 as teacher in Hammondsport, N.Y.; in 1838 admitted into the East Genesee Conference; located and resided near Havana, N.Y., from 1850 to 1861; eventually became a superannuate, and died November 5, 1870, in his sixtieth year. See *Minutes of Annual Conferences*, 1871, page 158.

Davis, Claiborne Albert, D.D.

a Cumberland Presbyterian minister, was born in Hardin County, Tennessee, November 8, 1825. While he was quite young his parents removed to Illinois, and subsequently the family went to St. Louis County, Missouri. The Platte Presbytery received him as a candidate for the ministry in October 1845; in April 1846, he was licensed as a probationer; and in April 1847, ordained. The first six months he devoted to missionary work, chiefly in the cities of St. Joseph and Platte; in 1847 he became pastor in Platte; in 1851 in Lexington; in 1859 succeeded Reverend Dr. A.M. Bryan as pastor in Memphis, Tenn., where he died, October 19, 1867. Dr. Davis was recognised as one of the foremost preachers in that city. The General Assembly appointed him, in May 1866, a delegate to the General Assembly of the Presbyterian Church South. See Baird, *Biographical Sketches*, 2d series, page 380.

Davis, C.B.

a minister of the Methodist Episcopal Church South, was born in Muhlenburg County, Kentucky, July 19, 1815. He embraced religion in his seventeenth year, and very early entered the ministry of the Methodist Episcopal Church. His itinerant life was all spent in the Tennessee Conference, first in the Methodist Episcopal Church, then, after 1844, in the Methodist Episcopal Church South. He died at McMinnville, Tennessee, June 3, 1882. See *Minutes of Annual Conferences of the M.E. Church South*, 1882, page 50.

Davis, C.C.

a Methodist Episcopal minister, was born at New Springfield, Mahoning County, Ohio, in October 1833. He was converted in his twenty-first year; received license to preach in 1856; and in 1860. entered the Pittsburgh Conference, in which he labored until within a short time of his death, October 17, 1866. See *Minutes of Annual Conferences*, 1867, page 70.

Davis, Daniel Gateward, D.D.

a colonial bishop of the Church of England, was educated at Pembroke College, Oxford; graduated in 1814; after filling various offices in the Church at home, was consecrated in Westminster Abbey as bishop of Antigua, West Indies in 1842, and died in London, October 25, 1857. See *Amer. Quar. Church Rev.* 1858, page 623.

Davis, David

a Baptist minister, born in Pembrokeshire, South Wales, in 1707, but was brought to America in 1710. He was pastor of the Welsh Tract Baptist Church at Pencader Hundred, New Castle County, Delaware, from May 27, 1748, until his death, August 19, 1769. See Sprague, *Annals of the Amer. Pulpit*, 6:117.

Davis, Ebenezer

an English Baptist minister, son of the Reverend Richard Davis of Walworth, was born in 1800. He was baptized at fifteen, and for some years followed mercantile pursuits, preaching occasionally. In 1834 he was chosen pastor at Deal, Kent; afterwards had a pastoral charge at Lewes, Romford, Wyconbe, and Southsea; and finally settled at Belvedere, Kent,

where he had a stroke of paralysis in 1868, and died October 23, 1870. See (Lond.) *Baptist Hand-book*, 1872.

Davis, Edward, D.D.

a Protestant Episcopal minister, who died at South Ballston, N.Y., November 19, 1863, aged fifty-nine years, was the founder and first rector of the parish of Calvary Church, Burnt Hills, N.Y. See *Amer. Quar. Church Rev.* January 1864, page 669.

Davis, Edward le

an English engraver, was probably born in Wales, and went to France, where he learned the art of engraving. He returned to his native country and settled in London about 1670. The following are some of his plates: *St. Ceciliac, with Angels; Becae Homo; The Holy Family*. See Spooner, *Biog. Hist. of the Fine Arts*, s.v.

Davis, Eliel

an English Baptist minister, was born at Folkestone, Kent, June 5, 1803. At nineteen years of age he went to London as a draper's assistant, and joined the Church under Joseph Toimey. He began to preach in the villages, and entered Stepney College in 1826. In 1828 he became a pastor in the Isle of Wight; in 1834 removed to Lambeth; in 1841 to Eve, in Suffolk; in 1842 to St. Ives, where he suddenly died, March 29, 1849. See (Lond.) *Baptist land-book*, 1850, page 41.

Davis, Elnathan (1)

a Baptist minister, was born in Maryland in 1739. In 1757 he moved to North Carolina, and was ordained in 1764; labored in that state thirty-four years, and then went to South Carolina, while he served his Master in the ministry till his death, the date of which does not appear. See Cathcart, *Baptist Encyclop.* page 311. (J.C.S.)

Davis, Elnathan (2)

a Congregational minister, was born at Holden, Massachusetts, August 19, 1807. He graduated from Williams College in 1834; studied two years at the Theological Institute of Hartford; and, having been appointed missionary to South Africa by the American Board of Commissioners for

Foreign Missions, was ordained at his native place, November 9, 1836. Changing his plans, he afterwards engaged in home missions in south Michigan and north Indiana. In 1845 he labored in the American Peace Society; in September 1846, was installed pastor at Ashburnham, Massachusetts; in 1849 was sent as a delegate to the World's Peace Convention in Paris; in 1850 became secretary of the American Peace Society; for fourteen years was pastor in Fitchburg, Massachusetts; then, for a time, secretary of the American Missionary Association; and from 1869 to 1879 pastor in Auburn, Massachusetts, where he died, April 9, 1881. See *Hist. Cat. of Theol. Inst. of Con.* 1881, page 15. (J.C.S.).

Davis, Emerson, D.D.

a Congregational minister, was born at Ware, Massachusetts, July 15, 1798. He graduated from Williams College in 1821; studied theology with Dr. Griffin while tutor there; was preceptor at Westfield Academy until February 1836; ordained pastor in Westfield the same year, and remained there until his death, June 8, 1866. Dr. Davis was a member of the Massachusetts Board of Education. See *Cong. Quarterly*, 1859, page 52; 1866, page 315.

Davis, Francis Henry

a Baptist minister, was born at Kingsville, Ohio, July 17, 1837. He graduated from the University of Rochester in 1860, and from the Theological Seminary there in 1865; was pastor at White Pigeon, Michigan, from 1865 to 1867, and at Napoleon thereafter until his death, April 2, 1872. See *Gen. Cat. of Rochester Theol. Sem.* page 27. (J.C.S.)

Davis, Franklin

a Congregational minister, was born at Bangor, Maine, January 24, 1816. He graduated from Bowdoin College in 1839, and from Bangor Theological Seminary in 1845; was ordained pastor at Warren, Maine, October 6, 1847; in 1849 became acting pastor at East Orrington; in 1854 at Alton, N.H.; in 1856 at North Wrentham (now Norfolk), Massachusetts; in 1860 at Berkley; in 1864 at Newington, N.H.; and from 1876 at Tamworth, until his death, which occurred on a railroad train at Ipswich, Massachusetts, October 26, 1882. See *Cong. Year-book*, 1883, page 21.

Davis, Frederick Bruce

a Protestant Episcopal clergyman, entered upon his ministry in 1868 as missionary in Lancaster and Clarendon, S.C.; in 1870 was rector of St. Mark's, in Clarendon, and also in charge of the Church of the Holy Comforter in Sumter, where he remained until 1872; and then removed to Union as rector of the Church of the Nativity. He died January 21, 1873. See *Prot. Episc. Almanac*, 1874, page 138.

Davis, Garret

a minister in the Methodist Episcopal Church South, was born about 1814. He was converted about 1835 in Lexington, Kentucky, and in 1841 entered the Kentucky Conference, wherein he served to the close of his life, July 18, 1844. See *Minutes of Annual Conferences of the M.E. Church South*, 1846, page 56.

Davis, George

an English Baptist minister, was born in the Forest of Dean in 1823. He was converted in early life; became a Primitive Methodist preacher for several years; in 1846 changed his views and was publicly immersed; for three years studied theology at Monmouth; settled over the Church at Tetbury; and was ordained in 1850. His health failed a year afterwards, and he died March 22, 1852. See (Lond.) *Baptist Hand-book*, 1853, page 43.

Davis, George Atherton

a Presbyterian minister, was born at Lunenburg, Vermont, January 3, 1813. He graduated from Dickinson College in 1838; taught in Maryland from 1839 to 1841; graduated from Union Theological Seminary in 1844; in April 1845, was pastor at Hanover College, Virginia, and died there, October 9, 1846: See *Genesis Cat. of Union Theol. Sem.* 1876, page 32.

Davis, George S.

a Protestant Episcopal clergyman, was for many years rector of St. Paul's Church, Medina, Ohio. In 1870 he became rector of Grace Church, Ravenna, to which parish was added, in 1872, Christ Church, in Kent; the next year he was missionary at Kinsman and Niles; in 1877 he removed to Cleveland, as missionary at large, an office which he continued to hold

until his death, in May 1880. See Whittaker, *Alm. and Directory*, 1881, page 172.

Davis, George W. (1)

a Methodist Episcopal minister, was born in Morgan County, Ga., in 1808. He was converted in 1824, and in 1828 entered the Georgia Conference, in which he labored to the close of his life, November 27, 1832. See *Minutes of Annual Conferences*, 1833, page 215.

Davis, George W. (2)

a Free-will Baptist minister, was born in Greenbrier County, Virginia, January 12, 1830. At the age of nineteen he removed to the state of Illinois; was converted in June 1856; licensed in March 1857, by the Walnut Creek Quarterly Meeting; went in October of that year to Hillsdale, Michigan to study, preaching at the same time; was ordained April 29, 1860; returned to Illinois, and died at Kewanee, May 5, 1861. See *Free-will Baptist Register*, 1862, page 91. (J.C.S.)

Davis, Gustavus Pellowes, D.D.

a Baptist minister, was born in Boston, Massachusetts, March 17, 1797. He was converted about 1813; began at once to preach; was ordained June 13, 1816, at Preston, Connecticut; in 1818 removed to South Reading (now Wakefield), Massachusetts; in 1829 became pastor of the First Church in Hartford, Connecticut, and died September 17, 1836. See *Christian Secretary*, September 1836. (J.C.S.)

Davis, G.B.

a Baptist minister, was born in Delaware in 1792. He was converted in 1814; removed to Illinois in 1834 as agent for the American Bible Society; subsequently was financial agent of Shurtleff College, and pastor of the Bunker Hill Church, Illinois; afterwards labored to promote the interests of the Indian Mission Association in Tennessee and Alabama; and died near Bunker Hill, Illinois, August 29, 1852. See *Minutes of Ill. Anniversaries*, 1852, page 9. (J.C.S.)

Davis, Henry (1), D.D.

a Congregational educator, was born at East Hampton, N.Y., in 1771. He graduated from Yale College in 1796; for seven years was tutor in Williams and Yale colleges; professor of Greek in Union College from 1805 to 1810; president of Middlebury College, Vermont, from 1810 to 1817; president of Hamilton College, Clinton, N.Y., from 1817 to 1833, and died there, March 7, 1852. His published works are his *Inaugural Address*, on assuming the presidency of Hamilton College, and a *Sermon* which he preached before the American Board of Commissioners for Foreign Missions. See Allen, *Amer. Biog.* s.v. (J.C.S.)

Davis, Henry (2), D.D.

a Baptist minister, was born at Charlton, Saratoga County, N.Y., April 23, 1800. Early in life he moved to the city of New York; subsequently was engaged in teaching at Ogden, Monroe County, where he was converted, and joined the Baptist Church in the fall of 1818; graduated from the theological institution at Hamilton, June 7, 1827, and the next day was ordained at Bridgewater. For a time he labored as a missionary in Detroit, Mich., and planted the first church of his denomination in that city. His other pastorates were, Palmyra, N.Y., Brockport, Jordan, Cannon Street, New York city, Second Church, Rochester, Columbus, Ohio, New Corydon and Rock Island, Illinois. He died at Danville, Illinois, Aug. 21, 1870. See *Minutes of Ill. Anniversaries*, 1870, page 69. (J.C.S.)

Davis, Henry Edward

an English theologian, was born at Windsor, Middlesex, July 11, 1756, studied at Balliol College, Oxford, and died February 10, 1784, leaving *Examination of Gibbon's History*. See Chalmers, *Biog. Dict.* s.v.

Davis, Henry M.

a Protestant Episcopal clergyman, was employed as a missionary at Islip, N.Y., in 1853; in 1857 became rector of St. John's Church, in that place; in 1861 rector of the Church of Charity Foundation, Brooklyn; in 1864 missionary at St. Paul's Church, Salem, N.Y., of which subsequently, in 1872, he became rector, and so remained until his death, September 29, 1875, at the age of sixty-six years. See *Prof. Episc. Almanac*, 1876, page 150.

Davis, Isaac G.

a Free-will Baptist minister, was born at Stanstead, Canada East, March 1, 1819. He was converted at the age of seventeen; in 1838 commenced to preach; was licensed June 22, 1839 ordained at Huntington, Vermont, September 26, 1840; entered the Biblical School at Lowell, Mass., laboring, meantime, at Roxbury; for a few years was at Portsmouth and Deerfield, N.H, and on a missionary tour in Nova Scotia and New Brunswick; in 1848 went to the West, and with the exception of a year or two spent in Elgin, Illinois, devoted himself to missionary labors in Boone and McHenry counties, and as pastor in Fayette, Wisconsin, where he died in December 1862. See Barrett, *Memoirs of Eminent Preachers*, page 249. (J.C.S.)

Davis, Jairus E.

a Free-will Baptist minister, was born in New England in 1813, and was one of the early missionaries of his denomination in New York and the Western states. He died at North Reading, Michigan, December 3, 1870. See *Free-will Baptist Register*, 1871, page 82. (J.C.S.)

Davis, James

a Baptist minister, was born at Hopkinton, N.H., November 6, 1772. He graduated from Dartmouth College in 1798; was ordained as an evangelist in 1804; in 1816 was immersed; ordained as a Baptist evangelist November 14, 1816, at Lyme, Connecticut; preached in various places, but chiefly devoted-himself to missionary and educational causes, and died May 28, 1821. See *Baptist Missionary: Magazine*, new series, 3, page 201, 208. (J.C.S.) .

Davis, John (1)

a Baptist minister, was born at Pennypack, Pennsylvania, September 10, 1721. He was licensed to preach in 1756; the same year became pastor at Winter Run, Harford County, Maryland, where he remained until his death in 1809. See Sprague, *Annals of the Amer. Pulpit*, 6:69.

Davis, John (2)

a Baptist minister, was born in New Castle County, Delaware, in 1737. He graduated at Philadelphia College in 1763; was licensed to preach in 1769;

in 1770 was called to the pastorate of the Second Baptist Church of Boston, and died December 13, 1772. See Sprague, *Annals of the Amer. Pulpit*, 6:117.

Davis, John (3)

an English Wesleyan minister, was born at Dursley, Gloucestershire, October 27, 1780. He joined the Methodist Society at the age of seventeen, entered the ministry in 1802, became a supernumerary in 1845, and died May 16, 1852. See *Minutes of the British Conference*, 1852.

Davis, John (4), A.M.

a Baptist minister, was born in Liverpool, England, November 8, 1803. He studied at Horton College, Bradford; was ordained pastor at Portsea, Hampshire, January 13, 1829; was minister to several churches, the last of which was Port Mahon, Sheffield. In 1845 he came to New Jersey; became pastor of a church; afterwards accepted an agency for the American and Foreign Bible Society; visited the provinces, and in 1853 succeeded Burton in the pastorate at Yarmouth, N.S. After a short period of ministry at St. George, N.B., he became pastor at Charlottetown, P.E.I., and remained there until his death, August 14, 1875. See Cathcart, *Bapt. Cyclop.* page 314.

Davis, John C.C.

a minister in the Methodist Episcopal Church South, was born in Lewis County, Kentucky, March 2, 1832. He removed with his parents to Buchmanal. County, Missouri, in 1837; was converted in 1850; in 1853 was admitted into the Missouri Conference; became superannuated in 1874, and died March 11, 1875. See *Minutes of Annual Conferences of the M.E. Church South*, 1875, page 239.

Davis, John N.

a Methodist Episcopal minister, was born in Mecklenburg County, N.C., November 11, 1804. He was converted in 1832; received license to preach, and entered the South Carolina Conference in 1834; in 1840 became superannuated, and died in June 1844. See *Minutes of Annual Conferences*, 1845, page 591.

Davis, John R.

a Methodist Episcopal minister, was born in Carteret County, N.C., in 1812. In 1837 he joined the Methodists; received license to exhort in 1841, to preach in 1843; and in 1845 entered the North Indiana Conference; in 1860 became superannuated, and died May 17, 1877. See *Minutes of Annual Conferences*, 1878, page 54.

Davis, John Wheelwright

a Presbyterian minister, was born at Newburyport, Massachusetts, June 4, 1800. He was licensed by the Philadelphia Presbytery in 1834; labored as a home missionary in various parts of the state of New York; subsequently became an agent for the American Tract Society in Philadelphia, and died there, August 5, 1867. See Wilson, *Presb. Hist. Almanac*, 1868, page 196.

Davis, Joseph (1)

an English Baptist minister, was born at Chipping-Norton, Oxfordshire, in August 1627. He was converted in early life; was baptized at Coventry, and experienced bitter persecution from the civil authorities. He died in London, February 16, 1706, leaving a work entitled *My Last Legacy*, which was printed in 1720. See Crosby, *Hist. of the English Baptists*, 3:130. (J.C.S.).

Davis, Joseph (2)

a Free-will Baptist minister, was born at Madbury, N.H., in 1792. He was converted at the age of eighteen; united with the Church in 1819; was ordained July 4, 1824; and died in Effingham, December 14, 1843. See *Free-will Baptist Register*, 1845, page 75. (J.C.S.)

Davis, Joseph (3)

an English Baptist minister, the son and grandson of ministers, was born in Liver, pool, October 7, 1807. He was baptized at the age of nineteen; entered Horton College in 1827; became pastor at Church-street, Blackfriars; resigned in 1841, and removed to Manchester, where he was pastor of Yorkstreet chapel only eighteen months; then settled at Arnesby, Leicestershire, in 1843; removed to Kent-street chapel, Portsea, in 1854; and to Romford in 1866, where he was stricken with paralysis in 1879, and died October 23, 1881. See (Lond.) *Baptist Hand-book*, 1882, page 301.

Davis, Joseph Hoomes

a minister in the Methodist Episcopal Church South, was born in Gloucester County, Virginia, April 13, 1809; was converted in his fourteenth year; educated in the academies of Gloucester and Northumberland, and in 1836 entered the Virginia Conference, in which he labored till his death, May 8, 1879. See *Minutes of Annual Conferences of the M.E. Church South*, 1879, page 105.

Davis, J.W.

a Methodist Episcopal minister, was born at Tyringham, Berkshire County, Massachusetts, April 30, 1791. He was converted in 1809; removed to Ohio in 1816, and in 1825 entered the Pittsburgh Conference; in 1828 was transferred to the Erie Conference, and, after two years, located at the close of four years again entered the effective ranks; became superannuated in 1845, and died in January 1854. See *Minutes of Annual Conferences*, 1854, page 409.

Davis, Nathan

a Protestant minister and African traveller, was born in 1812. For a time he edited the *Hebrew-Christian Magazine*, and afterwards took charge of a congregation. In 1856 the earl of Clarendon, secretary of state, sent him to the East, to explore the site of ancient Carthage. He died January 6, 1882. He published, *Tunis* (184.1): — *A Voice from North and South Africa* (1844): — *Wanderings in Belt Ejareed* (1854, 2 volumes): — *Arabic Reading Lessons* (1855): — *Carthage and her Remains* (1861): — *Ruined Cities within Numidian and Carthaginian Territories* (1862). (B.P.)

Davis, Nimrod R.

a Methodist Episcopal minister, was born near Kingston, Roane County, Tennessee, September 28, 1814. He was converted in 1834; soon after received license to exhort and to preach; removed to Kentucky in 1847, and entered the Kentucky Conference as supply, in which he labored until he became a supernumerary, and finally a superannuate. He died April 18, 1879. See *Minutes of Annual Conferences*, 1880, page 31.

Davis, Peter

a minister of the. Society of Friends, was born in England in 1680, and educated as a Presbyterian. In 1716 he united with the Friends, and was a well-known preacher in that denomination, at first in Westerly, R.I., but eventually in England and France. The proverb, "Honesty is the best policy," is said to have originated with him. He died February 29, 1776.

His successor was his son PETER, "a man of deep piety and peculiar gifts, noted for his laconic and forcible addresses, who died January 22, 1812, at the age of one hundred and one years and seven months." See *R.I. Biographical Cyclop.* page 88. (J.C.S.)

Davis, Richard (1)

an Irish divine, was born in 1649, and died in 1741. He published a *Letter to a Roman Catholic Friend* (Lond. 1694): — *The Truly Catholic and Old Religion* (Dublin, 1716); and other works. See Allibone, *Dict. of Brit. and Amer. Authors*, s.v.

Davis, Richard (2)

an English Baptist minister, was born in 1776. For several years he was pastor of the Church at Middleton Cheney, but eventually became insane, and died in March 1838. See (Lond.) *Baptist Hand-book*, 1838, page 26. (J.C.S.)

Davis, Richard Montgomery

a Presbyterian minister, was born about 1796. He served in the war of 1812; joined the Church in: 1822; graduated from Union College in 1828, and from Auburn Theological Seminary in 1831; was ordained the same year; in 1835 took charge of the church in Springfield, N.Y.; afterwards preached in Bridgewater, and died June 13, 1842. See *Presbyterianism in Central N.Y.* page 510.

Davis, Robert

an English Congregational minister, was born at Emsworth, Hampshire, April 19, 1791. He joined the Church in 1810; became a student at Gosport in 1811; was ordained at Totton in 1818; in 1821 removed to Crondall; in 1825 to Spalding, where his stay was very brief; afterwards preached

successively at Tamworth, Earlshilton, in Leicestershire; Wellingborough, Turvey, Brackley, in Northamptonshire; Sawston, Cambridgeshire; and finally retired to his native town, where he died, April 16, 1871. See (Lond.) *Cong. Year-book*, 1872, page 313.

Davis, Rowland, LL.D.

an Irish divine, was born near Cork in 1649, and educated at Trinity College, Dublin. Having entered into holy orders, he was made dean of Cork, and was afterwards vicar-general of the diocese. He died in 1721, leaving two sermons, entitled *Christian Loyalty* (1716, 4to), and a *Charity Sermon* (Dublin, 1717, 8vo). See Chalmers, *Biog. Dict.* s.v.

Davis, Samuel (1)

a Methodist Episcopal minister, was born at New Holland, Lancaster County, Pennsylvania, October 7, 1793. He was converted in 1812, and in 1814 entered the travelling connection of the Baltimore Conference, wherein he toiled faithfully to the close of his life, September 16, 1822. See *Minutes of Annual Conferences*, 1823, page 401; *Meth. Magazine*, 5:439.

Davis, Samuel (2)

an English Congregational minister, was born at Leominster, March 17, 1803. He studied at Highbury; preached two years at: Bilston, Staffordshire, then removed to Needham Market, where he was ordained as co-pastor in 1834; in 1841 removed to Bow, afterwards to Barnet, where he continued to labor until within a few months of his death, July 8, 1865. See (Lond.) *Cong. Year-book*, 1866, page 247.

Davis, Samuel Chalmers

a Protestant Episcopal clergyman, was born in Baltimore, Maryland. For several years he was a Methodist preacher; was ordained in 1837; in 1839 became rector of William and Mary's parish, St. Mary's County; removed to New York in 1844. and after serving in several places went back to Maryland in 1849; officiated in Holy Trinity and Ascension parishes, Carroll County; also in Trinity parish, Charles County; in 1852 returned to New York, and died there, May 8, 1862, aged fifty-six years. See *Amer. Quar. Church Rev.*, April 1863, page 148.

Davis, Samuel H. (1)

a Presbyterian minister, was residing in Delaware in 1692; the scene of his labors in the ministry from 1705 onwards, was the churches planted by Mr. Makemie in Maryland, and those in their immediate, vicinity. He finally succeeded Mr. Hampton as minister of Snow Hill, and died in the summer of 1725. See Sprague, *Annals of the Amer. Pulpit*, 3:3.

Davis, Samuel H. (2)

a Presbyterian minister, was born in Frederick County, Maryland, October 14, 1833. He graduated from Hampden-Sidney College, Virginia, in 1853, studied theology at Union Seminary; was licensed by the Presbytery of Baltimore in 1856; preached at Amelia and Namozine, Virginia, and died July 19, 1858. See Wilson, *Presb. Hist. Almanac*, 1860, page 70.

Davis, Samuel S., D.D.

a Presbyterian minister, was born in Ballston, N.Y., July 12, 1793. He entered Union College at Schenectady, but graduated at Middlebury College in 1812; took charge of an academy at Castleton, Vermont; in the fall of 1815 entered Princeton Seminary, but before the close of the year went to act as tutor at Union College; returned again in 1817, and graduated in 1819. He was licensed by the Presbytery of Albany, October 12 of the same year; soon afterwards was commissioned to collect funds for a seminary in North Carolina, which was eventually located at Columbia, S.C. He was ordained at Albany, August 12, 1821; became pastor at Darien, Georgia, December 16 of the same year; after two years went to Camden, S. C.; in 1833 accepted an appointment as agent of the General Assembly's Board of Education; in 1841 and 1842 was professor of Latin in Oglethorpe University, Milledgeville, Georgia; from 1845 to 1851 served at Camden, S.C., a second time, and died June 21, 1877. See *Necrolog. Report of Princeton.Theol. Sem.* 1878, page 9.

Davis, Seth

a Protestant Episcopal clergyman, was born at Providence, R.I., July 18, 1802. He graduated at Hobart College in 1827; took the course at the General Theological Seminary; was ordained deacon in 1833, officiating at Seneca Falls, N.Y.; became rector of Trinity Church, Cleveland, Ohio, where he was ordained presbyter, and remained four years; returned to

western New York, laboring in several parishes, and a part of the time engaged in teaching; in 1854 went to Connecticut, and took charge of the parishes in Woodbury, North Haven, and Northfurd; in 1857 was pastor at Monroe, where he died, July 6, 1862. See *Amer. Quar. Church Rev.*, April 1863, page 149.

Davis, Silas Newton

a Cumberland Presbyterian minister, was born in Livingston County, Kentucky, May 28, 1808. The Anderson Presbytery received him November 14, 1827; shortly after he entered a theological school conducted by Reverend Richard Beard, D.D., at McLemorsville, Tennessee; September 11, 1828, he was licensed as a probationer; the following year was appointed to what was called the Livingston district; after spending the summer in study at Cumberland College, was ordained in the fall of 1830; until 1834 his time was chiefly spent in itinerant work in Tennessee; for several years he was pastor of the Elkton Congregation; in 1850 he removed to Curberland College, and died September 26, 1854. See Beard, *Biographical Sketches*, 2d series, page 321.

Davis, Stephen (1)

an English Baptist minister, was born at Andover, Hampshire, October 30, 1783. He was converted at thirteen years of age; baptized in London in 1802; began to preach at twenty, and became an evangelist in Ireland in 1816. He afterwards was the travelling agent of the Irish Baptist Society, and as such visited America in 1832 and 1833. In 1837 he located in London, and visited over England and Scotland as the advocate of the society till 1845, when gout obliged him to resign, and he continued to preach, as he had strength, till his death, February 3, 1856. See (Lond.) *Baptist Hand-book*, 1856, page 47.

Davis, Stephen (2)

a Methodist Episcopal minister, was born in Gloucester County, Virginia, about 1765. He travelled about seven years in the itinerant connection, and died in August 1795. See *Minutes of Annual Conferences*, 1796, page 66.

Davis, Stephen Joshua

an English Baptist, minister, was born at Woolwich, Kent, in 1805, He was converted in his youth; studied at Bristol College in 1826; attended :the

ministry of Rev. Robert. Hall, first settled at Weymouth; was called to London: in 1837; was many years secretary of the Baptist Home Missionary Society and of the Irish Missions, and in 1863 settled as pastor at Aberdeen, Scotland, where he died, May 11, 1866. See (Lond.) *Baptist Hand-book*, 1867, page 132.

Davis, Sylvester

a Baptist minister, was born at Royalton, Massachusetts, in 1809. He was converted in 1830; studied at Hamilton, N.Y.; was ordained at Evans Mills; subsequently settled in Cassville, and in February 1851, went to the Sandwich Islands, where he died, February 5, 1852. See *Amer. Baptist Register*, 1852, page 416. (J.C.S.)

Davis, Thomas (1)

an English Baptist minister was born at Newport, Isle of Wight, about 1730. He was converted at Woolwich, Keitt, joined the Church there, was called as pastor to Reading, Berkshire, and died December 27, 1796. See *Rippon's Register*, 2:514. (J.C.S.)

Davis, Thomas (2)

a Protestant Episcopal clergyman, was admitted to orders in England in September 1773; came to America; settled in Norfolk parish, Virginia; in 1792 was in St. Stephen's parish; in 1795 became rector of Christ Church, Alexandria, and died there some time before 1810. See Sprague, *Annals of the Amer. Pulpit*, 5:406.

Davis, Thomas Frederick, D.D.

a Protestant Episcopal bishop, was consecrated in St. John's Chapel, New York city, as bishop of South Carolina, October 17, 1853, resided at Camden, and died Decemer 2, 1871. See *Prot. Episc. Almanac*, 1872, page 127.

Davis, Thomas F., Jr.

a Protestant Episcopal clergyman, was rector in 1853 at Henderson, N.C.; in the following year became assistant minister of Grace Church, Camden, S.C., in which position he remained until his death in 1866. See *Prot. Episc. Almanac*, 1867, page 101.

Davis, William (1)

a Baptist minister, was born in Orange County, Virginia, January 7, 1765. He was immersed at a Baptist Church in Orange County, called "Blue Run," in his fifteenth year; soon after began publicly to exhort; at sixteen became a soldier in the Revolutionary army, and was wounded in the head. He was licensed to preach in 1788; ordained in Georgia in 1793; served one church in Elbert County twenty-three years; that at Beaver Dam twelve years; Clark's Station nineteen years; and died October 31, 1831. See Campbell, *Georgia Baptists*. (J.C.S.)

Davis, William (2)

an English Congregational minister, was born in London, June 15, 1788. He studied at Southampton; entered Hoxton Academy in 1814; in 1818 became pastor at Hastings, and died January 19, 1855. He published, *The True Dignity of Human Nature: Immorality*. See (Loud.) *Cong. Year-book*, 1856, page 210.

Davis, William (3)

a Canadian Methodist preacher, was born in Dublin, Ireland, June 5, 1851. In 1854 his parents emigrated to Toronto, Canada. He was converted in 1869, under the Primitive Methodists, and began to preach; was accepted by the Bible Christians in 1873; travelled in several circuits; and died April 19, 1880, at Palmyra, Canada.

Davis, William C.

a Presbyterian minister, was born in 1760. He was received as a candidate under the South Carolina Presbytery in 1786; licensed in 1787; accepted a call from the Nazareth Church in 1788; ordained in 1789; in 1806 became pastor at Bullock Creek, S.C.; was deposed April 3, 1811, for erroneous doctrine; and died September 28, 1831. See Sprague, *Annals of the Amer. Pulpit*, 4:122.

Davis, William F.P.

a German Reformed minister, was born in Paradise, York County, Pennsylvania, October 1, 1831. He completed his classical and theological studies at Lancaster in 1863; the same year was licensed and ordained; for some time was pastor at New Oxford, in Adams County; then of the

Sinking Spring charge, in Berks County; and died at Reading, June 11, 1883. (D.Y.H.)

Davis, William H.

a Baptist minister, was born in Jasper County, Georgia, August 18, 1826; graduated from Mercer University in 1853; was ordained the same year, and settled in Burke County, Georgia. For seven years (1868-75), besides preaching, he was engaged in teaching in the Hepzibah High-school; and died September 18, 1879. See Cathcart, *Baptist Encyclop.* page 316. (J.C.S.)

Davison, John

a Canadian Methodist minister, was born near Newcastle-on-Tyne, England, November 23, 1799. He was a member of the first Primitive Methodist Society formed in Newcastle, and at nineteen years of age made his first attempt at preaching. In March 1823, he was appointed, with certain others, to the Shields and Sunderland missions. Afterwards he was appointed to the Hexham Station. Subsequently he travelled on seventeen stations, extending over a period of twenty-four years. In 1849 he went to Canada as superintendent of missions. He resided in Toronto three years; then, after filling four appointments, he was in 1859 appointed general missionary secretary and book-steward, which brought him to Toronto again, where he continued to reside until his death, March 1, 1884. In 1840 Mr. Davison compiled the journals of William Clowes, and in 1854 published the life of that evangelist. He commenced a monthly paper, *The Evangelist*, which in 1858 was merged into the *Christian Journal*, and had the charge of it until 1866. He also compiled the first *Book of Discipline* of the Canadian Methodists. See (Toronto) *Christian Guardian*, March 19, 1884.

Davison, John Wiles

a Methodist Episcopal minister, was born in Cambridgeshire, England, December 17, 1810. He was converted at the age of thirteen; emigrated to Wilkesbarre, Pennsylvania, in 1838; in 1840 joined the Oneida Conference; about 1856 removed to Illinois, and in the following year connected himself with the Rock River Conference. He became a superannuate in 1870, and died January 12, 1876. See *Minutes of Annual Conferences*, 1876, page 151.

Davke

(the female, Earth), in Graeco-Babylonian mythology, was the wife of Aps, and the mother of the demiurgus Bel. She was also called *Davkina*.

Davy, William

an English divine, was born about 1743. He studied at the Exeter Free Grammar-school; graduated from college, and became curate at Lustleigh; was presented to the living of Winkleigh, Devon. and died June 13, 1826. He published *System of Divinity* (Exeter, 1785, 6 volumes, 12mo; 1825, 2 volumes, 8vo; 1827, 3 volumes, 8vo; Lustleigh, 1796-1807, 26 volumes, 8vo). See (Lond.) *Annual Register*, 1826, page 258; Allibone, *Dict. of Brit. and Amer. Authors*, s.v.

Davy, George, D.D.

a bishop of the Church of England, graduated at Christ College, Cambridge, in 1803, and became a fellow; subsequently was curate of Littlebury, and in 1814 of Chesterford; afterwards of Swaffham Prior; removed to Kensington, and was appointed tutor to the princess Victoria; was advanced to the see of Peterborough in 1839, and died April 18, 1864, aged eighty-four years. In theology Dr. Davy belonged to the evangelical section of his church, although he took no part in theological controversy. See *Amer. Quar. Church Rev.* July 1864, page 326.

Daw, John

a Scotch clergyman, took his degree at St. Salvador's College, St. Andrews, in 1663; became chaplain to the laird of Duninald; was presented to the living at Kinnaird; admitted September 28, 1676; and died in 1698, aged about fifty-five years. See *Fasti Eccles. Scoticae*, 3:829.

Dawes, Mark

an English Wesleyan minister, was born at Ridgway, near Sheffield. He was converted early; entered the ministry in 1809; and died at Birstall, June 1, 1844, in the fifty-ninth year of his age. See *Minutes of the British Conference*, 1844, page 13.

Dawkes, Clendon

an English Baptist minister, was said to be a native of Wellingborough. He settled in early life at Wapping, about 1719, but in 1726 took charge of a newly formed church in Collier's Rents, Southwark. About 1734 he was chosen afternoon preacher at Devonshire Square, but on the dissolution of that society in 1751, removed to Hemel-Hempstead, Herts, where he died, December 8, 1758. See Wilson, *Dissenting Churches*, 1:531.

Daws, Josiah

a Baptist minister, was born in Callaway County, N.C., in 1826. His family moved to Tennessee in 1827. He was baptized in 1849, ordained it 1851 or 1852, and, for three years, was pastor of the Antioch Church. In 1857 he moved to Kentucky, and preached two years for the Columbus Church, and four years. for the Cane Run Church. During the war he resided in Tennessee, but at its close returned to Kentucky, and died at Rutherford. Tennessee, March 1, 1872. See Borum, *Sketches of Tenn. Ministers*, page 200. (J.C.S.)

Dawson, Benjamin, LL.D.

an English Presbyterian minister, grandson of a clergyman ejected in 1662, took his degree at Glasgow; settled at Congleton, Cheshire, in 1752; removed to St. Thomas's Church, Southwark, about 1754 in 1759 joined the Church of England, became rector of Burgh, Suffolk, and died in July, 1814, aged eighty-five years. He published, *Lectures in Defence of the Trinity* (1764): — *Dialogue on the Question of Liberty and Necessity* (1780): — two tracts on *The Intermediate State*: — *An English Dictionary on a New Plan*. See Wilson, *Dissenting Churches*, 4:315-317.

Dawson, Charles Cornelius

an English Baptist minister, was born at Shenfield, Essex, November 13, 1817. He was converted at twenty, and was baptized by the Reverend W. Upton; sailed for Ceylon in 1840, and for some time did the printing at the mission press there; afterwards took charge of the station at Matura, till his health failed, and sailed for England February 10, 1850, but was never again heard of. See (Lond.) *Baptist Hand-book*, 1851, page 54.

Dawson, James (1)

a Scotch clergyman, son of Reverend John Dawson, took his degree at Edinburgh University, November 9, 1722; studied divinity at Glasgow University in 1725; was licensed to preach the same year; presented to the living at Langton, and ordained August 18, 1727; transferred to the West Kirk, St. Cuthbert's, Edinburgh, January 31, 1733; and died January 22, 1735, aged thirty-three years. See *Fasti Eccles. Scoticanae*, 1:122, 419.

Dawson, James (2)

a preacher of the United Methodist-Free Church, was born at Lowmore, Clitheroe, Lancashire, in 1842; was sent to the Free Methodist Sunday-school, where he was converted; in 1861 became a local preacher, and in 1864 a home missionary. He travelled in three circuits, and died in the autumn of 1868. See *Minutes of the 13th Annual Assembly*.

Dawson, John (1)

a Scotch clergyman, took his degree at Edinburgh University, July 9, 1694; was called in May 1698, to Langton; ordained July 14 following; and died in November 1726, aged about fifty-three years. See *Fasti Eccles. Scoticanae*, 1:419.

Dawson, John (2)

an English Wesleyan minister, was a native of Portsmouth. He was converted in early life; received into the ministry in 1833, and died at New Cross, Deptford, September 6, 1875. See *Minutes of the British Conference*, 1876, page 14.

Dawson, John Edmonds, D.D.

a Baptist minister, was born in Washington County, Georgia, March 7, 1805. He united with the Church in 1827; was ordained January 14, 1835; and died November 18, 1860. His ministerial life was spent chiefly in the middle and western parts of the state, and he rose to the highest rank as a preacher. See Cathcart, *Baptist Encyclop.* page 1298. (J.C.S.)

Dawson, Joseph

an English Wesleyan minister, was born at Wimeswould, Leicestershire, February 28, 1847. He was converted at twenty-one; appointed to Cardiff

in 1875; and died February 13, 1877. See *Minutes of the British Conference*, 1877, page 29.

Dawson, Robert

a Scotch clergyman, had the gift of a bursary in Edinburgh University in November 1747; was licensed to preach in November 1752; became assistant to Mr. Archibald Lundie, minister of Salton; was presented by the king to the living at Stow; ordained September 25, 1759 and died March 23, 1809, aged eighty-one years. He published *An Account of the Parish*. See *Fasti Eccles. Scotidanae*, 1:534.

Dawson, Samuel

a minister in the Methodist Episcopal Church South was born in Rockingham County, Virginia; November 10, 1798. He joined the Church about 1814, and entered the Mississippi Conference in 1841, wherein he labored as health permitted until his death, in 1858. See *Minutes of Annual Conferences of the M.E. Church South*, 1858, page 35.

Dawson, Samuel G.

a Baptist minister, was born in Virginia in 1834. He was converted when young; in May 1859, was ordained near Marietta; about four years afterwards engaged in missionary work in East Toledo; was chosen secretary of the convention in January 1875, and died September 5 following. See Cathcart, *Baptist Encyclop.* page 317. (J.C.S.)

Dawson, Thomas

a Baptist minister, was born in England in 1790. He was, in early life, an officer in the English army; but, at the age of twenty-five, was baptized, and came to the United States in 1818. The following year he was ordained, and soon after sent as a missionary to the Cherokees in North Carolina. After their removal by the government, he went to South Carolina, and for twenty years preached among the mountains, and was a missionary among the colored people on the coast. He died June 29, 1880. See Cathcart, *Baptist Encyclop.* page 317. (J.C.S.)

Dawson, William (1)

an eminent Wesleyan laypreacher, was born at Garforth, Yorkshire, March 30, 1773, and died suddenly at Colne, June 5, 1841. He was at first a member of the Established Church; became a local preacher in 1801; and, making his home at Barnbow, near Leeds, went up and down the kingdom, preaching, raising collections, speaking at missionary meetings, followed sometimes from town to town by colliers and yeomen; having congregations so large that he was compelled to preach in the open air. One who heard him says, "The effect of his sermons on the immense and eager audiences I never saw before nor expect to see again. Not a man, woman, nor child could resist him; and there was so much Scripture in his representations, and all said in honor of Christ, that the speaker, with the sacred, magic wand, was hid in the glory of his divine Redeemer" (Wakeley, *Heroes of Methodism*, page 360). Dr. George Smith considers him "the most eminent lay-preacher that has ever appeared in Methodism;" and Adam Clarke exclaimed, "What an astonishing mind he has." He "possessed a strong, highly original, noble and generous mind, with an equally catholic spirit, and his whole character was as transparent as the light, and warm as the sun's own ray and although not an educated man in the strictest sense of the term, much less refined, yet he possessed, along with earnest, manly sense, and a vigorous intellect, striking originality and a rich power of conception, which, although not free from occasional eccentricity, bespoke the man of true genius." Dawson published an address on the death of Reverend William Bramwell, short memoirs, speeches on passing events; and a volume of his private letters — tender, faithful, forcible, graceful — a "spiritual treasury," was edited by Everett, and issued in London in 1842. See Everett, *Memoirs of William Dawson* (Lond. 1842, page 547); West, *Sketches of Wesleyan Preachers*, page 299 sq.; Stevens, *Hist. of Methodism*, 3:179-184, 271, 275; Smith, *Hist. of Wesleyan Methodism*, 3:452-454 (see Index); *Minutes of the British Conference*, 1841, page 137.

Dawson, William (2)

an English Wesleyan minister, nephew of the foregoing, was born at Ancaster, near York, October 19, 1807. He was converted at the age of sixteen; entered the ministry in 1830; was appointed to his last circuit (Holmfirth) in 1858, and died August 19 of the same year. See *Minutes of the British Conference*, 1859.

Dawson, William (3)

an English Congregational minister, son of Reverend James Dawson, was born in Vizagapatam, a sea-port of Orissa, India, January 16, 1816. He was converted early; studied at Madras, and began his ministry in 1838, as an assistant missionary, first at Caddapah, and afterwards at Tripassore. In 1845 he was ordained pastor at Chicacole, and in 1851 removed to Vizianagram, where he labored until ill-health caused his resignation in 1874. In 1875 he embarked, with many friends, for England; but on May 5 died and was buried at sea. Mr. Dawson compiled a Telugu *Hymnbook*, and several tracts . See (Loud.) *Cong. Year-book*, 1876, page 327.

Dawson, William James

an English Wesleyan minister, was born at Portsea, February 19, 1816. He joined the Church in 1831; was received into the ministry in 1838; became a supernumerary at Ffeemantle in 1872; and died April 5, 1880. See *Minutes of the British Conference*, 1880, page 28.

Day, Andrew

a minister of the Methodist Episcopal Church South, was born in Gibson County, Indiana, July 22, 1816. He was converted in 1836; joined the Mississippi Conference in 1838, in which he labored forty-two years; and died at the residence of his son, in Lexington, Mississippi, May 8, 1880. See *Minutes of Annual Conferences of the M. E. Church South*, 1880, page 175.

Day, George (1)

a Roman Catholic prelate of the 16th century, was born in Shropshire, and was successively scholar, fellow, and provost of King's College, Cambridge, which office he retained with the bishopric of Chichester, to which he was consecrated in 1543. He was a most pertinacious Romanist, for which he was deprived of his benefice under Edward VI, and restored by queen Mar . He died in 1556. See Fuller, *Worthies of England* (ed. Nuttall), 3:59.

Day, George (2)

an English Baptist minister, was born at Winacanton in 1788. He was pastor first of an Independent church in his native town; subsequently of a

Baptist church in the same place; and died March 10, 1858. See (Lond.) *Baptist Hand-book*, 1861, page 98. (J.C.S.)

Day, George Tiffany, D.D.

a Free-will Baptist minister, was born at Concord (now Day), Saratoga County, N.Y., December 8, 1822. While a lad, he went into a cotton factory at Hebronville, Mass. At the age of twelve he lived for a time with an elder brother, and subsequently at Lonsdale, R.I. He was converted in the winter of 1839-40, and was baptized by Reverend Martin Cheney, of Olneyville, with whose church he united. Two years afterwards he became a student in the Smithville Seminary, and subsequently went to the theological school of his denomination at Whitestown, N.Y. December 1, 1846, he commenced preaching in Grafton, Massachusetts, and was ordained at Olneyville, May 20, 1847. In the spring of 1851 he became principal of Geauga Seminary in Ohio, at the same time taking charge of the church there, until, in July 1852, he removed as pastor to Olneyville, R.I., also serving as one of the editors of the *Free-will Baptist Quarterly*. In April 1857, he visited Europe, and on his return was called to the Roger Williams Church, in Providence, where he remained about nine years. At once he secured a high place among the ministers of the city. In 1866 he again visited Europe, and extended his trip to the Holy Land. The remainder of his life was spent as editor of the *Morning Star*. He died in Providence, May 21, 1875. See Bowen, *Memoir*. (J.C.S.)

Day, George W.

a Baptist minister, was born in Russell County, Virginia, February 15, 1807. He joined the Methodists February 24, 1838, but soon after united with the Baptists; was licensed in La Grange, Tennessee, April 14, 1839, and engaged in itinerant labors in the Big Hatchie Association; was ordained October 17, 1841, and for several years was pastor of the Big Black Church, near Denmark, Madison County, Tennessee, also having charge of the Bethlehem Church in Hardeman County, for ten years, as well as of several others in Tennessee; and finally of the churches at Maple Springs, Denmark, and Araratall in Madison County, and Woodland, Haywood County. He died in August 1881. See Bornri, *Sketches of Tenn. Ministers*, page 191. (J.C.S.)

Day, Ira

a Free-will Baptist minister, was born at Burlington, Otsego County, N.Y., October 6, 1818. When about thirteen years old he joined the Congregational Church at Plainfield, N.Y.; in 1856 removed to Willet, where he joined the Free-will Baptists, and where he was subsequently licensed and ordained pastor. Finally he occupied the same relation in Fabius for three years, and died there, July 29, 1883. See *Morning Star*, November 7, 1883. (J.C.S.)

Day, Isaac D.

a Methodist Episcopal minister, was born at Petersburg, Pennsylvania, April 9, 1809. He was converted in his sixteenth year; in 1849 entered the Cincinnati Conference; two years later was transferred to the Ohio Conference, wherein he labored until his death, which occurred March 30, 1856. See *Minutes of Annual Conferences*, 1856, page 113.

Day, Israel

a Congregational minister, was born at Attleborough, Massachusetts; ordained over the Church in Killingly, Connecticut, in 1785; dismissed in 1826; and died in Killingly, December 10, 1831. See *Cong. Quarterly*, 1860, page 185.

Day, Jeremiah

a Congregational minister, was born at Colchester, Connecticut, January 25 (O.S.), 1737. He graduated from Yale College in 1756; taught a school in Sharon until December 1, 1757, when he began the study of theology with the Reverend Dr. Joseph Bellamy; after a year and a half taught school again about two years in Esopus, N.Y.; settled on a farm on Sharon mountain, still continuing his studies; and in 1766 and 1767 was representative in the General Assembly. Not long after, he resumed his theological studies under the Reverend Cotton Mather Smith, and, after preaching at Danbury and other places, was ordained pastor at New Preston, January 31, 1770. In the fall of 1788 he made a missionary tour through western Vermont. In 1794 he made another tour, this time to the settlements on the Delaware, in the state of New York, and on the Susquehanna, in Pennsylvania. From the establishment of the *Connecticut Evangelical Magazine*, in 1800, he was one of the editors until the close of

his life, at Sharon, September 12, 1806. See Sprague, *Annals of the Amer. Pulpit*, 1:688.

Day, John

an English clergyman, was born in Aldersgate Street, London, in 1566, and was educated at St. Alban's Hall, Oxford; in 1588 was elected a fellow of Oriel College; entered into holy orders, and became a favorite preacher in the university; travelled three years previous to 1608, when he obtained the vicarage of St. Mary's, in Oxford; and died at Thurlow, Suffolk, in 1627. He published some sermons, among which the best are *Conciones ad Clerum* (Oxon, 1612, 1615):also *Commentaries on the First Eight Psalms* (ibid. 1620). See Chalmers, *Biog. Dict.* s.v.; Allibone, *Dict. of Brit. and Amer. Authors*, s.v.

Day, John Steele

a Methodist Episcopal minister was born at Guildhall, Essex County, Vermont, June 4, 1816. He was converted at the age of fifteen, and licensed to preach in 1839; in 1843 joined the New England Conference, in which-he became a superannuate in 1848; in 1851 resumed effective work; in 1878 took a supernumerary, and, in 1880, a superannuated relation; and died at Winthrop, Massachusetts, March 1, 1882. See *Minutes of Annual Conferences*, 1882, page 92.

Day, Joshua

a Baptist minister, was born at Reading, Berkshire, England, in 1837. He came to the United States in 1863, and took up his residence in Gloversville, N.Y.; soon after entered the ministry, settling first at Northville, and removing afterwards to Newark; he became pastor of the North Baptist Church, and subsequently of the Calvary Church, in Albany, where he died, June 20, 1877. See *Baptist Weekly*, June 28, 1877. (J.C.S.)

Day, Jotham

a Baptist minister, was born in Maine about 1790; was ordained in Kennebunkport in 1821; in 1828 became pastor of the Second Church in Lisbon; and after 1836 preached for the Second Church in Bowdoin as a supply. See Millett, *Hist. of the Baptists of Maine*, page 441. (J.C.S.)

Day, J.C.

a Lutheran minister, was born at Germantown, Pennsylvania, October 10, 1808. He was a student at Gettysburg in 1834; was licensed to preach in 1836; first labored at Friesburg, N.J.; then for ten years was pastor at Saddle River and Ramapo; six years in Churchtown, N.Y.; and for nineteen years in New Germantown, N.J.; removed, without charge, to Mount Vale, and died there, March 25, 1882. See *Lutheran Observer*, April 28, 1882.

Day, Mark

an English Wesleyan minister, was born near Dewsbury, Yorkshire. He was converted at the age of seventeen; commenced his ministry in 1808; and died at Huddersfield, June 30, 1823, aged thirtyeight years. See *Minutes of the British Conference*, 1823.

Day, Mulford

a Methodist Episcopal minister, was born at New Providence, N.J., April 8, 1801. He was converted in 1819; in 1833 entered the Philadelphia Conference; subsequently was transferred to the New Jersey Conference, and in it labored until his death, June 26, 1851. See *Minutes of Annual Conferences*, 1852, page 28.

Day, Pliny Butts, D.D.

a Congregational minister, was born at Chester Village (now Huntington), Massachusetts, April 21, 1806. He entered the academy at Amherst in 1828; graduated from Amherst College in 1834, and from Andover Theological Seminary in 1837; during the winter months of his senior year at Andover performed missionary work among the Catholics in Canada. The First Congregational Church in Derry, N.H., installed him pastor, October 4, 1837, and he continued there for more than thirteen years. During the summer of 1851 he visited Europe, and his letters of travel were published in the *Congregational Journal*. On his return he became pastor at Hollis, N.H., July 7, 1852, and remained until his death, July 6, 1869. He was remarkable for saintliness of character, superior business capacity, and thoughtful discourses. See *Cong. Quarterly*, 1871, page 431.

Day, Reuben

a Baptist minister, was born February 11, 1809, in Russell County, Virginia. In 1827 he removed to Tennessee; in 1841 united with the Church in Savannah, Hardin County; was licensed to preach in 1842; ordained in November the same year, and acted as pastor in Savannah in 1843; spent 1844 in missionary work, in West Tennessee; had a short pastorate at Cotton Grove, in Madison County; took charge, in 1846, of the Pleasant Plains Church, where he remained seven years; afterwards served several churches in Madison, Henderson, Gibson, and Hardeman counties, for ten or fifteen years, including Cane Creek and Liberty Grove. He died in 1880. See Borum, *Sketches of Tenn. Ministers*, page 197. (J.C.S.)

Day, Richard (1)

an English martyr, was burned at the stake for the defence of the Gospel, with three others, in June, 1558, at Islington. See Fox, *Acts and Monuments*, 8:467.

Day, Richard (2)

an English clergyman and printer, was educated at Eton School and King's College, Cambridge, where he became a fellow about 1571, and, being ordained, supplied the place of minister at Ryegate, in Surrey. He afterwards turned his attention principally to printing. He translated Fox's *De Christo Triumphante Comcedia* (1579), and wrote a preface and conclusion to the *Testaments of the Twelve Patriarchs*. See Chalmers, *Biog. Diet.* s.v.; Allibone, *Dict. of Brit. and Amer. Authors*, s.v.

Day, Robert (1)

an English Baptist minister, was born at Milverton, Somersetshire, July 2, 1721. He was converted at the age of nineteen; two years later united with the Church at Row Green, Wellington; in 1743 commenced his studies at Bristol, preaching occasionally to neighboring churches; was ordained pastor in Wellington April 8, 1747, and died there, April 1, 1791. See Rippon, *Register*, 1791, page 260. (J.C.S.)

Day, Robert (2)

an English Wesleyan minister, was born at Dewsbury, November 8, 1794. He was converted in 1809; called to the ministry in 1820; became a supernumerary in 1859; resided at Lowestoft, and died March 27, 1864. See *Minutes of the British Conference*, 1864, page 20.

Day, Samuel

a Congregational minister, was born at Wrentham, Massachusetts, April 14, 1808. He graduated from Williams College in 1833; for a time taught in Wrentham and at Troy, N.Y.; preached for two years in West Troy; September 23, 1840, was ordained pastor in Wolcottville, Connecticut, remaining until June 1845; eight years following was agent of the American and Foreign Christian Union; then became acting pastor at Bellows' Falls, Vermont, in 1854; Princeton, Illinois, in 1859; Amboy, in 1860; chaplain of the 8th Regiment Illinois Volunteers in 1862; in 1866 removed to Ann Arbor, Michigan, without charge, and died in Brooklyn, N.Y., April 3, 1881. See *Cong. Year-book*, 1882, page 28.

Day, Samuel Stearns

a Baptist minister, was born in Leeds County, Ontario, in 1808. He joined the Baptists in 1825; graduated from the theological institution at Hamilton, N.Y., in 1835; was appointed by the Missionary Union to labor in the East in August of the same year, and arrived in Calcutta the February following; in 1837 went to Madras for purposes of study, and in due time entered upon his work among the Teloogoos. In 1840 he went to Bellore, and, with the exception of a short visit to his native country in 1845, labored most faithfully for eighteen years among the native tribes, after which he once more returned in broken health to the United States, and died at Cortlandville, N.Y., in October 1871. See *Baptist Missionary Magazine*, November 1871. (J.C.S.)

Day, Simon

an English Wesleyan minister, was born in 1745. He was converted while at a boardingschool at Bristol; soon began to preach in the village of Somerset; in 1766 was appointed for Cornwall, but after a while retired from the ministry; in 1779 again entered the itinerant work; in 1817

became a supernumerary at Frome, and died March 17, 1832. See *Minutes of the British Conference*, 1832.

Day, Warren

a Congregational minister, was born at Sharon, Vermont, October 1, 1789. He graduated from Dartmouth College in 1814; preached at Richmond, N.Y., from 1816 to 1828; at Orangeville, two years; at Enfield, from 1838 to 1844; at Richmond, from 1845 to 1850; resided at Wawatosa, Wisconsin, from 1854 to 1863, and died at Richmond, N.Y., May 19, 1864. See *Cong. Quarterly*, 1865, page 207.

Day, William (1)

an English prelate, brother of George Day, bishop of Chichester, was admitted to King's College, Cambridge, in 1545; became proctor of Cambridge in 1558; was made, by queen Elizabeth, provost of Eton and dean of Windsor; and made bishop of Winchester, which office he enjoyed scarcely a year, dying of extreme old age in 1596. Unlike his brother, he was a zealous Protestant. See Fuller, *Worthies of England* (ed. Nuttall), 3:60.

Day, William (2)

an English divine, was born about 1765. He was ordained to the curacy of Dewsbury, Yorkshire, in 1788, where he remained six years and a half; thence removed to Bengeworth, Worcestershire, in which he spent a similar period; in 1801 became assistant to the Reverend T.T. Biddulph, at St. James's, Bristol, with whom he continued till 1810, when he was preferred to the vicarage of St. Philip's by the corporation, at the same time laboring at other places in the vicinity. He died September 7, 1832. See (Lond.) *Christian Guardian*, November 1832, page 425.

Dayken, Alexander

a German martyr, who had been the means of doing much good in other countries, went to Dornick, and for preaching there to the people. was apprehended, beheaded, and burned, in 1562. See Fox, *Acts and Monuments*, 4:394.

Dayton, A.C.

a Baptist minister, was born at Plainfield, N.J., September 4, 1813. He joined the Presbyterians at the age of twelve, graduated from the New York City Medical College, and, after practicing a short time, went to Florida for his health; three years afterwards removed to Vicksburg, Mississippi; in 1852 united with a Baptist Church, and began at once to preach; subsequently became an agent of the Bible Board of the Southern Baptist Convention, residing in Nashville, Tennessee, where he was the associate editor of the *Tennessee Baptist*, at the same time writing *Theodosia*, also *Infidel's Daughter*, and several other books for Sunday schools. During the civil war he was engaged in teaching and in literary pursuits, until his death at Perry, Georgia, June 11, 1865. See Cathcart, *Baptist Encyclop.* page 319. (J.C.S.)

Dayton, Ezra Fairchild

a Presbyterian minister, was born at Mendham, N.J., June 6, 1808. He graduated from New Jersey College in 1826; was principal of an academy in Baskingridge, from 1826 to 1829; spent part of a year in Princeton Seminary; was ordained an evangelist by the Presbytery of Newark, Jan. 14, 1834; was stated supply at Augusta, from 1833 to 1836; at Sparta, from 1837 to 1839, and died there in October of the latter year. See *Genesis Cat. of Princeton Theol. Sem.* 1881, page 76.

Daza, Antonio

a Spanish theologian and ecclesiastical historian; was born at Valladolid, and lived about 1625. He took the habit of the Franciscans, became overseer of the convent at Valladolid, minister of the province of Concepcion, and commissary-general of his order under Gregory XV. He wrote, *Las Chronicas de la Orden de S. Francisco* (Valladolid, 1611): — *Historia de las Llagas de S. Francisco* (Madrid, 1612): — *Vida de sol Juana de la Cruz, de la Terzera Orden de S. Francisco* (ibid. 1613): — *Exercicios Espirituales* (translated into Italian by Autiodocco, Rome, 1616): — *La Purissima Conception de Nuestra Senora* (Madrid, 1621): — *Vida de Pedro Regalado* (ibid. 1627). See Hoefer, *Nouv. Biog. Generale*, s.v.

Dead, Beating The

SEE CHIBBUT HAK-KEBER.

Dead, Book Of The

SEE RITUAL OF THE DEAD.

Dead, Burning Of The

SEE CREMATION.

Dead, Communion Of The

The practice of placing the eucharist within the lips of the dead prevailed in all parts of the Church for some centuries. This and the baptism of the dead were forbidden by councils. Gregory Nazianzen utters a serious warning against them. Even when the better sense of the Church rejected the more revolting usage, the custom continued in a form hardly less superstitious, of placing a portion of the consecrated bread upon the breast of the corpse to be interred with it, as a charm against the attacks of malignant spirits.

Dead, Festival Of The

SEE ALL-SOULS DAY.

Dead, Prayer For The

SEE MASS.

Dead, Treatment Of The

SEE BURIAL; SEE FUNERAL.

Dealtry, Thomas, D.D.

a missionary bishop of the Church of England, was born at Nottingley, near Pontefract, in 1795, and was the son of James Dealtry, descended from the ancient family of Dealtry of Lofthouse Hall, near Wakefield, Yorkshire. He was educated at St. Catharine's Hall, Cambridge, where he graduated as LL.B. in 1828; was created archdeacon at Calcutta in 1835, and held that office until consecrated bishop of Madras, in 1849. He died March 4, 1861, leaving *Sermons* on various occasions. See *Amer. Quar. Church Rev.* 1861, page 396.

Deambulatoria

(or Deambulacra) were covered porticoes for walking in, more particularly those surrounding a church. They were sometimes of two stories; and occasionally contained altars. The term is also used for the walks of a cloister (q.v.).

Dean, Henry

archbishop of Canterbury, was born about 1430, and was probably educated at St. Mary's College, Oxford, but also studied at Cambridge. He seems to have been one of the black canons, and was prior at Llanthony, in Monmouthshire, before 1481. On September 13, 1494, he was constituted lord chancellor of Ireland; was consecrated bishop of Bangor, October 6, 1496, where he accomplished wonders in the way of restoring cathedrals, and rebuilding the palace. He was translated to the see of Salisbury, Aug. 23, 1499, and was at the same time appointed registrar of the Order of the Garter. He occupied the see of Salisbury little more than a year. During this time he received the great seal, under the title of lord-keeper. He was appointed to the see of Canterbury about 1501. His health began to fail in 1502, and he died February 15, 1506. See Hook, *Lives of the Abps. of Canterbury*, 5:500 sq.

Dean, Paul

a noted Universalista and Unitarian minister, was born at Barnard, Vermont, in 1789. He held the doctrine of the Restorationists, and was pastor of churches in Boston and Easton, Mass. He died at Framingham, October 1, 1860. He published numerous *Sermons*, etc.

Dean, William

an early Presbyterian minister, was educated at the Log College, N.J.; was taken on trial by the New Brunswick Presbytery, August 3, 1741; licensed October 12, 1742, and was sent to Neshaminy and the Forks of Delaware, a region inhabited by the Lenape, or Delawares, and other tribes. In 1745 he went with Byram of Mendham into Augusta County, Virginia, where a great awakening attended their labors, and continued until 1751. He was ordained, in 1755, pastor of the Forks of Brandywine, and received a call also from Timber Ridge and the Forks of James River, but it was not put into his hands. He died July 9, 1758. (W.P.S.)

Deane, James

a judge and missionary to the Indians of New York, was born at Groton, Connecticut, August 20, 1748, and graduated at Dartmouth College in 1773. He having been associated in religious work among the Six Nations at the age of twelve, after leaving college was sent as a missionary to the Canadian Indians, and used his influence in the interests of peace. He served in the Revolution with the rank of major, and acted as interpreter at Fort Stanwix. After the war he was long-a judge in Oneida County, N.Y., and held other important offices. He died at Westmoreland, in that county, September 10, 1823.

Deane, Samuel (1), D.D.

a Congregational minister, was born at Norton, Massachusetts, July 30, 1733. He graduated from Harvard College in 1760; was settled in 1764 at Falmouth, as colleague to the Reverend Thomas Smith, and died November 12, 1814. See Sprague, *Annals of the Amer. Pulpit*, 2:327.

Deane, Samuel (2)

a Congregational minister, was born March 30, 1784, at Mansfield, Massachusetts, and graduated from Brown University in 1805. In 1810 he became pastor of the Second Congregational Church in Scituate, where he remained until his death, August 9, 1834. He published a *History of Scituate* (1831), besides several poems and sermons.

Deasuil

(Celt. *deas*, "the south," and *suil*, "a way"), a Druidical ceremony consisting in pacing thrice round an earthen wall, which encompassed the temple externally, and which is still visible at Stonehenge (q.v.). The route represented the course of the sun, being from the east southward to the west. This custom, as a religious rite, is of great antiquity, and very extensive. The benediction of the Deasuil was long used in Ireland, Wales, and the Scottish Highlands, and is said to be at present not entirely extinct. Gardner, *Faiths of the World*, s.v. **SEE DRUIDS**.

Debir

in the mountains of Judah. Lieut. Conder gives an extended argument (*Quar. Statement of the "Pal. Explor. Fund,"* January 1875, page 49 sq.) in

favor of locating this place at the modern *ed-Dhoheriyeh*, which may be summed up thus:

- (1) Both names signify *the back*, i.e., ridge, of the mountains, on which this place is conspicuous;
- (2) it has ancient remains, consisting of cave dwellings, wells, and cisterns; five old roads lead from it, and large stones, at the distance of about three thousand cubits around it, seem to mark the limits of a Levitical city;
- (3) there are fine springs in the neighborhood, namely, those of Seil Dilbeh, six miles west of Juttah, which feed a brook that runs several miles. To this identification Tristram (*Bible Places*, page 61) and Trelawney Saunders (*Map of the O.T.*) accede.

The argument, however, is rather specious than strong:

- (1) The names do not agree in etymology, and the resemblance in meaning is very doubtful;
- (2) 'the ruins show, indeed, an ancient site, but not necessarily the one in question, and the Levitical bounds are particularly dubious;-
- (3) the springs are too distant to indicate any special connection with this locality, which, moreover, is farther from Hebron than we should expect.

De Blois, Francois Louis

SEE BLOSIUS.

De Blois, Stephen W. D.D.

a Baptist minister, was born in 1827 at Halifax, N.S. He graduated from Acadia College in June 1846; studied theology at Newton; was ordained February 26, 1854, in Chester; and in 1855 became pastor of the First Church in Horton, where he remained twenty-seven years. He died at Wolfville, February 4, 1884. See Cathcart, *Baptist Encyclop.* page 322. (J.C.S.)

Debo

(or Bebo) was the twenty-second bishop of Avignon, about 429. He was previously a senator of advanced years, universally beloved for his justice, mildness, and every good work. In 433 he restored the Church of St. Paul,

which had been destroyed by the Vandals, and afterwards dedicated it to Sts. Peter and Paul.

De Bollandt, Sebastian

SEE BOLLANDUS.

Debris, Nicolas

a French doctor of theology in the 16th century, was one of the four theologians whom Charles IX sent to the Council of Trent. He wrote, *Instruction a Supporter les Adverssts du Monde* (Paris, 1542): — *Bref Aiguillon a Aimer 'Etat de Religion Chretienne*, etc. (ibid. 1544). See Hoefer, *Nouv. Biog. Generale*, s.v.

Decalvatio

(*making bald*). *SEE CORPORAL INFLICTIONS; SEE PUNISHMENTS.*

Decangatus

(or Decania),

- (1) the office of a dean;
- (2) the district of a rural dean;
- (3) sometimes a farm or monastic grange, in late charters.

Decani

(or Deans), an order of men instituted in the 9th century, to assist the bishops in the inspection of their dioceses. Seven of the most enlightened men of the congregation were appointed, under the name of *decani*, to take charge of the rest. *SEE DEAN.*

Decanicium

was the pastoral staff borne before the patriarch of Constantinople on solemn occasions, delivered to him in the first instance by the emperor. Pancirolus, however, states that it was a silver mace.

Decanicum

(Decania, or Decanica) was an ecclesiastical prison in which criminal clerks were incarcerated by their ecclesiastical superiors. The word is derived

from the *decani*, who were jailers. By a false etymology it is sometimes written *dicaincum* and *diaconicum*. The clergy, instead of being beheaded or hung for misdemeanors, had suspended from their necks the gospels and the cross, and were imprisoned in one of the decanica of the church. The heretics, by a decree of Arcadius and Honorius; were deprived, with other buildings, of the decanica. See *Smith, Dict. of Christ. Antiq.* s.v.

Decdnus

SEE DEAN.

De Capella, Andrew

SEE CAPELLA.

Decentius

(1) bishop of Leone, in Spain, was present at the Council of Elvira, A.D. 300 or 801;

(2) bishop of Eugubium, in Umbria, about 416. Among the epistles of Innocent I is a letter of praise addressed to him.

De Champs, Victor

cardinal-archbishop of Mechlin, was born December 6, 1810, at Melle. He was a follower of Lamennais, and in the spirit of his teacher wrote for different political periodicals, but in 1832 betook himself to the study of theology. He joined the Redemptorists at St. Trond; soon became famous as a pulpit orator; went on a pilgrimage to Rome in 1850; in 1865 was raised to the episcopal see of Namur, and in 1867 to the archiepiscopal see of Mechlin; and in 1875 was made cardinal, probably for his advocacy of papal infallibility. Bishop De Champs was especially severe against the free-masons, and proved himself a decided Ultramontanist. He died September 29, 1883. (B.P.)

De Charms, Richard

a minister of the New Jerusalem Church, was born in Philadelphia, Pennsylvania, in 1797. In early life he was a printer; graduated at Yale College in 1826; the year previous studied Swedenborgianism under Thomas Worcester, D.D., at the same time superintending the publication of the *New Jerusalem Magazine*; continued his theological researches in

Baltimore, Md., and there began to preach in 1828, his first sermon, considered a masterpiece, being published, and afterwards reprinted in London. Its title was *The Paramount Importance of Spiritual Things*. After a year of pastoral labor in Bedford, Pennsylvania, he went to London, studied under Reverend Samuel Noble, and on returning, in 1832, became pastor of the First New Jerusalem Church in Cincinnati, Ohio, and conducted a periodical called *The Precursor*. Subsequently he preached in Philadelphia, Baltimore, and New York. In his latter days he devoted much attention to various mechanical contrivances and inventions of his own. He died March 20, 1864. He was the author of *Sermons Illustrating the Doctrine of the Lord: — Series of Lectures Delivered at Charleston, S.C.:* — *The New Churchman: — and Freedom and Slavery in the Light of the New Jerusalem*. See *Appleton's Annual Cyclop.* 1864, page 598.

Decius, (1)

eighth bishop of Macon, is assigned by Severtius to the period from 599 to 612; (2) succeeded Deodatus as eleventh bishop of Macon, in the latter part of the 7th century and the beginning of the 8th.

Decker, Christian August Heinrich

a Lutheran minister, was born October 13, 1806, at Husum, in Schleswig, and studied theology at Kiel and Berlin. In 1833 he was appointed collaborator at the Meldorf school, and ten years later, in 1843, was called to the pastorate at Klein-Wesenberg, near Lubeck. In 1863 he was called to Leezen, near Segeberg, and in 1875 to the Thumbye and Struxdorf pastorate, in Angeln. He died June 11, 1884. He was a very active man, and a staunch defender of his Church. He wrote, *Ordnung des Gottesdienstes und der Kirchlichen Handlungen*, etc. (Altona, 1845): — *Die Revolution in Schleswig-Holstein*, (Hamburg, 1850): — *Ueber Gustav-Adolphs-Verein und Bekenntniss* (ibid. 1861). See Zuchold, *Bibl. Theol.* 1:266; Luthardt's *Allgemeine Evangelisch-Lutherische Kirchenzeitung*, 1884, No. 42. (B.P.)

Decker (or Deckher), Conrad

a Dutch theologian of the order of the Jesuits, taught at Heidelberg, and died in 1620, leaving, *De Papa Romano et Papissa Romana: — De Proprietatibus Jesuitarum*, etc. See Hoefer, *Nouv. Biog. Generale*, s.v.

Deckers, Jan

a Flemish theologian, was born at Hazebrouck about 1559. He studied at Douay, became a Jesuit. at Naples, taught, at Douay and Louvain, philosophy and theology, and became chancellor of the university at Gratz and rector of the college at Olmitz, in Moravia. He died at Gratz in 1619. His principal works are, *Tabula Chronographica* (1605): — *Theologicae Dissertationes*, etc. (Paris, 1699): — *Tabula Expansa Ephemeridum*. See Hoefler, *Nouv. Biog. Generale*, s.v.

Declan (or Deglan) (1)

was an Irish saint, who wrought with St. Virgilius, St. Rupert, and others in the evangelization of Bavaria, and died at Frisengen, December 1, about the middle of the 8th century; (2) bishop of Ardmor, was a son of Erc and Deitsin, or Dethidin. Through his father he could boast of royal ancestry. He was born at Decies, in the county of Waterford, and probably died about the middle of the 7th century. He is commemorated July 24.

Decorated Style

SEE GOTHIC ARCHITECTURE.

Decret, Claude

a French theologian and moralist, was born at Tournus in 1598. He joined the Jesuits in 1614, and became professor of philosophy and of belles-lettres at Chalons, and afterwards rector of the college in the same town. He died at Paris, April 10, 1668, leaving *La Veritable Veuve* (Paris, 1654). See Hoefler, *Nouv. Biog. Generale*, s.v.

Decretists

one of the two parties into which the students of canon law in the 12th century were divided in consequence of the general recognition at that period of the supreme authority of the pope. The name is taken from the title of a work, *Decretum Gratiani*, which formed the basis of their studies in ecclesiastical law. Neander says, "The zeal with which the study of civil and ecclesiastical law was pursued had, however, this injurious effect, that the clergy were thereby drawn away from the study of the Bible, and from the higher, directly theological, interest, and their whole life devoted solely

to these pursuits." The opposite party were called Legists. See Neander, *Hist. of the Church*, 4:203 sq.

Decretum

(or Decretale) is the letter of the clergy and people of a city, sent to the metropolitan and the comprovincial bishops, signifying the election of a bishop of their city, whom they required to be consecrated. Gregory of Tours says that in the choice of Mauritius the electors could not come to one *decretum*. The name is also given to a form to be read by the deacon when a bishop is "designated." The difference between this and the foregoing *decretum* appears to be that the one was sent by the hands of some official of the vacant see immediately on the election of the bishop; if, thereupon, the pope gave his assent, the bishop became technically *designate*, and the deacon of his church read the *decretale* or petition for consecration.

Decumanus

(or Degeman) was a Welsh saint, who lived a hermit on the seashore at the place called from him St. Decuman's, near Watchet, in Somersetshire. His well was long pointed out there, and a chapel existed in the parish of Wendron, near Helstone, in Cornwall, which was dedicated to him. He is said to have died August 27, 706.

Deda

was a presbyter and abbot of Peartaneu (Bardney), in the province of the Lindissi. He is the authority of Bede for what he states concerning the early evangelization of Lincolnshire, and the multitude of people baptized in the Trent by bishop Paulinus in the presence of king Edwin. Bede calls him a faithful man.

Defensor

(1) the first bishop of Angers. Nothing is known of his birth or age. (2) A monk of the monastery Ligutge, which St. Martin founded on the river Calin, not far from Poitiers. He lived about the end of the: 7th century or the beginning of the 8th. He was a diligent student of the fathers, and by his scholarly habits acquired the title of "Grammarians." He made extracts and compiled a book entitled *Scintillaruni, seu Sententiarum Catholicorum Patrum*. The work is divided into eighty chapters, and treats

of the principal Christian virtues. It has appeared, according to Possevin, in three editions: Antwerp, 1550; Venice, 1552; Cologne, 1554.

Defensor Ecclesis

SEE ADVOCATE OF THE CHURCH..

Dega

SEE DAIGH.

Degenkolb, Karl Friedrich

a German theologian, was born at Weissenfels, July 12, 1682. He studied at Leipsic, became deacon in 1716, archdeacon in 1723, pastor at Stolpen in 1729, and died in 1747. His principal works are *Kirch-Regierunge Gottes im Alten und Neuen Testament* (Bautzen, 1715): — *Einleitung in die politische Historie* (Pirna, 1716): — *Wider die Atheisten, Materialisten, Juden, Turken und Heiden* (1722): — *Grundriss der Theologie* (Dresden, 1731). See Hoefer, *Nouv. Biog. Generale*, s.v.

Degin, Bishop Of Menevia

SEE DAVID, ST.

Deguerry, Gaspard

a French priest, was born at Lyons in 1797. Having completed his studies in the college of Villefranche, he was in 1820 ordained priest. In 1824 he preached at Lyons, in 1825 and 1826 at Paris, and in the year following Charles X appointed him chaplain of the sixth regiment of the royal guards. After the revolution in 1830 Deguerry resumed preaching again. On his return from Rome, in 1840, he was made canon of Notre Dame, then archpriest, and finally curate of St. Eustatius in 1845 and of St. Magdalene in 1849. He refused the bishopric of Marseilles, offered to him by Napoleon III, but accepted a call as religious instructor of the prince In 1868. Being taken prisoner by the communists, March 18, 1871, he was shot at La Roquette. He wrote, *Eloges de Jeanne d'Arc* (1828, 1856): — *Histoire de l'Ancien et du Nouveau Testament* (1846): — *Vie des Saints* (1845): — and Sermons on the Lord's Prayer, preached at the Tuileries in 1866. See Lichtenberger, *Encyclop. des Sciences Religienses*, s.v. (B.P.)

Deharbe, Joseph

a German Jesuit, was born in 1800 at Strasburg. In 1817 he joined his order, and was professor at the college of Brieg, in Switzerland, where he educated most of the Jesuits, who since 1848 have acted as missionaries in Germany. He died November 8, 1871, at Maria-Einsiedeln, leaving, *Grundliche und leichtfassliche Erklarung des katholischen Katechismus*. (1857-63, 5 volumes): — *Die vollkommene Lebe Gottes* (Ratisbon, 1856): — *Examen ad Usam Cleri* (2d. ed. 1849; 3d ed. 1866). (B.P.)

Deicolae

(*worshippers of God*) was a name sometimes applied to *monks*.

Deicolus

(Deel, Deicola, or Dichuill) of Lure was a saint and abbot. He went with St. Columban from Britain to Burgundy, and shared his fortunes at Luxeuil. He was a uterine brother of St. Gallus. Bodily weakness hindered him from following Columban into exile, and although left to perish in the brushwood near the monastery, he found his way to the place where Lutraor Lure now stands, in Burgundy, and built his cell there, which eventually grew into a large and flourishing monastery. He is said to have been visited by the Roman pontiff. After ten years at Lure, seeing death approaching, he appointed Columbus his successor, and retiring to greater seclusion, died January 18, 625. His chief festival has always been on that day of the year.

Deiferus

SEE DIER.

Deihl, Michael

a Lutheran professor, was born near Greencastle, Franklin County, Pennsylvania, in March 1819. He attended a classical school, in his native town, in 1838; graduated from Pennsylvania College in 1844; and then pursued the course in the Gettysburg Theological Seminary. In 1846 he accepted an appointment to the chair of ancient languages in Wittenberg College, Springfield, Ohio, which position he held until 1868, when impaired health compelled him to resign. In connection with his labors as professor, he took charge of churches at different times in several places

near Springfield. He died there, March 29, 1869. In 1859 he published a *Biography of Dr. Ezra Keller*, first president of Wittenberg College. See *Pennsylvania College Book*, 1882, page 220.

Deiniolen

(Deiniol ab, Deiniol Ail; or Deiniol Fab) was a Welsh saint of the 6th century. He was a son of Deiniol, first bishop of Bangor. He succeeded his father as second abbot in the monastery at that place, and is said to have founded the church of Llandeiniolen, in Carnarvonshire, in 616. He is commemorated November 23.

De Koven, James, D.D.

a Protestant Episcopal clergyman, was born in Middletown, Connecticut, September 19, 1831. He graduated from Columbia College and the General Theological Seminary; in 1857 took charge of the Church in Delafield, Wisconsin; and in 1859 removed to Racine, as rector and warden of the university there. In 1875 he was elected bishop of Illinois, but declined. For many years he was a delegate to the General Convention. He died at Racine, March 19, 1879. Dr. De Koven was noted for his High-Church views. A posthumous volume of his *Sermons* was published by Dr. Dix (N.Y. 1880). See *Protestant Episcopal Almanac*, 1880, page 171.

De la Basse, Eli

SEE BASSE, ELI.

De la Harpe, Henri, D.D.

a distinguished Swiss theologian, was born at Bordeaux, France, in 1809. He pursued his studies in Edinburgh, and gained the first prize in natural philosophy in 1828. The year following he went to Geneva, and finally graduated from the theological seminary of Montauban. In 1832 and 1833 he studied in the seminary just founded by D'Aubigne and his compeers. In 1837 he was called to the chair of Old-Test. exegesis and criticism, which place he filled until the day of his death, in December, 1880, and never consented to receive any compensation for his valuable services. He succeeded D'Aubigne as president of the theological seminary. Professor La Harpe was a broad as well as a deep scholar. He was more or less master of twenty languages. A short time before his death he completed the translation of the Old Test. into French, a work on which he had been

engaged twenty-five years. He was president of the Geographical Society of Geneva and the editor of its *Journal*. See *N.Y. Observer*, January 6, 1881. (W.P.S.)

De Lasky, John

SEE LASKO.

Delatores

(*Informers*, sometimes called *Calumniatores*) were those unfaithful brethren in the early Church, who, for money or favor from the civil authorities, betrayed the Christians into the hands of their persecutors. Titus issued an edict forbidding slaves to inform against their masters, or freedmen against their patrons. It is not wonderful that during and immediately after the days of persecution the informer was regarded with horror. Thus the Council of Elvira, A.D. 305, excommunicated, even on his deathbed, any informer who had caused the proscription or death of the person informed against; for informing in less important cases, the informer might be readmitted to communion after five years; or, if a catechumen, he might be admitted to baptism after five years. The first council of Aries, A.D. 314, reckons among "traditores" not only those who gave up to the persecutors the Holy Scriptures and sacred vessels, but also those who handed in lists of the brethren; and respecting these the council decrees that whoever shall be discovered, from the public records to have committed such offences shall be solemnly degraded from the clerical order. The capitularies of the Frank kings cite the canon of Elvira. The same capitularies enjoin bishops to excommunicate "accusers of the brethren;" and, even after amendment, not to admit them to holy orders, though they may be admitted to communion. There is attributed to pope Hadrian I a decree: "Let the tongue of an informer be cut out, or let his head be cut off." Precisely the same is found in the Frank capitularies, and nearly the same in the Theodosian code.

Delaune, Thomas

an English Baptist minister and author, was born of Roman Catholic parents in Ireland, near the commencement of the 17th century. He was educated in his native country; was converted in youth; subsequently was teacher in a grammar-school in London, and was ordained as a Baptist minister. The nonconformists of England being invited by Dr. Calamy, at

the time one of the chaplains of Charles II, to make a statement of the reasons which led them to dissent from the Established Church, with the assurance that they would be candidly taken into consideration, Delaune published his famous *Plea for the Nonconformists* (1684, 4to); it passed through twenty editions. The author was severely punished by torture, mutilation, fine, and imprisonment in Newgate, where, after a time, he died. His other works are, *Truth Defended*, etc. (Lond. 1667): — *Survey of Joseph Whiston's Book on Baptism* (1676): *The Present State of London* (1681): — *A Key to Open Scripture Metaphors* (1682, 2 volumes, fol.). See Hayne, *Church Transplanted*, page 169.

Delaune, William, D.D.

an English divine, became president of St. John's College, Oxford, in 1698, prebendary of Winchester in 1702, vice-chancellor of Oxford University the same year, Margaret professor of divinity at Oxford in 1715, and died May 23, 1728. He published *A Sermon* (1702): — and *Twelve Sermons* (1728). See Allibone, *Dict. of Brit. and Amer. Authors*, s.v.; Le Neve, *Fasti*, volume 1.

Delaware Version Of The Scriptures

This dialect of the Algonquin stock was spoken at the time of the discovery of America, between the Hudson and the Susquehanna rivers, by the Delaware and Minsi tribes. In 1818 the Rev. Christian Frederick Dencke, a Moravian missionary stationed at New Fairfield, in Upper Canada, forwarded a translation of the Epistles of St. John to the board of the American Bible Society, which has been published. (B.P.)

Delbruck, Johann Friedrich Theophil, The Elder

a German theologian, was born at Magdeburg, August 22, 1768. He studied theology at Halle, was made professor of the gymnasium in his native town, and became rector in 1797. From 1800 to 1809 he had charge of the education of the Prussian princes, and was then appointed member of the privy council. He filled several other offices, and lastly had the superintendence of Zeitz (archbishopric). He died July 4, 1830. See Hoefler, *Nouv. Biog. Generale*, s.v.

Delegatus

SEE LEGATE.

Delfino, Giovanni Pietro

an Italian ecclesiastic, was born at Brescia in 1709. He studied theology at Venice, was appointed archpriest of San Zenone. and died in 1770, leaving, *Il Tempio d. Dio* (Brescia, 1760): *Ragionamento*, etc. (in the *Opuscoli Scientifici* of Calogera). See Hoefer, *Nouv. Biog. Generale*, s.v.

Delfino, Pietro

an Italian theologian, was born at Venice in 1444. He joined the Camaldules at the age of eighteen, was elected vicar-general of his order in 1479, and general in 1480, holding this position, at times with much opposition, until 1515. He died January 15, 1525, leaving *Epistolae* (Venice, 1724). See Hoefer, *Nouv. Biog. Generale*, s.v.

Delfinone, Girolamo

a very eminent artist in pictorial embroidery, flourished at Milan about 1495. He executed a number of subjects from sacred history, some of which represent the history of the Virgin. See Spooner, *Biog. Hist. of the Fine Arts*, s.v.

Delisle, Joseph

a French theologian, was born at Brainville, in Bassigny, about 1690. He served for some time in the French army, joined the Benedictines at St. Vanne in 1711, taught at the abbey of Moyennoutier, then at St. Maurice, in Valais; was appointed abbot of St. Leopold at Nancy, and died at St. Mihiel, January 24, 1766, leaving, *Vie de M. Hugy* (Nancy, 1831): — *L'Obligation de Faire Aumone* (Neufchateau, 1736): — *Le Martyre de la Legion Thebaine* (Nancy, 1737): — *Histoire du Jeune* (Paris, 1741): — *Histoire de l'Abbaye de St. Mihiel* (Nancy, 1758). See Hoefer, *Nouv. Biog. Generale*, s.v.

Delitzsch, Johann

eldest son of Dr. Franz Delitzsch, was born at Rostock, August 3, 1846. He studied at Erlangen, Tübingen, and Leipsic, and published as his doctorate dissertation *Die Gotteslehre des Thomas von Aquino*, in 1870. Two years later he commenced his academical career at Leipsic by presenting his *De Inspiratione Scripturae Sacrae*. In 1874 he published in the *Studien und Kritiken* an essay, *Zur Quellenkritik der ältesten*

Kitrchlichen Berichte uber Simon Petrus und Simon Magus, which was followed in 1875 by his *Lehrsystem der romischen Kirche*. He was now made professor extraordinarius at the Leipsic University. In 1876 he published Oehler's *Lehrbuch der Symbolik*, but in the same year his health gave way, and he died, February 3, at Rapallo, near Genoa. See Schurer, *Theologische Literatur-zeitung*, 1876, page 141 sq. (B.P.)

Deliverers

a Christian sect mentioned by Augustine as having arisen about A.D. 260, and who derived their name from the doctrine, which they maintained, that upon Christ's descent into hell infidels believed, and all were delivered from thence.

Dell, William, M.D.

an English Baptist minister, was born about 1600. Soon after graduation from the University of Cambridge, he took orders in the Established Church, and officiated in the parish of Yelden, Bedfordshire. In 1645 he became chaplain in the army, and in 1649 was appointed master of Caius College, Cambridge, but was ejected by the act of uniformity. The precise time of his death we have not been able to ascertain. Dr. Dell-published several sermons and essays, the most important of which were eventually issued as his *Select Works* (London, 1773, 8vo). See Hayne, *Baptist Cyclopaedia*, 1: 195. (J.C.S.)

Dellingur

(*twilight*), in Norse mythology, was the third husband of Norf's daughter, Not (*night*); the shining son of this couple was Dagur, or Dag (*the day*).

Dellius, Godfriedus

a minister of the Reformed Church in Holland, was sent to America in 1683 as assistant to the Reverend Gideon Schaats, in Albany. Mr. Dellius was also an active missionary among the Mohawk Indians. The last ten years of his pastorate exhibit a record of political complications, and his name appears very often in the *Documentary History of N.Y.*, the *Colonial History of N.Y.*, and other records of the time. Of his last days we have no notice. See also Corwin, *Manual Ref. Church in America*; Dr. Rogers's *Historical Discourse*, page 17. (W.J.R.T.)

Delmare, Paulo Marcelli

an Italian theologian, was born at Geneva in 1734. He was converted from Judaism by a priest of his native city, and received baptism in 1753. He entered the clerical ranks, and, after spending several years in missionary work, was called in 1783 to teach theology at Florence; and died February 17, 1821, leaving several controversial treatises, for which see Hoefer, *Nouv. Biog. Generale*, s.v.

Demarest, Cornelius T.

a (Dutch) Reformed minister, graduated at Columbia College, N.Y., in 1804; studied theology with Dr. Solomon Froeligh; was pastor at White House, N.J., from 1808 to 1813, and at English Neighborhood from 1813 to 1824, when he seceded to the True Reformed Church, giving occasion to a celebrated lawsuit as to the Church property (see Taylor, *Annals of the Classis of Bergen*, pages 261-285). His ministry in the True Reformed Church continued until his decease in 1863, his last eleven years being spent as pastor of the Church in King Street, New York. He published *A Lamentation over the Reverend Solomon Froeligh*, with copious historical notes. See Corwin, *Manual of the Ref. Church in America*, page 69. (W.J.R.T.)

Demeter

SEE CERES.

Demetria

a daughter of Faustus, and martyr at Rome under Julian; commemorated June 21.

Demetrius

- (1) A martyr at Thessalonica, A.D. 296; commemorated October 8 or October 26.
- (2) Bishop and martyr at Antioch with Anianus, Eutosius, and twenty others; commemorated November 10.
- (3) *Saint*; commemorated December 22, with Honoratus and Florus.

(4) Patriarch of Alexandria, A.D. 231; commemorated March 8 and October 9.

(5) Demetrius and Basilius; commemorated November 12.

Demetrius Pepanus

a Greek theologian, was born on the island of Chios about 1620. He was sent to Rome to finish his studies, and entered into orders, but was released from his vows on account of his health. He returned to his native land, but left the island of Chios with his wife and children in 1655, and it is supposed that he perished in a shipwreck. All his theological writings were intended to bring back the Greek schismatics to the Catholic Church. They were discovered at Chios by the English consul Steflio Rafaelli, and were published under the title *Demetrii Pepani Domestici Chii Opera quae Reperiuntur* (Rome, 1781, 2 volumes). See Hoefer, *Nouv. Biog. Generale*, s.v.

Demetrius Of Sunium

a Cynic philosopher, was educated in the school of the sophist Rhodius. He spent a considerable part of his life at Corinth, being an opponent of Apollonius of Tyana, and first became famous during the reign of Caligula (A.D. 37-41). The emperor, wishing to secure the philosopher to his party, sent him a large present; but Demetrius refused it with indignation, saying, "If Caligula wishes to bribe me, let him send me his crown." Vespasian banished him for his insolence, but he derided the punishment. He lived to an advanced age, and Seneca observes that nature had brought him forth to show mankind how an exalted genius may live uncorrupted by the vices of the world. See Smith, *Dict. of Greek and Rom. Biog. and Myth.* s.v.; *Encyclop. Britan.* (9th ed.) s.v.

Demme, Hermann Christoph Gottfried

a Lutheran theologian, was born September 7, 1760, at Miulhausen, where, in 1796, he acted as superintendent. In 1801 he was called as general superintendent to Altenburg, and died there, December 21, 1822. He wrote, *Beitrag zur reinen Gottesverehrung* (Riga, 1792): — *Predigten uber die Sonn- und Festtagsevangelien* (Gotha, 1808): — *Neue Reden zur Todtenfeier in Altenburg gehalten* (ibid. 1817). He is also the author of several romances, under the pseudonym of *Karl Stelle*, besides numerous

hymns. See Ddring, *Die deutschen Kanzelredner der 18. und 19. Jahrhunderts*, page 26 sq.; Winer, *Handbuch der theol. Lit.* 2:93, 133, 160, 166, 173, 238, 294, 326, 337, 341, 398; Hoefer, *Nouv. Biog. Generale*, s.v. (B.P.)

Democritus

was one of the ablest and least known of the Greek philosophers, whose position lies on the border-line between the mythical sagis of the elder time and the historic founders of Greek philosophy. His personal career is shadowy and uncertain; his speculations are fragmentary and dislocated; his works have been lost, or only survive in brief and disconnected fragments; his tenets are well known, but have often been exaggerated or distorted. His influence on later philosophy has not always been duly appreciated; but it has been scarcely inferior to that of Socrates and the Socratic school. His characteristic doctrines were transmitted by underground currents to widely diffused sects. They have special claims to present consideration for their marked congruity with the rationalistic and agnostic schemes now in vogue. In all ages there is an unbroken tradition of earlier opinions, and an intimate connection between the accepted theories and the contemporaneous conditions of the societies in which they prevail. In both respects, the philosophy of Democritus was notable in the course of its manifestation, and it may be of great service for the elucidation, in both, of the philosophical distemperature of the respective periods.

I. Life. — The dates of the birth and death of Democritus, and his length of days, are entirely uncertain, though he may be regarded as later than Anaxagoras, and contemporaneous with Socrates. He appears to have been born at Abdera about B.C. 460, and to have died about B.C. 357. He is variously stated to have attained ninety, ninety-nine, one hundred, one hundred and four, one hundred and eight, and even one hundred and nine years. He was the son of Hegesistratus (by some named Damuasippus, by others, Athenocritus), who was said to have entertained Xerxes on his flight from Salamis. Fables clustered round his name. Three autobiographical notices survive. The first states that he was forty years younger than Anaxagoras; the second, that the *Little Diacosmus* was composed "seven hundred and thirty years after the taking of Troy;" the third, "that he had traversed more countries than any of his countrymen" (Herodotus would be included); "that he had known the greatest diversities of climate and soil, and had heard many sages; that he had never been

surpassed in geometrical diagrams and demonstrations, not even by the Egyptian Arpedonaptae, with whom he had lived five years." Very little information is contained in these statements. The death of his father left Democritus with an ample inheritance. He is reported to have taken the smallest share in the distribution of the property, as it was in ready money, immediately available for the travels which he promptly undertook. The rest of the estate he abandoned to his brothers. If this were the case, the epigrammatic observation of Horace would be deprived of its point (1 *Epist.* 12:12).

Many legends were current in regard to the travels of Democritus among the Ethiopians, Egyptians, Chaldeans, Persians, and even Indian Gymnosophists. A very pretty story is told of an imaginary visit to the king of Persia; but the same tale is told, in slightly altered form, in many lands. Darius was inconsolable for the loss of his queen. Democritus promised to recall her from the dead, if he were supplied with all things needed for the avocation. Whatever was required was furnished in abundance; but one thing more was demanded the names of three persons who had never felt sorrow, to be inscribed on the tomb.

Democritus visited Athens (*Fragm. Promisc.* 7). He is reported to have resided there — to have known Socrates — but to have kept himself wholly unknown; "Constantem hominem et gravem! qui gloriatur, a Gloria se abfuisse" (Cicero, *Tusc. Disp.* V, 36:104). His whole career is a fabric of fables (Aul. *Gell. Noct. Aft.* X, 12:8). He is alleged to have shut himself up in tombs, that he might be free from interruption and distraction of mind. As Bayle suggests, the advantages of such a procedure are questionable. Bayle also characterizes as a "silly story" the tradition that he put out his eyes in order to promote his meditations (Cicero, *De Fin.* 5:29); Cicero prudently appends "*vero falsone*" as a restriction to his statement.

Democritus returned from his long travels enriched with great and varied knowledge, but stripped of means, which had been expended on his journeys. Thenceforth he may have been dependent upon his brother Damastes for support. The tradition represented that he was summoned before the magistrates of Abdera, for infringing the laws by living without visible means of support. In his defence, he read before them his **Μέγας Διάκοσμος**. They were so much charmed by it that they presented him with five hundred talents, and decreed that he should be buried at the public expense. His want of means was due to no incapacity for gaining a

livelihood, but to his being engrossed in his studies. He had gained an acquaintance with the language of birds, and knew all secrets, like the wondrous women of Eastern story. He anticipated the recent wisdom of "weather forecasts" and "weather probabilities," and could tell when it would rain and when it would clear up. He might have made a brilliant speculator, for, on one occasion, foreseeing a disastrous season for olives, and that oil would bear a high price, he monopolized all the olives that could be procured (Pliny, *Hist. Nat.* 18:28). His only design, however, was to show that he could easily make money if he desired to do so. His poverty was deliberately accepted, and was welcome from his contempt of wealth. It was borne with joyous exhilaration; he was always seen with a smile on his face, and, hence, was designated "the laughing philosopher." Later philosophers supposed that he laughed at the vanities of life, and the weaknesses of mankind: "Adeo nihil illi serium videbatur, quae serio gerebantur" (Seneca, *De Ira.* 2:10; *De Tranquill. Animi.* 22). His long life passed away in the serene and sedulous prosecution of his speculative and physical investigations. It must have been diligently employed, if he composed the multitude of works which were generally accredited to him. Death came at last at his bidding, though it spared him till life became wearisome. He was represented as having starved himself to death:

*"Sponte sua lito caput obvius obtulit ipso."
(Lucret. 3:1052.)*

He delayed his end for three days with the smell of bread or honey, at the request of his sister, the priestess of Ceres, who was unwilling that the festival in progress should be contaminated by death in the family.

II. Works. — A list of sixty treatises by Democritus is given by Diogenes Laertius, on ethical, physical, mathematical, musical, technical, and miscellaneous topics. These were arranged by Thrasyllus in Tetralogies, as was done by him, also, in regard to the works of Plato. An attempt has been made by Mullach to restore this distribution. Such a proceeding must be purely conjectural, as data are absent for even probable conclusions. Of these manifold volumes, only three hundred and twenty genuine fragments have been saved. These are, for the most part, extremely brief; the longest of them being on the subject of agriculture. They are inadequate to enable us to judge directly of either the literary or philosophical merits of the author. The testimonies of the ancients must, therefore, pass unchallenged. It is strong evidence of his high capacity that he received the designation of

πένταθλος from the Greeks, and was termed *vir magnus imprimis*, by Cicero. He was equally esteemed for his style, for his learning, and for his bold speculation. Plato proposed that his books should be burned, a proposal which may have sprung from jealousy, but arose more probably from thorough antipathy to his doctrines and apprehension of their pernicious effects. Many treatises were falsely ascribed to Democritus. From these may have been derived the forty-six spurious fragments gathered by Mullach.

III. Philosophy. — In the time and country of Democritus, philosophy still retained much of that indistinctness of character which had appertained to it when it signified nothing more than the earnest pursuit of knowledge. It was still thoroughly unsystematic. If logical inquiries had been already inaugurated, they had not yet assumed a fixed and coherent form.

The philosophy of Democritus may be divided into ethical and physical: the former embracing acute practical observations; the latter comprehending, as was the wont of early speculation, such theology as comported with his schemes — in both respects showing some connection with Parmenides and the Eleatics, though it might be erroneous to imagine any positive affiliation. The Eleatics had rendered philosophy too ideal and too impalpable. The Ionic school, in aiming at simplicity of doctrine; had fallen into narrow and arbitrary fantasies. A more tangible speculation than the Eleatic, a more thorough and acceptable exposition than the Ionic, was in demand. This requirement Leucippus and his successor, Democritus, consciously or unconsciously, endeavored to supply. The intellectual current ran in the direction of the atomistic philosophy. As all the writings of Leucippus were early lost, and as his opinions are only known through their development by his illustrious follower, the consideration of his views will be implicated with the appreciation of the doctrines of Democritus.

The ethical philosophy of the laughing sage seems to have been of a purely practical cast, and to have been, in the main, the application of keen judgment to the ordinary conduct of life; thus approximating to the aphoristic wisdom of the early "Wise Men." Examples of such prudence are frequent, even in the scanty relics remaining, and have been compactly presented by Zeller: "Truth dwells in the bottom of a pit;" "Much learning is often mere folly" (*Fr.* 139-141); "The world is a stage, life a passage: you came, you saw, you departed;" "Fortune is an idol fashioned by the

unwisdom of men" (*Fr.* 14). Here is the origin of the celebrated moral of Juvenal:

*"Nos te,
Nos facimuns, Fortuna, deam, coeloquo locamus."*

"Not the act only, but the disposition, should be regarded" (*Fr.* 109); "Good and evil grow from the same root. Evil does not proceed from the gods, but from the blindness and malice of men" (*Fr.* 12, 13). The urgency of habitual self-restraint (*Fr.* 75), and of contentment (*Fr.* 24, 27, 29), are associated with the characteristic aim of the ethics of Democritus, the attainment of εὐθυμία (*Fr.* 20), healthy tranquillity. This serene temper may be compared with the Peripatetic εὐδαιμονία, or with the modern pursuit of "happiness," which is just as vague, as unsatisfactory, and as unscientific as any of its predecessors. Such tranquillity, however, explains the designation of Democritus as *videus*, and points towards the simple virtues of daily life. The ethical tone of Democritus is as innocent and pure as was his own conduct.

The physical philosophy of Democritus is the most characteristic, and has been the most influential and enduring branch of his speculations. It provides the mould for his psychological assumptions, and for his ethical conclusions. The negation of immaterial realities, or agnosticism in regard to them, necessitates a spectral phenomenalism and a dim universe. Democritus held that there was only one principle — the *plenum* or μέστρον, and the *vacuum* or κενόν:

*Omnis, ut est, igitur, per se Natlna, duabus
Consistet rebus nam Corpora sunt et Inane."*
(*Lucret.* 1:420, 421; see *Sext. Empir. Adv. Math.* 7:135-139.)

The assertion of a *vacuum* was inevitable, as long as the existence, elasticity, and interpenetrability of gaseous fluids were unknown. The *plenum* was composed of an infinite number of *atoms* (*indivisibilia*) moving freely in infinite space — for space, or the extension of the universe, was regarded as infinite:

"Nam medium nihil esse potest, ubi Inane locus quo Infiuita. "
(*Lucret.* 1:1069; comp. *Aristot. De Caolo*, 3:4.)

In this infinite space were contained an infinite number of worlds. The atoms were solid, impenetrable, homogeneous in quality, diverse in size and shape, though infinitesimal in magnitude (*Aristot. Met.* 1:4; Cicero, *De*

Fin. I, 6:17). They are eternal, immutable, and imperishable. Their origin is inscrutable, and beyond the domain of legitimate investigation (*Aristot. Phys. 7:1*). The atoms possessed of themselves an incessant downward motion. The differences of size and shape produced contacts and combinations. The whole process of nature was a cycle of compositions, decompositions, and recompositions (*Lucret. 2:1000*). Nothing was lost; nothing was gained. *Omnia mutantur, nil interit*. There are indications that Democritus attributed spontaneous motion, or a sort of rudimentary vitality, to atoms. The ceaseless and intricate movement of the atomic particles in space generated a gyrating motion of the incoherent mass — *Δίῳη* — a whirl. This universal circumvolution probably suggested the vortices of Des Cartes, *SEE DES CARTES*, and furnishes a prelude to the modern nebular hypothesis. These eddies hurl the atoms with various collisions, winnow the subtle from the gross, and induce coherence in diversified conjunctions, whence arises, by further and modified concrescences, the endless multiplicity of things (*Cicero, Acad. Qu. 4:38*). By this restless circulation all things have been produced, and all the vicissitudes of things. The rapidity of the orbicular motion kindles the stars, and lights up the heavenly bodies. Through the effects of this motion the earth is permeated by fiery action and quickening heat. The matters of which it is compounded originate from the dissimilar forms and magnitudes of the atoms, which are round in fire, and differ in size and shape in air, earth, and water.

The microcosm accords with the macrocosm. Man is of like constitution with his habitation. Of this inexplicable marvel of the universe neither definition nor determination is attempted. He, too, is a postulate. He is accepted for what he is, or is supposed to be. He is a compound of water and mud. His life, or soul, is a fine, diffused, and segregated fire; vital sparks of atomic, not of heavenly, flame. This is extinguished by death, and perishes with the body. All bodies are mortal, but all are renescent, *in formis mutatis*. This seems only a rude and tentative way of indicating the doctrine now generally received, of the permanence and transmutation of matter:

*"Semper motus connectitur omnis,
Et vetere exoritur semper novus ordine certo."*

Knowledge itself is the result of physical agitation. It is of two kinds: that derived directly from the mind, and that obtained from the senses. It is not

obvious with what meaning the term "mind" is employed, whether as intuitive, or as reflective, or as reproductive. The conceptions of Democritus were by no means definite on the subject. The same vagueness and fluitancy attend all the tenets of Democritus not confined to purely physical topics. Perceptions are excited by effluxes **ἔδωλα** — projected from the things perceived (*Fr.* 14:40). Democritus, however, recognised sound as the vibratory motion of the air. Knowledge obtained through the senses — *sensus tenebricosi* (Cicero, *Acad.* IV, 10:31) — was deceptive, **σκοτίη κρίσις**. That from reason, **γνώμη γνησίη** merited credence, if definite and clear. Nevertheless, there could be no true knowledge, **ἔτεῃ οὐδὲν ἴδμεν περὶ οὐδενός**. How could it be otherwise with a system which made being and non-being equally existent, **μὴ μᾶλλον τὸ δὲν ἢ τὸ μῆδὲν εἶναι**.

With such principles, physical and psychological, no real theology was possible. Yet Democritus was unwilling, or unable, to sever himself entirely from the popular belief. He was thus involved in an inconsistency, perhaps inevitable, which is strangely illustrated by a corresponding incongruity in Comte's *Positivism*. He did not absolutely exclude divinity from the universe, but he reduced it to a vague and empty superstition, which was rather a vague rehabilitation of popular fantasies than a reputable development of philosophy. Cicero deemed it more accordant with the stupidity of his countrymen than with his own acumen. His gods were idols, fashioned out of the -thinnest and subtlest atoms; and sometimes revealed themselves, especially in the dark. They were earthly ghosts! "The earth hath bubbles as the water hath; and these are of them." They were gigantic spectres, of human form, though far transcending human stature. Like goblins, fays, and peris, they were, mortal; but their duration exceeded the span of human life. They had voices, and could utter sounds intelligible to men; and they foretold future events., Such divine personages could not be the object of any theology, and in no respect detracted from the materialism of the school. The theology was a pretence or a mockery.

IV. His Influence. — Democritus is entitled to be placed by the side of Aristotle and Plato, in regard to the effect produced on later ages by his speculations. This effect, if less immediate and less ennobling than the action of the Peripatetic and Academic systems; has been more lasting in its specific character. If less stimulant to the highest intellectual aspirations, it has the merit of having more effectually moulded the procedures of scientific research. The physical philosophy of Epicurus was entirely

deduced from it, with such alterations as gave the pretence of originality, and not of mere revival. Still, it was fully absorbed into Epicureanism, and so obviously as to be incapable of being ignored. "What is in the physics of Epicurus which does not descend from Democritus?" asks Cicero (*De Nat. Deor.* I, 25:73; 43:120). "Democritus, formed by Leucippus, left his inheritance of folly to Epicurus;" observes Lactantius (*Div. Inst.* 3:17; comp. *De Ira Dei*, 10). Wherever Epicureanism spread, through Hellenic lands and through the empire of Rome, the doctrines of Democritus were accepted—the *suncta Democriti Sententia* (Lucret. 3:372), though modified by the derivative school. Their influence was not limited to the ancient world. They reappeared with Gassendi in the 17th century. They were revived in partial and disguised form in the atomic theory of Dalton, and in the nebular hypothesis. They recur in more than their pristine vigor and exclusiveness in modern agnosticism, and in current physical schemes. The atomic speculations of Democritus are a rudimentary type of evolutionism, and of kindred dreams. It has already been stated that they furnished some of the notable suppositions of Des Cartes. They may be discerned in the *System of Positive Philosophy*. How thoroughly they are the progenitors, or, at least, the precursors of recent scientific devices, is manifested by the marvelous harmony of such opinions with the brilliant poem of Lucretius. This harmony is profoundly and instinctively felt. Its recognition is shown by the recent renewal of the earnest study of Lucretius; and by the numerous editions of his work, and the brilliant or recondite essays upon it, which have been welcomed in late years. For these reasons, the views of Democritus, and his place in the development of philosophy, cannot be safely disregarded in estimating either ancient or modern thought.

V. Literature. — Besides the historians of ancient philosophy, and especially Brucker, Ritter, and Zeller, the following special treatises may be advantageously consulted: Magnenus, *Democritus Reviviscens* (Paris, 1646); [in 1655, Peter Borel promised a treatise in 3 volumes, fol., *De Vita et Philosophia Democriti*]; Bayle, *Dict. Hist. et Crit.* s.v.; Goding, *Diss. de Democrito et ejus Philosophia* (Upsala, 1703); Geffers, *Quaestiones Democritae* (Gottingen, 1829); Burchardt, *Democr. Phil. de Sensibus Frqagm.* (Minden, 1830); *Fragm. der Moral des Abd. Democrits* (ibid. 1834); Papencordt, *De Atomorum Doctrina* (Berlin, 1832); Hemisoth, *Democriti de Anima Doctrina* (Bonn, 1835); Mullach, *Democriti Operum Fragmenta*, etc. (Berlin, 1846), which alone is sufficient for all ordinary purposes; Johnson, *Der Sensualismus des Demokrit.* (Plauen, 1868);

Mullach, *Fragmenta Democriti, apud Fragment a Philosophorum Graecorum*, tom. 1 (Paris, 1875). (G.F.H.)

Democritus, Saint

lived at Sinnada, in Africa, and is commemorated July 31, with Secundus and Dionysius.

Demonax

the most distinguished of the later cynics, flourished in the 2d century of our aera. He probably lived in the time of Hadrian (A.D. 117-138), though the exact dates of his birth and death are unknown. Lucian, his only contemporary biographer, represents him as a wise and good man, and writes his history avowedly as an example for the imitation of the young of his own time. He was by birth a Cyprian, and removed to Athens, where he joined the cynic school, chiefly out of respect to the memory of Diogenes. He seems to have been free from the austerity and moroseness of the other members of his sect, but valued their indifference to outward circumstances. He was exceedingly popular at Athens, and was, no doubt, an amiable, good-humored man; but contributed nothing more to philosophy than his predecessors. He died when nearly a hundred years old, and was buried with great magnificence.

Dendrites

a name given to those Greek monks in the 12th century who passed their lives on high trees.

Dendrophori

SEE COLLEGIUM DENDROPHORIUM.

Denis (ST.), Council Of

(*Concilium ad Sanctum Dionysium*). Held near Paris A.D. 768; a Frankish council of bishops and nobles, at which Pepin le Bref divided his kingdom between his sons Charlemagne and Carloman.

Denison, Edward, D.D.

an English prelate, born in 1801, was educated at Oriel College, Oxford, and in 1826 elected to a fellowship at Mertmn College. He succeeded to

the vicarage of St. Peter's-in-the East, Oxford, and in March 1837, to the see of Salisbury. He died at Portsmouth, March 6, 1854. In politics the bishop was a Whig, but he was constitutionally timid; and hence, while his administration was unexceptionable, it can hardly be characterized as energetic. See *Amer. Quar. Church Rev.* 1854, page 464.

Denison, Samuel D., D.D.

a Protestant Episcopal clergyman, born in Boston in 1810, was ordained deacon in 1845; for eight years thereafter engaged in missionary work in Texas, and at Great Barrington, Massachusetts; in 1853 elected secretary and general agent of the Foreign Committee, continuing in office until 1864; recalled October 1868, to December 1870; again, March to May 1873; and again, December 1875, to November 1876; and died at White Plains, N.Y., September 3, 1880. See Whittaker, *Almanac and Directory*, 1881.

Denne, Henry

an English Baptist minister, was born about 1600; educated at Cambridge University; took orders in the Church of England in 1630; and was ten years the parish minister at Pyrton, in Hertfordshire. In 1641 he preached the visitation sermon. in which he lashed some of the clergy for their vices; in 1643 he embraced Baptist views, was immersed in London, and began to preach at Bell Alley. He was imprisoned for preaching against infant baptism. Reverend Daniel Featly was in the same prison at the same time for opposing the Baptists. Being persecuted for his preaching, Denne entered the army, where he gained great reputation. In 1658 he had a two days' discussion with Dr. Gunning, on baptism, in St. Clement's Church, London. He defended himself with so much learning that one party said he was an Antinomian, the other party that he was an Arminian. He died about 1661. He published six works of a controversial character, between 1643 and 1658. See Wilson. *Dissenting Churches*, 2:440.

Denne, John, D.D.

an English divine and antiquary, was born at Littlebourne, May 25, 1693. He studied in the free schools of Sandwich and Canterbury, and at Corpus Christi College, Cambridge, where he became fellow in April 1716; was ordained deacon the same year, and priest September 21, 1718; soon after was nominated by the college to the perpetual cure of St. Benedict's

Church, in Cambridge; whence he was preferred, in 1721, to the rectory of Norton-Davy, in Northamptonshire; but this he exchanged, September 30, 1723, for the vicarage of St. Leonard, Shbreditch, in London in 1725 he was appointed preacher of Mr. Boyle's lecture, and continued so for three years. He was promoted to the archdeaconry of Rochester, July 22, 1728; in July 1729, was instituted to the vicarage of St. Margaret's, Rochester; but this he resigned to take possession of the rectory of Lambeth, November 27, 1731. He died August 5, 1767. The following are some of his sermons: *A Concio ad Clerum* (1745): — *Articles of Inquiry for a Parochial Visitation* (1732): — *A Register of Benefactions to the Parish of Skoreditch* (1745). See Chalmers, *Biog. Dict.* s.v.; Allibone, *Dict. of Brit. and Amer. Authors*, s.v.

Denton, Richard

a Presbyterian minister, was born in the north of England. He was among the first of the Puritans who came to America. The records show that he settled in Weathersfield, Connecticut, about the middle of the 17th century; thence he went to Hempstead, L.I.; and subsequently served the Church in Jamaica. He has been called the father of the Presbyterian Church in America. (W.P.S.)

Denton, Thomas

an English clergyman, was born at Seberham, Cumberland, in 1724, and was educated at Queen's College, Oxford, where he took his master's degree, June 16, 1752. Soon after leaving college he became curate to the pastor at Netherby, at Arthuret, and Kirkandrews. He died at Ashted, in Surrey, June 27, 1777. He wrote two poems, *Immortality* (1755, 4to): — *The House of Superstition* (1762). See Chalmers, *Biog. Dict.* s.v.; Allibone, *Dict. of Brit. and Amer. Authors*, s.v.

Denys, Saint

SEE DIONYSIUS.

Denzinger, Heinrich Joseph Dominicus

a Roman Catholic theologian, was born October 16, 1819, at Liege; ordained in 1844; and in 1848 appointed professor of exegesis at Wurzburg. In 1854 he was called to the chair of dogmatics, and died June 19, 1883. He belonged to the ultramontanist party of the Church, and

wrote, *Kritik der Vorlesungen von Thiersch über Catholicismus und Protestantismus* (Wurzburg, 1847, 1848): — *Ueber die Echtheit des bisherigen Textes der ignatianischen Briefe* (1849): — *Enchiridion Symbolorum et Definitionum*, etc. (5th ed. 1874): — *Die Lehre von der unbefleckten Empfängnis der sel. Jungfrau Maria* (1854; 2d ed. 1855): — *Vier Bücher von der religiösen Erkenntnis* (1856, 2 volumes): — *Ritus Orientalium*, etc. (1863, 1864, 2 volumes). He was also consulter of the *Congregatio de Propaganda Fide pro Rebus Orientalibus*. (B.P.)

Deodand

(Lat. *Deo*, "to God," *dandus*, "given"), a thing given or forfeited to God in consequence of its having caused the death of a human being. If a cart, for instance, should crush a man to death it would become a *deodand*, that is, to be distributed to the poor by the royal almoner, by way of expiation or atonement for the death which it has caused. See ^{<4623>}Exodus 21:28.

Deo Dicatus

a term applied to those engaged in religious service.

Deo Gratias

(*Thanks be to God*), a response of the people in the liturgy: derived from the apostolic use of the phrase (^{<4657>}1 Corinthians 15:57; ^{<4724>}2 Corinthians 2:14). According to the Mozarabic rite the people said "Deo gratias" at the naming of the passage to be read as the "prophecy" in the liturgy. Bona speaks of it being used instead of "Amen," or "Laus tibi Christe," when the gospel was ended. Augustine notices it as a common mode of greeting among the monks, for which they were ridiculed by the Agonistici among the Donatists. It was sometimes used by way of acclamation on other occasions.

Depery, Jean-Irenee

a French prelate and bibliographer, was born at Chalex, near Gex, March 16, 1796. He was first professor of rhetoric at Chambéry, then vicar-general of the diocese of Belley, and afterwards bishop of Gap. He left several works on hagiology and similar subjects, for which see Hoefer, *Nouv. Biog. Generale*, s.v.

Deportatio

is a term for carrying a bishop in a chair by his fellow-bishops, on his way to be enthroned. It was customary in the Gallican Church. A "chairing" of the bishop on the shoulders of certain persons of rank, the first time he entered his cathedral, was customary in several of the French churches in the middle ages.

Depositio

(*in Hagiology*). In martyrologies the word is applied to the death-day of a saint. This meaning is given it by Maximus in the sermon *De Depositione S. Eusebii*, and strongly held by Papebroch in his *Conatus Chronologico-Histor. ad Calal. Pontiff Roman.*

The word was doubtless used also to designate the day on which the relics were entombed.

Deprecatory

Litterae Deprecatoriae are "letters of request" given by presbyters who were unable to grant the formal "dimissory letters" of the bishops. *SEE DIMISSORY LETTERS.*

Deputitus

In the Greek Church those not ordained, but nominated, to the minor services of the Church were called the *Theori*, those in charge of the sacred vestments; the *Camisati*, those attending to the vessels in the altar-service; and *Deputati*, those who, carrying lighted tapers, in the processions preceded the deacon who bore the book of the gospels or the oblations. They corresponded to the "taper-bearers" of the Latin Church. *SEE ACOLYTI.* When necessary, they cleared the way for the bishop through the crowded church.

Deputies, Dissenting

SEE DENOMINATIONS, THE THREE; and *SEE DISSENTERS.*

Derling, Johann Theophil

a German theologian, was born at Aschersleben, February 14, 1697; visited a large part of Germany; became minister and inspector of the gymnasium

at Halberstadt; and died July 21, 1771. His principal works are, *De Consuetudine Preponendi Enigmata apud Veteres* (Halle, 1720): — *De Servis Litteratis* (ibid.): — *De More Inurendi Stigmata Vetvstissimo* (ibid.). See Hoefer, *Nouv. Biog. Generale*, s.v.

Derlington, John De, D.D.

an Irish prelate, was born at Derlington (now Darlington), in the diocese of Durham, and was a Dominican friar. He was confessor to king Henry III; was promoted to the see of Dublin in September 1279, and consecrated archbishop the following April. He died March 29, 1284. See D'Alton, *Memoirs of the Archbishops of Dublin*, page 104.

De Ronde

SEE RONDE.

De Sanctis, Luigi

a Protestant theologian, was born at Rome, December 31, 1808, and when twenty-three years of age was ordained priest. He lived for some time at Viterbo and Genoa, where he greatly distinguished himself; and when he returned to Rome, he was appointed member *Qualificatore della Suprema S. Inquisizione*, and curate of the parish called *Maddalena alla Rotonda*. Being suspected by the inquisition of heterodoxy, an investigation was made concerning him. The reading of the Bible, however, brought about his final rupture with the Church, and, assisted by a Scotch minister, he left Rome, September 10, 1847. Pope Pius IX, who was greatly attached to De Sanctis, had a letter written to him by cardinal Ferretti, inviting him to return. But it was in vain; "I swear before God, that in leaving Rome I had no other object in view than the salvation of my soul," such was his reply. At Malta he published, *Il Cristiano Catholico*: — *La Confessione*, etc. In 1850 he went to Geneva, where he joined the Evangelical Church; and, when Italy was opened to the work of evangelization, he was appointed preacher by the Waldensian Church. A difference of opinion caused him to join the Plymouth Brethren at Turin, with whom he was connected for six years. The experience made in this connection led him back to the Church which was dear to him, and which appointed him professor of the Waldensian theological school at Florence, where he also edited *L'Eco della Verite*. He died December 31, 1869. See *Biografia di Luigi de*

Sanctis (Firenze, 1870); Comba, in Lichtenberger, *Encyclop. des Sciences Religieuses*, s.v. (B.P.)

Des Bois de Rochefort, Leonore Marte

a French prelate, was born at Paris in 1739; became doctor of the Sorbonne, vicar-general of La Rochelle, rector of St. Andre-des-Arts, at Paris, and finally constitutional bishop of Amiens. He also presided at the Assemblée Legislative, and was one of the editors of the *Annales de la Religion*. He died in 1807, leaving, among other works, *Lettres Pastorales et Mandements* (Paris, 1800). See Hoefler, *Nouv. Biog. Generale*, s.v.

Descensus

a word applied to the *vault* beneath the altar, in which are placed the relics of the saints.

Desecration Of Churches And Altars

This phrase denotes the pollution of a church or altar by the committing in it of homicide or other revolting crime, or by a removal of the relics deposited there at its consecration, so as to require "reconciliation" before service could be conducted there again..

Deseriz (or Dericius), Joseph Innocent

a Hungarian prelate, was born at Neitra in 1702. He taught belles-lettres, and afterwards theology, in the seminary of Raab; was called to Rome and made cardinal, employing his time in literary pursuits and embassies. He finally settled at Waitzen, in Hungary, where he continued his literary work until his death, in 1765, leaving several treatises on the ecclesiastical history of his native country, for which see Hoefler, *Nouv. Biog. Generale*, s.v.

Desert, Church Of The

a title sometimes applied to persecuted bodies of Christians, especially the Huguenots; in allusion to the vision in ¹⁶¹⁶Revelation 12:6.

Desertion Of The Clerical Life

To abandon a religious life, after having once been initiated into the sacred duties, was considered a crime worthy of excommunication or other severe

punishment. The Council of Chalcedon (A. D. 451), the Council of Angers (A.D. 453), the first Council of Tours (A.D. 461), a Breton council (date annulled, probably about A.D. 555), the Council of Frankfort (A.D. 794), all decreed against the offence. Under Justinian's code, a cleric guilty of deserting his service was punished by being made a *curialis*, i.e., one charged with the burdens of the state — a political beast of burden. In a letter of pope Zacharias (A.D. 741-752) to king Pepin of France, he threatens any deserter with an anathema unless he repent and return.

DeEgallards (Lat. Gallasius), Nicolas

a Swiss Protestant theologian, was born in 1520. He became a citizen of Geneva in 1551, and pastor of a church in the neighborhood in 1553. He was sent to Paris in 1557, and founded a French church in London in 1560. He attended at the colloquy of Poissy with his friend Theodore de Beza, and presided at the synod of Paris, in 1565. In 1571 he was chosen by the queen of Navarre as her preacher. Calvin esteemed him very highly, and engaged him as secretary. Ancillon says that he worked with Beza on the history of the Reformed churches of France. DeEgallards died about the year 1580, leaving, *Pro Gul. Favello et Collegiis Ejus*, etc. (Geneva, 1545): — *Traite de la Cene* (ibid. eod.): — *Traite contre les Anabaptistes et les Libertins* (ibid. 1549): — *La Forme de Police Ecclesiastique Institue a Londres en l'Eglise Francaise* (1561): — *De la Divine Essence de Jesus Christ, contre les Nouveaux Ariens* (Lyons, 1566). DeEgallards also translated a great many of Calvin's works into French. See Hoefer, *Nouv. Biog. Generale*, s.v.

Deshays, Jean Baptiste

(called *Le Romain*), an eminent French painter, was born at Rouen in 1729, and studied under Colin de Vermont and Restout. In 1751 he drew the grand prize of the Academy. He went to Rome and remained three years, and on his return was admitted to the Royal Academy, in 1758. Among his chief productions are *The Martyrdom of St. Andrew*, and *The Death of St. Benedict*. He died at Paris, February 10, 1765. See Hoefer, *Nouv. Biog. Generale*, s.v.; Spooner, *Biog. Hist. of the Fine Arts*, s.v.

Desiderata

a name sometimes applied to the sacraments, as being desired by all Christians. Desiderius.

- (1) Bishop of Vienne, martyr at Lyons; natal day, February 11. According to Ado, he suffered martyrdom on May 23, and was translated February 11.
- (2) Bishop of Ferrara; day of death, May 23.
- (3) The reader, martyr at Naples under Diocletian, with Januarius the bishop, and others; commemorated September 19.

Desjardins (or van den Bogaerten), Martin

an eminent Dutch sculptor, was born at Breda, Holland, in 1640. He was received into the Academy of Paris at the age of thirty-one; and died in Paris in 1694. Among his numerous productions were six groups for the Church of the Mazarin College, representing the fathers of the Greek and Roman churches. See Spooner, *Biog. Hist. of the Fine Arts*, s.v.; Hoefer, *Nouv. Biog. Generale*, s.v.

Deslyons, Jean

a French theologian, was born at Pontoise in 1615. He studied at Paris, entered the ministry, and was made doctor in the Sorbonne. On September 11, 1638, he became dean of Senlis, and continued in office till his death, May 26, 1700. For a list of his numerous writings, see Hoefer, *Nouv. Biog. Generale*, s.v.

De Sola, Abraham

a Jewish rabbi, son of the following, was born in London, England, September 18, 1825. Having completed his academical as well as theological studies, he accepted in 1847 a call from the Portuguese Hebrew Congregation of Montreal, Canada. In 1848 he was appointed professor of Hebrew and Shemitic literature in M'Gill College, which also conferred on him the degree of doctor of laws. He died at New York city, June 6, 1882. See Morals, *Eminvet Israelites of the Nineteenth Century*, page 53 sq. (B.P.).

De Sola, David Aaron

SEE SOLA, DAVID AARON.

Desplaces, Louis

an eminent French engraver, was born in Paris in 1682, and died in 1739. The following are his best prints: *The Martyrdom of St. Peter*; *The Justification*. See Hoefler, *Nouv. Biog. Generale*, s.v.; Spooner, *Biog. Hist. of the Fine Arts*, s.v.

Despoticae

is the name applied by the Greeks to the greater festivals of the Church, generally reckoned as twelve in number.

Despuig (Y Daneto), Don Antonio

a Spanish prelate, was born at Palma, on the island of Majorca, March 31, 1745, of a family allied to the ancient kings of Aragon. At the end of his studies he was provided with a canonicate, and appointed to travel in France, Germany, Holland, and England, to acquaint himself with the different cities where the general councils of the East had been held. He remained for a time at Rome in 1778, then visited Calabria, Sicily, Malta, Venice, and came back to Rome in 1785, with the title of an auditor of the rota for the kingdom of Aragon. Having been appointed bishop of Orihuela by Charles IV in 1791, he was transferred, in 1795, to the archbishopric of Valencia, and in 1796 to Seville. He afterwards fell into political complications abroad, but, returning to Spain in 1798, was made councillor of state, resigning the archbishopric of Seville and receiving in exchange several rich benefices. He took part in the Conclave of Venice in 1800, and was made cardinal by Pius VII. He also shared the captivity of that pontiff in France from 1809 to 1812, and died at the baths of Lucca, May 30, 1813. See Hoefler, *Nouv. Biog. Generale*, s.v.

Dessler, Wolfgang Christoph

a German hymn writer, was born at Nuremberg, February 11, 1660, and died while head-master of the grammar-school of his native place, March 11, 1722. Of his many hymns we mention those which have been translated into English, as, *Wie wohl ist mir, O Freund der Seele* ("O Friend of souls, how well with me," in *Lyra Germanica*, 1:147): — *Mein Jesu, den die Seraphinen* ("My Jesus, if the Seraphim," *ibid.* 2:78): — *Ich, lass dich nicht, Du musst mein Jesus bleiben* ("I leave thee not, thou art my Jesus ever," in *The Breanking Crucible*, by J.W. Alexander): — *Frisch, frisch*

hundurch mein Geist ("Courage, my heart, press cheerly on," in *Christian Siingers of Germany*, page 277): — *Oeffne mir die Perlenpforten* ("How the pearly gates unfold," in *Lyra Germanica*, 2:234). See Koch, *Geschichte des deutschen Kirchenliedes*, 3:531 sq. (B.P.)

Destur

in the old Persian religion, was the highpriest in every place inhabited by Parsees, who was lawgiver and judge throughout his whole district. He received one tenth of the income of the faithful.

Desubas

SEE MAJAL, MATHIEU.

Desverges, Marie Joseph Adolphe Noel

a French Orientalist, was born at Paris in 1805, where he also pursued his Oriental studies. He was a member of the Asiatic Society, and corresponding member of the Academy of Inscriptions. He died at Nice, January 2, 1867, leaving, *Vie de Mohammed d'Aboulfeda*, in Arabic, with a French translation (1837): — *Histoire de l'Afrique sous la Domination Musulmane* (1841): — *l'Etrurie et les Etrusques* (1864, 2 volumes). For the *Univers Pittoresque* he prepared that part which treats of Abyssinia and Arabia. (B.P.)

Deti, Giovanni Battista

an Italian ecclesiastic, was born at, Florence in 1581. He was a kinsman to Clement VIII, who sent him to the gymnasium at Rome. Deti distinguished himself by his studies and learning, so that at the age of seventeen years he was made a cardinal. Some time after he was appointed dean of the sacred college. He died in 1630, leaving *Relatio Facta in Consistorio Coram Urbano VIII*, etc., which was printed in the collection of the Bollandists. See Hoefer, *Nouv. Biog. Gienerale*, s.v.

Deusdedit

(originally *Frithona*), archbishop of Canterbury, was a West Saxon by birth. His education seems to have been good, but the place where he prosecuted his studies is unknown. He was consecrated March 26, 657,

and gave entire satisfaction to the people of Canterbury. He died in 644. See *Hook, Lives of the Archbishops of Canterbury*, 1:130 sq.

Deutinger, Martin

a Roman Catholic philosopher, was born in 1815 at Langenpreising, in Upper Bavaria. In 1837 he was ordained priest, in 1844 became teacher at Freising, and in 1846 professor of philosophy at Munich. In 1847 he was exiled to Dillingen, in 1852 was placed on the list of retired teachers; and died September 8, 1864. He published, *Verhältniss der Kunst zum Christenthum* (Freising, 1843): — *Grundlinien einer positiven Philosophic* (Regensburg, 1843-53, 7 volumes): — *Bilder des Geistes in Kunst und Natur* (ibid. 1849-51, 3 volumes): — *Geist der christl. Ueberlieferung* (1850, 2 volumes): — *Principien der neueren Philosophic und der christl. Wissenschaft* (1857): — *Das Reich Gottes nach des Apostels Johannes Lehre* (Freiburg, 1862, 2 volumes): — *Renan und das Waunder* (Munich, 1864). (B.P.)

Deutsch, David

a Jewish rabbi, who died at Sohrau, in Upper Silesia, July 31, 1873, is the author of, *Der Prophet Habakuk, mit hebraischem Commentar und deutscher Uebersetzung* (Breslau, 1837): — *Rucksprache mit allen Glaubigen des rabbinischen Judenthums* (ibid. 1842): — *Zur Wurdigung der Braunschweiger Rabbiner Versammlung* (ibid. 1845): — *Protestation gegen die Versammlung* (ibid. 1846, in Hebrew and German). He also published a German translation of the polemical work, entitled *Chizuk Emunah*, of Abraham Troki (q.v.) (2d ed. 1875). See Furst, *Bibl. Jud.* 1:207 sq. (B.P.)

Deutsch, Emanuel Oscar Menaheni

a Jewish writer, nephew of the foregoing, was born at Neisse, in Silesia, October 28, 1829. He studied at Berlin, and in 1855 was appointed assistant in the library of the British Museum, a position which he held until his death, which took place at Alexandria, in Egypt, May 12, 1873. He was a contributor to *Chambers' Encyclopedia*, *Smith's Dictionary of the Bible*, and *Kitto's Cyclopedia of Biblical Literature*. Besides, he contributed to various periodicals, especially the *Quarterly Review*, for which he wrote an article entitled, *What is the Talmud?* (October 1867), which attracted great attention, and was soon translated into other languages. **SEE TALMUD**, in

this Cyclopaedia (volume 10, page 172 sq.). Nineteen of his papers were published after the author's death, under the title *Literary Remains* (Lond. 1874, reprinted in New York). See *Morals, Eminent Israelites of the Nineteenth Century*, page 57 sq. (B.P.)

Deutsch, Siegmund Hermann

a missionary among the *Jews*, was born of Jewish parentage in 1791, at Peiskretscham, in Upper Silesia. Besides a Talmudical, he also received a secular education, and at the age of twenty-one was enrolled among the students of the Breslau University, where he devoted himself entirely to mathematics and astronomy. To avoid a lengthened military service, he early volunteered for the Prussian army, and in a short time was made an artillery-officer. The rising in Greece enkindled his youthful energy and ardor, and, with a few like-minded companions, he left for that country. In 1824 he came back to Berlin, and attended the sermons of the famous' Gossner. Having publicly professed his faith in Christianity, he attended the lectures of the distinguished Neander. In 1828 he was appointed to labor among the Jews at Warsaw, and in 1830 was stationed at Breslau, where he also attended the theological lectures of the different professors. In 1833 he again returned to Warsaw, and remained till 1853, when this field had to be given up, in consequence of an imperial ukase. From Poland, Mr. Deutsch went to Nuremberg, to labor there among the Jews. He died October 1, 1864. See *The (Lond.) Jewish Herald*, 1864; Delitzsch, *Saatauf Hoffnung* (Erlangen, 1864), II, 3:33 sq. (B.P.)

Deutschmann, Johann

a German Protestant theologian, was born at Juterbogk, August 10, 1625. He studied and received his degrees at Wittenberg. In 1652 he was appointed assistant of the faculty of philosophy; in 1665 travelled through Germany, Denmark, and the Netherlands; in 1657 was appointed privatdocent; and in 1662 professor extraordinary. This theologian loved particularly to dispute, and had, says Jocher, his head full of odd notions, especially on the identity of the religion of Adam with that of the Lutherans. He died August 12, 1706, leaving an immense number of publications, of which the principal are, *De Libris Scripturae Apogryphis* (Wittenberg, 1682): — *De Petra ad ^{Matthaei} Matthew 16:18*: — *Biblicum Abelis Theologiae Compendium* (ibid. 1709): — *Panoplia Conversionis Augustance* (ibid. eod.): — *Analysis et Exegesis Compendii Hutteni* (ibid.

eod.): — *Theologia Positiva Adami Protoplasti* (ibid. eod.). See Hoefer, *Nouv. Biog. Generale*, s.v.

Devas

the generic name for gods among the Hindus. Throughout the Vedic period they were mere shapeless abstractions. It is true that human properties were frequently ascribed to them; it was even believed that gods are ultimately mortal, and can only purchase an exemption from the common lot by drinking of the potent *amrita*, or draught of immortality, that is, the *soma* (q.v.). But in the later period, when Brahminism had been introduced, the devas became more completely humanized, assumed a definite shape in the imagination of the worshipper, and exhibited all the ordinary signs of individuality. They were all regarded as inferior to the one Great Spirit, who is the primal source of being, and of whom the devas are no more than scintillations of majesty. They are worshipped, according to a Hindu writer, in order that men's minds may be composed, and led by degrees to the essential unity. The devas have their dwelling-place in *Mearu*, the local heaven of the Hindus. They are of different degrees of rank, some of them being superior, others inferior. *Devas* or *Dewas* are also the deities of the Buddhists, whether denoting the divine persons on the earth, or in the celestial regions above. There are numberless dwellings of the devas in the *lokas* or spheres above the earth. For an account of these see Hardy, *Manual of Buddhism*.

Devatas

gods worshipped by ordinary Hindus, such as Rama, Krishna, Siva, Kali, and others.

De Veil, Carolus Maria, D.D.

an English Baptist, was a Jew, born at Metz, Lorraine, and educated in Judaism; but, by comparing the Old with the New Test., became a Christian. His father tried to kill him with a sword, but he escaped, and became a canon regular of the Augustines, at Melun, and professor of divinity in the University of Anjou, where he took his degree. In 1672 was published his *Commentary on St. Mark and St. Luke*, in defence of the Church of Rome. Being employed to write against the Huguenots, he was led to embrace Protestantism, fled to Holland, abjured popery in 1677, and finally went to England, where he was kindly received by several bishops,

and admitted to holy orders in the English Church. He published a *Commentary on Solomon's Song, and the Minor Prophets*, which secured him high favor and patronage, and the bishop of London gave him free access to his library. There coming into contact with the leading Baptists, he joined their body, but thereby forfeited all his Church friends excepting Dr. Tillotson. He became pastor in Gracechurch Street, and brought much honor to the denomination. In 1684 was published his *Literal Explanation of the Acts of the Apostles*, in Latin, then translated it into English. De Veil afterwards practiced medicine for his maintenance; but the Baptists allowed him a yearly stipend till his death. See Wilson, *Dissenting Churches*, 1:205.

De Veil, Louis de Compeigne

an English theologian and author, of the same family as the foregoing, embraced the Romish religion in early life, but afterwards renounced it for the Protestant faith, left France, where he had been the king's interpreter of Oriental languages, and went to England in 1679, where he immediately joined the Established Church. He published several books exhibiting considerable learning, chiefly relating to Jewish literature. See Bogue and Bennett, *History of Dissenters*, 2d ed. 1:477.

Devil, In Art

Picture for Devil

Picture for Devil 2

Representations of the devil as the final tormentor of men belong to mediaeval rather than to primitive art. Probably the earliest existing representation of hell is in the mosaics of Torcello, as that painted by Methodius, even if its story be true, has perished. In early art the devil generally appears in the form of a serpent as the tempter of man in this world. Didron, however, in the *Iconographie du Serpent*, mentions a gnostic combination of human and serpentine form, with leonine head and face, derived from the ancient Egyptian symbol of a lion-headed serpent. The human, being predominant, appears an anticipation of the personified serpent of the middle ages. The Gothic or medieval representations seem to begin in Italy with the fiend in the *Chase of Theodoric*, which, till lately destroyed by gradual and wanton mischief, adorned the front of San Zenone in Verona.

In the Laurentian MS. of Rabula (A.D. 587) there is an extraordinary representation of the deemoniacs of Gadara, just delivered from their tormenting spirits, who are fluttering away in the form of little black humanities of mischievous expression

Devil Worship

The ancient Hebrews are distinctly charged with this sin in ~~(15017)~~Deuteronomy 32:17, "They sacrificed unto devils, not to God." In later times they spoke of all false gods as devils, in consequence of the hatred which they bore to all kinds of idolatry, and we find them calling the chief deity of the Phoenicians *Beelzebub* (q.v.), the prince of devils.

Among the aboriginal races of India, remnants of which are still to be found in what are called the Hill tribes, inhabiting the forests and mountain fastnesses. devil-worship has always been widely prevalent. The evil spirits among these people are propitiated by means of bloody sacrifices and frantic dances. This form of worship also prevails in one form or another in Ceylon, on the coast of Malabar, among the Ugrian races of Siberia, and the Hill tribes on the south-western frontier of China. Devil-worship is also charged against the Yezidees (q.v.). *SEE SHAMANISM.*

De Vinne, Daniel

a veteran Methodist Episcopal minister, was born of Roman Catholic parents, in Londonderry, Ireland, February 1, 1793. Being led providentially into a Methodist watch-meeting, in Albany, N.Y., he was converted January 2, 1810. He then began to study various branches of liberal learning, in which he soon became proficient, and engaged in teaching school in Brooklyn. In October 1818, he went to New Orleans as a missionary, entered the Mississippi Conference in 1819, and was a member of the General Conference of 1824, at which time he was transferred to the New York Conference. Here he labored until his strength gave way, and he retired after forty years of active service. He died at Morrisania, N.Y., February 10, 1883. See *Minutes of Annual Conferences*, 1883; page 91; *Memorial* (N.Y. 1883).

Devoti, Giovanni

an Italian theologian, was born at Rome in July 1744. At the age of twenty he was made professor of canon law in the collegethere, and published, the following year, a treatise called *De Notissimis in Jure Legibus*. He was

made bishop of Anagni in 1789, and also of Carthage, *in partibus infidelium*; next secretary of briefs to the princes, and camerarius, and finally consuler to the Congregation of the Immunity. He accompanied Pius VII to France, at the consecration of the emperor Napoleon, and was subsequently connected with the prelates of the society of the Index. He died at Rome, September 18, 1820. His principal work is entitled *Institutiones Canonicae* (Rome, 1785; often reprinted). Devoti also undertook a *Jus Canonicum Universum*, of which only three volumes have been published (Rome, 1803, 1804, 1817). See Hoefer, *Nouv. Biog. Generale*, s.v.

Dewales

the name given to temples in Ceylon in which Brahminical deities are worshipped. Entrance to them is forbidden to Europeans. "In the sanctum are the armlets or foot-rings of Pattine, or the weapons of the other deities, with a painted screen before them; but there are no images, or none that are permanently placed; in some of the ceremonies temporary images are made of rice, or of some other material equally perishable." — Hardy, *Eastern Monachism*, page 201.

Dewa-lokas

the six celestial worlds which the Buddhists believe to be situated between the earth and the Brahma-lokas. In these worlds, where there are numberless mansions inhabited by the Devas (q.v.), perfect happiness is enjoyed. See Hardy, *Eastern Monachism*.

Dewar, Daniel, LL.D.

a Scotch-clergyman, a native of Glen-Dochart, was educated at an Independent college in England; licensed by the presbytery of Mull in November, 1812; ordained missionary at Strontian, September 24, 1813; elected minister at Greyfriars' Church, Aberdeen, July 13, 1814; admitted to the professorship of moral philosophy in King's College, June 4, 1817, which he held in conjunction with the living of Greyfriars; promoted to Tron Church, Glasgow, in 1819; made principal of the university and Marischal College, Aberdeen, and resigned his charge in November, 1832. He died at Over-Durdie, May 28, 1867, in his eightieth year. See *Fasti Eccles. Scoticanae* 2:12; 3:476.

Dewey, Orville, D.D.

a Unitarian minister, was born March 28, 1794. He graduated at Williams College in 1814; studied theology at Andover from 1816 to 1819, and soon after was Dr. Channing's assistant. In 1823 he became pastor of the Unitarian Church at New Bedford, Mass., and in 1835 came to the Second Unitarian Church at New York. Ill-health led him to resign his pastorate in 1848, and to retire to his farm in Sheffield, Mass. There he prepared two courses of lectures for the Lowell Institute in Boston. From 1858 to 1862 he was pastor of the new South Church in Boston. He died at Sheffield, March 21, 1882. Dr. Dewey published, *Letters on Revivals: — Discourses on Human Nature: — The Two Great Commandments*, in sermons (N.Y. 1876). (B.P.)

De Witt, Thomas, D.D.

an eminent Reformed (Dutch) minister, was born at Kingston, N.Y., September 13, 1791. He graduated from Union College in 1808; studied theology under Brodhead and Froeligh; also at New Brunswick Seminary in 1812, and was licensed by the Classis of New Brunswick in the same year; was pastor at Hopewell and New Hackensack from November 24, 1812, to 1825; at Hopewell from 1825 to 1827; at New York from 1827 to 1874; was editor of the *Christian Intelligencer* from 1831 to 1843, and died May 18, 1874. Dr. De Witt took great interest in the various benevolent enterprises of his day, especially the Bible and Tract societies, and was greatly honored and revered by all classes of men and denominations of Christians. He was one of the vice-presidents of the Historical Society for thirty years, and president from 1870 to 1872. Dr. De Witt was a Christian minister of singular purity and simplicity. His numerous writings, chiefly on religious biography, history, and practice, are enumerated in Corwin's *Manual of the Ref. Church in America* (3d ed.), page 239 sq.

De Witt, William R., D.D.

a Presbyterian minister, was born at Rhinebeck, N.Y., February 2, 1792. He was converted in 1810, and educated at Schenectady, College and the Associate Reformed Seminary. In 1818 he accepted a call to become pastor of the Presbyterian Church in Harrisburg, Pennsylvania, where he remained till his death, December 23, 1867. Dr. De Witt was eminently a Christian preacher. See Wilson, *Presb. Hist. Almanac*, 1868, page 196.

De Wolfe, Charles, D.D.

an eminent Wesleyan minister, was born at Wolfville, N.S., May 30, 1815. He secured a liberal education; commenced the study of law in Halifax; was converted under Dr. Crawley; united with the Methodists strongly against the wish of his parents, and in 1837 left Halifax for England, having been recommended by the Nova Scotia district to the British Conference. He received his theological training at Hoxton, London; was ordained in City Road Chapel, September 14, 1838; sailed for his native land, and ministered in Halifax, Windsor, Charlottetown, Petite Riviere, Shelburne, and Sackville. In 1861 he was appointed the first theological professor in the institution at Sackville, N.B. In 1863 he was chosen president of the Conference of Eastern British America. He at length became a supernumerary, took up his residence in his native village, and died there, June 9, 1875. Dr. De Wolfe was a typical gentleman — cultured, refined. He was a man of great catholicity and of large-hearted sympathy for the poor and the suffering. His preaching was intellectual, yet fervent, and a rich treat to all. See *Minutes of the Nova Scotia Conference*, 1875, page 7.

Dews, in Persian Mythology

The Dews of the teachings of Zoroaster are not personifications of the good, but of the physical and moral evil, formed to combat with the beings of light created by Ormuzd. Thus Ahriman set over against the seven Amshaspands of Ormuzd the seven Erzdews. From these, the highest beings of the kingdom of darkness, downward, there is just as great a number of harmful daemons as of good, friendly genii. The supreme Dews have creative powers; their names are Ahriman, Ashmoph, Eghetash, Boshasp, Astujad, Tarik, Tosius; also the following, Ander, Savel, Tarmad, and Zarej. Many others are mentioned in the poetical and moral works of the Persians. An exceptional class are the Peris — light, airy beings of extraordinary beauty, living in the upper regions on the perfume of the flowers. They are fallen spirits, but the way to paradise is open to them, as also to Ahriman, if they reform.

Dexter, Flavius Lucius

a Spanish theologian, the son of St. Pacian, bishop of Barcelona, lived about the year 400. He was appointed, at the age of thirty, praefect of the prtetorium, by the emperor Honorius, but soon resigned this dignity and retired to his native country, where he was made governor of Toledo. He

wrote a *Chronicle*, of which Jerome speaks. This chronicle was for a long time supposed to be lost, when the Jesuit Jerome de Higuera announced that he had discovered a MS. in the library of Fulda. This MS. was brought by Torialba to Calderon, who published it under the title *Fragmentum Chronici F.L. Dextri, cum Chronico Marci Maximi*, etc. (Saragossa, 1619; reprinted in Seville in 1627, in Lyons the same year, and by Nicholas Antonio in his *Bibliotheca Hispana Vetus*). It is generally supposed, however, that the *Chronicle* published by Calderon was a manufacture of Higuera. See Hoefer, *Nouv. Biog. Generale*, s.v.

Dexter, Henry V., D.D.

a Baptist minister, was born at Wayne, Maine, April 3, 1815. He graduated from Waterville College, now Colby University, in 1842, and from the Newton Theological Institution in 1845. He was ordained in Brookline, Massachusetts, September 7, the same year, and was pastor of the Second Baptist Church in Calais, Maine, until 1854. His next pastorate was in Augusta, until 1860, and a second time in Calais. For two years (1870-72) he was at Kennebunkport, and then accepted a call to Baldwinsville, Mass., where he died July 1884. See Cathcart, *Baptist Encyclop.* page 332. (J.C.S.)

Deza, Diego

a Dominican and second grand inquisitor of Spain, was born in 1444 at Toro, in Leon. In 1479 he succeeded Peter of Osma as professor of theology in the University of Salamanca; in 1494 was made bishop of Zamora; in 1496 bishop of Salamanca; in 1497 was elevated to the episcopal see of Jaen, which he occupied till 1500, when he was appointed bishop of Palencia. In 1505 he became archbishop of Seville, after having been previously appointed successor of Torquemada; and in 1523 was made archbishop of Toledo and primate of Spain. While on his way to Toledo he died, June 9, 1523, leaving *Defensorium Thomae Aquinatis* (Seville, 1491; Paris, 1514). A complete edition of his works was published at Madrid in 1576. See Llorente, *Histoire de l'Inquisition d'Espagne* (Paris, 1818), 1:289 sq., 330 sq.; 4:253 sq.; Prescott, *History of the Reign of Ferdinand and Isabella* (Lond. 1862), 1:359; 2:291, 319; Hefele, *Cardinal Ximenes* (2d ed. Tübingen, 1851), 276 sq., 351 sq., 359; Rodrigo, *Hist. Verdadera de la Inquisicion* (Madrid, 1877); 2:116 sq., 205 sq., 235 sq., 245 sq.; Gams, *Zur Geschichte der spanischen*

Staatsinquisition (Regensburg, 1878), page 56 sq.; Hundhausen, in Wetzer u. Welte's *Kirchen-Lexikon*, s.v. (B.P.)

Deza, Pedro

a Spanish prelate, was born at Seville, February 24, 1520. He studied at Salamanca, where he obtained a chair as professor of law; afterwards became official of Compostella, auditor of Valladolid, archdeacon of Calatrava, member of the inquisition, and finally president of Grenalaa in 1569. He obtained the cardinal's hat in 1578, went to Rome two years later, and died there, August 27, 1600. See Hoefler, *Nouv. Biog. Generale*, s.v.

Dharma

the teachings of Gotama Buddha, or the system of truth among the Buddhists. It is one of the three gems or great treasures which they prize above all other objects. It consists of several portions, which, when collected together, were divided into two principal classes, called *Suttani* and *Abhidhammani*. These are again divided into three collections, called, in the Singhalese, *Winaya*, or discipline; *Sutra*, or discourses; and *Abhidharma*, or pre-eminent truths. These collections are called *Pitakas*, one version of which consists of about four thousand five hundred leaves. These are bound up in various sizes to suit the convenience of those using them. The Dharma is literally worshipped, and the books are usually kept wrapped up with the utmost care in cloth. Whenever the Buddhist speaks of these sacred books he adds an epithet of honor. Sometimes they are placed upon a rude kind of altar by the road-side, that those who pass by may put money upon it in order to obtain merit. The Dharma is considered as perfect, having nothing superfluous and nothing wanting. — Hardy, *Eastern Monachism*, pages 167,192. See BANA.

Diat

the law of retaliation among the Mohammedans, the nearest relative of a murdered person having the right to claim the price of blood from the murderer. The directions of the Koran on this subject are as follows: "Retaliation is commanded you in cases of murder — a freeman for a freeman, a slave for a slave, and a woman for a woman. But he who shall pardon a murderer shall obtain mercy from God; and when a man shall

have pardoned a murderer, he shall no longer have it in his power to exact retaliation from him."

Diacenism

(Gr. **διά**, *through*, and **καινός**, *new*), a name formerly given by the Greek Church to the week after Easter, as being the Renovation or first week of the festival of our Saviour's resurrection. On the fifth day of that week the patriarch of Constantinople, along with the bishops and principal clergy, were formerly accustomed to begin the day's services with a ceremony in the imperial palace in honor of the emperor.

Diaconia

(1) The name given to the places where food and alms were distributed to the poor by the deacons of the Church of Rome, consisting of a hall in which the distributing took place, and an oratory or chapel annexed. Over each *diaconia* a deacon presided, and the archdeacon superintended them all. The original *diaconia* has given place to another plain, where the hall is dispensed with, and the chapel has become a church; of these there are now fourteen, each assigned to a cardinal-deacon.

(2) The word was also used, as by Gregory the Great (*Ep. ad Joann*, 24), for. that part of the deacon's office which consisted in dispensing food and money to the poor.

(3) The word was used for monastic almsgiving in the earlier days of monachism. *Diaconilla*, certain short prayers in the liturgy recited by the deacons, called also **εἰρηνικά**, as being prayers for *peace*.

Diaconoftchins

a sect of *Raskolniks* (q.v.), or dissenters from the Russo-Greek Church. They derived their name from the **διάκονος** or deacon Alexander, their founder. He belonged to the Church at Veska, but separated from it in 1706, in consequence of a dispute which had arisen relative to some ecclesiastical ceremonies.

Diadochus

bishop of Photia or Photiae (Epirus), lived about 460. Photius says (*Cod.* 201) that he had read a book of this bishop, containing ten definitions and a hundred chapters. Although this book has not come down unto our time,

yet we have a translation from the Greek into Latin, made by the Jesuit Turrien under this title, *S. Diadochi Episcopi Photiaes, Capita Centum de Pefectionae Spirituali*, etc. (Florence, 1570; reprinted several times); but there is no evidence as to its authenticity. See Hoefer, *Nouv. Biog. Generale*, s.v.

Diagoras Of Melos

a Greek philosopher, was surnamed the Atheist, and lived in the time of Socrates and Aristophanes. He must have removed from his native island to Athens before the performance of the *Clouds* of Aristophanes, B.C. 423, for he is alluded to in that piece as one well known to the Athenians. He attacked the Eleusinian mysteries, and ridiculed the popular religion. He was a disciple of Democritus of Abdera. In 411 he was accused of impiety, but the real trouble was his politics. He left the city, fearing the result of a trial, and was condemned to death by the court. He died at Corinth. His works are lost.

Diana, Benedetto

an eminent Venetian painter, flourished in the latter part of the 15th and first part of the 16th century. He excelled in architectural pieces, and found considerable employment in the churches of his native city. Some of his pictures are much admired, particularly his altar-piece of *St. Lucia*, in the Church of the Apostoli.

Dianzeus

(or Dianius), bishop of Caesarea, in Cappadocia, B.C. cir. 340-362, a saintly man, but of weak judgment and vacillating character.

Diaper-work (or Diapering), in Architecture

Picture for Diaper-work

an ornament of flowers applied to a plain surface, whether carved or painted; if carved, the flowers are entirely sunk into the work below the general surface; they are usually square, and placed close to each other, but occasionally other forms are used, as in the choir-screen of Canterbury; this kind of decoration was first introduced in the Early English style, when it was sometimes applied to large spaces; as if Westminster Abbey and Chichester Cathedral; in the Decorated style it was also extensively

employed. An example may be seen in the illustration of part of one of the Eleanor Crosses given under CANOPY. In the Perpendicular style diapering was used only as a painted ornament, and, as no attention has been paid to the preservation of such decorations, but few specimens remain. The origin of the name has been a source of dispute, but it is generally supposed to be taken from a kind of cloth worked in square patterns, which was then very commonly used. This cloth was called "Dyaper" i.e., D'Ypres, from the chief manufactory being at Ypres, in Belgium.

Diapsalma

a mode of singing sometimes adopted in the early Christian churches, in which the priests led the psalmody and the people sang responses.

Diarmaid

(Lat. *Dermitius*), a very common name in Ireland, and borne by many of the saints: some of these are simply placed upon a day in the calendars, with or without their father's name and the place of dedication, while others have a few particulars preserved by history or tradition. Several of them are enumerated by Smith, *Dict. of Christ. Biog.* s.v.

Diatdmus

bishop of Lymirus, in Lycia, who, with other of the Lycian prelates, wrote to Basil, (*Epist.* 403, 420) in 375, expressing their desire to separate themselves from the heterodox Asiatic bishops as well as to enter into communion with him.

Diaz, Diego Valentino

an eminent Spanish painter, lived at Valladolid, and executed many works for the churches and convents of that city. He founded the House of Mercy, or Hospital for Orphans, and died in 1660.

Diaz, Juan

a Spanish martyr, was born at Cuenga, in Castile. While a student at Paris, he became a convert to Protestantism, in 1540. In 1545 he left Paris for (Geneva, with a recommendation to Calvin. From Geneva he went to Strasburg, where he was held in high esteem by Martin Bucer; at the

latter's request. Diaz accompanied him to the diet of Ratisbon, December, 1545. Pietro Malvenda, who was present at Ratisbon, tried everything to bring Diaz back to the Church of Rome, but in vain. At last Malvenda succeeded in influencing Diaz's brother Alfonzo to commit fratricide. Alfonzo, 'who was an officer at the papal court, hastened from Rome, and perpetrated the foul deed at Neuburg-on-the-Danube, March 27, 1546. In Germany this fratricide produced general horror; but the emperor Charles V and the pope approved of it, and the murderer was not punished. He however committed suicide at Trent in 1551. Diaz wrote a confession of faith, *Christianae Religionis Summa*, which was published at Neubumrg in 1546, and put into the index by Pius IV in 1564. It was reprinted at Strasburg in 1692 and 1694, and Zurich in 1763. It was translated into French by Crespin, *Confession de Foy, qui est un Sommaire de la Religion Chretienne* (1565; a Spanish translation was published in 1865): — *Summa de la Religion Cristiana*. In the epistolary part of Calvin's works are found several letters of Diaz, addressed to Calvin in 1545 and 1546. See Beza, *Icones* (Geneva, 1580); Bayle, *Dict. Hist.* 2:312; Boehmer, *Spanish Reformers of Two Centuries, from 1520* (Lond. 1874), pages 185-216; Picheral-Dardier, in Lichtenberger's *Encyclop. des Scieces Religienses*, s.v. (B.P.)

Diblik

in Slavonic mythology, was a goddess of fire.

Dibon Of Gad

Picture for Dibon

This place has lately acquired a great archaeological celebrity in consequence of the discovery there of the famous Moabitic stone of king Mesha (q.v.). The following is Tristram's description of the locality (*Land of Moab*, page 147):

"Dibon is a twin city, upon two adjacent knolls, the ruins covering not only the tops, but the sides, to their base, and surrounded by one common wall. Close under both knolls, on the west, runs a little wady, in which; after the late rains, we found a puddle of water here and there; and beyond the wady the even plain ceases, and the country becomes rocky and undulating. All the hills are limestone, and there is no trace of anyb asalt but what has been carried here by man. Still, there are mrafny basaltic blocks, dressed, and

often with lime on them, evidently used in masonry; and we found a few traces of carvings on other stones. The place is full of caverns cisterns, vaulted underground storehouses, and rude semicircular arches, like the rest." (For plan of the ruins, see cut on following page.)

Dibric

SEE DUBRICTUS.

Dicaiophlax

(Gr. *δίκαιος*, *just*, and *φύλαξ*, a keeper), an officer in the Greek Church who takes care of the Church's title and her charters.

Dicasius

bishop of Tabia, in Galatia Prima (cir. A.D. 314-325).

Dicastillo, Juan De

a Spanish Jesuit, was born in 1585 at Naples; joined his order in 1600; was professor of theology and philosophy at Murcia, Toledo, and Vienne, and died in 1653 at Ingolstadt. He wrote, *De Justitia et Jure*, etc. (Antwerp, 1641): — *De Incarnatione* (ibid. 1642): — *De Sacramentis* (1646-52, 3 volumes): — *De Juramento* (1662). See Langhorst, in *Wetzer u. Welte's Kirchen-Lexikon*, s.v. (B.P.)

Dice

The playing at dice or other games of chance has always been discountenanced by the Church. The *Paedagogue* of Clement forbids it. Apollonius denounces the Montanists for it, asking whether prophets play at dice. The *Apostolical Canons* forbid the practice, under pain of degradation or excommunication. The Council of Eliberis (A.D. 305) and the Trullan Council (at the close of the 7th century) both forbade it. Justinian denounced games of chance, and even the being present at them, affixing a penalty to the act by the clergy, of suspension and seclusion in a monastery for three years. The account Jerome gives of Synesius alleging his own propensity to gambling as a reason for not being made bishop, and the account of the accusation by certain nuns of the convent of St. Radegund at Poitiers against their abbess, for dicing, and other references

of like character, show that the habit was nevertheless all too frequent in the Church.

Dicerium

Picture for Dicerium

a double wax taper used by the bishops of the Greek Church in the benediction of the book of the gospels lying on the holy table. The *dicerium*. was held to typify the two natures of Christ, while the *tricerium* symbolized the Trinity.

Dichu

an Irish saint, son of Trichem, of Sabhall, the first disciple of St. Patrick, in Ulster, A.D. cir. 432. He is commemorated April 29.

Dick, Robert, D.D.

a Scotch clergyman, son of Reverend James Dick, minister in Glasgow was proposed on trial for the ministry, July 1746; licensed to preach January 14, 1747; presented to the living at Lanark in September 1748, and a settlement ordered by the Assembly, May 15, 1750. On presenting himself for ordination in September, he was refused admission to the Church, a mob having carried off the keys, and he was ordained in the Tron Church, Glasgow. Another mob prevented his entry into the church on Sunday, in October, and he preached at Lee, with the approval of the presbytery. In August 1754, he was transferred to New Greyfriars' Church, Edinburgh; was translated to the Old Church, but changed to Trinity College Church, April 26, 1758; was appointed in May 1760, a commissioner to visit the Highlands and select suitable places for missionaries under the royal bounty. He did not go, however, and died August 24, 1782, aged sixty years. He was one of the most able and distinguished ministers of his day. He published two single *Sermons* (Edinb. 1758,1762): — *The State of the Case* (ibid. 1763). See *Fasti Eccles. Scoticanæ*, 1:38, 70; 2:308.

Dickenson, E.W., D.D.

a Baptist minister, was born at Salem, N.J., January 28, 1810. He graduated from the Hamilton Institution in 1835; was ordained at Poughkeepsie in 1836, and continued as pastor there for forty years. His other pastorates were at Danvers, Massachusetts, Burlington, N.J., Elmira,

N.Y., Lewisburg, and Marcus Hook, Pennsylvania, in which place he resided fourteen years. He died December 8, 1875. See Cathcart, *Baptist Encyclop.* page. 382. (J.C.S.)

Dickerson, James Stokes, D.D.

a Baptist minister, was born in Philadelphia, Pennsylvania, July 6, 1825. He graduated from Madison University in 1848; soon after was associated with Dr. M.B. Anderson in the management of *The New York Recorder*, and was subsequently connected with *The Chronicle*. His pastorates were at Wilmington, Delaware, Pittsburgh, Pennsylvania, and South Boston, Massachusetts. He died March 21, 1876, in Chicago, where he had gone to connect himself with *The Standard*. See *Memoir* (N.Y.). (J.C.S.)

Dickey, Ebenezer, D.D.

a Presbyterian minister, was born near Oxford, Chester County, Pennsylvania, March 12, 1772. He graduated from the University of Pennsylvania in 1792, was licensed by the First Associate Reformed Presbytery of Pennsylvania in 1794; in 1796 was settled over the united congregations of Oxford and Octorora, Pennsylvania. His connection with the last charge lasted only four years, and that with Oxford until his death, May 31, 1831. See Sprague, *Annals of the Amer. Pulpit*, 4:133.

Dickey, John Miller, D.D.

a Presbyterian minister, was born at Oxford, Pennsylvania, December 15, 1806. He prepared for college at Oxford and Milton; graduated from Dickinson College in 1824, and from Princeton Theological Seminary in 1827; was licensed by the New Castle Presbytery, October 17, 1827, and ordained by the same, May 19, 1830. He preached the first year under a commission from the Board of Domestic Missions in the northeastern counties of Pennsylvania, and then labored in Georgia and Florida. Having accepted a call to become pastor of the Church at New Castle, Delaware, he was ordained; next went to Oxford and Upper West Nottingham, Pennsylvania; for fifteen years, while pastor, was also principal of the Oxford Female Seminary, and died March 21, 1878. Dr. Dickey was deeply interested in many philanthropic and educational institutions. See *Necrolog. Report of Princeton Theol. Sem.* 1878, page 12.

Dickinson, Baxter, D.D.

a Presbyterian minister, was born at Amherst, Massachusetts, April 14, 1795. He united with the Congregational Church there in 1811; graduated from Yale College in 1817, and from Andover Theological Seminary in 1821; was pastor of the Congregational Church in Longmeadow, from 1823 to 1829; of the Third Presbyterian Church in Newark, N.J., from 1829 to 1835; professor in Lane Theological Seminary from 1835 to 1839; in Auburn Theological Seminary from 1839 to 1847; in Andover Theological Seminary in 1848; secretary of the American and Foreign Christian Union, Boston, Mass., from 1850 to 1859; resided at Lake Forest, Illinois, from 1859 to 1868. and thereafter in Brooklyn, N.Y., until his death, December 7, 1875. Dr. Dickinson was one of the acknowledged leaders in the New-school Presbyterian Church, and was moderator of the assembly of that Church in Philadelphia, in 1839. He was a man of fine scholarship, a thorough teacher, and a preacher of unusual ability. See *Presbyterian*, December 18, 1875; *Genesis Cat. of Auburn Theol. Sem.* 1883, page 257.

Dickinson, Charles

an Irish prelate, was born in August 1792, at Cork, Ireland. He graduated, in 1815, from Trinity College, Dublin, with distinction; in 1819 was appointed assistant chaplain of the Magdalen Asylum, and three years later at the Female Orphan House, where he continued for nine years; next became one of the archbishop of Dublin's chaplains; in July, 1833, was appointed to the parish of St. Ann's, Dublin; in 1840 was made bishop of Meath, and died July 12, 1842. See *The Church of England Magazine*, August 1846, page 107.

Dickinson, Moses

a Presbyterian minister, was born at Springfield, Massachusetts, December 12, 1695. He graduated from Yale College in 1717, and his first charge was Hopewell, N.J., where his labors were attended by extraordinary revivals, and his first appearance at the synod was in 1722. In 1727 he removed, as pastor, to Norwalk, Connecticut. On the death of his brother Jonathan, he completed the latter's second *Vindication of the Sovereignty of Grace*. Early in 1764 he sought an assistant in William Tennent, Jr., the son of the patriarch of Freehold, N.J., but during the closing years of his

life, after Tennent's removal, he pursued his work alone. He died May 1, 1778. (W.P.S.)

Dickinson, Richard William, D.D.

a Presbyterian minister, was born in the city of New York, November 21, 1804. He graduated from Yale College in 1823; studied two years thereafter in the theological seminary at Princeton, N.J.; was licensed to preach by the Second Presbytery of New York, March 5, 1828; ordained an evangelist October 24 following; settled over the Presbyterian Church at Lancaster, Pennsylvania, October 18, 1829; resigned in 1833 on account of injured voice; spent the following winter in Florida, and the next season in foreign travel, and then resumed preaching on his return to New York city, where he supplied the pulpit of the Market Street Dutch Church from 1834 to 1835. In 1836 he became pastor of the Bowery Presbyterian Church, but resigned the April following; was installed over the Canal Street Presbyterian Church, October 22, 1839; resigned in 1844; in November, 1859, was invited to take charge of the Mount Washington Valley Church, and acted as its pastor for about thirteen years. He died at Fordham, August 16, 1874. See *Obituary Record of Yale College*, 1875; *Genesis Cat. of Princeton Theol. Sem.* 1881, page 44.

Dickson, Charles

a Scotch clergyman, studied at Edinburgh University; was licensed to preach December 6, 1821; presented to the living at Wamphray in November 1824; was ordained May 5, 1825, and died May 10, 1853. He published, *The Case of Blind Bartimeus Considered and Illustrated: — Baptismal Regeneration Tested by the Scriptures, etc.: — An Account of the Parish.* See *Fasti Eccles. Scoticanae*, 1:666.

Dickson, Cyrus, D.D.

a Presbyterian minister, was born in Erie County, Pennsylvania, December 20, 1816. He graduated at Jefferson College, and was ordained, in 1839, pastor at Franklin. After remaining there several years, he received a call from Wheeling, West Virginia, where he labored earnestly and successfully until he was called to Baltimore, in 1856, as pastor of Westminster Presbyterian Church, remaining there fourteen years. In 1870 he was elected secretary of the Presbyterian Board of Home Missions, in which office he performed the great work of his life. In 1870, on the reunion of

the Presbyterian Church, he was appointed permanent clerk of the General Assembly, which office he held at the time of his death, September 11, 1881. See *Baltimore Presbyterian*, September 16, 1881. (W.P.S.)

Dickson

the family name of several Scotch clergymen:

1. DAVID (1), A.M., was regent in Glasgow University; admitted assistant minister at Irvine, March 31, 1618; proposed for Edinburgh in October 1620; deprived by the High Court of Commission, January 10, 1622, and confined in Turriff for opposing the Articles of Perth, but permitted to return in July 1623. In the discharge of his official duties he secured the esteem of the gentry, nobles, and parishioners. For employing two of his countrymen in 1637, who were under Irish Episcopal ban, he was again tried by the High Commission. The same year he refused to accept the service-book attempted to be obtruded. He was a member of the assembly in 1638, appointed chaplain to the Ayrshire regiment in 1639, and the same year was elected moderator of the General Assembly. He was translated to the professorship of divinity in Glasgow University, January 30, 1640; admitted to the Cathedral Church, Glasgow, May 18, 1640, but. attended only one meeting of session, and a commissioner was appointed, March 29, 1649, to appear against his translation to Edinburgh. He was appointed to the second charge at Edinburgh, April 12, 1650, and held the professorship of divinity in conjunction. He was elected, a second time, moderator of the General Assembly, July 21, 1652; deprived in October, and died in December 1662, aged seventy-eight years. As a preacher, he was the most popular and powerful of his day, and his services at Irvine were crowned with wonderful success. He took a foremost part at the Glasgow Assembly in 1638, in the overthrow of episcopacy. When the Church divided into Resolutioners and Protesters, he took part with the former. He published, *A Treatise on the Promises* (Dublin, 1630): — *Explanation of the Epistle to the Hebrews* (Aberdeen, 1635): — *Expositio Analytica Omnium Apostolicarum Epistolarum* (Glasgow, 1645): — *True Christian Love*, in verse (1649): — *Exposition of the Gospel of Matthew* (Lond. 1651): — *Explanation of the Psalms* (ibid. 1653-55, 3 vols.): — *Therapeutica Sacra* (Edinb. 1656; transl. ibid. 1664): — *A Commentary on the Epistles* (Lond. 1659): — *Praelectiones in Confessionem Fidei* (fol. transl.): — *Truth's Victory over Error* (Lond. 1658): several pamphlets in the disputes with the doctors of Aberdeen (4to), and some in defence of the public

resolutions. *The Directory for Public Worship* was drawn up by him, with the assistance of Alexander Henderson and David Calderwood, and *The Sum of Saving Knowledge*, by him, in conjunction with James Durham. He also published some minor poems: *The Christian Sacrifice*, and *O Mother Dear, Jerusalem*, See *Fasti Eccles. Scoticanae*, 1:27; 2:8, 153.

2. DAVID (2), D.D., a native of Kilbucho, graduated at Edinburgh University, May 22, 1734; was licensed to preach, August 16, 1744; presented to the living at Newlands in June, 1755, and ordained March 31, 1756; deposed March 2, 1763, but restored in June; suspended from the ministry, and finally deposed, April 22, 1767, contested his claim for stipend, and obtained decision in his favor in February 1768. He died April 9, 1780, aged seventy years. He published *A Letter to the Reverend; Mr. Kinloch* (Edinburgh, 1750): — *A Letter to the Reverend John Adams* (ibid. eod.). See *Fasti Eccles. Scoticanae*, 1:253.

3. DAVID (3), third son of the preceding was educated at the parish school of West Linton, the grammar-school at Peebles, and the universities of Glasgow and Edinburgh. He was licensed to preach in August, 1775; appointed assistant and successor at Liberton, and ordained May 1, 1777; transferred to Bothkennar, April 23, 1783; was brought forward as a candidate for St. Cuthbert's in 1785; accepted a call to Canongate Chapel of Ease, October 1, 1795, as the first minister there; was transferred to Trinity College, Edinburgh, February 27, 1799; promoted November 30, 1801, to New North Church, and died August 3, 1820, aged sixty-six years. He published four single *Sermons* (Edinburgh, 1779-1819): — *Sermons Preached on Different Occasions* (ibid. 1818): — *Gospel Tidings*: — *An Account of Bothkennar*. See *Fasti Eccles. Scoticanae*, 1:33, 69, 91, 226; 2:695.

4. DAVID (4), D.D., eldest son of the foregoing, was educated at the parish school of Bothkennar, and at Edinburgh University; was licensed to preach in December 1801; called in January, and ordained March 10, 1802, minister of the second charge, Kilmarnock; presented to St. Cuthbert's, Edinburgh, March 29, 1803, and died July 28, 1842, aged sixty-two years. He was indefatigable and zealous in promoting benevolent and missionary societies, and was secretary of the Scottish Missionary Society for many years. He published five single *Sermons* (Edinburgh, 1806-31): — *Discourses Doctrinal and Practical* (1837): — edited *Memoir of Miss Fanny Woodbury* (1826): — *Sermons by the Reverend W.F. Ireland, D.D.*

(1829): — *Lectures and Sermons by the Reverend George B. Brand* (1841), and communicated several articles to the *Edinburgh Cyclopaedia*, *Christian Instructor*, and other periodical works. See *Fasti Eccles. Scoticae*, 1:127; 2:177.

5. ROBERT, D.D., was licensed to preach December 4, 1782; presented by the magistrates and kirk session to the living of the second charge, South Leith, in January, and ordained July 17, 1787; translated to the first charge, September 29, 1790, and died January 25, 1824, aged sixty-five years. His discourses were marked by Scriptural research, a vigorous understanding, a chaste, nervous style, and an energetic expression. See *Fasti Eccles. Scoticae*, 1:102, 103, 108.

Dictorium

SEE PULPIT.

Dictinius

a Priscillianist, whose writings are condemned by Leo the Great (*Epist.* 15:16), at length recanted, and was restored to the Church.

Dictionaries, Biblical, Theological, And Ecclesiastical.

We continue here our account of the leading works of this kind which have appeared since the article in volume II was printed.

New editions of the great cyclopaedias of Herzog and Wetzer u. Welte are now in course of publication, continued since the death of the principal editors, the former by Plitt and Hauch, and the latter by Hergenwothe and Kaulen. The works have been almost entirely rewritten and greatly improved, but they still retain the excellences and defects of the former edition as to contents and manner of treatment. Meanwhile a very extensive work of a similar character, *Encyclopedic des Sciences Religienses*, has been edited by F. Lichtenberger (Paris, 1877-82, 13 volumes), which is Protestant, slightly rationalistic and scholarly, but rather adapted to popular use than to profound or minute research; .

Dr. Philip Schaff has prepared a condensed and modified translation of Herzog's work, with many fresh articles, under the title of *Religious Encyclopedia* (New York and Edinburgh, 1881-84, 3 volumes). Except in size, it partakes of the qualities, both excellent and otherwise, that

characterize its great original. Notwithstanding the American additions, it still is strongly Germanic in its range and method. The Biblical portion of the work is comparatively scant, and the biographical relatively preponderant. As a natural consequence of its origin, the chief excellence lies in the historical department, although, of course, it has room for little more than an abstract from the copious stores of Herzog. It is to be regretted that the plan of the work does not include cuts, which so often aid in the illustration, especially of archaeological subjects. Nevertheless it is a valuable and convenient compendium of religious knowledge, and well adapted to the wants of such as cannot afford a more extensive work, yet desire something beyond the brief unscientific manuals heretofore current.

Dr. Joseph Schafler, *Handlexikon der Katholischen Theologie* (Ratisbon; begun in 1880 and still in course of publication), is to be completed in four volumes. Its treatment of topics is fresh, its tone liberal, its arrangement good. It is altogether a very satisfactory work on Roman Catholic theology, for general use.

Dr. J. Hamburger, *Real-Encyclopadie fur Bibel und Talmud* (Strelitz, 1866-83. Division I, treating of Biblical topics, was completed in 1867; Division II, of Talmudical subjects, in 1883. A second and improved edition of Division I is to appear in the near future). This work, prepared by a Jewish rabbi of Germany, has a conceded value in the department of Jewish, and also of general, archeology, and has no serious competitor. Dr. Daniel Schenkel, *Bibel-Lexikon* (Leipsic, 1868-75, 5 volumes, 8vo, illustrated). This work is characterized by thoroughness and independence, and is designed to meet the demand for a Biblical and Theological Dictionary of small compass, and suited to the general Church public of Protestant Germany. It is liberal or slightly rationalistic in its treatment of subjects, as might be expected in the work of its corps of collaborators. Dr. Eduard C.A. Riehm, *Handwörterbuch des Biblischen Alterthums* (Bielefeld and Leipsic, 1875-84, 8vo, illustrated), is the work of a number of conservative German scholars, and forms an excellent manual, more like English Bible Dictionaries in its range and execution than any other. H. Zeller, *Biblisches Wörterbuch* (2d and improved edition, Gotha, 1866). A useful manual, of limited compass. Dr. F.X. Kraus, *Real-Encyclopadie der Christlichen Alterthümer* (Freiburg, 1880 sq., still incomplete). The scope of this work embraces the first six centuries of the Christian era. Its articles are copiously illustrated with wood-cuts, mostly taken from

Martigny's *Dictionnaire des Antiquites Chretiennes*. The work is, upon the whole, a valuable compilation. Its authors are of the Roman Catholic faith.

Dr. William Smith's *Dictionary of Christian Antiquities* (Lond. 1875-80, 2 volumes), and his *Dictionary of Christian Biography* (ibid. 1877 sq.; to be completed in four volumes, of which three have already been issued), have been prepared, with the aid, in the former work, of Prof. Cheatham, and, in the latter, of Prof. Wace, on the same comprehensive and scholarly plan as his *Dictionaries of Classical Antiquities and Biography*; but they only come down to the time of Charlemagne. *Potter's Complete Bible Encyclopedia*, edited by Reverend W. Blackwood, D.D., LL.D. (Phila. 1873 sq., 3 volumes, 4to), includes many theological and biographical articles; and is intended for popular use. It is superbly, but not always appropriately, illustrated.

J.H. Blunt, *Dictionary of Doctrinal and Historical Theology* (Lond. 1872, imperial 8vo), and *Dictionary of Sects, Heresies*, etc. (ibid. 1874), are useful preparations from a High-Church point of view.

M.E.C. Wolcott, *Sacred Archaeology* (Lond. 1868, 8vo), contains interesting notices of ecclesiastical art and institutions, especially relating to the Anglican Church.

F.G. Lee, *Glossary of Liturgical and Ecclesiastical Terms* (Lond. 1877, 8vo, illustrated), is chiefly occupied with description of sacred vestments and appurtenances, all from a High-Church standpoint.

Parker's Glossary of Terms used in Architecture (Lond. 1845, 4th ed. 3 volumes, 8vo, copiously illustrated) is a very convenient and useful summary of details relating to architectural science, including churches particularly.

Dida

seventh abbess of the Benedictine convent of St. Peter, Lyons, in the time of bishop Fucualdus.

Dido,

(1) the twenty-sixth bishop of Poitiers, cir. A.D. 673;

(2) the thirty-second bishop of Nogent, in the 8th century;

(3) the thirty-seventh bishop of Tours, A.D. 742-744..

Didymia

fourth abbess of the convent of SanteCroix, at Poitiers, in the 6th century. Didymus, a martyr at Alexandria, A.D. 304, and commemorated April 28, is said to have been a Christian teacher there, and to have been beheaded for aiding the escape of Theodora, a Christian girl, from a fate worse than death, on account of her faith.

Dieckmanr, Johann

a German philologist and theologian, was born at Stade, June 30, 1647. He studied at Giessen and Wittenberg, and was appointed president of the college in his native place, superintendent of the duchies of Bremen and Weser, and later professor of theology in the university of Kiel. He died at Kiel, July 4, 1720, leaving several dissertations, enumerated in the sixth volume of the *Historia Bibliothecae Fabricianae*. See Hoefer, *Nouv. Biog. Generale*, s.v.; Chalmers, *Biog. Dict.* s.v.

Diedo, Giovanni

an Italian theologian, born at Bassano in 1487, filled with distinction the highest functions in the Augustinian order, and died at Bologna in 1553, leaving, *Catechismus de Ate Neapolitana* (Rome, 1547): — *Commentarii in Pauli Epistolas ad Timotheum* (1553): — *Expositiones in Epistolas Petri, Jacobi et Juda*, etc. See Hoefer, *Nouv. Biog. Generale*, s.v.

Diefenbach, Martin

a German theologian, born at Frankfort-on-the-Main in 1661, devoted himself to the conversion of the Jews, and published on this very subject two volumes in German, with a Latin title *Judceus Convertendus* (Frankfort, 1696): — *Judaeus Conversus* (1709). He died in 1709. See Hoefer, *Nouv. Biog. Generale*, s.v.

Diego De Deza

SEE DEZA.

Diego De Yepes

a Spanish prelate and historian, was born at Yepes, near Toledo, in 1531. He joined the order of the Hieronymites, and became successively bishop of Albarracin, confessor of the king, Philip II, and bishop of Tarragona. He died in 1614, leaving, *Historia de la Persecucion de Ingalaterra* (Madrid, 1599): — *Vida de la Madre Teresa de Jesus* (ibid. eod.; Saragossa, 1606): — *De la Muerte del Rey Felipe Segundo* (Milan, 1607). See Hoefler, *Nouv. Biog. Generale*, s.v.

Diego, Francisco Garcia, D.D.

a Roman Catholic prelate, who had for some time directed the missionaries as prefect, was on April 27, 1840, appointed first bishop of California, residing at Santa Barbara, where he at once prepared to erect a Franciscan monastery and a theological seminary, as well as a cathedral and residence; but the income of the "Pious Fund" of California—created at the time of the Jesuit missions there (1642 sq.) by charitable benefactors—was withheld, as the Mexican government had appropriated the property in which it was invested. In 1844, however, he obtained a grant of thirty-five thousand acres of land, by means of which he established a college at Santa Inez mission. Diego died at Santa Barbara, April 30, 1846. See De Courcy and Shea, *Hist. of the Cath. Church in the United States*, page 693.

Diepenbeck, Abraham Van

an eminent Flemish painter, was born at Bois-le-Duc in 1607, and died at Antwerp in 1675. He seems first to have practiced painting on glass. Some of his efforts of this kind are still admired in Amsterdam, particularly the windows in the cathedral, on which he painted the works of mercy, and those of the Church of the Dominicans, which are embellished with representations from the life of St. Paul. Several pictures by this master were brought to the United States some years ago, and sold for enormous prices. One of these, the *Mocking of Christ*, was a most admirable performance. See Spooner, *Biog. Hist. of the Fine Arts*, s.v.; Hoefler, *Nouv. Biog. Generale*, s.v.

Diepenbrock, Andreas Van

a Finlandish theologian, was born at Riga, November 2, 1624, studied at Marburg and Giessen, fulfilled various ecclesiastical functions, and died in

his native place, April 4, 1698, leaving, *De Ente et Potentia: — De Judicio Contradictionis Formalis in Disciplinis Realibus Exercitee* (1698). See Hoefer, *Nouv. Biog. Generale*, s.v.

Dier

(Dihenfyr, or Deiferus), a Welsh saint, died about A.D. 664, and, is commemorated November 21.

Dieringer, Franz Xavier

a Roman Catholic theologian of Germany, was born at Rangendingen, in Hohenzollern, August 22, 1811. In 1835 he was ordained priest, in 1840 was made professor of dogmatics at Speyer, in 1843 at Bonn, and in 1853 became a member of the chapter at Cologne. In 1856 he was spoken of as a candidate for the Paderborn bishopric, in 1864 for the Treves and in 1866 for the Cologne bishoprics; but his name was always erased from the list by the government as a "persona minus grata." When, in 1869, the perplexities of the Vatican council commenced, he belonged to those who regarded the declaration of the papal infallibility as non-opportune. When, finally, the infallibility of the pope was adopted by the council, he retired from his office, and died September 8, 1876, at Veringendorf, in Hohenzollern, leaving, *System der gottlichen Thaten des Christenthums* (Mayence, 1842, 2 volumes, 2d ed. 1857): — *Kanzelvortrage an gebildete Katholiken* (1844): — *Leben des heiligen Karl Borromus* (Cologne, 1846): — *Lehrbuch der Katholischen Dogmatik* (Mayence, 1845; 5th ed. 1866): — *Das Epistelbuch der Katholischen Kirche, theologisch erklart* (ibid. 1863, 3 volumes): — *Laien Katechismus uber Religion, Offenbarung und Kirche* (ibid. 1855). (B.P.)

Dierkens, Petrus

a Flemish theologian, was born at Ghent; entered the Dominican order in 1620, and taught both philosophy and theology at Louvain. He was, in succession, doctor of theology, school director, and vicar provincial of Lower Germany, and died August 3, 1675, leaving, *Exercitia Spiritualia* (Ghent, 1659): — *De Vita Contemplativa*, etc. (ibid. 1663): — *De Obligationibus Regula et Constitutionum* (ibid. 1667). See Hoefer, *Nouv. Biog. Generale*, s.v.

Dies

used, like the English "day," to designate a festival:

- (1) *Dies Adoratus*, Good Friday.
- (2) *Dies AEgyptiaci*, certain "unlucky days" supposed to have been discovered by the ancient Egyptians from astrological calculations, and marked in the calendars, but their observance was forbidden.
- (3) *Dies Boni*, used to designate festivals.
- (4) *Dies Consecrati*, the four days at Christmas observed as festival days, on which no courts were to be held.
- (5) *Dies Magnus Felicissimus* used for Easter-day; *Dies Magnus*, also used for the Last day.
- (6) *Dies Natalis*, birthday.
- (7) *Dies Neophytorum*, the eight days of special observance, from Easter-day to its octave, during which the newly baptized wore white garments.
- (8) *Dies Palmarum* (or, *In Ramis Palmarum*), Palm Sunday.
- (9) *Dies Sancti*, the forty days of Lent.
- (10) *Dies Scrutini*, the days on which candidates for baptism were examined, especially Wednesday in the fourth week of Lent.
- (11) *Dies Solis, Dies Lunae*. *SEE WEEK*.
- (12) *Dies Tinearum* or *Murium*, certain days when ceremonies were performed to avert the ravages of moths or mice.
- (13) *Dies Viridium*, Thursday of holy week in some ancient German calendars; "Green Thursday" in modern German ones. *SEE MAUNDAY THURSDAY*.
- (14) *Dies Votorum*, a wedding-day among the Lombards.

Dies (or Diaz), Gaspar

a Portuguese painter, sometimes called "the Portuguese Raphael," flourished about 1525, and was instructed in the school of Michael Angelo at Rome. On his return to Portugal he executed, by order of the king, a

number of excellent pictures for the churches. In 1534 he painted his celebrated *Descent of the Holy Spirit* for the Church of the Misericordia. He died at Lisbon in 1571. See Hoefer, *Nouv. Biog. Generale*, s.v.; Spooner, *Biog. Hist. of the Fine Arts*, s.v.

Diesbach, Johann

a German Jesuit, was born at Prague in 1729, became successively professor at Nomiitz, Brunn, Prague, and Vienna, and died in 1792, leaving a few scientific and historical works, for which see Hoefer, *Nouv. Biog. Generale*, s.v.

Diest, Heinrich

a German theologian, was born at Altena, in Westphalia, in 1595. He studied at Dortmund, Siegen, and Basle, and continued his studies at Heidelberg; but was obliged to leave that city at the time of the religious disputes, and returned to Basle, to pass his examinations for the doctor's degree, in 1621. Until 1624 he lived at Leyden as a private teacher. He was appointed minister of the Gospel at Emmerich, and in 1629 professor of theology and Hebrew in the University of Harderwick. In 1641 he went to Deventer in the same capacity, and died there in 1673, leaving, among many other works, *De Ratione Studii Theologici* (Harderwick, 1634): — *Oratio Inauguralis* (Deventer, 1640): — *Funda Davidis* (1646): — *Pedum Davidis* (1657). See Hoefer, *Nouv. Biog. Generale*, s.v.

Diestel, Ludwig Von

a Protestant doctor and professor of theology in Germany, was born at Königsberg, September 28, 1825. He studied at Berlin, Bonn, and at his native place. In 1851 he commenced his theological lectures at Bonn, and was, in 1858, appointed university preacher and professor of theology. In 1862 he was called to Greifswalde in 1867 to Jena, and, after Oehler's death, in 1872, to Tübingen, where he died, May 15, 1879. A few months before his death he had been ennobled. Besides his contributions to the *Studien und Kritiken*, Herzog's *Real-Encyklopaedie* (1st ed.), and Schenkel's *Bibel-Lexikon*, he published, *Der Segen Jakobs in Genesis 49 historisch erläutert* (Braunschweig, 1853): — *Geschichte des alten Testaments in der christlichen Kirche* (Jena, 1868), a "magnum opus:" — *Die Sintflut und de Flutsagen des Altertums* (1871; 2d ed. 1876). (B.P.)

Dieta

the ecclesiastical *Cursus* or daily office.

Dietelmair, Johann Augustin

a Lutheran theologian of Germany, was born April 2, 1717, at Nuremberg. He studied at Altdorf and Halle, was in 1741 afternoon-preacher. at his native place, and in 1744 deacon there. In 1746 he was called to Altdorf as professor of theology. He opened his lectures with an address, *De eo, quod Difficile est in Munere Doctoris Academici et Praecipue Theologi*. In the same year he took the degree of doctor of theology. He died April 6, 1785. He wrote, *Antiquitas Codicis Alexandrini Vindicator* (Halle and Magdeburg, 1739): — *De Religione Christiana Philosophiae Nomine a Veteribus Compellata* (Altdorf, 1740): — *De Descensu Christi ad Inferos Literaria* (Nuremberg, 1741, 1762): — *De Serie Veterum Doctorum in Schola Alexandrina* (Altdorf, 1746): — *De ἀποκαταστάσει πάντων Scripturaria et Fanatica* (ibid. 1746): — *De Fragmento Clenentis Romani*, etc. (ibid. 1749). See Doring, *Die gelehrten Theologen Deutschlands*, 1:325 sq.; Winer, *Handbuch der theol. Lit.* 1:20, 136, 599, 605, 889; Furst, *Bibl. Jud.* 1:208. (B.P.)

Dietenberger, Johann

a German Dominican and doctor of theology, who died in 1534, while canon and inquisitor-general of Mentz and Cologne, is the author of a German translation of the Bible, published at Mentz in 1534 (revised by C. Ulenberg, Cologne, 1630; and again by the theologians of Mentz, ibid. 1662). He also wrote, *De Divortid* (ibid. 1532): — *De Votis Monasticis* (1524): — *De Apostasia*: — *De Praeceptorum et Consiliorum Differentia*: — *In Defensionem Sacrificii Missae*. See Jocher, *Allemeines Gelehrten-Lexikon*, s.v.; Lichtenberger, *Encyclop. des Sciences Religienses*, s.v.; Hoefer, *Nouv. Biog. Generale*, s.v. (B.P.)

Dietl, Georg Aloys

a Roman Catholic theologian of Germany, was born February 19, 1752, at Pressath, in the Upper Palatinate. In 1784 he was appointed pastor at Berg, near Landshut; in 1801 he was called to Landshut as professor, where he died, May 27, 1809, leaving, *Predigten* (Munich, 1786, 1802): — *Homilien uber die sonntaglichen Evangelien* (ibid. 1789; 4th ed. 1829).

See Winer, *Handbuch der theol. Lit.* 2:139; Doring, *Die deutschen Kanzelredner des 18. und 19. Jahrhunderts*, page 84 sq. (B.P.)

Dietlen, Johannes

a Lutheran minister of Germany, was born September 13, 1790, at Leipheim, in Bavaria. In 1818 he was sub-rector of the Latin school at Schwabach; in 1824, pastor of Volksrathshofen, near Memmingen; in 1838, pastor primarius and dean at Wassertrudingen; in 1842, he was called to Beiersdorf, and died September 15, 1866, leaving, *Geschichtliche Darstellung der Grundung der christlichen Kirche*, etc. (Nuremberg, 1838): — *Unser Glaube ist der Sieg*, against Ronge, Ghillany, and others (Erlangen, 1849). See Zuchold, *Bibl. Theol.* 1:280; Delitzsch, *Saat auf Hoffnung* (Erlangen, 1864), 2:140 sq. (B.P.)

Dietpold (or Dietbold), Theobald

a German prelate, born in 1189, was bishop of Passau; made with Frederic Barbarossa the journey to the Holy Land; and died on his return home, leaving *Epistola ad Tuganorem*. See Hoefler, *Nouv. Biog. Generale*, s.v.

Dietrich Of Apolda

(or THURINGIA), a German Dominican, born at Apolda, near Jena, is the author of a *Life of St. Elizabeth of Thuringia* (printed in Canisius, *Antiq. Lectiones*, ed. Basnage, 4:113; preface and supplement in Mencken, *Script. Rerum Germ.* 10). He also wrote the *Life of St. Dominic*. See Herele, in Wetzer u. Welte's *Kirchen-Lexikon*, s.v. (B.P.)

Dietrich Of Munster

(or OSNABRUCK), a famous German preacher and ascetical writer, was born about the year 1435, at Mdnster, in Westphalia, and died at Louvain. December 11, 1515, leaving, *De Passione Domini: — De Exercitatione Interiore: — Manutae Simplicium*. But the book which is best known of his writings is his *Christenspiegel*, a catechism, containing also prayers and meditations, which was printed very often. See *Der Katholik*, 1860, 1:584 sq.; Nordhoff, *Dietrich Colde uld sein Christenspiegel*, in Pick's *Monatsschrift fur rheinischwestfalische Geschichtsforschung*, 1875, 1:67 sq.; Evelt, in Wetzer u. Welte's *Kirchen-Lexikon*, s.v. (B.P.)

Dietrich (or Dietricy), Christian Wilhelm Ernst

a German artist, was born at Weimar, in Saxony, October 30, 1712, and studied under Alex. Thiele. He was sent by the king, with a pension, to Italy. He painted scriptural and historical subjects well, his chief pictures being *Lot and his Daughters*; *Abraham Going to Sacrifice Isaac*; *The Nativity*; *The Adoration of the Shepherds*; *The Taking Down from the Cross*; *St. Jerome Writing*; *Christ Appearing to Magdalene*; *The Flight into Egypt*; *The Circumcision*. He died at Dresden, April 24, 1774. See Hoefler, *Nouv. Biog. Generale*, s.v.; Spooner, *Biog. Hist. of the Fine Arts*, s.v.

Dietrich, Franz Eduard Christoph

a Protestant theologian and Orientalist of Germany, was born July 2, 1810, at Strauch, in Saxony. In 1839 he commenced his lectures at Marburg, and died there while professor of theology, January 27, 1883, leaving, *Abhandlungen für semitische Sprachforschung* (Leipsic, 1844): — *De Sermonis Chaldaici Proprietate* (Marburg, 1838): — *Codicum Syriacorum Specimina* (ibid. 1855): — *Zwei sidonische Inschriften* (ibid. eod.): — *De Psalterii usu Publico et Divisione in Ecclesia Syriaca* (ibid. 1862): — *Morgengebete der alten Syrichen Kirche* (ibid. 1864): — *De Cruce Ruthwellensi* (ibid. 1865): — *De Sanchoniathonis Nomine* (ibid. 1872). He also edited two editions of Gesenius's *Manual Lexikon* (5th and 7th eds. 1855-68). (B.P.)

Dietrichstein, Franz, prince of

a Roman Catholic prelate of Germany, was born at Madrid, August 22, 1570. After studying philosophy at Prague and theology at Rome, he became successively canon of Olmiitz, camerarius of pope Clement VIII, and legate a *latere* at several marriage ceremonies of royal families. While president of the imperial council of state, he opposed the enforcement of the royal letters in Moravia, which were of a tolerant character; and after he had expelled Boeskey, a Hungarian rebel, he was himself driven away by the Moravian insurgents; but after Bohemia was pacified he brought back into the bosom of the Church of Rome the Protestants of Moravia, and instituted the order of the Piarists. Ferdinand II nominated him prince, in 1631, in return for the services which he had rendered both to the State and the Church. He died at Brtnn, in Moravia, September 19, 1636, leaving discourses on the saints, some statutes upon the reform of the clergy and

the people, a treatise on controversy, and some poems, sacred and profane. His *Life*, written by Voigt, was published, with notes and a supplement, by Schwalbe (Leipsic, 1792). See Hoefer, *Nouv. Biog. Generale*, s.v.

Dietz, Friedrich Wilhelm

a Protestant theologian, was born at Dillenburg in 1817, studied at Gottingen and Herborn, was in 1842 vicar at Diez, in 1844 con-rector at the gymnasium there, in 1852 pastor at Diez, in 1856 second preacher at Wiesbaden, in 1868 first pastor and court-preacher at Biebrich-Mosbach, and died in 1880. (B.P.)

Dietzel, Johann Jacob

a Lutheran minister of Germany, was born August 7, 1808, at Rennweg, near Nuremberg. He studied theology and philology at Erlangen, and after having taught for ten years in different colleges, was appointed in 1842 third pastor of the Church of the Holy Ghost at Nuremberg, where he labored until his death, June 20, 1876. He took a great interest in the mission among Jews and heathen, and promoted the kingdom of Christ everywhere. (B.P.)

Dietzsch, August

a Protestant theologian of Germany, who died while professor of theology at Bonn, March 4, 1872, is the author of *Adanm und Christus*, ~~REF~~ *Romans* 5:12-21 (Bonn, 1871). (B.P.)

Diggers

a term of reproach applied to the Waldenses (q.v.), because they were subjected to such persecution that they were compelled to dig caverns in the earth in which to hold meetings for worship.

Digna

the name of two Christian martyrs:

(1) The servant of St. Afre, with whose remains she was burned at Augsburg while attempting to convey them away; commemorated August 5.

(2) A virgin of Tabana, executed at Cordova in 853, along with St. Felix, by the Moors; commemorated June 14.

Dignitary

a term used in England to denote one who holds cathedral or other preferments to which jurisdiction is annexed.

Dignitas

a classical term, gradually applied to offices, was purely secular at first. In the process of time, when ecclesiastics were appointed to secular offices, the people began to speak of "dignities" in the Church. First applied to the lower ranks, the term was finally used for all Church officials, i.e., pope, cardinal, patriarch, archbishop, metropolitan, bishop, etc. According to Ducange, in ecclesiastical parlance, "when a benefice included the administration of ecclesiastical affairs with jurisdiction, it was called a dignity."

Dike, Daniel and Jeremiah

SEE DYKE.

Dilapidations

in English law, is the name given to the waste committed by the incumbent of an ecclesiastical living. By the general law a tenant for life has no power to cut down timber, destroy buildings, etc. (voluntary waste), or to let buildings fall into disrepair (permissive waste). See *Encyclop. Brit.* (9th ed.) s.v.

Dillard, Ryland Thiompson, D.D.

a Baptist minister, was born in Caroline County, Virginia, in November 1797. He was educated at Port Royal, served in the war of 1812, removed to Kentucky, studied law, and practiced for a time in Winchester; was ordained in 1824, and for forty-seven years served as pastor of the Church at East Hickman, and for more than thirty years of this period had the pastoral charge of the Church at David's Forks. He was superintendent of public instruction for Kentucky in 1842-48. His death occurred November 26, 1878. See Cathcart, *Baptist Encyclop.* page 334. (J.C.S.)

Diller, Jacob W., D.D.

a Protestant Episcopal clergyman, was born at Lancaster, Pennsylvania, in 1810. He was ordained deacon in 1834 and presbyter in 1835. With the exception of four years as rector of St. Stephen's Church in Middlebury, Vermont, his entire ministry was spent in St. Luke's, Brooklyn. He was lost in the burning of the steamer *Seawanhaka*, off Randall's Island, N.Y., June 28, 1880, aged seventy years. See Whittaker, *Almanac and Directory*, 1881.

Dillingham, Francis

an English divine, was born at Dean, Bedfordshire; became a fellow in Christ College, Cambridge; was an excellent linguist and subtle disputant; was chosen in 1607 one of the translators of the Bible, being on the 1 Chronicles-Eccles. committee; was richly beneficed at Wilden, Bedfordshire, and died there. See Fuller, *Worthies of England* (ed. Nuttall), 1:170; Anderson, *Annals of the English Bible* (ed. Prime), page 406.

Dima

(Dimma, or Dioma, dimin. *Dimmog*, Lat. *Dimanus*, *Dimaus*, etc), the name of several Irish saints (commemorated respectively on March 9, May 12, June 27, July 19), besides the bishop of Condeire (Connor), about A.D. 640, commemorated Jan. 6.

Diman, Jeremiah Lewis, D.D.

a Congregational minister, was born at Bristol, R.I., May 1, 1831. He studied under Reverend James N. Sikes, of Bristol; graduated from Brown University in 1851; and, after spending two years in Germany, entered Andover Theological Seminary, from which he graduated in 1856. On December 9 of the latter year he was ordained over the First Church in Fall River, Massachusetts; in 1860 he became pastor of Harvard Church, Brookline; and from 1864 until the close of his life, February 3, 1881, he was professor of history and political economy in Brown University. From 1873 he was a corresponding member of the Massachusetts Historical Society. Among his published addresses is *The Historic Basis of Belief*, one of the Boston lectures (1870): — *Historical Address at the 200th Anniversary in Bristol, R.I.* (1880): — *The Theistic Argument as Affected*

by *Recent Theories* (1881). He edited the third and fifth volumes of the Narragansett Club publications, containing "John Cotton's answer to Roger Williams" and "John Fox digg'd out of his Burrowes." A posthumous volume, entitled *Orations and Essays, with Selected Parish Sermons*, was published in 1881. See *Cong. Year-book*, 1882, page 28.

Dimesses

an order of nuns, consisting of young maids and widows, founded in the state of Venice in the 16th century by Dejanata Valmarana, the wife of a civilian of Verona. Rules for their observance were laid down by a Franciscan named Anthony Pagani, in 1584. Their habit was either black or brown woollen, as the wearer might choose.

Diminutos

a name used to denote those persons whose confessions before the inquisition (q.v.) were defective and imperfect. There were three kinds of *diminutos*, who were condemned to die:

1. Those who, having accused themselves after being imprisoned, or, at least, before sentence of condemnation had passed upon them, had consequently time to examine themselves and make a complete declaration.
2. Those who did not confess till after sentence of condemnation had passed upon them.
3. Those who did not confess until they were given up to the confessors. These were never afterwards put to the torture, and could only be delivered from death by naming all their accomplices without a single exception.

Dimmick, Luther Fraseur, D.D.

a Congregational minister, was born at Shaftesbury, Vermont, November 15, 1790. He graduated from Hamilton College in 1816, and from Andover Theological Seminary in 1819; was ordained pastor of the Church in Newburyport, Massachusetts, the same year; and died suddenly, May 16, 1860. He was remarkable for his gentleness and sympathy; was a sound preacher and able scholar, and his long pastorate was very successful. He published a *Historical Discourse*, See *Cong. Quarterly*, 1860, page 370.

Dimcaertae

(so called from *δις*, *twice*, and *μοίρα*, a *part*, because they only recognised two thirds of the nature of Christ, the human soul and body, denying the divine nature), another name for the APOLLINARIANS *SEE APOLLINARIANS* (q.v.), who were subdivided into various sects, as Vatalians, Synusiasts, Polemians, Valentinians, etc.

Dimpna

(or Dympna), a virgin martyr of Ireland, probably in the 7th century, commemorated May 15.

Din

(Arab. *practice*) is the second of the two parts into which Islamism is divided, faith and practice. The *din*, or practice, consists of, 1, prayers and purifications; 2, alms; 3, fasting; and, 4, pilgrimage to Mecca.

Dina Chariyawa

a manual of daily observances to be attended to by Buddhist priests in Ceylon. For the contents of this manual see Hardy, *Eastern Monachism*, page 24 sq.

Dindorf, Gottlieb Immanuel

a Lutheran theologian of Germany, was born August 10, 1755, at Rotta, near Wittenberg. He studied, at Leipsic, philosophy, theology, and ancient languages; was in 1786 professor of philosophy, in 1791 professor of Hebrew and cognate languages, and died December 19, 1812, leaving, *Maxima Versionum Difficultas in Linguarum Dissimilitudine Sita Est* (Leipsic, 1783): — *In Epistolam Syriacam Simeonis Beth-Arsamensis de Barsauma*, etc. (ibid. 1788): — *Quomodo Nomen תי הך Salomoni Tribuatur?* (ibid. 1791): — *Recitationes in Evangelium Johannis* (ibid. 1796): — *Novum Lexicon Linguae Hebraico-Chaldaicae*, etc. (1801-4). See Doring, *Die gelehrten Theologen Deutschlands*, 1:331 sq.; Winer, *Handbuch der theol. Lit.* 1:248, 250, 267; Furst, *Bibl. Jud.* 1:209; Steinschneider, *Bibliog. Handbuch*, s.v. (the latter two call him erroneously Theophilus Immanuel). (B.P.)

Dinet, Gaspard

bishop of Macon, who lived about 1617, wrote *Ordonnances Synodales de Mascon* (Lyons, 1602). See Hoefer, *Nouv. Biog. Generale*, s.v.

Dingolvinga, Council Of

(*Concilium Dingolwingense*), held at Dingolfing, on the river Isar, in Bavaria, A.D. 772, under Tassilo, duke of Bavaria, passed thirteen canons upon discipline and reformation of manners. Smith, *Dict. of Christ. Antiq.* s.v.

Dini, Pietro

an Italian prelate, was born at Florence about 1570. He studied belles-lettres, and, while young, was made member of the Academy de la Crusca. In 1621 he succeeded cardinal Bondini, his uncle, in the archiepiscopal see of Fermo, and died in 1625. His fine library, which was particularly rich in Italian MSS. of the 13th and 14th centuries, has now passed over to the Bibliotheca Magliabecchiana. See Hoefer, *Nouv. Biog. Generale*, s.v.

Dinoth

(Lat. *Dinrthus*), a Welsh saint, was abbot of Bangor between A.D. 500 and 542. He was originally a North British chieftain, and founded a monastery, the remains of which still exist in Flintshire.

Dinwiddie, James Lemonte, D.D.

an Associate Reformed minister, was born in Adams County, Pennsylvania, February 23, 1798. He graduated from Washington College in 1816, and took a theological course in 1817 and 1818. Being a popular preacher, he received many calls from vacant congregations; but accepted one from Mercer, Pennsylvania, and labored there fourteen years. In 1834 he took charge of a Presbyterian congregation in Philadelphia. After continuing in this connection about seven years, he returned to his mother Church, and was again received as a member of the Presbytery of Monongahela in 1841. Shortly after this he was installed pastor of the Second Associate Reformed Church of Pittsburgh. In 1842 he was elected to the professorship of Biblical literature and sacred criticism in the theological seminary of the Reformed Church at Allegheny, and died in 1849. See Sprague, *Annals of the Amer. Pulpit*, IX, 4:154.

Dio

in Slavonic mythology, were birds of misfortune, the *Harpies* of the Slavs. Diocesan Synods were ecclesiastical conventions which the patriarchs of the ancient Christian Church had the privilege of summoning whenever occasion required. They consisted of the metropolitans and all the provincial bishops.

Diocles

a martyr at Histrias (Istria), commemorated May 24.

Diodati, Alexandre Amedee Edouard

pastor, and professor at Geneva, was born in 1789. He belonged to one of those Protestant families which settled at Geneva. In 1811 he entered upon the duties of the sacred ministry, and was actively engaged therein at several stations till the year 1839, when he was appointed professor of ethics. In the following year he was given the chair of apologetics and pastoral theology, which he retained till his death in 1860. Of his many writings we mention, his French translation of *Chalmers' Sermons* (Paris, 1825): — *De l'Enseignement Primaire: — De Pere Girard* (in *Bibl. Univ.* July and August, 1830): — *Essai sur le Christianiana, Envisage dans ses Rapports avec la Perfectibilite de l'Verse Moral* (Geneva and Paris, 1830): — *Discours Religieux* (ed. by M. Coulin, Paris, 1861): — *Meditations sur des Textes de l'Epitre aux Ephesiens* (ibid. 1863). See Viguet, in *Le Chretien Evangelique*. (1860, page 353); Naville, in *Bibliothèque Unirerselle* (February 1861); Coulin, in Lichtenberger's *Encyclop. des Sciences Religieuses*, s.v. (B.P.)

Diodorus

- (1) A presbyter and martyr at Rome under Valerian (A.D. 251); commemorated December 1 (or January 17 or October 25).
- (2) A martyr at Perga, in Pamphylia; commemorated April 22 (or February 26).
- (3) Bishop of Tyre, A.D. 381, whose inquiry of Epiphanius of Salamis led the latter to compose his treatise on the gems in the high-priest's breastplate.

Diodotus

a saint of Africa; commemorated with Anesius, March 31.

Diogenes

the most noted of the Cynics, was born about 412 B.C. He was the son of Icesias, a money-changer of Sinope, in Pontus. One account states that they were detected in adulterating coin, and that father and son were compelled to leave their native city. But according to another account, Icesias died in prison, and Diogenes fled to Athens with a single attendant, whom, upon his arrival, he dismissed with the remark, "If Manes could live without Diogenes, why not Diogenes without him?" Thereupon he discarded all superfluities of dress and utensils, retaining only a wooden bowl, his cloak, and his wallet. The first of these, however, was also relinquished, on seeing, a boy drink from the hollow of his hand. He now went to Cynosarges, the seat of the famous Antisthenes, where he cheerfully endured all the abuse heaped upon him by his master and fellow-disciples. Thus introduced to the favorable consideration of the Cynics, and willing to endure any hardship for the sake of wisdom, he soon outstripped his master in learning and extravagance of life. The story that he took up his abode in a cask belonging to the temple of Cybele does not rest upon unquestioned evidence. But that he was accustomed to inure himself to the vicissitudes of the weather by rolling himself in the hot sand in summer, and embracing statues covered with snow in winter, are facts resting on the best of authority. At Athens he was held in great esteem. He ridiculed and despised all intellectual pursuits which did not directly and obviously tend to some immediate and practical good. He abused literary men for reading about the evils of Ulysses, and neglecting their own musicians for stringing the lyre harmoniously while they left their minds discordant; men of science for troubling themselves about the moon and stars while they neglected what lay immediately before them; orators for learning to say what was right, but not to practice it. His numerous witty apothegms are handed down by Diogenes Laertius, and generally display that unwise contempt for the common opinions and pursuits of men which is so unlikely to reform them.

Diogenes was making a voyage to AEGina, when the ship was taken by pirates, and he carried to Crete and sold as a slave. When interrogated as to his trade, he answered that he understood no trade but "to govern men,"

and begged to be sold to a man "that wanted a master." Such a purchaser was found in the person of Xenocrates of Corinth, over whom he acquired great influence, receiving from him his freedom, and being appointed to take charge of the education of his children. He remained in the house of Xenocrates during the remainder of his life. He is believed to have died in 323 B.C. It was during his residence at Corinth that the celebrated meeting between him and Alexander the Great is said to have taken place. The king is reported to have begun the conversation by saying, "I am Alexander the Great;" to which the philosopher replied, "And I am Diogenes the Cynic." The king then inquired whether he could do anything to oblige him. But the only request Diogenes had to make was that Alexander should stand from between him and the sun. The king is said to have admired the Cynic so much that he said, "If I were not Alexander, I should wish to be Diogenes." He appears never to have returned to Athens. The mode of his death is unknown, although various stories have been repeated concerning it. His own desire was that his body should be thrown to the beasts of the field, but Xenocrates gave him an honorable interment. At Corinth there was a pillar erected to his memory, on which rested a dog of Parian marble. He has been charged with indecencies of various kinds, which have cast a stain upon his memory; but there is no certain foundation for much that has been said, and the conduct of the later Cynics was such as to reflect discredit on the very name. The Cynics answered arguments by facts. When some one was arguing in support of the Eleatic doctrine of the impossibility of motion, Diogenes rose and walked. See Smith, *Dict. of Greek and Rom. Biog. and Myth.* s.v.; *Encyclop. Britannica*, 9th ed. s.v.; Ueberweg, *Hist. of Philos.* 1:94.

Diogenes

- (1) A saint in Macedonia, commemorated April 6.
- (2) A presbyter of Alexandria in the 4th century, said to have been personally maltreated by Basil of Ancyra.
- (3) A liberal friend of Chrysostom in his exile, A.D. 404.
- (4) A bishop of Seleucobelus, in Syria, who attended the council at Ephesus, A.D. 431.
- (5) A digamist bishop ordained by Alexander of Antioch.

(6) A bishop of Cyzicus (A.D. 449-451), present at the councils of Ephesus and Chalcedon.

Diogenianus

third bishop of Alby, A.D. cir. 407; one of the most notable prelates of his age.

Diogenus

the name of two saints:

(1) Bishop of Geneva, lived, according to some, about the end of the 3d century; while others maintain that he was present at the Council of Aquileia in 381.

(2) Bishop of Grenoble, succeeded St. Dominus about the end of the 4th century.

Diomedes

a Christian physician of Tarsus, martyred at Nicaea, A.D. 288, and commemorated June or August 16.

Dionysia

(1) Virgin martyr at Lampsacus, A.D. 250, together with Peter, Andrew, and Paul; commemorated May 15.

(2) Martyr in Africa in the 5th century, with seven others; commemorated December 6.

Dionysius

(1) Martyr in Lower Armenia with Amelianus and Sebastian; commemorated February 8.

(2) Martyr; commemorated with Ammonius, February 14.

(3) Martyr at Aquileia, with Hilarius, Tatian, Felix, and Largus; commemorated March 16.

(4) Saint, uncle of Pancratius; commemorated May 12.

(5) Bishop and confessor under Constantius; deposition at Milan. May 25.

- (6) Martyr at Sinnada, with Democritus and Secundus; commemorated July 31.
- (7) Saint, of Phrygia; commemorated Sept. 20.
- (8) Bishop of Paris, martyr with Rusticus and Eleutherius, probably in A.D. 272; commemorated October 9.
- (9) Pope, under Claudius II; deposition at Rome, December 26 or 27.
- (10) Martyr, with Petrus and Lampsacensus; commemorated May 18.
- (11) One of the Seven Sleepers of Ephesus; commemorated October 22.
- (12) Sixth bishop of Vienne, in France, thought to have been martyred A.D. 193; commemorated May 9.
- (13) Three young men of the same name, martyred at Tripoli, March 24, A.D. 304.]
- (14) A disciple of Quadratus, and a martyr at Corinth, probably under Diocletian.
- (15) Two of this name martyred together at Caesarea, under Diocletian.
- (16) Fifteenth bishop of Mentz for twenty-six years, in the beginning of the 4th century.
- (17) Saint, bishop of Milan after Protasius, A.D. 346.
- (18) Bishop of Lydda, present at the Council of Constantinople, A.D. 381.
- (19), Eleventh bishop of Tours, a native of Burgundy, seems to have died about A.D. 513.
- (20) Bishop of Ascalon, who attended the third synod of Jerusalem, A.D. 536.
- (21) Bishop of Seleucia Pieria in the middle of the 6th century.

Diopetus

first bishop of Orleans, about the middle of the 4th century.

Diora

(Diera, or Deora), thirteenth bishop of Rochester, cir. A.D. 775-781.

Dios

a hermit under Theodosius the Great; commemorated July 19.

Dioscordes

one of the three boy-martyrs of Rome. *SEE CORESCENS.*

Dioscorus

(1) Martyr under Numerian; commemorated February 25.

(2) The Reader, martyr in Egypt; commemorated May 18.

(3) Martyr under Decius at Alexandria, with Heron, Arsenius, and Isidorus, commemorated December 14.

Diotallevi, Francesco

an Italian prelate and theologian, was born at Rimini in 1579. He studied at Rome, was appointed bishop of San Angelo di Lombardi at Naples, and then sent to Poland as nuncio, where he remained seven years. He died on his journey home to Rome in 1620, leaving *De Concensu Dei ad Actes Liberos Voluntatis* (Lyons, 1611), and a treatise *De Usuria*, which is in MS. See Hoefler, *Nouv. Biog. Generale*, s.v.

Dipavali

a Hindu festival in honor of Vishni (q.v.). It was instituted to commemorate an exploit of the god when in the form of Krishna (q.v.). A certain *Ratjasja* had taken captive sixteen thousand virgins, but Krishna slew him and set them at liberty. In this celebration the Hindi holds a festival during the day, and the houses are illuminated at night.

Dippers

a name sometimes given to the *Dunkers* (q.v.), or German Baptists, on account of their mode of baptism.

Diptych

Picture for Diptych

Picture for Diptych 2

(τὰ δίπτυχα) contained especially the names of bishops, whether living or dead. The primary custom would seem to be, that they were read after the oblation of the bread and wine, and before the consecration.

- (1) Sometimes they were read by the deacon.
- (2) In some churches it would appear that the subdeacon recited the names on the diptychs behind the altar.
- (3) Frequently the priest himself repeated the names.
- (4) A curious plan is that mentioned by Fulcuin, where the subdeacon whispered the names to the priest.
- (5) We find even that in some cases the tablets were merely laid upon the altar, with the names of the offerers and benefactors, of whom the priest made general mention. In the church of Ravenna, a chasuble was made to serve the purpose of a diptych.

The name of diptych was also given to registers in which were entered, as occasion required, the names of newly baptized persons, as then first becoming members of the Christian family.

Of all extant specimens, the one which is usually called the "Diptych of Rambona, in Picenum," is the most ancient and extraordinary. It contains a medallion of the First Person of the Trinity above, with the sun and moon below on the right and left of the cross, personified as figures bearing torches. There are two titles, EGO SUM IHS NAZARENUS, in rude Roman letters, with a smaller label, REX JUDEORUM, over the cross. The nimbus is cruciform, the waistcloth reaches almost to the knees, the navel is strangely formed into an eye. The Virgin and St. John stand under the arms of the cross. But the distinguishing detail is the addition of the Roman wolf and twins below the cross, with the words ROMULUS ET REMULUS A LUPA NUTRITI. This wonderful ivory is now in the Vatican Museum (see Murray's *Hand-book*), and is in the most ancient style of what may be called dark-age Byzantine art, when all instruction

and perception of beauty are departed, but so vigorous a sense of the reality of the fact remains as to render the work highly impressive.

Diraidh

(or Deoraid), two Irish saints:

(1) Of Eadardruim (now Drum, in Athlone, County Roscommon), commemorated January 13, seems to have lived about the close of the 5th century.

(2) Bishop of Ferns, succeeded Maldogar, A.D. 677, and died in 690. He is commemorated July 27.

Dirdan

a Welsh saint of, the 5th century.

Directaneus

any psalm, hymn, or canticle said in the service of the Church in monotone.

Dirnberger, Franz

a Roman Catholic theologian of Germany, was born at Bamberg in 1809. From 1834 to 1845 he was professor at Regensburg; from 1845 to 1854 director of the Georgianum and professor of pastoral theology at Munich; and thereafter at Eichstadt, until his death, February 25, 1875. (B.P.)

Diruk

an Armenian theologian, was the son of Moses Koun, of the city of Zarishat, in the province of Vanant, and was born about the end of the 4th century. He was one of the eminent writers and scholars of the school founded by Mesrob. He entered into sacred orders, and gained a great reputation by his works and his zeal for patriotic religion, having deeply studied the Syriac, Greek, and Latin languages. He died about the year 460, leaving a number of works, among which may be cited a life of the patriarch Sahak, homilies, and also his works on the Holy Scriptures. See Hoefer, *Nouv. Biog. Generale*, s.v.

Dirying

a Welsh saint of the 6th century. *Disciplina Arcani*, a term of post-Reformation controversy, is applied to designate a number of modes of procedure in teaching the Christian faith, akin to one another in kind, although differing considerably in character; which prevailed from about the middle of the 2d century until the natural course of circumstances rendered any system which involved secrecy or reserve impossible. So far as these were defensible, they arose out of the principles

(1) of imparting knowledge of the truth by degrees, and in methods adapted to the capacity of the recipients; and

(2) of cutting off occasion of profaneness or of more hardened unbelief by not proclaiming the truths and mysteries of the faith indiscriminately, or in plain words, or at once, to unbelievers. The deeper Christian doctrines were withheld from those out of the Church, and the mass of those within. The secrets of the initiations into the churchly orders were likewise diligently kept from the laity. This was the foundation of that to which the word was afterwards applied. *SEE ARCANI*.

Discoferae

a name for the sisters who bring the dishes to the table at the convents of the nuns.

Discommunicants

those who neglect to partake of the holy communion, a habit early and constantly condemned by the Christian Church.

Disibode

SEE DYSIBOD.

Disk, Winged

with pendant crowned uraei, carrying the cross of life, was an emblem placed over the doorways to the Egyptian temples, and is supposed to represent the progress of the sun in the heavens from east to west. As a form of the solar deity it was a symbol of the god Horus likewise, and was regarded by the Egyptians as the protecting or benevolent spirit, the

Agathodaemon of the Greeks. Its analogue was in some respects the *Ferohir* of the Assyrians, and perhaps the Spirit of the Sun of the Cabalists.

Dis Manibus

(*to the gods the Manes*). The letters *D.M.* are sometimes found inscribed in the catacombs. Boldetti, together with others of the earlier school of antiquaries, claimed that they stood for "Deo Maximo;" but De' Rossi has doubtless advanced the more correct theory, i.e., that they stand for "Diis Manibus" (*dedicated to the deified shades of the departed*), which was a heathen motto, but was inscribed upon the Christian tombstones, and shows how slowly people relax the customs of their ancestors.

Disney, John (1)

a learned English divine, was born at Lincoln in 1677, and was educated at a grammar-school and at Middle Temple. After acting as a magistrate for twenty years, he was ordained a minister of the Established Church in 1719, and the same year was presented with the vicarage of Croft and the rectory of kirby-super-Baine, both in his native county. In 1722 he was instituted to the vicarage of St. Mary, in Nottingham, where he remained until his death, February 3, 1729-30. His principles of religion were orthodox in regard to points of doctrine and articles of faith; in respect to the principles of others, they were truly catholic. The following are a few of his numerous publications: *Primitiae Sacrae* (Lond. 1701, 1703): — *A Sermon Preached in the Parish Church of St. Botolph's, Aldgate, London, November 22, 1719*: — and six other occasional *Sermons*. See Chalmers, *Biog. Dict.* s.v.; Allibone, *Dict. of Brit. and Amer. Authors*, s.v.

Disney, John (2), D.D.

an English Unitarian minister, was born in 1746, and educated at Peterhouse, Cambridge. After taking orders he was presented to the vicarage of Swinderby, Lincolnshire, and appointed chaplain to bishop Law. In 1782 he resigned his preferments in the Episcopal Church, and, removing to London, became first assistant and afterwards sole minister of the Unitarian chapel in Essex Street. He resigned in 1804, and died December 26, 1816. Dr. Disney published, *Memoirs of Dr. Sykes* (1785, 8vo): — *of Dr. Jartin* (1792, 8vo): — *of T.H. Hollis* (1780, 2 volumes 4to; new ed. 1808, 4to): — *Sermons* (1793-1816, 4 volumes, 8vo). See

(Lond.) *Annual Register*, 1816, page 225; Allibone, *Dict. of Brit. and Amer. Authors*, s.v.; Wilson, *Dissenting Churches*, 3:488.

Disputatio

a discussion on Scripture, enjoined by some monastic rules.,

Disputations

a name sometimes given to sermons, in the ancient Church, from the controversial character which they often necessarily assumed.

Dissen, Heinrich Von

an ascetic writer, was born October 18, 1413. He studied at Cologne, and received holy orders at Osnabruck. He soon joined the Carthusians of Cologne, and died there, November 26, 1484, leaving, *Sermones Dominicales* (4 volumes): — *Postillae in Evangelia* (2 volumes): — *Expositiones in Evangelia Dominicalia*: — *Psalterium de S. Trinitate*, etc.: — *De Praesentatione B. Mariae Virg.*: — *De Laude Ordinis Carthusianorum*: — *Expositio Super Librum Apocalypsis S. Joannis*: — *Expositio in Symbolum S. Athanasii et Orationem Dominicam*. See Hartzheim, *Biblioth. Colon.* page 116; Petreji, *Biblioth. Carthus.* (Cologne, 1609), page 127; Kessel, in Wetzer u. Welte's *Kirchen-Lexikon*, s.v. (B.P.)

Diterich, Johann Samuel

a Lutheran theologian of Germany, was born December 15, 1721, at Berlin; studied at Frankfort and Halle, and was in 1748 appointed third preacher at St. Mary's. In 1751 he became second preacher, and on the death of his father succeeded him as *primarius*. In 1770 he was appointed member of the superior consistory, and died Jan. 14, 1797, leaving, *Cogitationes Philosophicae de Precibus Continuis* (Frankfort, 1742): — *Kurzer Entwurf der christl. Lehre* (Berlin, 1754), besides a number of sermons and ascetical discourses. See Doring, *Die gelehrten Theologen Deutschlands*, 1:334 sq.; Winer, *Handbuch der Theol. Lit.* 2:86, 226, 289, 295. 339. (B.P.)

Dittenberger, Theophor Wilhelm

a Protestant theologian of Germany, was born April 30, 1807, at Theningen, in the Breisgau; studied at Heidelberg and Halle, and was in 1831 pastor at Baden. In 1832 he was privat-docent at Heidelberg, and in 1836 professor and university-preacher there. In 1852 he was called to Weimar, where he died, May 1, 1871. He published, *Ueber Predigerseminarien* (Heidelberg, 1835), which effected the establishment of a theological seminary at Heidelberg: — *Conspectus Introductionis in Theologiam Homileticam* (ibid. 1836). Besides a great many sermons, which he published from time to time, he edited the *Zeitschrift für deutsch-protestantische Kirchen-Verfassung*. See Zuchold, *Bibl. Theol.* 1:284 sq. (B.P.)

Dittrich, Joseph

bishop of Corycus and apostolical vicar of Saxony, was born at Marschen, in Bohemia, April 25, 1794. He received holy orders at Leiternitz in 1818; in 1824 went to Leipsic as director of the Catholic schools there; three years later took charge of the schools at Dresden; in 1831 was appointed court-preacher; in 1845 was made cathedral dean of Budissin or Bautzen, and in 1846 apostolical vicar of Saxony. The same year he was raised to the episcopal see; and died October 5, 1853. See Forwerk, *Geschichte der Katholischen Hofkirche zu Dresden* (Dresden, 1851); Hefele, in Wetzer u. Welte's *Kirchen-Lexikon*, s.v. (B.P.)

Diucholl

(Dicholl, Duchoil, etc.), the name of several Irish saints:

- (1) Son of Neman, commemorated December 25.
- (2) Of Cluain-braein (near Louth), commemorated May 1.
- (3) Derg, son of Nesson, of Inisfaithlenu (now Ireland's Eye, off Howth, County Dublin), in the 6th or 7th century; commemorated March 15.

Diuma

(or Dwina), first bishop of the Mercians, was a Scot (or Irishman), consecrated A.D. 655, and died shortly afterwards.

Dius

- (1) The thirty-first bishop of Jerusalem, A.D. 190, succeeding Narcissus, and followed by Germanus.
- (2) A monk of Antioch, cir. A.D. 413; commemorated July 19.
- (3) Saint, of Csesarea, commemorated July 12.
- (4) Martyr under Maximinus at Alexandria, with Peter, bishop of Alexandria, Faustus the Presbyter, and Ammonius; commemorated November 26,

Dius Fidius

(*Medi-fidi*), a god of the Sabines, adopted by the Romans, and regarded as the god of integrity or good faith; hence he was frequently sworn by. He was said to be the son of Jupiter, and was often confounded with Hercules.

Divitianus

bishop of Soissons about the beginning of the 4th century, is said to have been the grandson of St. Sinicius, and is commemorated as a saint on October 5.

Divole (or Divoley), Pierre

a French theologian, was born at Auxerre at the beginning of the 16th century; became doctor in theology at Paris; entered the order of the preaching brothers, among whom he achieved great distinction; and died in 1568, leaving, for posthumous publication, *Instructions et Sermons pour tous les Jours de Careme*, etc. (Paris, 1576): — *Deux Sermons de la Sainte Messe et Ceremonies d'Icelle* (ibid. 1581). See Hoefer, *Nouv. Biog. Generale*, s.v.

Dixon, James, D.D.

an eminent minister of the British Wesleyan Connection, was born at Donington Castle, Leicestershire, October 28, 1788. He became an earnest Methodist at the age of twenty; studied theology four years; was received into the ministry in 1812; served as a missionary at Gibraltar, in 1829; and discharged with unvarying vigor a ministry of over half a century in England. He was elected president of the Conference in 1841, and

representative to the General Conference of the Methodist Episcopal Church at Pittsburgh, Pennsylvania, in 1848. Being smitten with incurable blindness in 1856, he became a supernumerary in 1863, and died at Bradford, Yorkshire, England (where he took up his residence), December 28, 1871. Dr. Dixon had one of the most powerful and accomplished minds that ever graced the British Conference. In the meridian of his life his preaching was a fine example of the philosophical style; his sermons elaborated with care, dealing with great principles and logical sequences, expatiating upon the harmonies of the Gospel economy, and invested with an air of grandeur and an imposing mental attitude, and full of thought. Later in life there was a rich and sweet simplicity in his ministrations. With Watson and other lights of the Conference, he advocated the abolition of slavery, in the West Indies, and some of his speeches on this subject were high examples of a burning logic and eloquence. He was a most bitter opponent of Romanism, and used the influence of his powerful voice and pen. in opposing its advances as well as the granting of constitutional privileges to its adherents. He took deep interest in public affairs, and had strong political views (he was a Tory). He was one of the defenders of Dr. Bunting during the "Warren" discussions. His powerful and sanctified mind, noble character, frank, genial, sincere, and serene piety, shining from out of the darkness of his deep affliction, made him to be venerated and loved throughout the whole Connection. Dr. Dixon published *Methodism in its Origin, Economy, and Present Position* (Lond. 1843; N.Y. 1853), besides a large number of sermons, lectures, and biographical sketches, for which see Osborn, *Wesleyan Bibliography*, s.v. His own life has been written by his son, Reverend R.W. Dixon (Lond. 1874).

Dixon, Joseph, D.D.

Roman Catholic primate of Ireland, was for some years a professor in Maynooth College, and in 1852 was appointed to the see of Armagh, where he died, April 29, 1866. He was greatly beloved by his people, and highly respected by Protestants of all denominations. See *Appleton's Annual Cyclop.* 1866, page 592.

Dlugosz (Lat. Longinus), John

the historian of Poland, was born at Brzesnica in 1415, studied at Nouy-Korczyn and the University of Cracow, and was designated for the archbishopric of Lemberg, but died May 29, 1840, before consecration to

the high office. He wrote, *Historiae Poloniae Libri XIII ab Antiquissimis Temporibus Usque ad Annum 1480: — Episcopatus Smogorzoviensis et Pizzinensis, quae Runi Wratislaviensis, Ecclesiarum Historiae et Acto* (ed. Lipf, Breslau, 1847): — *Vita Episcoporum Posnaniensium* (Brunsberg, 1604). A new edition of Dlugosz's works was published by Przewdziecki (Cracow, 1863). See Stemmer, in Wetzer u. Welte's *Kirchen-Lexikon*, s.v. (B.P.)

Doak, Archibald Alexander, D.D.

a Presbyterian minister, was born in Washington County, Tennessee, July 13, 1815. He graduated from Washington College, Tenn., in 1833, and from Princeton Theological Seminary in 1835; was ordained by the Holston Presbytery in 1839; in 1841 became professor in Washington College; and in 1856 professor of ancient languages in East Tennessee University. His health declined in 1861, and he retired to private life in Clarksville, where he died, May 26, 1866. See Wilson, *Presb. Hist. Almanac*, 1867, page 429.

Doak, Samuel, D.D.

a Presbyterian minister, was born in August 1749, of Irish extraction. He graduated from the College of New Jersey in 1775; was licensed to preach by the Hanover Presbytery, October 31, 1777; in 1785 established Martin Academy (which in 1795 became Washington College), and continued to act as its president until 1818. He died December 12, 1830. See Sprague, *Annals of the Amer. Pulpit*, 3:394.

Doban

a Scottish saint, commemorated April 12, seems to have been one of St. Boniface's companions in Germany, and eventually bishop of Treves, cir. A.D. 751.

Dobbins, Robert

a Methodist Protestant minister, was born in Pennsylvania, April 20, 1768. He was converted in youth, and early began evangelistic labors among his neighbors, especially the poor. His early ministerial service was in the Methodist Episcopal Church. In 1829 he seceded and took an active part in the organization of the Methodist Protestant Church, and in 1830 entered its itinerancy. The circuits which he served were Port William, Highland,

Washington, Rehoboth (now Lynchburg), Xenia, and Springfield, all in Ohio. He died January 13, 1860. Mr. Dobbins was endued with a vigorous mind and constitution. His meek, earnest spirit commanded great respect. He once represented his county (Greene) for two years in the Ohio Legislature. See Bassett, *Hist. of the M.E. Church*, page 338; Caddy, *Life and Times of Robert Dobbins* (Cincinnati, 1868).

Dobbs, C.E.W., D.D.

a Baptist minister, was born at Portsmouth, Virginia, August 12, 1840. He learned the printer's trade, and became editorially connected with the press of Norfolk and Portsmouth. In 1859 he united with the church at Greensborough, N.C., and the year following entered the theological seminary at Greenville, S.C. (since removed to Louisville, Kentucky.). Having completed his studies, he preached for a few years in the Court Street and Fourth Street churches in Portsmouth. In 1866 he removed to Kentucky, and for several years preached for churches in Madison County; became pastor of the church in Bowling Green, remaining there six years, and then went to Dayton. His last settlement was in Madison, Ind. For a considerable time he was secretary of the Southern Baptist Convention, and of the General Association of Kentucky. He died July 1884. Dr. Dobbs wrote much for the periodical press, and published one or two small books. See Cathcart, *Bapt. Encyclop.* page 338. (J.C.S.)

Dobda

(or Dubhda), an Irish saint, commemorated April 15, seems to have been bishop of Chiem-see; in Upper Bavaria, cir. A.D. 748, and assistant of St. Virgilius as bishop of Salzburg, cir. A.D. 756.

Dobie, James, D.D.

a Scotch clergyman, was licensed in Northumberland.; received by the Presbytery of Kelso; presented to the living at Mid-Calder in January, and ordained July 27, 1773; transferred to Linlithgow, May 31, 1792; and died November 10, 1826, aged eighty years. He published a *Sermon Preached after the Death of Lord President Blair and Viscount Melville* (Edinburgh, 1811): — *An Account of the Parish*. See *Fasti Eccles. Scoticanæ*, 1:162, 176.

Dobriła, Georg

a Greek prelate, was born April 16, 1812, at Antignano, in Istria. In 1837 he received holy orders; in 1842 was made doctor of theology at Vienna; shortly afterwards was called as chaplain and catechist to Trieste, where in 1849 he was appointed rector and professor at the Episcopal seminary. In 1854 he was made dean, in 1857 raised to the bishopric of Trieste and Capo d'Istria, and died January 13, 1882. (B.P.)

Doc (Lat. Docceus), Jean

a French prelate, was a Benedictine monk of the abbey of Saint-Denis, near Paris, also doctor of theology and canonical law, as well as an excellent preacher. He was elevated to the dignity of a grand-prior of Saint-Denis, and in 1557 was placed in the episcopal see of Laon. He died in 1560, leaving *De AEterna Filii Dei Generatione* (Paris, 1554): — *Homiliae per Annum* (Antwerp, 1640). See Hoefer, *Nouv. Biog. Generale*, s.v.

Docampo, Gonsalvo

a Spanish prelate and native of Madrid, lived for a long time in Italy and was the favorite of Clement VIII; became canon of Seville, archdeacon of Niebla, bishop of Cadiz, and finally archbishop of Lima, Peru, in 1623. He died in 1626, leaving *Del Gobierno del Peru*: — *Una Carto Pastoral a Todas los Curas de Almas de su Arzobispado*. See Hoefer, *Nouv. Biog. Generale*, s.v.

Doctor

We here give an alphabetical list of such additional epithets as were given to some doctors of the middle ages, although some of them were not public teachers: *Doctor abstractionum, acutus et illuminatissimus*, to Francis of Mayroni (Marojs), who died in 1323; *acoutissimus*, to Francis d'Albescola della Rovere (afterwards pope Sixtus IV), died in 1484; *acutus*, to Gabriel Vasquez, a Jesuit, died in 1604; *admirabilis (mirabilis)*, to Roger Bacon, died in 1294; *amoenus*, to Robert of Cownton, died about 1340; *angeliculs, communis, also cherubicus*, to Thomas Aquinas, died in 1274; *authenticus*, to Gregorius de Rimini, died in 1358; *authoratis, copiosus, fundatissimus et solidus*, to Richard of Middleton, died about 1300; *Doctor beatus et fundatissimus*, to AEGidius de Colonna; died in 1316; *bonus*, to Walther Brinkeli, died about 1310; *cherubicus*, see

angelica; *christianissimnus*, to Johannes Gersonus, died in 1429; *christianus*, to Nicolaus of Cusa, died in 1464; *clarus*, to Louis de Montesinos, died in 1621; *clarus et subtilis*, to Dionysius the Younger, of the 14th century; *collectivus*, to Landulf Caracciolo, died in 1351; *columna*, to William of Champeaux, died in 1121; *communis*, see *angelicum*; *contradictionum*, to John Wessel, died in 1489; *conspicua et plansus*, to Walther Burleigh, died after 1337; *copiosus*, see *authorans*; *divinus, ecstaticus*, to John of Ruysbroeck, died in 1381; *doctorum*, to Anselm of Laon, died in 1117; *dulcifluus*, to Anton Andraee, died about 1320; *ecstaticus*, to Dionysius de Leewis of Rickel, died in 1471; *ecstaticus*, see *divinius*; *elegans et factundus*, to Peter Anreoli, died in 1322; *eminens*, to St. John of Matha, died in 1213; *evangelicus*, to John Wycliffe, died in 1384; *excellentissimus*, to Anton Cnorsetti, died in 1503; *eximius*, to John Tisserius, died about 1564; and Francis Suarez, died in 1617; *facundus*, see *elegans*; *famosissimnus*, to Peter Alberti, died about 1426; *famosus*, to Bertrand de la Tour, died in 1334; *fundamentalis, subtilis et perspicacissimus*, to John Faber of Bordeaux, died about 1350; *fundatissimus*, see *authoratus* and *beatus*; *fandatus*, to William Verus (de Waria), died about 1270; *illibatus*, to Alexander Alamannicus of the 15th century; *illuminatissimus*, see *abstractionum*; *illuminatus*, to Raymond Lullus, died in 1315; *illuminatis et sublimis* to John Tauler, died in 1361; *illustratus*, to Francis Picenus (de Marchia) of the 14th century; *illustris*, or *illustratus*, to Adam of Morisco, died about 1308; *inclytus*, to William Mackelfield, died about 1300; *ingeniosissimus*, to Andrew of Neufchateau, died about 1300; *invincibilis*, to Petrus Thomas of the 14th century; *invincibiliis et singularis*, to William Occam, died about 1347; *irrefragabilis, fons vitae, monarcha theologorum*, to Alexander Hales, died in 1243; *magnus universalis*, to Alanus of Ryssel, died in 1202; *marianus*, to Anselm of Canterbury, died in 1109; and John Duns Scotuns, died in 1308; *mellifluus*, to St. Bernard, died in 1153; *mellifluus alter*, to AElred, died in 1166; *mirabilis*, see *admirabilis*; *mirabilis*, to Anton Perez, the Jesuit, died in 1649; *moralis*, to Gerhard Endo (Odonis), died in 1349; *notabilis*, to Peter of Ryssel; *ordinatitissimus, ornatissimus*, to John de Barsolis, died about 1347; *ornatissimus et sufficiens*, to Peter de Aquila, died about 1344; *pacificus et proficiuus (profitabilis)*, to Nicholas Bonetus, died in 1360; *perspicacissiminnus*, see *fundamentalis*; *perspicuus*, see *conspicutus*; *planuus*, see *conspicuus*; *planuus et utilis*, to Nicliolals de Lyra, died in 1341; *praeclarus*, to Peter of Kaiserslautern, died about 1330; *praestantissimus*, to Thomas Netter of Walden, died in

1431; *proficuus* and *profitabilis*, see *pacificus*; *profandas*, to Thomas of Bradwardin, died in 1349; *profundissimus*, to Paul of Venice, died in 1428; Gabriel Biel, died in 1495; and John Alfons Curiel, died in 1609; *refalgidus*, to Peter Philargi (afterwards pope Alexander V), died in 1410; *resolutissimus*, to William Dalandus de S. Pourain, died in 1332; *resolutus*, *princeps Averroistarum*, to John Baco, died in 1346; *scholasticus*, to Peter Abelard, died in 1142; Gilbert de la Porle, died in 1154; Petrus Lombardus, died in 1164; Peter of Poitiers, died in 1205; and Hugo de Castro Novo, who died after 1322; *seraphicus*, to Bonaventura, died in 1274; sometimes, also, attributed to St. Francis of Assist, who died in 1226; *singularis*, see *invincibilis*; *solemnis*, to Henry (Goethals of Ghent, died in 1293; *solidus*, see *authoratus*; *speculativus*, to Jacobus of Viterbo, died in 1308; *sublimis*, see *illuminatus*; *sublimis*, to Francis de Bachone, died in 1372; and John of Courte-Cuisse, who died about 1425; *subtilis*, to John Duns Scotus, died in 1308; *Doctor subtilis*, see *clarus* and *fundamentalis*; *subtilissimus*, to Peter of Manutua of the 14th century; *succinctus*, to Francis of Arcoli, who died about 1340; *sufficiens*, see *ornatissimus*; *summus doctorum*, to Peter of Belle-Perche, who died in 1308; *universalis*, to Albertus Magnus, who died in 1280: *universalis*, see *magnus*; *utilis*, see *planuus*; *venerandus*, to Walfried de Fontibus, who died after 1240. See Streber, in Wetzer u. Welte's *Kirchen-Lexikon*, s.v. (B.P.)

Doctor audientium

(*teacher of the hearers*), the instructor of the *audientes* (q.v.), or lowest order of catechumens in the early Church. They were simply catechists.

Doctors, Christ In Conference With

Picture for Doctors

The subject is represented in a fresco of the first cubiculum of the Callixtine catacomb. Our Lord is on a lofty seat in the midst, with hand upraised in the act of speaking; the doctors on his right and left, with some expression of wonder on their countenances. The only sarcophagus besides that of Junius Bassus, which *indisputably* contains this subject, is said by Martigny to be in San Ambrogio, at Milan. In this, representation Christ is placed in a stall *or edicule* above the surrounding figures, which are seated, while two palms stand by him, one on either side. He holds in his hand a book or scroll, which is partly unrolled, while the doctors have closed theirs. In Allegranza, tav. 1, a mosaic from San Aquilino of Milan

represents the Lord's elevated seat on a rock, with the divine lamb below, referring to Revelation 5, "able to open the book." On his right and left are Joseph and Mary in the attitude of adoration. Perret gives a copy of a very skilful painting from the catacombs, which place's two doctors on the Lord's right hand, who are expressing attention and wonder, and Joseph and Mary on the other, with looks of patient waiting for him. The fine diptych of the 5th century at the cathedral of Milan, and that of Murano, also represent our Lord sitting, with the doctors standing before him. His appearance here is more mature than the Gospels warrant. Below his feet is a figure, supposed to represent Uranus, or the firmament of the heavens (~~1819~~ Psalm 18:9).

Doctrina Addaei

SEE ADDAEI DOCTRINA.

Doctrina Duodecim Apostolorum

SEE TEACHING OF THE TWELVE APOSTLES.

Doctrinaires

Picture for Doctrinaires

is the common name of two religious associations which originated, independently of each other, in Italy and France. In Italy the movement began under pope Pius IV, and the association was established by Marcus de Sedis-Cusani, who associated with himself some persons for the purpose of instructing the people, more especially the children, in the catechism. Pope Gregory XIII approved of this society, called *Padri della Doctrina Christiana*.. In France the association of the *Peres de la Doctrine Chretienne* was founded by Cesar de Bus, priest and canon of Cavailon, in 1592, and was confirmed by pope Clement VIII. See Helyot, *Histoire des Ordres Monastiques* (Paris, 1714-19), 4:232-252; Herzog, *Real-Encyklop.* s.v.; Lichtenberger, *Encyclop. des Sciences Religienses*, s.v. (B.P.)

Docus

SEE CADOC.

Dod, Albert Baldwin, D.D.

a Presbyterian minister, was born at Mendham, N.J., March 24, 1805. He graduated at Princeton College in 1822; spent about four years teaching near Fredericksburg, Virginia, was licensed to preach in the spring of 1828 by the Presbytery of New York; and in 1830 appointed to the mathematical professorship in the college of Princeton, where he labored till his death, November 20, 1845. Professor Dod published several articles in the *Biblical Repertory*, one of which, on "Transcendentalism," attracted great attention, and was printed in a separate pamphlet. He was a man of very great ability as a writer and debater, and was very popular as a professor among his pupils. His sermons dealt with principles and strove to convince the understanding and rule the convictions. See *Index to Princeton Rev.* 1825-1868.

Dod, John

an English divine, was born at Shotledge, Cheshire, in 1547; was bred in Jesus College, Cambridge; by nature a witty, by industry a learned, by grace a godly, divine; successively minister of Hanwell, in Oxford, Fenny Compton, in Warwick, Canons Ashby and Fawsley, in Northamptonshire, though for a time silenced in each of them, and died, after a holy life in troublesome times, in 1645. When his mouth was shut by the authorities he instructed as much as before by his holy demeanor and pious discourse. His chief production was an *Exposition of the Ten Commandments* (Lond. 1606), whence he is often styled *the Decalogist*. See Fuller, *Worthies of England* (ed. Nuttall), 1:278; Chalmers, *Biog. Dict.* s.v.

Dod, William Armstrong, D.D.

a Protestant Episcopal clergyman, appears in the ministry in 1859, residing at that time in Princeton, N.J., and became rector of Trinity Church in that place. This office he held until 1866, but he continued to reside in Princeton until his death, December 3, 1872, aged fifty-six years. See *Prot. Episc. Almanac*, 1874, page 138.

Dodd, Charles

(or *Richard Tootle*), a Roman Catholic clergyman, resided at Harvington, in Worcestershire, England, and died there about 1745. His most celebrated work is a *Church History of England* (Brussels, 1737-42, 3

volumes, fol.), several editions of which have appeared. See Chalmers, *Biog. Dict.* s.v.; Allibone, *Dict. of Brit. and Amer. Authors*, s.v.

Dodge, Orrin, D.D.

a Baptist minister, was born in Litchfield County, Connecticut, in 1803. He was baptized by Bishop Griswold, and received his early religious training in the Protestant Episcopal Church. In 1815 he removed to central New York, attending school and working on a farm. From the age of seventeen to twenty-six he taught school; for three years was in a public position in West Troy, and then for several years in active mercantile business. Being converted in 1831, he was licensed in 1833, and ordained at Sand Lake, in May 1834, remaining there three years. His other pastorates were Maysville, nine years, West Troy, two years, and Ballston, two years. In 1848 he was appointed secretary for missions for the New York Baptist Convention, and, about a year after, agent for collecting funds for the American Baptist Missionary Union, in which position, through a long term, he exhibited rare executive abilities. For five years he was laid aside from his labors by paralysis, and died at the residence of his daughter, in the city of New York, May 17, 1884. See Cathcart, *Bapt. Encyclop.* p.p. 340. (J.C.S.)

Dodge, William Earl

an eminent philanthropic elder in the Presbyterian Church, was born at Hartford, Conn., September 4, 1805. He came to New York in 1818 and entered a dry-goods store as an errand boy and clerk, and, after remaining nine years, set up business for himself in the same line; but in 1833 entered into partnership with his father-in-law, Anson G. Phelps, and continued in the same business until his death, February 9, 1883. Mr. Dodge was supposed to have left a fortune of upwards of five million dollars., He was either a president or director of many companies and societies. President Lincoln appointed him on the famous Indian Commission. He was a member of the Thirty-ninth Congress, of the Peace Commission of 1861, and of the Loyal League Commission, delegate to the World's Christian Alliance, and president for three terms of the Chamber of Commerce. He resigned the presidency of the Republican Union because of its deriving part of its revenue from the sale of liquor, and of a railroad company because of its violation of the Sabbath. Few have done more for the cause of temperance than Mr. Dodge. He was actively engaged in every

benevolent enterprise, and gave upwards of one hundred thousand dollars a year to benevolent objects. (W.P.S.)

Dodo

- (1) Abbot of St. Genulfus in Bourges, died cir. A.D. 850.
- (2) Called also *Odo*, abbot of St. Martial at Limousin, about the middle of the 9th century.
- (3) The twenty-first bishop of Toul, at the beginning of the 8th century.

Dodolinus

(called also *Dolinus*, *Laudolenus*, and even *Boholinus*), a French saint, bishop of Vienne about the middle of the 7th century, is commemorated on April 1.

Dodwell, William, D.D.

an English clergyman, born at Shottesbrook, in Berkshire, June 17, 1709, was educated at Trinity College, Oxford, where he took his master's degree in 1732. He was rector of Shottesbrook and vicar of Buckleberry and of White Waltham; became a canon of the cathedral church at Salisbury, and was promoted to the archdeaconry of Berks by Bishop Thomas. He died October 21, 1785. The following are some of his publications: — *Two Sermons on the Eternity of Future Punishment*: — *Visitation Sermon on the Desirableness of the Christian Faith* (Oxford, 1744):—*Two Sermons on Rational Faith* (ibid. 1745): — *Dissertation on Jephthah's Vow* (London, 1745): — *Sermon on St. Paul's Wish* (Oxford, 1752), and many other single sermons. See Chalmers, *Biog. Dict.* s.v.; Allibone, *Dict. of Brit. and Amer. Authors*, s.v.

Dogfan

a Welsh saint, slain in the 5th century by the pagan Saxons, is commemorated July 13.

Doggett, David Seth, D.D.

a bishop of the Methodist Episcopal Church South, was born in Lancaster County, Virginia, June 26, 1810. He was educated at the University of Virginia, and intended to follow the legal profession, but after his

conversion gave it up for the ministry; on leaving college taught school a year in Orange County, Virginia, and in 1829 entered the Virginia Conference. That year he was sent to Roanoke Circuit, N.C.; in 1830 to Mattamuskeet Circuit, in the same state; in 1831 to Petersburg, Virginia; in 1832 to Lynchburg; in 1834 to Trinity Station, Richmond; in 1835 to Petersburg; in 1836 to Norfolk; in 1838 to Lynchburg; in 1839 to Charlottesville, acting meanwhile as chaplain to the University of Virginia; and in 1840 was chaplain to Randolph-Macon College, and pastor of the town. in which the college was then located. From 1841 to 1846 he was professor of mental and moral philosophy in the same institution. In 1847 he was again sent to Lynchburg; in 1849 to Washington Street Station, Petersburg; in 1851 to Richmond; in 1853 to Granby Street Station, Norfolk; in 1855 edited the *Review*; in 1856 went to Washington, D.C.; in 1858 was presiding elder of the Richmond District; in 1862 served Broad Street Station, and in 1864 Centenary Church. In 1865 he was associate editor with Reverend John E. Edwards, D.D., of the *Episcopal Mllemethodist*, in Richmond; and in April 1867, was elected to the Episcopacy. He continued to reside in the same city, and executed the duties of his high office with great zeal, devotedness, and success until his death, October 27, 1880. It is thought he hastened his decease by overtaxing himself responding to extra calls in the summer of 1880. See *The Quarterly Review of, the M.E. Church South*, January 1881, page 109; Simpson, *Cyclop. of Methodism*, s.v.

Dogura (or Jumboo) Version of the Scriptures

This dialect is spoken in the mountainous or northern districts of Lahore, and east of the river Chenab and of Cashmere. A version of the New. Test. in Dogura was undertaken in Serampore in 1814, and left the press in 1826. (B.P.)

Dohrn, Johann Albert Bernhard

a distinguished Orientalist of Germany, was born in 1805 at Scheuerfeld, near Coburg. He studied theology at Halle and Leipsic, but afterwards turned his attention exclusively to the languages of the East. In 1826 he was appointed professor of Sanscrit in the University of Kharkov, in Russia. Six years later he was called to the chair of Asiatic history and geography in the Oriental Institute at St. Petersburg, which he resigned in 1843 to become senior librarian of the imperial public library. He died in

1881. He published in 1846 *Das Asiatische Museum der Kaiserlicher Akademie der Wissenschaften*, and in 1852 *Catalogue des Manuscrits et Xylographes Orientaux*. His last undertaking was an elaborate work on the migration of the ancient Huns in Taberistan. (B.P.)

Dolben, John (1), D.D.

an English clergyman and archbishop of York, born at Stanwick, in Northamptonshire, March 20, 1625, was educated at Westminster school, being admitted a king's scholar in 1636, and in 1640 elected to Christ Church, Oxford. He was ordained about 1652; in 1660 presented to the rectory of Newington-cum-Britwell, in Oxfordshire, in the gift of the archbishop of Canterbury; in 1662 appointed archdeacon of London, and presented to the vicarage of St. Giles, Cripplegate, but resigned both in a short time to take the deanery of Westminster. In 1666 he was consecrated bishop of Rochester, and allowed to hold the deanery of Westminster *in commendam*; translated to the see of York in 1683, and became an ecclesiastical governor of that place. He died April 11, 1686. See Chalmers, *Biog. Dict.* s.v.; Allibone, *Dict. of Brit. and Amer. Authors*, s.v.

Dolben, Sir John (2), D.D.

an English clergyman, was made prebendary of Durham, April 2, 1718. He published a sermon, *Concio ad Clerum*, on ~~38113~~ Hebrews 2:1 (1726). See Allibone, *Dict. of Brit. and Amer. Authors*, s.v.

Dolcino

leader of the Apostolici (q.v.), was born in the diocese of Novara. He was the son of a priest, joined the Apostolici in 1291, and became their leader in 1300, after the death of Segareile. On behalf of his sect he wrote three works, of which the third is entirely lost, but of the first two there are some extracts in the *Additamentum ad Historiam Dulcini*. The first was written in 1300, at Dalmatia, and is addressed to the scattered members of the sect: as well as to all Christians. He distinguishes four stages, *status*, in the development of the divine life on earth. The first begins with the patriarchs, the second with Christ and his apostles, the third with pope Silvester and the emperor Constantine the Great, and the fourth with Segareille and himself. Each stage was good in itself, but degeneration called forth a new one, for the better. The fourth stage was to last to the end of the world. Dolcino also made some predictions, which proved a failure, yet in spite of

this the people did not lose confidence in him. There are, indeed, in his works both true religious enthusiasm and a sharp sense of the corruption of the Church; but both are blurred by the whims of a sensuous and ill-regulated imagination. Dante (*Inferno*, 28:55 sq.) puts him on the same level with Mohammed. See *Historia Dulcini* and *Additamentum*, in Muratori, *Script. Reiruin Ital.* 9:425 sq.; Mosheim, *Geschichte des Apostelordens*, in his *Ketzergeschichte* (Helmstadt, 1748), page 193 sq.; Schlosser, *Ablard und Dulcin* (Gotha, 1807); Baggiolini, *Dolcino e i Patareni* (Novara, 1838); Krone, *Fra Dolcino und die Patarener* (Leipsic, 1844); Dollinger, *Der Weissagungsglaube und dos Prophetenthum in der christlichen Zeit*, in Riehl's *Histor. Taschenbuch*, 1871; Schmidt, in Plitt-Herzog, *Real-Encyklop.* s.v.; Lichtenberger, *Encyclopedie des Sciences Religieuses*, s.v. (B.P.)

Dolera, Clemente

a Genoese prelate and theologian, was born at Moneglia in 1501. He was a Franciscan, and became general of his order. In 1557 Paul IV made him cardinal, with the title of *Sainte-Marie de Ara Celi*, and bishop of Foligno. He died at Rome, January 6, 1568, leaving, *Compendium Catholicarum Institutionum* (Rome, 1562): — *De Symbola Apostolorum: De Sacramentis*: — *De Praeceptis Divinis*: — *De Peccatis et Eorum Differentiis*: — *De Consiliis Evangelicis*: — *De Coelibatu Sacerdotum*: — *De OEcumenico Concilio*, etc. See Hoefler, *Nouv. Biog. Generale*, s.v.

Dolichianus

(or Dulichianus), twenty-ninth bishop of Jerusalem, about the last quarter of the 2d century.

Dolium

Picture for Dolium

a convenient generic term for the various representations of casks and large vessels which occur frequently in early Christian art, and have symbolic meaning very generally attributed to them. As they are usually found on tombs, they are taken as empty, representing the body when the soul has fled from it. The close juncture of the staves in some of the casks has been thought to indicate Christian unity.

Dollendorp, Johann

(or HEINRICH VON), a German theologian, was a professed monk of the convent of the Carmelites of Cologne and doctor of the University of Paris. He taught in that capital in 1339, became provincial of his. order for Germany in 1351, and gained great reputation both as a theologian and as a preacher. He died at Cologne in 1375, leaving, *Super Sententias*: — *Sermones de Tempore*: — *Sermones de Sanctis*, etc. See Hoefler, *Nouv. Biog. Generale*, s.v.

Doller, Johann Lorenz

a Roman Catholic theologian of Germany, was born October 3, 1750, at Bretten. In 1768 he joined the order of Jesuits at Mayence, and in 1772 was appointed professor at Heidelberg. In 1779 he resigned on account of feeble health, and died January 30, 1820. He published, *Zeugnisse aller Jahrhunderte* (Frankfort-on-the-Main, 1816): — *Luther's Katholisches Monument* (ibid. 1817). See Doring, *Die gelehrten Theologen Deutschlands*, 1:339 sq.; Winer, *Handbuch der Theol. Lit.* 1:405, 465, (B.P.).

Dolphin, in Christian Art

Picture for Dolphin

The dolphin has been used from an early date in several senses, representing either the Lord himself, the individual Christian, or abstract qualities, such as those of swiftness, brilliancy, conjugal affection, etc.

Dolz (Lat. Dolscius), Paul

a German theologian and Graecist, was born at Plauen, in 1526. He studied at the University of Wittenberg. Melancthon, who was his instructor, took him into his friendship, and helped him to obtain a place at the gymnasium of Halle. Dolscius attached himself closely to the cause and the doctrines of the famous reformer. He also studied medicine, and wrote Greek with facility. The city of Halle appointed him burgomaster, and later inspector of the churches, schools, and salt-wells. He died there, March 9, 1589. His principal works are, *Confessio Fidei Exhibita Augustae Graecae Reddita* (Basle, 1559): — *Psalmi Davidis Grecis Versibus Elegiacis Redditi* (ibid. 1555). See Hoefler, *Nouv. Biog. Generale*, s.v.

Dom

a title of respect given to the Benedictines and canons, being the abbreviation of *dominus*, which was the Latin for the mediaeval *ser* (sieur), and *sir* of the Reformation, and was applied to non-graduate priests. The A.B. of Cambridge is now designated "dominus," but the A.M., as at Oxford, is "dominus magister," and the D.D. "dominus doctor."

Domenec, Michael, D.D.

a Roman Catholic bishop, was a native of Spain. He joined the American mission of Lazarists while studying for the priesthood, was ordained at Cape Girardeau, Missouri, and for many years served as pastor at Germantown, Pennsylvania. On December 6, 1860, he was consecrated bishop of Pittsburgh, as successor to Dr. O'Connor, resigned. On January 11, 1876, his diocese being divided, the new see of Allegheny was created, to which Domenec was translated. His health soon after failing, he went to Europe, and after visiting Rome, resigned his see, and died at Tarragona, Spain, February 5, 1878, aged sixty-five years. As a bishop Domenec was esteemed for his energy, charity, self-devotion, and zeal. See De Courcy and Shea, *Hist. of the Cath. Church in the U.S.* page 302.

Domenichi

(or de Domenico), an Italian prelate and theologian, was born in Venice in 1416. He taught logic at Padua, theology at Bologna and Rome, and was appointed bishop of Torcello in 1448. Paul II transferred him to the see of Brescia and Sixtus IV appointed him governor of Rome. Domenichi died at Brescia in 1478, leaving, *De Reformationibus Romanae Curiae* (Brescia, 1495): — *De Sanguine Christi* (Venice, 1557): — *De Dignitate Episcopali* (Rome, 1757). He also published an edition of the *Moralia* of Gregory the Great (ibid. 1475). See Hoefer, *Nouv. Biog. Generale*, s.v.

Domenichino

SEE ZAMPIERT, DOMENICO.

Domestic

("belonging to the house or household") has several ecclesiastical senses:

(1) *Domestici* are all who belong to the "household of faith."

(2) In the East, the principal dignitary in a church choir after the "chief singer." There was one on each side of the choir, to lead the singers in antiphonal chanting.

(3) *Domesticus Ostiorum* ("of the doors"), the chief doorkeeper at Constantinople. See Smith, *Dict. of Christ. Antiq.* s.v.

Domingo De Jesus Maria

a Spanish theologian, was born at Calatayud (Old Castile), May 16, 1559. He taught first among the Carmelites of the ancient observance, and afterwards took the habit of the barefooted Carmelites. Being called to Rome about 1590, he was raised to the highest offices of his order, and was engaged by the pope in various important embassies. Besides Greek and Latin, Domingo knew nearly all living languages. He died at Vienna, February 16, 1630, leaving, *Sentence Spirituali* (Paris, 1623): — *Argumenta Psalmorum Divini* (Rome, eod.): — *Alia Argumenta Psalmorum* (ibid.): — *La Concordia Espiritual* (Bruxelles, 1626; translated into French under the title, *De la Theologie Mystique*: — *De la Protection de la Vierge*, (Paris, 1645): — *Directoire pour Bien Mourir*: — *Vie du Frere Alexis de Saint-Bernard, Polonais, etc.* See Hoefer, *Nouv. Biog. Generale*, s.v.; Bonif. Muller, *Leben und Werken d. Dominicus a Jesu Maria* (Vienna, 1878).

Dominic, Saint

(surnamed *Loricatzis*, from the iron coat of mail which he constantly wore next to his skin), a famous Italian hermit, who died at Fonta Vellano (Umbria), October 14 1060, had passed through all the clerical degrees and then devoted himself to a life of solitary penance and extreme austerity, inflicting lashes upon himself daily, and hourly reciting certain Psalms.

Dominic Of Flanders

a theologian went to Italy when very young; entered the order of the Dominicans, and taught theology at Bologna, where he died in 1500. He wrote several books on scholastic philosophy, for which see Hoefer, *Nouv. Biog. Generale*, s.v.

Dominic Of The Holy Trinity

a French theologian, was born at Nevers, August 4, 1616. He belonged to a nobleman's family, and in 1634 joiiled the Carmelites in Paris. He was sent to Rome to teach; then went to Malta as inquisitor, but came back to Rome again. In 1656 he was made general of his order, and pope Clement X appointed him qualifier of the holy office. He died at Rome, April 7, 1687, leaving, *De Anno Jubilaei* (Rome, 1650): — *Bibliotheca Thedlogica*, etc. (ibid. 1665-76, 7 volumes). See Hoefler, *Nouv. Biog. Generale*, s.v.

Dominic Of Jerusalem

a converted rabbi, was born in 1550. He was made doctor at Safet, in Galilee, where he lectured on the Talmud, and became physician to the sultan. In 1600 he was converted to Christianity at Rome, where he taught Hebrew. He translated the New Test. into Hebrew. See Hoefler, *Nouv. Biog. Generale*, s.v.

Dominic Of St. Geminian

a famous canonist of the 15th century, was a native of San Geminiano, in Florence. After completing his studies, he became in 1407 vicar-general to the bishop of Modena, took part in 1409 in the synod of Pisa, and was for many years professor at Bologna, where he died. He wrote, *Commentaria Propria Diligentissinme Castigata in Decretum* (edited by P. Albignac, Venice, 1504): — *Commentarius in Sextum* (Venice, 1558, 1579): — *Consiliat et Responsa*, (Leyden, 1533; Venice, 1550). Comp. Schulte, *Geschichte ders Quellen und Literatur des canonischen Rechts*, 2:295 (Stuttgart, 1877); Streber, in Wetzer u. Welte's *Kirchen-Lexikon*, s.v. (B.P.)

Dominic Of St. Thomas

a Portuguese theologian, was born at Lisbon, and lived about the year 1674. He belonged to the Dominican order, and became successively prior, royal preacher, doctor, and professor of theology. He wrote *Summa Theologiae* (Lisbon, 1690), containing a long statement of the nature and origin of the inquisition. See Hoefler, *Nouv. Biog. Generale*, s.v.

Dominica

the *Lord's day*, not the Sabbath. *SEE SUNDAY*.

Dominica

a matron saint, commemorated January 8.

Dominica Gaudii

(*the Lord's day of joy*), a name given by some of the ancient Christian writers to *Easter Sunday*. The Roman emperors were accustomed on that day, as a token of joy, to grant a release to all prisoners except those guilty of great crimes.

Dominican

Picture for Dominican 1

Picture for Dominican 2

We add the following particulars from Wai;ott, *Sac. Archaeol.* s.v.: "The rule, a moderation of that of St. Austin, was strict abstinence from flesh; fasts of seven months' duration, from Holy-Cross Day to Easter, and on all Fridays; maintenance wholly by the alms of the faithful; the use of woollen clothes only; and at first a mere white tunic and scapular, without a cowl. In time this rigor was abated, and they wore a white serge tunic, and black cappa or cloak, and a hood for the head; and their simple, unadorned chapels became magnificent churches, rich in every ornament of architecture, color, and carving. From their devotion to the Blessed Virgin they called themselves at first, until the pope, forbade it, *Brothers of the Virgin Mary*; and they always had a Madonna and crucifix in their cells. There was a general chapter held annually. The superior was called master of the order, and the greater officers priors and superiors. The order was instituted for preaching at home and for missions to the heathen; it has produced one thousand four hundred and fifty-eight cardinals. It used to take mere children and enroll them before the conventional age of probation. They held that the Virgin was conceived in original sin, consecrated Saturdays to her honor and were, in scholastic theology, stout Thomists. Their preaching-cross remains at Hereford, their refectory at Canterbury, the nave of the church and other buildings may be seen at Norwich, and part of their convent at Lynn, Beverley, and Gloucester.

There were three divisions of the order — the preaching friars, who occupied a convent; cloistered nuns; and the militia of Jesus Christ, who engaged in actual war on heretics; they afterwards admitted brethren and sisters of the Penitence of St. Dominic, who were approved in 1360 by Innocent VI. Bishop Pecocik says they evaded their rule, which forbade them to touch money, by counting with a stick. The early Dominican churches were plain, without images, carvings, or pictures, and provided with only one bell. The use of the organ was not common. Women were not allowed to sit in the choir-aisles, and large high screens parted off the friars from the congregation, for whose use, at the elevation of the host, windows were opened in these partitions. The lay brothers sat apart. Occasionally their churches, as at Venice and Pistoia, were cruciform, but usually terminated in a square end; the naves of Perugin and Spoleto are aisleless, but sometimes they had narrow recesses, as at Ghent, or lateral chantries for altars or, as at Pisa, Sligo, Brecon, Kilmallock, Gloucester, and Roscommon, a single aisle for the accommodation of the congregation at sermons; lateral chapels were added at a later date. Apsidal choirs occur at Monza, Milan, Toulouse, Antwerp, Oberwesel; and at Paris, Agen, and Toulouse the church was double, consisting simply of two aisles of equal length. At Louvain and Norwich the nave has aisles of the usual size. The choirs had no aisles. The chapter house at Toulouse was apsidal, and had three aisles. This order prays more than any other for the dead, the friars chanting the 'De Profundis' every time they pass through the cloister."

Dominioi, Giovanni

an Italian prelate and theologian, was born at Florence about 1356, entered the Dominican order, and became a famous teacher of theology and canon law; also distinguished himself as a preacher; went on an embassy to Rome in 1406; was made bishop of Ragusa in 1407, and cardinal in 1408 (which preferments led to a violent controversy), and died at Buda in 1419, leaving several minor productions, for which see Hoefler, *Nouv. Biog. Generale*, s.v.

Dominicus

- (1), Saint bishop of Cambrai, cir. A.D. 540;
- (2) bishop of Carthage in the time of Gregory the Great;
- (3) bishop of Civita Vecchia, A.D. 601;
- (4) the eleventh bishop of Carpentras, A.D. 640-645;

- (5) the fifth bishop of Amiens, A.D. 721;
- (6) seventh bishop of Sion (Sedunum), A.D. 516.

Dominius

third bishop of Geneva in the first half of the 5th century.

Dominius

(or Domnus, in later Gallican documents), equivalent to "saint," the same as the *mar* of the Chaldaean Christians, was at first a title of the abbot, afterwards of his sub-officials, and in the Middle Ages of monks generally. It has been applied to saints, bishops, and to the pope.

Domio

a martyr, was bishop of Salona, in Dalmatia, and is commemorated April 11.

Domitianus

- (1) abbot of Lyons; deposition July 1;
- (2) martyr at Philadelphia, in Arabia; commemorated August 1;
- (3) deacon and martyr at Ancyra, in Galatia, with. Eutyches; commemorated December 28;
- (4) *saint*, abbot of Rambach-de-Joux, in the diocese of Lyons, in the 4th or 5th century; commemorated July 1;
- (5) seventh bishop of Geneva, about A.D. 470;
- (6) seventh bishop of Cologne, A.D. 535;
- (7) twelfth bishop of Angers, cir. A.D. 557-568;
- (8) *saint*, bishop of Maestricht in the middle of the 6th century, of whom some legendary miracles are told, is commemorated May 7,
- (9) metropolitan bishop of Ancyra n one of the Acephali, wrote to pope Vigilius *On the Origenian Controversy*, A.D. 554 (see Migne, 67:532, 27);
- (10) bishop of Melitene and metropolitan of Armenia, cir. A.D. 564, was a well-read scholar, and an eminent saint. He was a relative of the emperor (Maurice), and one of his principal officers. After he had become a

widower he consecrated himself to the service of God, and was raised to the see of Melitene, a city of Armenia. In 589, Maurice sent him to Chosroes II, king of Persia, who was dethroned by his subjects. Domitianus assisted the defeated monarch with his counsels, and did not neglect anything to convert him, but without success, so that finally he wrote about him to pope Gregory. Domitianus came back to Constantinople, where Maurice kept him near, as his advisor and minister, assigning him even the guardianship of his children, but the prelate died before the emperor, in 602. The body of Domitianus was transferred to Melitene, and as Theophylact says, "God attested his holiness by various miracles." He is commemorated January 10.

Domitilla

a virgin martyr at Terracina, in Campania, under Domitian and Trajan; commemorated May 7 (or 12).

Domitius

(1) martyr in Syria, commemorated July 5;

(2) martyr in Phrygia, under Julian, commemorated August 7;

(3) saint, a confessor and ecclesiastic near Amiens, before the middle of the 8th century; he resigned his office, and lived the rest of his days as a hermit. His relics were transferred in 1279 to the Cathedral of Amiens. He is commemorated October 23.

Dommerich, Johann Christoph

a Lutheran theologian of Germany, was born December 25, 1723, at Buckeburg. He studied at Halle; for some time acted as tutor in the orphanage there; in 747 was appointed morning preacher at his native place, but in the following year accepted a call to Helmstadt; in 1749 became rector at Wolfebuttel, and in 1759 professor of metaphysics at Helmstadt, where he died, May 28, 1767. He wrote, *Meditationes Philosophicae et Theologicae* (Lemgo, 1744): — *Commentatio Theologica* (Helmstidt, 1748): — *De Foedere Baptismali* (ibid. 1749): — *Theologisches Compendium* (Halle, 1759): — *Gedanken uber den Skepticismus* (Braunschweig, 1767). See Doring, *Die gelehrten Theologen Deutschlands*, 1:341 sq.; Jocher, *Allgemeines Gelehrten-Lexikon*, s.v. (B.P.)

Domina (or Domnia), Saint

was of a noble family of Antioch. Having become a widow, she professed Christianity with her two daughters; Bernice and Prosdoae, and on the outbreak of the persecution by Diocletian, the three retired to Edessa. They were seized and ordered to Antioch; but on reaching a river near Hierapolis, they took each other by the hand, precipitated themselves into the water, and were drowned. Their bodies were taken from the river and brought to Antioch, where Chrysostom testifies that they were in his time. They are commemorated April 14.

Dominus

- (1) martyr at Thessalonica, under Galerius, commemorated March 30;
- (2) martyr at Caesarea, with several others, under Maximin, Nov. 5, 307; commemorated October 9;
- (3) *saint*, bishop of Digne, in Gaul, in the beginning of the 3d century; commemorated February 13;
- (4) bishop of Marcionopolis, in Moesia Inferior, cir. A.D. 360;
- (5) sometimes called *saint*, bishop of Grenoble at the Council of Aquileia;
- (6) *saint*, twenty-second bishop of Vienne, in France, about the middle of the 6th century.

Domnolus

(or Domus),

- (1) *Saint* (otherwise called *Andelain*), a confessor of Auxerre, is commemorated October 21;
- (2) *saint* (otherwise called *Anolet*, *Dampnolet*, *Tonnolein*, etc.), is said to have been a prince of Limosin, where his body was originally buried in the Church of St. Gregory, near the monastery of St. Andrew, but was taken outside the city in 1534; commemorated July 1;
- (3) *saint*, tenth bishop of Le Mans, appointed by Clothaire, A.D. 559, and died December 1, 581, after a life of great virtue;

(4) *saint*, twenty-ninth archbishop of Vienne, France, in the beginning of the 7th century; noted for redeeming Christian captives; commemorated June 16;

(5) twelfth bishop of Macon, France, cir. A.D. 732-743.

Domnulus

bishop of Marseilles in the 7th century Domnus is the name of three ancient bishops of Antioch:

(1) son of Demetrianus, appointed by the Council of Antioch, A.D. 269, without the voice of the clergy or people, and was installed in office three years later by a decree of the emperor. He held the see only a few years;

(2) nephew of John of Antioch, on whose death in 441 he was elected bishop, and attained great popularity. He was afterwards involved in the Athanasian controversy, and after many vicissitudes was finally expelled from the see, and retired to the laura of St. Euthymius of Palestine, A.D. 452;

(3) a Thracian, appointed by Justinian in 546, and occupied.. the see fourteen years.

Domnus

is also the name of

(1) one of the forty-three solitaries who lived in the 4th century, at Raithu, in the caverns of Sinai, and were attacked about A.D. 373, by the Blemmyes; Domnus died of his wounds, and is commemorated January 14;

(2) bishop of Apamea, present at the Council of Chalcedon, A.D. 451;

(3) bishop of Elne (Helena) before A.D. 568; a man of great sanctity;

(4) bishop of Messana (also called *Donus*) in the 7th century;

(5) pope. *SEE DONUS*;

(6) forty-first bishop of Avignon, died about A.D. 743.

Domo

(or Dromo), twenty-ninth abbot of Chartres, in the 7th century.

Donadeus

twelfth bishop of Gap, present at the synod of Narbonne in A.D. 788.

Donald

(Lat. *Donevaldus*), a Scotch saint, commemorated with his nine daughters, July 15.

Donata

of Scillita, a martyr at Carthage, with eleven others, commemorated July 17.

Donatianus

- (1) *Saint*, a martyr at Nantes, with his brother Rogantius, cir. A.D. 299; commemorated May 24;
- (2) bishop and confessor in Africa, under Hunnericus, commemorated September 6;
- (3) bishop of Claudii Forum at the Council of Rome, A.D. 313;
- (4) *saint*, a bishop and confessor of Chalons-sur-Saone, cir. A.D. 346, commemorated August 7;
- (5) *saint*, a bishop of Rheims (commonly called St. Donas), A.D. 360-390, a Roman by birth, commemorated October 14;
- (6) bishop, of Telepte, in Africa, presided at the council there, A.D. 418.

Donatilla

a virgin martyr, in Africa, with Maxima and Secunda, under Gallienus, commemorated July 30.

Donato, Luigi

an Italian theologian, was born in Venice; became bishop of Bergamo, and died in 1484, leaving, among other works, *Commentaries on the Master of Sentences*; also *Sermons*, etc. See Hoefler, *Nouv. Biog. Generale*, s.v.

Donatus

- (1)** Martyr at Rome with Aquilinus and three others; commemorated February 4.
- (2)** Martyr at Concordia with Secundianus, Romulus, and eighty-six others; commemorated February 17.
- (3)** Martyr at Carthage; commemorated March 1.
- (4)** Martyr in Africa. with Epiphanius the bishop, and others; commemorated April 7 (or 6).
- (5)** Martyr at Coesarea, in Cappadocia, with Polyeuctus and Victorius; commemorated May 21.
- (6)** Bishop and martyr at Aretium, in Tuscany, tinder Julian; commemorated August 7.
- (7)** The presbyter and anchorite in a district on Mount Jura, in Belgic Gaul; commemorated August 19.
- (8)** Martyr at Antioch, with Restitutus, Valerianus, Fructuosa, and twelve others; commemorated August 23.
- (9)** Martyr at Capua, with Quintus and Arcontius; commemorated September 5.
- (10)** Martyr with Hermogenes and twenty-two others; commemorated December 12.
- (11)** Bishop of Euraea, in Vetus Epirus, cir. A.D. 387.
- (12)** Bishop of Tvsedis, in Numidia, in the 4th century.
- (13)** Donatist bishop of Bagaia, in the 4th century.
- (14)** Bishop of Nicopolis, in Vetus Epirus, cir. A.D. 425-433.
- (15)** Twenty-fifth bishop of Avignon, in the middle of the 5th century.
- (16)** One of the four bishops from Africa at the Council of Rome, A.D. 487.
- (17)** Bishop of Besanton, born in 592 or 594, and died in 651, commemorated August 7.

(18) The name of two Irish saints (probably Lat. for *Donagh*), one, bishop of Lupia (now Leece, near Naples), in the 7th century; the other, bishop of Fiesole, in Tuscany: both commemorated Oct. 22.

(19) Patriarch of Grado, A.D. 717-730. *SEE DUNA*; *SEE DUNCHAIDH*.

Dondi (Dall' Orologio), Francesco Scipione

an Italian prelate and theologian, was born in January, 1756. He studied at the college of Modena; in 1807 was called to the bishopric of Padua; and died October 6, 1829, leaving many archeological works, for which see *Hoefer, Nouv. Biog. Generale*, s.v.

Donelson, Park Shattuck, D.D.

a Methodist Episcopal minister, was born at Colerain, Massachusetts, April 17, 1825. He was converted in 1835; accepted the call to the ministry in 1842; graduated from the Michigan University in 1849, and spent the next two years in the theological school at Auburn, N.Y. He joined the Michigan Conference in 1851, and served two years as professor of ancient languages in Albion College. The next two years he was pastor at Lansing, when he was elected president of the Ohio Wesleyan Female College, at Delaware, Ohio, and in that capacity served seventeen years. The last ten years of his life were spent in the pastorate, in the Central Ohio Conference. He was twice a delegate to the General Conference, and a delegate to the First (Ecumenical Conference (London, 1881). He died in Dexter, Michigan, May 6, 1882. See *Minutes of Annual Conferences*, 1882, page 327; *Genesis Cat. of Auburn Theol. Sem.* 1883, page 287.

Doni (d'Attichi), Louis

a French prelate and writer, of Italian extraction, was born in 1596; entered the order of the Minorites in 1616, was made co-rector of their house in Paris, later provincial of Burgundy, bishop of Riez in 1628, and died at Autun, July 2, 1664, leaving a number of works, chiefly historical and biographical, for which see *Hoefer, Nouv. Biog. Generale*, s.v.

Donin, Ludwig

an ascetic writer, was born in 1810 at Tiefenbach, in Lower Austria. In 1833 he was made priest; and from 1835 to his death, August 20, 1876, he

discharged his pastoral duties at St. Stephen's, in Vienna. See Kaulen, in Wetzler u. Welte's *Kirchen-Lexikon*, s.v. (B.P.)

Donjon (Donjum, or Duisson), Geoffroi DE

a noted French crusader, was elected tenth grand-master of the order of St. John of Jerusalem in 1191, and the same year distinguished himself in the battles at Arsuf and Ramleh. *SEE TEMPLARS.*

Donnan

the name of several Scotch *saints*:

- (1) Abbot of Egg, massacred A.D. 627; commemorated April 17.
- (2) Priest of Inis-aingin, in Loch Rilh, about the middle of the 6th century; commemorated January 7 (also April 29 and August 10).
- (3) Deacon with his brother St. Ciaran, at Cluain; commemorated August 11.

Donnell, Robert

a Cumberland Presbyterian minister, was born in Guilford County, N.C., in April 1784. In 1806 he was given authority to preach, and in 1809 penetrated into northern Alabama and organized several congregations in that new country. In October 1811, he was ordained. Previous to 1817 he labored chiefly as an itinerant minister; after that date he settled first in Madison County, Alabama, where he resided about two years, and then settled ten miles from Athens, Limestone County. Although at this time engaged in agricultural pursuits, he still was laboriously employed as a minister. The General Assembly of 1831 appointed him one of five missionaries to western Pennsylvania. About 1830 he began to labor in Nashville, and, as a result, Cumberland Presbyterianism was introduced into that city. For the purpose of organizing a congregation, he went to Memphis in 1845, and labored there several months. Shortly after, he succeeded the Reverend George Donnell as pastor of the congregation at Lebanon, Tennessee, and remained until February 1849, when he removed to Athens, Alabama, where he died, May 24, 1855. Mr. Donnell published, in the latter part of his life, a small volume entitled *Thoughts*. When the first General Assembly met, in 1829, at Princeton, Kentucky, he preached the opening sermon; and in 1837 he was moderator of that body. For a

The Last Supper. He died in 1686. See Spooner, *Biog. Hist. of the Fine Arts*, s.v.

Donus

(or Domnus) I, seventy-ninth pope, was born at Rome, and was made pontiff November 1, 676. In 677 he obtained from Constantine Pogonatus the revocation of the edict which exempted the archbishopric of Ravenna from the jurisdiction of the holy see. Reparatus, who was then archbishop, had the prudence to submit, and thus to make an end to the schism of Ravenna. Donus restored the Basilica of St. Paul, and adorned the atrium of the Church of St. Peter, which was called the Paradise. Some Church historians give Donus I the title *saint*. He died April 11, 678. See Hoefer, *Nouv. Biog. Generale*, s.v.

Donus

(or Domnus) II

according to some, the one hundred and thirty-seventh pope, was elected pontiff in 974, after the expulsion of Benedict VI, and by influence of the counts of Tusculum. His pontificate, however, is very obscure. He is set down as having died December 19, 975. *SEE POPES.*

Doolittle, Justus

a Presbyterian missionary, was born in Rutland, N.Y., June 23, 1824. He graduated from Hamilton College in 1846, and from Auburn Theological Seminary in 1849; was ordained at Auburn the same year, and served as missionary in Foochow, Tientsil, and Shanghai, until 1869, and in 1872 and 1873. Thereafter he resided. at Clinton, N.Y., until his death, June 15, 1880. He is the author of *Social Life of the Chinese* (1865, 2 volumes): — *Vocabulary and Hand-book of Chinese Language* (1873). See *Genesis Cat. of Auburn Theol. Sem.* 1883, page 277. (B.P.)

Doorga

SEE DURGA.

Doors Of Churches

The principal outer doors of a church seem to have been in ancient times at the west, if the church was so built that the altar was at the east end, or, at

any rate, in the end facing the altar. In a basilican church of three aisles there were for the most part three western doors. In Constantine's great "Church of the Savior," at Jerusalem, the three doors faced the east. The great Church of St. Sophia, at Constantinople, had nine doors between the narthex and the nave. As these were covered with silver, not only were they called the "Silver Doors," but the same term came to designate the corresponding doors of other churches, although not so decorated. The great western doors of the nave were called the "Royal Gates;" and when the church had a narthex, the western doors of this were also called "Royal Gates." The "Beautiful Gates" were supposed by Goar to be the gates which separate chorus and trapeza; by Ducange, those which separate nave from narthex; and by Neale, the outer gates of the narthex. The "Angelic Gate" was one which allowed a person to enter the trapeza so as to draw near the choir.

Dora, Sister

SEE PATTISON, DOROTHY WYNDLOW.

Dorbene

(surnamed-the *Tall*), an Irish *saint*, commemorated October 28, was abbot of Iona, and died in 713.

Dore, Pierre

(Lat. *Petrus Auratus*), a French theologian, born at Orleans about 1500, joined the Dominicans at Blois in 1514, was admitted into the Sorbonne in 1538, became prior of his monastery in 1545, and directed for a long time the college at Chilons-sur-Marne. He was court-preacher, and acquired great celebrity by his violent denunciations of the Protestants. He died at Paris, May 19, 1559, leaving many writings with odd titles and contents. See Hoefer, *Nouv. Biog. Generale*, s.v.

Doremus, Mrs. Sarah Platt

(*nee* Haines), a noted philanthropic member of the Reformed (Dutch) Church, was born in New York city, August 3, 1802. She was manager and director of more benevolent and religious institutions than any other woman in the country, if not in the world. In 1828 she set on foot a mission for the suffering Greeks. She was the patron of the City Prison Association, and of many institutions for the relief of women and children,

as well as of the city Bible, and Tract Societies. To her Dr. Sims went with his noble idea of a hospital for women, which she took hold of and carried through. Her house was a model of a Christian home, and it was a hospitable resort for missionaries on their way to distant fields, or returning with broken health, not only of her own Church, but of every other. Early, while yet it was dark, she might have been seen on her way to market to procure food for the asylums under her motherly care. The crown of her work was the organization of the Women's Missionary Society, out of which has grown similar associations all over the land, auxiliary to the Board of Foreign Missions, and from which go contributions to China, India, Japan, and Africa. When others in the hot season sought the seaside for rest and recreation, she stood by her post and labored night and day for her widely extended charge. She died at her residence in New York, January 29, 1877. (W.P.S.).

Doren, William Howard Van

a Presbyterian clergyman, was born in Orange County, N.Y., March 2, 1810. He was a graduate of Columbia College and of the Western Theological Seminary, Allegheny, Pennsylvania. In 1836 he was licensed to preach by the Louisville Presbytery, and shortly afterwards spent two years in missionary work. In 1839 he accepted a call to the Reformed Church in East Brooklyn, L.I., of which he was pastor eleven years. He also took charge of a mission church in New York city, now known as the Thirty-fourth Street Church, and afterwards of the Second Church at St. Louis. In 1865 he removed to Chicago, and in 1878 to Indianapolis, Indiana, where he died, September 8, 1882. He is the author of *A Suggestive Commentary on Luke, with Critical and Homiletical Notes* (N.Y. 1868, 2 volumes): — *A Suggestive Commentary on St. John* (Lond. 1879, 2 volumes): — *A Suggestive Commentary on St. Paul's Epistle to the Romans* (1870, 2 volumes). (B.P.)

Doria

a martyr, with Chrsanthus, under Numerian, commemorated March 19.

Doria, Giovanni Pamfili

an Italian prelate, was born at Rome, November 11, 1751. He was made archbishop at the age of twenty, and was sent on an embassy to Madrid, and afterwards as nuncio to France. On his return to Rome he was made

cardinal, with the title of *Sainte-Marie*. In April 1798, when the French entered Rome, he was arrested, but was soon released, and retired to his family at Genoa. He was eventually appointed financial intendant to the papal court. See Hoefler, *Nouv. Biog. Generale*, s.v.

Doria, Simbaldo

an Italian prelate, was born at Genoa, October 21, 1664. After enjoying successively various offices at Rome, he was called to the archiepiscopacy of Patras, December 11, 1711; to that of Benevento, May 21, 1731; was declared cardinal on September 24 following, and died at Benevento, December 4, 1733. See Hoefler, *Nouv. Biog. Generale*, s.v.

Dorigny, Louis

an eminent French painter and engraver, was born at Paris in 1654. He went to Rome, and after remaining there four years, executed the grand altar-piece for the Feuillants at: Foligno. He afterwards visited Venice, where he remained ten years. The work which does him most honor is the cupola of the cathedral at Trent. He died at Verona in 1742. See Spooner, *Biog. Hist. of the Fine Arts*, s.v ; Hoefler, *Nouv. Biog. Generale*, s.v.

Dorigny, Nicolas

a celebrated engraver, was born at Paris in 1657, and studied in Italy twenty years. In 1711 he went to England to do some fine work. He returned to Paris in 1724, where he died in 1746. The following are some of his most capital prints: *St. Peter Walking on the Sea; The Virgin and Infant, with St. Charles Borromeo, and St. Liborius; The Adoration of the Magi; The Birth of the Virgin; The Trinity; St. Francis Kneeling before the Virgin and Infant; St. Peter and St. John Healing the Lame Man at the Gate of the Temple*. See Spooner, *Biog. Hist. of the Fine Arts*, s.v.; Hoefler, *Nouv. Biog. Generale*, s.v.

Dorland (or Dorlant), Pierre

a Belgian theologian, was born at Diest (Brabant), took the habit of the Carthusian friars at the monastery of Zelhem, became prior of that house, and died August 25, 1507. He wrote many works on practical piety, for the principal of which see Hoefler, *Nouv. Biog. Generale*, s.v.

D'Orleans (de la Mothe), Louis Francois Gabriel

a French prelate, was born at Carpentras, January 15, 1683, of an ancient family of Vicenza, called *Aureliani*. He pursued his studies with the Jesuits, and became successively can of Carpentras, grand vicar of Arles, administrator of the diocese of Senez, and finally bishop of Amiens in 1733, an office which he filled with great ability. He died there, July 10, 1774, leaving *Lettres Spirituelles* (Paris, 1777). Abbe Dargnies has published his *Memoires* (Mechlin, 1785). See Hoefer, *Nouv. Biog. Generale*, s.v.

Dorman, Thomas

a Roman Catholic writer of the 16th century, was born at Amersham, Buckinghamshire, England. He was educated at Berkhamstead School (Protestant, founded by Dr. Incent), Hertfordshire; afterwards became a Romanist, fled to the Continent during the Protestant ascendancy, and there wrote a book *Against Alexander Nowel, the English Calvinist: — A Proof of Certain Articles in Religion Denied by M .Jewell* (Antwerp, 1564, 4to): — *Disproof of Mr. Alex. Nowell's Reproof* (ibid. 1565, 4to): — *A Request to Mr. Jewell, etc.* (Lond. 1567, 8vo). See Fuller, *Worthies of England* (ed. Nuttall), 1:211; Wood, *Athen. Oxon.*

Dormans, Jean De

cardinal-chancellor and gumardian of the seals under the kings John II and Charles V, was born at Dormans (Champagne). He founded at Paris, May 16, 1370, the college called De Beauvais, from the name of his diocese, and died in that city, November 7, 1373. See Hoefer, *Nouv. Biog. Generale*, s.v.

Dormitory

It was the primitive custom for all the monks of a monastery to sleep in one large dormitory. Not until the 14th century was the custom introduced of using separate sleeping-cells. By the rule of Benedict all were to sleep in one room, if possible, with the abbot in their midst, or in larger monasteries ten or twenty, together with a dean. Only the aged, the infirm, and the excommunicated were excepted from this arrangement. Each monk was to have a separate bed. They were to sleep clothed and girded. The room was kept under lock and key until morning. In the first fervor of monastic zeal

it was a common practice to sleep on the bare ground — afterwards on mats. A fire was kept burning in the room all night. The sleeping-room for stranger monks was usually close to the great dormitory and the chapel. See Smith, *Vic. of Christ. Anti.* s.v.

Dorner, Isaac August

one of the most prominent evangelical theologians of Germany, was born in the village of Neuhausen-ob-Eck, in Wurtemberg, June 20, 1809, being the son of a Lutheran clergyman. He was educated at Tubingen, acted :as pastor in his native place, and subsequently travelled in Holland and England. He became successively professor of 6tieology in the universities of Tubingen (1838), Kiel (1839), Konigsberg (1840), Bonn (1847), Gottingen (1853), and in 1857 at Berlin, where he died, July 12, 1884. He was a councillor of the upper consistory, a distinguished contributor to Herzog's *Encyklopadie*, and co-editor of the *Jahrbucher fur Deutsche Theologie*. The first great work of Dr. Dorner, and that which at once gave him celebrity, was *his Entwicklungsgeschichte vom der Person Christi* (Stuttgard, 1839, 1846; Berlin, 1854, 4 volumes, 8vo), translated by D.W. Simon in Clark's "Foreign Theological Library," and entitled *History of the Developnment of the Person of Christ* (Edinburgh, 1859, 5 volumes, 8vo). Ion ts first form it was a single volume of moderate size. Subsequently he made it by far the most learned and extensive discussion of the theme which has ever been undertaken. It is critical, as well as historical. A vast amount of collateral matter, of great importance to the theological student, is incidentally interwoven in its chapters. In this work, as everywhere, Dorner shows himself in cordial sympathy with evangelical truth, yet bound to no traditional formulas in which that truth has been set forth in times past. The book is a fine example of the mingling of intellectual freedom with due reverence, and of the spirit of science with genuine devoutness. The *Geschichte der Protestantischen Theologie* (Leipsic, 1867), translated as *History of Protestant Theology* (Edinburgh, 1871-72, 2 volumes), referring particularly to Germany, is a work of more popular interest than the treatise just referred to. It surveys the Reformation, in its sources and phenomena, and in its consequences, on the doctrinal side. In the earlier chapters is to be found a profound as well as discriminating exposition of the cardinal truth of justification by faith in its relation to the authority of the Scriptures. What is meant by "Christian consciousness," and what rights pertain to it, are instructively unfolded. A volume less known than either of those noticed above is the *Collection of Essays*, which embrace

some of the most valuable of the briefer contributions of Dorner to theological literature. The extended paper, in which he treats of the *Attributes of God*, is a masterly handling of this topic. But the crowning work of his life was the *System of Christian Theology*, which called forth the praise and admiration of all enlightened and unprejudiced judges. When, in 1873, the Evangelical Alliance met in New York, Dorner was one of the European delegates. He combined profound learning, critical penetration, and power of generalization with an earnest Christian spirit. He was thoroughly trained in the ancient and modern schools of philosophy, and gave evidence, on his first appearance before the public, of his ability to defeat the pantheistic Hegelians with their own weapons, and thus to do most important service to German theology. This service he faithfully rendered, and lifted up theology to the rank of a science, pointed out the path of reconciliation between knowledge and faith, and raised up a body of defenders and expounders of Christianity against the philosophical and critical infidelity on the continent of Europe. Besides the works mentioned above, Prof. Dorner published a number of treatises mentioned in Zuchold, *Bibl. Theol.* 1:289 sq. (B.P.)

Dornex

an inferior kind of damask, anciently used for church vestments, altar-hangings, etc., originally manufactured at Doornick (Tournay), in Flanders.

Dorona

"Indus et Dorona" are commemorated as saints December 19.

Dorothea

a virgin martyr with Theophilus at Caesarea, in Cappadocia, under Diocletian; commemorated February 6.

Dorotheanisses

is the name of the members of a society formed for the care of neglected girls. In order to protect such girls against immoral influences and to get them used to work, a society of Christian young ladies and women was formed at Rome in 1830. St. Dorothea was chosen as the patroness of the society, and the rules and regulations of the same were printed at Rome in 1836. Pope Gregory XVI sanctioned, in 1841, the movement, which soon made rapid progress in Lombardy and Venice. As the sisters had not only

to take care of these neglected girls, but also to educate them, pope Pius IX confirmed them in 1860 as the *Teaching-sisters of St. Dorothea*. See Kaulen, in Wetzer u. Welte's *Kirchen-Lexikon*, s.v. (B.P.)

Dorotheus

- (1) Martyr with Castor at Tarsus, in Cilicia; commemorated March 28.
- (2) Martyr with Gorgonius at Nicomedia, under Diocletian; commemorated September 9. There are two other saints of the same name commemorated on this day — one, an anchorite of Thebes, in Egypt, cir. A.D. 395; the other, a founder of a monastery at Trebizond. in the 11th century, over which he is said to have presided many years; but there appears to be some confusion in the name, perhaps by an identification with one or more of the four archimandrites of Palestine who are reported under this name.
- (3) First abbot of Lyons, in France, in the 3d century.
- (4) A deacon of Antioch, A.D. 372.
- (5) A presbyter sent by Basil to seek help from the Roman bishops, A.D. 373.
- (6) An Arian bishop (also called *Theodorus*) of Antioch 'during' the Melitian schism, A.D. 376.
- (7) Abbot of a nunnery in Athribia (Egypt), cir. A.D. 431.
- (8) A monk of Alexandria; banished by the emperor Anastasius, cir. A.D. 502, for writing a book in favor of the decrees of the Council of Chalcedon.
- (9) Bishop of Thessalonica, A.D. 515-20.
- (10) A monk (also called *Droctovaeus*) of great virtue, appointed abbot of St. Vincent (France) A.D. 559.

Dorpat Esthonian

SEE ESTHONIAN.

Dorr, Benjamin, D.D.

a Protestant Episcopal divine, was born at Salisbury, Massachusetts, March 22, 1796, and graduated at Dartmouth College in 1817, after which he studied law and then theology. He was ordained deacon in 1820 and presbyter in 1823. He was rector of the united churches of Lansingburg and Waterford, N.Y., from 1820 to 1829; rector of Trinity Church, Utica, until 1835; and general agent for the domestic committee of the Board of Missions until 1837, when he became rector of Christ Church, Philadelphia. He died September 18, 1869. His publications include, *History of the Pocket Prayer-book* (written by itself): — *Churchman's Manual*: — *Prophecies and Types*: — *Invitation to the Holy Communion*: — *Travels in the East*, and other works. See Allibone, *Dict. of Brit. and Amer. Authors*, s.v.

Dorrance, John, D.D.

a Presbyterian minister, was born at Kingston, Pennsylvania, February 28, 1800. He graduated from New Jersey College in 1823, and from Princeton Theological Seminary in 1826; was licensed by the Mississippi Presbytery the same year; was pastor at Baton Rouge, Louisiana, till 1830; then at Wysox, Pennsylvania; July 8, 1833, was called to Wilkesbarre, and died there, April 18, 1861. See *Gen. Ca. of Princeton Theol. Sem.* 1881, page 44.

Dorrellites

a religious sect, followers of one Dorrell, who disseminated his doctrines at Leyden, Massachusetts, about the close of the last century. He pretended to be a prophet sent to supersede the Christian dispensation and to introduce a new one, of which he was to be the head. The creed of this sect, according to the statement of Dorrell, was as follows: "Jesus Christ, as to substance, is a spirit, and is God. He took a body, died, and never rose from the dead. None of the human race will ever rise from their graves. The resurrection spoken of in Scripture is only one from sin to spiritual life, which consists in perfect obedience to God. Written revelation is a type of the substance of the true revelation which God makes to those whom he raises from spiritual death. The substance is God revealed in the soul. Those who have it are perfect, are incapable of sinning, and have nothing to do with the Bible. Neither prayer nor ally other worship is necessary. There is no law but that of nature. There is no

future judgment. God has no forethought, no knowledge, of what passes in the dark world, which is hell, nor any knowledge of what has taken place or will take place in this world."

Dorsal

(or Dossal) (Lat. *dorsum*, and Fr. *dos*, "the back").

(1) The hinder part of a stall.

(2) The hanging behind the choir stalls, or an altar, and rendered *tapecium*. It is made of satin or damask, and should have a representation of the Crucifixion embroidered on it; or, if there be a crucifix on the altar, there should be depicted one of the joyful mysteries. At St. Alban's, at the close of the 11th century, it was wrought with the martyrdom of the saint; and two others, in the 12th. century, represented the Prodigal Son and the Traveller who Fell among Thieves. Some heraldic tapestries were in use behind the stalls of Exeter. Possibly dorsals were the origin of the linen pattern on panelling.

Dorsten, Johann Von

an Augustinian theologian of the 15th century, was professor of theology and philosophy at Erfurt, where he died in 1481. Of his many writings, only the *Tractatus sive Collatio Synodalis de Statutis Ecclesiarum* (Erfurt, 1489), and *Determinatio de Cruore Miraculoso Jesu Christi* (Leipsic, 1510), were published. A list of his works is given in Ossinger, *Biblioth. August.* page 299. See also Hartzheim, *Bibl. Col.* page 167; Fabr. Mansi, 3:359; Kaulen, in Wetzer u. Welte's *Kirchen-Lexikon*, s.v. (B.P.).

Dorymedoni

a martyr with Trophimus and Sabbatius, A.D. 278; commemorated September 19.

Dosi, Girolamo

a distinguished Italian architect, was born at Carpi in 1695, instructed in the school of Fontana, where he soon attained distinction, and was appointed state architect by Clement XII. Among his best works are the cathedrals of Albano and Velletri, and the basilica of Santa Maria Maggiore. He died at Carpi in 1775. See Spooner, *Biog. Hist. of the Fine Arts*, s.v.; Hoefler, *Nouv. Biog. Generale*, s.v.

Dositheus

- (1) Bishop of Seleucia Pieria, transferred to Tarsus, A.D. 415.
- (2) An obscure hermit near Jerusalem, in the 6th century, according to some later martyrologies, and commemorated February 23.

Dothan

Picture for Dothan

The latest description of this interesting site is by Lieut. Conder (*Tent-work in Palestine*, 1:107):

"By noon we reached Dothan, the scene of Joseph's betrayal by his brethren, and halted under a spreading fig-tree beside a long cactus hedge. Just north of us was the well called Bir-el-Htfireh ('Well of the Pit'), and east of us a second, with a water-trough, thus accounting for the name Dothan, 'two wells.' Above the wells on the north rises the shapeless mound where the town once stood, and on the wet spread the dark-brown plain of Arrfnbeh, across which runs the main Egyptian road — the road by which the armies of Thothmes and Necllo came up from the sea-coast, and by which the Midianitish merchants went down with their captive. The cattle stood by the well, huddling in the shade, waiting to be watered, and rude cowherds and goatherds gathered around us in groups, which were, no doubt, not far different in dress or language from Joseph's brethren four thousand years ago."

Dotto

abbot of the Orkneys, died A.D. 502; commemorated April 9.

Doub, Peter, D.D.

a minister in the Methodist Episcopal Church South, was born in Stokes County, N.C., March 12, 1796. He received an early religious training, but a very limited education; experienced religion in 1817; in the following year united with the Virginia Conference; spent his latter years in connection with the North Carolina Conference, and died August 24, 1869. See *Minutes of Annual Conferences of the M.E. Church South*, 1869, page 310; Simpson, *Cyclop. of Methodism*, s.v.

Doubdain, Jean

a French traveller, was canon of St. Denis in France. In 1651 he sailed from Marseilles for Jaffa, and arrived at Jerusalem, March 30, 1652. He thereafter visited Bethlehem, Jericho, Mt. Carmel, Haifa or Caiphas, Galilee, Nazareth, Canaan, Mt. Tabor, Acre, and Sidon, thence home, by way of Genoa. through Italy, and back to St. Denis, November 22, 1652. He wrote an account of his travels under the title, *Le Voyage de la Terre Sainte* (Paris, 1661, 1662, and 1666). Doubdain died about the year 1670. See Hoefer, *Nouv. Biog. Generale*, s.v.

Doufflest (or Duffeit), Gerhard

an eminent Flemish painter, was born at Liege, August 16, 1594. He studied in the school of Rubens, at Antwerp, and afterwards went to Italy. There is an admirable picture by this artist, representing the *Elevation of the Cross*, at Liege. He died in 1660. See Hoefer, *Nouv. Biog. Generale*, s.v.; Spooner, *Biog. Hist. of the Fine Arts*, s.v.

Dougal

a Scotch prelate, was bishop of the see of Dunblane about 1390. See Keith, *Scottish Bishops*, page 176.

Dougherty, James, D.D.

a Congregational minister, was born at Park, near Lairmount, County Londonderry, Ireland, April 9, 1796. In 1819 he came to South Hero, Vermont. After studying with Reverend Asa Lyon, and in St. Albans Academy, he entered the University of Vermont, graduating in 1830. He subsequently studied theology, and was ordained January 18, 1832, as an evangelist, and for some time served in the employ of the Colonial Missionary Society, performing duty also as teacher in Frost Village and Shefford, Quebec. After preaching a year, he was installed pastor at Milton, Vermont, September 28, 1836, and served until July 5, 1848. About this time, for one year, he was agent for the Foreign. Evangelical Society. From 1849 to 1851 he preached in Fairfax, Vermont. From November 1857, to March 1867, he was pastor in Johnson, where he resided subsequently without charge, until his death, June 10, 1878. For some time he served as superintendent of schools in Milton and Johnson,

and was also trustee of the Bakersfieli and Johnson academies. See *Cong, Year-book*, 1879, page 41.

Douglas, Alexander

a Scotch prelate, was minister at Elgin about seventeen years, and promoted to the see of Moray in 1606. He died at Elgin, in May 1623. See Keith, *Scottish Bishops*, page 152.

Douglas, John (1)

a Scotch prelate, was a Carmelite friar, afterwards chaplain to the earl of Argyle, and finally the first Protestant bishop of the see of St. Andrews. He became rector of the University of St. Andrews, November 30, 1570. See Keith, *Scottish Bishops*, page 39.

Douglas, John (2), D.D.

a Scotch clergyman, son of George Douglas of Parkhead, graduated at Edinburgh University in February 1602; became chaplain of the North British Regiment in the Low Countries; was ordained in Stirling Kirk in February 1606; admitted to the living of the second charge at St. Andrews in 1621; transferred to Crail in 1625; was a member of the commission for the maintenance of Church discipline, October 21, 1634, and died before October 22, 1635, aged about fifty-four years. See *Fasti Eccles. Scoticanæ*, 2:394, 417.

Douglas, Robert (1)

a Scotch prelate, was born in 1626, and received his education at King's College, Aberdeen. He began preaching about 1650, at Laurencekirk, in the Mearns; then ministered at Bothwell, Renfrew, and Hamilton, from which place he was made dean of Glasgow; soon after elected to the bishopric of Brechin, and consecrated to that office in 1682. In 1684 he was translated to the see of Dunblane, where he continued until deprived by the revolution. He died at Dundee, September 22, 1716. See Keith, *Scottish Bishops*, pages 168, 183.

Douglas, Robert (2), D.D.

a Scotch clergyman, son of John Douglas, minister of Jedburgh, was licensed to preach September 5, 1769; presented to the living at Galashiels

in March, and ordained in July 1770. He died November 15, 1820, aged seventy-three years. He was assiduous in promoting the manufactures and the interest of his parishioners, by his advice and pecuniary assistance. He published *Observations on the Nature of Oaths, and the Danger of Multiplying Them* (1783): — *General View of the Agriculture of Roxburgh and Selkirk* (Edinburgh, 1798): — *An Account of the Parish*. See *Fasti Eccles. Scoticanæ*, 1:551.

Douvre, Thomas De

an English prelate of French descent, was born at Bayeux in 1027. He was treasurer of the cathedral of that city when William the Conqueror conferred upon him, in 1070, the archbishopric of York. He reconstructed the cathedral of that city, and composed a treatise on *Chants*, which was accepted by several churches. In order to settle the quarrel between the sees of York and Canterbury, which had arisen on the subject of the pre-eminence, he joined with his adversary, Lanfranc, in arbitration before the pope. The affair came back before William, who decided in favor of Canterbury, in 1072. Douvre died in 1100.

There was another THOMAS DOUVRE, archbishop of York from 1109 to 1114, who is said to have been a relative of the foregoing.

Dove, in Christian Art

Picture for Dove 1

Picture for Dove 2

Picture for Dove 3

As a symbol of the believer, the dove of course has chief reference to two texts of Scripture, belonging to different yet harmonious trains of thought. One is ^{<4006>}Matthew 10:16, "Be ye wise as serpents and harmless as doves;" the other, ^{<4986>}Psalms 55:6, "O that I had wings like a dove, then would I flee away and be at rest." The passages in Cant. 1:15; 2:14; 5:2; 6:9, refer to the Church, and therefore may be taken as referring simply to all faithful souls.

Dow, Anthony, D.D.

a Scotch clergyman, eldest son of Reverend David Dow, of Dron, was born November 4, 1762; licensed to preach November 30, 1785; called to the living at Kilspindie in August, 1788, and ordained February 12, 1789; appointed presbytery clerk September 18, 1799, which he resigned in 1811; was transferred to Kirkpatrick Irongray in 1818, and died July 17, 1834. He published *An Account of Kilspindie*. See *Fasti Eccles. Scoticanæ*, 1:594; 2:644, 645.

Dowling, John

a Baptist minister, was born at Pevensey, England, May 12, 1807. When sixteen years of age he became a Christian, and joined the Eagle Street Church, London. For eight years (1825-32) he was engaged in teaching, and became the author of three school-books. At the end of this period he removed with his wife and children to the United States, and in 1832 was ordained in Catskill, N. Y.; but a short time afterwards was called to the pastorate of the Second Baptist Church in Newport, R. I., and subsequently to the Pine Street, now the Central Baptist Church, Providence. He next preached for a Church in New York, holding its meetings in Masonic Hall. In 1844, he became pastor of the Berean Church in the same city, where he continued for several years, and then preached to a Church meeting in Hope Chapel, on Broadway, which has since become the Calvary Baptist Church on Twenty-third Street. For about four years (1852-56) he was pastor of the Sansom Street Church in Philadelphia. In 1856 he returned to the Berean Church, New York. For a time he preached for the Second Baptist Church in Newark, N. J., and subsequently supplied the pulpit of the South Baptist Church in New York. He died July 4, 1878. Dr. Dowling's occasional published sermons and discourses were well received, and one of them, *The Value of Illustration*, had a wide circulation. His principal work was his *History of Romanism* (New York, 1845), which passed through many editions. Besides these works, Dr. Dowling wrote and compiled, *A Vindication of the Baptists* (8vo): — *An Exposition of the Prophecies Supposed by William Miller to Predict the Second Coming of Christ* (1840, 18mo): — *A Defence of the Protestant Scriptures*, etc. (1843): — *Judson's Offering* (18mo): — *Conference hymn-book*: — *Baptist Noel's Work on Baptism*: — *Works of Lorenzo Dow*: — *Conyer's Middleton*: — *Memoir of Jacob Thomas*: — *Translation from the French*

of *Dr. Cotes*. See Williams, *Memorial Discourses*; Allibone, *Dict. of Brit. and Amer. Authors*, 1:516, 517. (J.C.S.)

Downes, Henry, D.D.

an Irish prelate, became bishop of Killala in 1716; was translated to Elphin in 1720, to Meath in 1724, and to Derry in 1726. He published *Sermons* (1697-1725). See Allibone, *Dict. of Brit. and Amer. Authors*, s.v.

Downes, Robert

an Irish prelate, was bishop of Leighlin and Ferns. He published a *Sermon* (1750). See Allibone, *Dict. of Brit. and Amer. Authors*, s.v.

Downham, John

younger son of William Downham, bishop of Chester, was born in Chester; graduated at Cambridge; became a preacher in London in the church behind the Exchange, and died, very aged, about 1644. He wrote, *The Christian Warfare*, and numerous other works, for which see Allibone, *Dict. of Brit. and Amer. Authors*, s.v.

Downham, William

an English prelate, was archdeacon of Brecknock in 1559, became bishop of Chester in 1561, and died December 3, 1577. See Le Neve, *Fasti Eccles. Alliance*, 3:258.

Downing, Calybutte

an English divine, was born in 1606, and in 1623 became a commoner of Oriel College, Oxford. After entering into orders he held the vicarage of Hackney, near London, with the parsonage of Hickford, in Buckinghamshire. He joined the parliamentary party, became a great promoter of their designs, and in a sermon preached before the artillery company, September 1, 1640, delivered this doctrine: "That for the defence of religion and reformation of the Church, it was lawful to take up arms against the king." After this he became chaplain to lord Roberts's regiment, and in 1643 was one of the assembly of divines. He died in 1644. His writings are scarce. See Chalmers, *Biog. Dict.* s.v.; Allibone, *Dict. of Brit. and Amer. Authors*, s.v.

Downman, Hugh

an English clergyman, physician, and poet, was born at Newton House, in the village of Newton St. Cyres, Devonshire, in 1740, and educated at the grammar-school of Exeter, and Balliol College, Oxford. He was ordained in 1762, but had little attachment to the Church. He turned his attention to the study of medicine, and wrote a number of poems, which indicate some share of poetical taste.. He died at Exeter, September 23, 1809. See Chalmers, *Biog. Dict.* s.v.; Allibone, *Dict. of Brit. and Amer. Authors*, s.v.

Doxarians

(or Aposchists), a sect spoken of by John of Damascus as disregarding the ecclesiastical ceremonies of the times; probably meaning the Paulicians (q.v.).

Doxology

The exact periods of the origin of the liturgical doxologies are unknown, owing to the scantiness of early Christian literature. But it may be safely conjectured that, in their earliest forms, they came into use soon after the circulation of the Gospel narratives. The "Gloria in Excelsis" is unquestionably of Eastern origin. Liturgical speculators have ingeniously discovered a reference to its existence in very early writers. It has frequently been assumed that it was, in fact, "the hymn" which Christians sang on all solemn occasions, including such as are referred to in ^{<4165>}Acts 16:25; ^{<4146>}1 Corinthians 14:26; and ^{<51216>}Colossians 3:16. The origin and history of the "Gloria Patri," or lesser doxology, is even more obscure than that of the "Gloria in Excelsis," and in its present shape it is the result of the Arian controversies concerning the nature of Christ.

Doyen, Gabriel Francois

an eminent French painter, was born at Paris in 1726, and at the age of twenty gained the grand prize of the Royal Academy. In 1748 he went to Rome, and there studied the works of the great masters. He afterwards visited Venice, Bologna, and Parma, and after his return to Paris, in 1753, he executed his celebrated picture, representing *A Group of Persons Attacked by the Plague*, for the Church of St. Roch, and painted the chapel of St. Gregoryv aux-Invalides. He died at St. Petersburg, June 5, 1806. See

Spooner, *Biog. Hist. of the Fine Arts*, s.v.; Hoefler, *Nouv. Biog. Generale*, s.v.

Doyle, Mary

a philanthropist of the Society of Friends, eldest daughter of Edward Doyle, of Ferns, Ireland, was compelled early in life to earn her own livelihood. In 1796 she and her sister Anne, with their small savings, opened a shop in Ballytore, Ireland. They prospered until the rebellion of 1798, when the military plundered them of their provisions and outlaws robbed them of their money. After the rebellion their business prospered again. Mary was skilful in medical knowledge, and devoted herself to the relief of the poor. Anne died in 1822. Her sister continued to devote herself to works of charity, and died April 6, 1834, aged seventy-one years. See *The Friend*, 8:167.

Dozy, Reinhart

a famous Dutch Orientalist, was born at Leyden, February 21, 1820. From 1850 to 1883 he was professor at the university of his native city, and was known as one of the best Arabic scholars. He died April 29, 1883. In 1845 he published *Dictionnaire Detaille des Noms et des Vetement chez les Arabes* (Amsterdam), for which he received a prize from the Netherlandish Institute of Sciences. Of his other works, we mention *Scriptorum Arabum Loci de Abbadidis* (Leyden, 1846-63, 3 volumes): — *Commentaire Historique sur le Poeme d'Ibn-Abdoun* (ibid. 1848): — *Histoire des Musulmans d'Espagne* (ibid. 1861, 1881, 4 volumes; Germ. transl. in 2 volumes 1874): — *Catalogus Codicum Orientalium Bibliothecae Lugdun-Bafave* (ibid. 1851, 2 volumes): — *Notices sur Quelques Manuscrits Arabes* (ibid. 1847-51). His last work is his *Supplem aux Dictionnaires Arabes* (1877-81, 2 volumes) one of the most important in the department of Arabic lexicography. (B.P.)

Dreams in Christian History

The attempt to foretell the future by the interpretation of ordinary dreams was not condemned. by the early Church; rather it was acknowledged that dreams might be made the vehicle of divine revelation. But some of the old heathen practices by which men sought to acquire supernatural knowledge in dreams, such as sleeping in an idol's temple wrapped in the skin of a sacrifice, or under the boughs of a sacred tree, were distinctly condemned.

Drechsler, Johann Gabriel

a Protestant theologian of Germany, born at Wolkenstein, in Saxony, taught philosophy at Halle, and died October 20, 1677, leaving, *Manuductio ad Poesin Hebraicam: — Compendium Chronologico-historicum: —* also *De Larvis Natalitiis Christianorum* (Leipsic, 1683), under the anagram of *Chressulder*. See Hoefler, *Nouv. Biog. Generale*, s.v.

Dreisbach, John

a prominent minister of the Evangelical Association, was born in Northumberland County, Pennsylvania, June 5, 1789; received on trial by the conference in 1807; in 1814 appointed the first presiding elder of that body; located in 1821; in 1828 and 1829 was a member of the Pennsylvania House of Representatives; in 1851 removed to Ohio; in 1854 became editor of the *Evangelical Messenger* at Cleveland; resigned in 1857, and died August 20, 1871. Mr. Driesbach was regularly a delegate to the General-Conference, and in 1816 prepared *The Spiritual Psaltery*, for a long time the standard hymn-book of his denomination. See *Albright and his Colaborers*, page 277.

Drelincourt, Henri

the brother of Laurent, was born at Paris about 1630. He was first advocate and afterwards minister at Gien, and then at Fontainebleau. He died in 1683, leaving a collection of *Sermons*. See *Hoefler, Nouv. Biog. Generale*, s.v.

Drelincourt, Laurent

son of Charles (q.v.), was born at Paris in 1625. After having completed his studies at Saumur, he was called to the Reformed Church at La Rochelle. He was ordained in 1651 by his father, and fully justified by the sanctity of his life and his Christian humility the confidence. which the people of La Rochelle had placed in him. In 1660 he was obliged to leave that place in consequence of an edict which prohibited Protestant families, who had not already resided there before the year 1628, to live there. He accepted a call to Niort, where he died, June 2, 1680, leaving, *Le Saint Ministere de l'Evangile* (1651): — *Sermon sur les Noces de Cana* (1657): — *La Salutare Lever du Soleil de Justice* (1665): — *Les Etoiles de l'Eglise et les Chandeliers Miystiques* (1677): — *Sonnets Chretiens* (often

reprinted). See Lichtenberger, *Encyclopl. des Sciences Religieuses*, s.v.; Hoefer, *Nouv. Biog. Generale*, s.v. (B.P.)

Dresde, Friedrich Wilhelm

a Lutheran theologian of Germany, was born at Naumburg, March 4, 1740; studied at Leipsic; was in 1772 appointed professor of Oriental languages at Wittenberg, and in 1778 professor of theology there; and died March 10, 1805, leaving, *De Immortalitate Animae, Patriarchis non Ignota* (Leipsic, 1764): — *De Anno Judaico* (ibid. 1766): — *Votum Jephthae* (ibid. 1767): — *Triga Commentationum Acadd. Critic.* (ibid. 1773): — *In Diversitatem Lectionis Codicis Hebraei*, etc. (ibid. 1776): — *In Castiganda Lectione Massoretica* (ibid. 1778): — *Elementa Sermonis Ebraici* (ibid. 1779, 1790): — *De Usu Pentateuchi Samarituni* (ibid. 1783): — *Le Libro Foderis* (1790-92, 7 parts): — *De Vera vi ׀ל װ* (ibid. 1793, 1794): — *De Notione Spiritus S. in Codice Hebraico* (ibid. 1797). See Doring, *Die gelehrten Theologen Deutschlands*, 1:345 sq.; Winer, *Handbuch der theol. Lit.* 1:129, 226, 270, 399, 436; Furst, *Bibl. Jud.* 1:212. (B.P.)

Dress, Christian

In the primitive days Christians probably took little thought for raiment. They generally wore the ordinary dress of their station and country. A strong feeling was prevalent against luxury, display, and immodesty in apparel. Nevertheless, even in the 1st century, "gay clothing" was found in Christian assemblies. Tertullian likens those who adorn themselves with costly articles to the woman "arrayed in purple and scarlet color" spoken of in the Apocalypse. The pope also, in several councils, declared against extravagant dressing. Pope Zacharias decreed (A.D. 743) that bishops, priests, and deacons should not use secular dress, but only the sacerdotal tunic; and that when they walked out, whether in city or country unless on a long journey — they should wear some kind of upper garment or wrapper. The second Council of Nice, in the year 787, condemns bishops and clerics who distinguish themselves by the richness and brilliant colors of their dress. So Tarasius, patriarch of Constantinople, bade his clergy abstain from golden girdles, and from garments bright with silk and purple, prescribing girdles of goats' hair, and tunics decent but not gorgeous. The Council of Aix (A.D. 816) inveighs against personal ornament and splendor of dress in the clergy, and exhorts them to be neither splendid nor slovenly.

Dresser, Charles, DD.

an Episcopal clergyman, was born at Pomfret, Connecticut, February 24, 1800. He graduated from Brown University in 1823; spent some time in Virginia, as tutor in private families; studied theology under bishop Meade, by whom he was ordained; removed to Springfield, Illinois, as rector there; subsequently was employed by bishop Chase in the business department of Jubilee College, in which institution he was, for a time, a professor; and died there March 25, 1865. (J.C.S.)

Dreux, Philippe De

bishop of Beauvais, went twice to the Holy Land (1178 and 1190) to fight the infidels, and on his second visit remained a captive at Bagdad for some time. After his return he turned his arms against the English, fell into their hands in 1197, and was put by king Richard into a close prison. Pope Celestine III interposed with the king of England for his deliverance, but Richard declined, in a humorous reply. The bishop being finally set free, turned his arms, in 1210, against the Albigenes, and in 1214 he appeared on the field of Bouvines as one of the heroes of the day. He died in his diocese in 1217. See Hoefer, *Nouv. Biog. Generale*, s.v.

Drevet, Pierre

an eminent French engraver, was born at Lyons in 1663, and after having studied under Germain Audran in his native city, went to Paris to complete his preparation. The following are his best prints: *Abrahan's Sacrifice*; *The Annunciation*; *The Adoration of the Shepherds*; *The Crucifixion*. He died at Paris in 1738. See Spooner, *Biog. Hist. of the Fine Arts*, s.v;

Drevet, Pierre Imbreh

was born at Paris in 1697. He is claimed by his countrymen to have been one of the greatest engravers of any age or country. He died at Paris in 1739. The following are some of his best works: *Adam and Eve after their Transgression*; *Rebekah Receiving Abraham's Presents*; *The Holy Family*; *The Entry of Christ into Jerusalem*; *The Resurrection*; *The Presentation in the Temple*; *Christ in the Garden of Gethsemane*. See Spooner, *Biog. Hist. of the Fine Arts*, s.v.; Hoefer, *Nouv. Biog. Generale*, s.v.

Drew, Daniel

for many years a noted capitalist and railroad director in New York, and mentioned here for his acts of Christian munificence, was born at Carmel, Putnam County, N.Y., July 29, 1797. When fifteen years old he enlisted as a substitute in the state militia; and with the bounty money as a capital, became a cattledrover. In 1829 he opened a cattle yard in New York; in 1834 went into the steamboat business; became a stock-broker and banker in 1844. In middle life Mr. Drew united with the Methodist Episcopal Church, of which he ever after remained an humble and faithful member. In 1866 he founded Drew Theological Seminary at Madison N.J., by a gift of \$500,000, paying over to its trustees in all not far from \$750,000. He gave \$250,000 for the founding of the Drew Seminary for Young Ladies, at Carmel. He also built a fine church at his native place, and another at Brewsters; in addition, he freely gave to many other benefactions. Mr. Drew was remarkably bold and successful in his enterprises, but, to use his own words, he "got caught at last," and in 1876 was a poor man. He died September 18, 1879, regretting chiefly his inability to carry out his benevolent enterprises. See Simpson, *Cyclop. of Methodism; Christian Advocate* (N.Y.), 1879, page 616.

Dreyer, Christian

a Lutheran theologian of Germany, was born December 22, 1610, at Stettin. He studied at Jena, Wittenberg, Rostock, and Kinigsberg. In the latter place he was also appointed professor of theology and first court-preacher, and died there, August 3, 1688. Of his many writings we name, *De Principiis Fidei Christianae: — De Corpore et Sanguine Christi in S. Eucharistia Praesente: — De Justificatione et Certitudine Gratiae ex* ~~Job~~ *Job 9:20, 21: — De Primatu Romani Pontificis: De Igne Purgatorio, quer Redit Romana Ecclesia.* See Jocher, *Allgemeines Gelehrten-Lexikon*, s.v.; Winer, *Handbuch der theol. Lit.* 2:496. (B.P.)

Drisius, Samuel

of Leyden, was pastor of the Holland Church in London until, in 1652; he was called and removed to the Reformed (Dutch) Church in New York city, where he ministered until his death in 1682. Once in every month he preached to the Waldenses on Staten Island. He was the colleague of the elder Megapolensis for twelve years, and is said, like him, to have been very intolerant towards those who dissented from his religious views. At

their instance governor Stuyvesant issued a proclamation against conventicles, under which fines and imprisonment were inflicted upon those who disobeyed the order. The Dutch West India Company, however, soon rebuked and rectified these unwarranted proceedings. Mr. Drisius was an accomplished scholar and linguist. See Corwin, *Manual of the Ref. Church in America*, page 74; De Witt, *Hist. Discourses* pages 35 36, 69. (W.J.R.T.)

Droctigisilius

fifteenth bishop of Soissons, towards the end of the 6th century. Droctoaldus, *Saint*, fourteenth bishop of Auxerre, died in November, cir. A.D. 532. Droctoveus, the abbot, was a disciple of Germanus, the bishop; his' decease at Paris is commemorated March 10.

Drogon (1)

a French prelate, said to have been the natural son of Charlemagne, became in 820 abbot of, Luxeuil, where, under his direction, science and art flourished. In 829 he was made bishop of Metz. He was drowned in a river while fishing, in 855 or 857. See Hoefer. *Nouv. Biog. Generale*, s.v.

Drogon (2) (or Drocon)

a French prelate, was made bishop of Beauvais in 1030. In 1035 he founded the convent of St. Symphorien-les-Beauvais. The king of France, Henry I, in one of his diplomas qualifies him as a "vir divinae religion totus mancipatus." He died at Beauvais, April 21, 1047. See Hoefer, *Nouv. Biog. Generale*, s.v.

Drogon (3)

a French cardinal and theologian, was born in Champagne, entered the Benedictine order, became prior of St. Nicolas of Rheims, and in 1128 was elected abbot of St. Jean de Laon. Pope Innocent II called him to Rome in 1130, and made him bishop of Ostia and cardinal. He died in 1138, leaving several treatises printed in the *Bibliotheca Patrum* (Paris, 1644), 1:565. See Hoefer, *Nouv. Biog. Generale*, s.v.

Droma

in Norse mythology, was the second strong chain which the Asas had made to bind the wolf Fenris. He allowed himself to be bound with it, but when he shook himself it flew in pieces.

Dromic,

a term applied to Oriental churches of the apsidal or basilican form, from their similarity to a racecourse. The original St. Sophia at Constantinople, was of this style.

Drops, Festival Of The

a ceremony observed by the Copts on June 12, annually, because on that day the drops of dew fall which are believed to lead to the rise of the Nile. As soon as this dew has, fallen, the water begins to be corrupt, and assumes a greenish color, which increases more and more till the river appears as a lake covered over with moss. This lasts from twenty to, forty days. As soon as the green color is gone, the river becomes red and very muddy. The Copts called the drops of dew the benediction of heaven, and believed that the Almighty sent down Michael the archangel to infuse these sacred drops into the Nile that it might begin to rise, and at length irrigate and fertilize their country. *SEE NILE; SEE NILUS.*

Drosis

a virgin, probably of Antioch, in Syria, burned for her faith (as mentioned by Chrysostom, 2:688), and commemorated September 22.

Drostan

(Throstan, Drustan, or Dunstan), a Scotch saint, commemorated December 14, is said to have been of royal blood, and abbot of Holywood, and afterwards of Glenesk, in Porfarshire, about the end of the 6th century.

Droste-Hulshoff, Clement August, Baron von

a professor of canon law, was born at Colsfeld, in February 1793. He studied theology and philosophy at Munster, where Hermes was his teacher. From 1814 to 1817 he was professor at the Munster Gymnasium. When called to Berlin by the government, he betook himself to the study of canon law, resigned his position at Muinster, and commenced his lectures

at Boln in 1822. He died at Wiesbaden, August 13, 1832. He published, *Lehrbuch des Naturrechts und der Philosophie* (Bonn, 1823; 2d ed. 1831): — *Ueber das Naturrecht als eine Quelle des Kirchenrechts* (ibid. 1822): — *Religions-philosophische Abhandlungen* (ibid. 1824): — *Grundsätze des gemeinenn Kirchenrechts der Katholiken und Evangelischen in Deutschland* (Münster, 1828-33, 2 volumes). (B.P.)

Drottes

(or Drotner, also Diar) were the heathen Teutonic priests in ancient Germany and Britain. Their office was confined to certain families, and was hereditary in its transmission; but they appear to have been far inferior both in wealth and power to the Druids. They enjoyed peculiar privileges in virtue of their sacred calling; being exempted from war, prohibited from appearing in arms, and even from mounting a horse. The Teutonic pagans had also an order of priestesses, who served in the temples of their female deities; and Friga (q.v.) was attended by kings' daughters, and ladies of the highest rank of nobility. Some of these consecrated females were consulted as infallible oracles, and held in the greatest veneration, as if they themselves were divinities.

Drouais, Jean Germain

a distinguished French painter, was born in Paris, November 25, 1763, and instructed by his father. He gained the grand prize of the Royal Academy by his admirable picture of *The Canaanitish Woman at the Feet of Christ*. He died at Rome, February 13, 1788. See Spooner, *Biog. Hist. of the Fine Arts*, s.v.; Hoefler, *Nouv. Biog. Generale*, s.v.

Dructegangus

- (1) Third abbot of Gorze, in the diocese of Metz, died A.D. 769.
- (2) Eighth abbot of Jumieges, in Normandy, A.D. 753.

Druigen

an Irish saint, commemorated March 6, was a sister of St. Brigida (q.v.).

Drum, Sacred

an instrument of magical incantation formerly in use among the native Laplanders. It was made of the body or trunk of a pine or hollow birch,

which could be found only in particular spots, and every part of which, both trunk and branches, had the remarkable peculiarity of being inflected from the right to the left. The drum was constructed of one entire piece of wood, hollowed out in the middle. The upper part, which was flat, was covered with skin, and the lower part, which was convex was so constructed that after they made two long openings in it the wood between served as a handle. The rims, which kept the skin tight in a kind of circular form, were not exactly round, but rather oval. Upon the skin thus stretched on the head of the drum, the Laplanders painted various figures in red, which seemed to be of somewhat hieroglyphical character. There were added to this copper rings of various patterns, to be used in incantations. The hammer with which the drum was beaten was made from the horn of a reindeer.

Drumm, John H., M.D., D.D.

a Protestant Episcopal clergyman, was born in Dublin, Ireland, in 1827; graduated from the New York Medical College in 1852; was ordained deacon in 1857, and presbyter in 1863; in 1857 officiated in Brookville, Ind. in 1859, was rector of St. James's Church, Dundaff, Pennsylvania; in 1862, of St. James's Church in Bristol; in 1875. of St. Mark's Church, New Britain, Connecticut; in 1877 he was in San Saba, Texas, but returned in the following year to Bristol, Pennsylvania, where he died, March 5, 1879. See *Prot. Episc. Almanac*, 1880, page 171.

Drummond, E.A.H., D.D.

an English divine, who was born in 1758 and died in 1830, published, *Sermons* (1792): — *Catechetical Questions Prior to Confirmation* (Lond. 1813). See Allibone, *Dict. of Brit. and Amer. Authors*, s.v.

Drummond, George, D.D.

a Scotch clergyman, descended from the family of Hawthornden, was licensed to preach in July 1761; presented to the living at Dunbarton in August, 1765; ordained May 1, 1766; and died February 14, 1819, aged eighty-one years. He was a man of high respectability, deep erudition, and eminent worth. He published *An Account of the Parish*. See *Fasti Eccles. Scoticanæ*, 2:370.

Drummond, James, D.D.

a Scotch clergyman, third son of Reverend James Drummond of Deanstown, was probably born at Fowlis, Perthshire in 1619; graduated at St. Andrews' University in 1645; was appointed to the living at Auchterarder about 1650; transferred to Muthill in 1656; promoted to the bishopric of Brechin in 1684, retaining the parish of MuIthill in conjunction, which he resigned in 1686. He had a pension from James II of one hundred pounds sterling, in December 1685; signed an address to the king in November 1688, just before his majesty's abdication, and preached for the last time in the cathedral, April 14, 1689, three days after episcopacy had been abolished. When deprived, he resided for four years in Slain's Castle, with John, earl of Errol, and died in 1695. He was a good and pious man, diligent in his office, read the Scriptures daily in the original; and while his chief and patron, the earl of Perth, was zealous to promote popery, he was as strenuously and determinedly opposed to popery as any one in the kingdom. See *Fasti Eccles. Scoticanae*, 2:747, 780; 3:891; Keith, *Scottish Bishops*, page 169.

Drummond, William Hamilton, D.D.

a scholar, poet, and divine, died in Dublin, Ireland, October 16, 1865, aged eighty-seven years. He was the author of poems on the Battle of Trafalgar, the Giant's Causeway, etc.; and prepared also a translation of Lucretius. See *Appleton's Annual Cyclop.* 1865, page 675.

Drunkenness

Denunciations of this vice are contained both in the Old and New Testament. St. Paul expressly includes drunkards among those who shall not inherit the kingdom of heaven. This vice became peculiarly shameless at Rome about the time of the Christian aera. The surrounding nations, too, were drunkards.. Drunken shabits were to afford a presumption against a person accused before the Church courts. Still, the vice flourished among the Christians. Jerome warns the priests never to smell of wine. Revellings and drunkenness were deemed allowable in commemorating the martyrs. The first distinct Church enactment against drunkenness appears in the canons of the Council of Tours. The West, however, seems to have been the chief home of gluttony and drunkenness. A canon of the Council of Autun, A.D. 670, enacted that no gluttonous or drunken priest should touch the sacrament or say the mass under pain of losing his dignity. The

Council of Berkhamstead enacted that if a priest be so drunk that he cannot fulfil his office he should be deposed by the bishop. In regard to drunkenness in the Church in Britain, Boniface says: "It is also said in your parishes drunkenness is a too common evil, so that not only do the bishops not forbid it, but themselves, drinking too much, become intoxicated, and compel others to do so, offering them larger beakers." In the Carovingian period civil penalties or disabilities began to be inflicted for drunkenness.

SEE TEMPERANCE.

Drury, Asa, D.D.

a Baptist minister, was born July 26, 1802. He graduated from Yale College in 1829, and for two years following was rector of the Hopkins Grammar-school at New Haven; was ordained as an evangelist in the Baptist ministry, September 14, 1834; was professor of languages in Denison University, Granville, Ohio, and held the office one year, 1836; for three years (1836-39) was professor of Greek in Cincinnati College; the year following a professor in what is now Colby University, Waterville, Maine; then returned to Cincinnati College after a time became principal of the classical school connected with the Baptist Theological Institute at Covington, Kentucky, and at the same time professor of ecclesiastical history and Greek literature; for several years was principal of the highschool, and superintendent of schools in Covington; and spent the last four years of his life in St. Anthony, Minnesota, where he was pastor of a Baptist Church. He died March 18, 1870. (J.C.S.)

Drusus

a martyr at Antioch with Zosimus and Theodorus; commemorated December 14.

Druys (Lat. Drusius), John

a Belgian canon, was born at Cumptich, near Tirlemont, in 1568. He studied at St. Trond, at Namur, and at Louvain; joined the order of Premonstrants at the abbey of du Parn, near Louvain, May 29, 1588; taught theology there; in 1604 became deputy for the states of Brabant, and the following year vicar of the *circarii* of Brabant and Friesland. He was charged by archduke Albert with several missions in connection with ecclesiastical discipline; appointed *circarius* in Spain in 1630; and finally was counsellor of the state. He died at Brussels, March 25, 1634, leaving,

Visitatio Abas Universitatis Lovanensis (Louvain, 1617): — *Exhortatio ad Candidi Ordinis Praemonstratensis Relioqiosos* (ibid. 1621): — *Statuta Candidi et Canonici Ordinis Praemonstratensis Renovata*, etc. (ibid. 1628). See Hoefer, *Nouv. Biog. Generale*, s.v.

Druzbecki, Caspar

a Jesuit was born in 1589 at Sieradz, in Poland, and died at Posen in 1662. He wrote *De Variis Passionis Christi Meditandi Modis* (Lublin, 1652): — *Fasciculus Exercitationum*, etc. (Cracow, 1662): — *Tribunal Conscientia*. etc. (ibid. 1672): — *In Dominicis Totius anni Considerationes* (1679): — *Lapis Lydius*, etc. (1699; a German translation was published in 1739; a more recent one is that by Ratte, 1884). A complete edition of his works was issued at Ingolstadt in 1732, 2 volumes, fol., under the title *Venerabilis P. Gasparis Druzbecki Opera Omnia*. See *Encyklop. Koscielna*, 4:355; Lidke, in Wetzer u. Welte's *Kirchen-Lexikon*, s.v. (B.P.)

Dryads

(from *δρύς*, *an oak*), female deities of an inferior rank, who presided over woods. They were much more fortunate than the Hamadryads, having the liberty of walking about, and even surviving the destruction of the trees over which they presided. They also had the liberty of marrying. The poets frequently confound the Dryads, Hamadryads, and Naiads.

Dryander, Hermann

a Lutheran theologian of Germany, was born December 22, 1809, at Halle, where he also pursued his theological studies. In 1834 he was appointed deacon at the church "Unsere Lieben Frauen" there, in 1876 first preacher, and died as superintendent and member of consistory, February 15, 1880. See *Zum Gedachtniss Dr. Hermann Ludwig Dryande's* (Halle, 1880).(B.P.)

Dualla Version Of The Scriptures

In this language, which is spoken in the Cameroons district. West Africa, some portions of the Old and New Test. has been translated by the Reverend A. Saker, of the Baptist Missionary Society. The grammar has been treated by Saker in *Grammatical Elements of the Dualla Language* (1855). (B.P.)

Dubbs, Joseph S., D.D.

a German Reformed minister, was born at Upper Milford, Lehigh County, Pennsylvania, October 16, 1796. His early education was received at a Quaker school, and, after studying theology four years under Reverend F.L. Herman, D.D., he was licensed to preach in 1822. He received the charge of Windsor and Weiss churches, Berks County, in June, the same year, and was ordained in 1823. In 1824 the Eppler's Church, and in 1826 the Hains Church, were added to his charge, of which he remained pastor until 1831. From this period until 1861 he was pastor of the Allentown, Egypt, Union, and Jordan churches. That year he resigned the charge of the Allentown Church, which had increased to twelve hundred members, continuing to preach to the remaining three until 1866, when he retired from active labor, and removed to Allentown, where he died, April 14, 1877. He was conscientious in the discharge of duty, and acquired an unusual degree of popularity. Dr. Dubbs was a frequent correspondent of the German periodicals of his Church, and the author of several popular German hymns. See Harbaugh, *Fathers of the Germ. Ref. Church*, 5:239.

Du Bec, Philippe

a French prelate, was born in 1524. He was appointed bishop of Vannes in 1559, and six years later passed to the diocese of Nantes. He was one of those prelates who held the place of ecclesiastical peers at the coronation of Henry IV in 1589. The same year he was called to the archbishopric of Rheims, and in the year following he received the title of commander of the order of the Holy Ghost. But the bulls were not forwarded before the end of three years, on account of the differences of Henry IV with the court of Rome. Du Bee died in 1605. He left a collection of *Sermons*, and a French translation of the *Treatise of the Widows of St. Ambrose* (Paris, 1590). See Hoefler, *Nouv. Biog. Generale*, s.v.

Dubhan

is the name of two Irish saints:

- (1) A priest, about the middle of the 7th century, commemorated November 11.
- (2) A pilgrim in the County Wexford, commemorated February 11.

Dubhdalethe

is the name of three abbots of Armagh, in Ireland, one in the 8th century, and two in the 10th and 11th; also of an abbot of Kilskeery, County Meath, who died A.D. 750.

Dubhthach

(or Duach) is the name of three Irish saints:

- (1) A bishop of Armagh, A.D. 497-513; commemorated February 5.
- (2) A companion of Moling (q.v.), commemorated October 7.
- (3) Priest of king Leogaire, converted by St. Patrick, A.D. 433.

Dubois, Benjamin

a Reformed (Dutch) minister, descended from the French Huguenots who settled on Staten Island to escape the persecutions of Louis XIV, was born in 1739. He studied theology under Reverend J.H. Goetschius, was licensed by the American Classis in 1764, and for sixty-three years was pastor of the united Reformed Dutch churches of Freehold and Middletown, in Monmouth County, N.J. During the Revolutionary war he was foremost among the defenders of liberty, and often preached to his people upon their duty during the struggle. He died in 1827. See Marcellus, *Hist. Discourse*; Corwin, *Manual of the Ref. Church in America*, page 75. (W.J.R.T.)

Dubois, Gerard

a French Church historian, was born at Orleans in 1629. He became a member of the congregation of the Oratory in 1650, and taught rhetoric there several years. He wrote the concluding volume of the *Ecclesiastical History of Le Comte*, including a life of the latter (1683). He was commissioned by Harlay, archbishop of Paris, to undertake a *History of the Church of Paris*, the first volume of which (1690) carries it down to 1108. Du Bois died at Paris, July 1, 1696, leaving the second volume unfinished. It was completed by fathers La Ripe and Desmolets (1710), and brings the history down to 1364. See Landon, *Eccles. Dict.* s.v.; Hoefer, *Nouv. Biog. Generale*, s.v.

Dubois, Gualterus

a distinguished minister of the Reformed (Dutch) Church, was born at Streefkerk, in Holland, in 1666, and graduated from the University of Leyden in 1697, when he was licensed to preach the Gospel. His father, Reverend Peter Dubois, was a very eminent minister of the Church of Holland, settled in Amsterdam, the one hundredth in succession from the Reformation. The son came to America, when twenty-eight years old, as the colleague of dominie Selyns in the Dutch Church of New York, where he ministered fifty-one years with great acceptance and ability, He was a man of noble presence, of amiable spirit, and dignified bearing, a diligent student and expounder of God's Word, whole books of the Bible being left among the subjects of his pulpit instructions, in his elaborate and beautiful manuscripts; also a strong advocate of the independence of the Reformed Church in America from foreign control, especially in the matter of ministerial education and ordination, although he died before this question reached its crisis in the disruption of the Church. His death, which followed a brief illness, in his eightieth year, called forth universal expressions of public grief and respect for his character and services. He was regarded more as "a bishop among the Dutch churches than as the pastor of a single organization." See De Witt, *Memorial*; Smith, *Hist. of New York*; Corwin, *Manual of the Ref. Church in America*, s.v.; Taylor, *Annals*. (W.J.R.T.)

Dubois, Jean (1)

a reputable French sculptor, was born at Dijon in 1626. Among other excellent works, he executed the statues of St. Stephen and St. Medard, and the tomb of Pierre Odebert, in the cathedral of Dijon; the grand altar and the *Assumption of the Virgin*, in the Church of Notre Dame. The statue of the Virgin is considered his masterpiece. He died November 29, 1694. See Hoefer, *Nouv. Biog. Generale*, s.v.; Spooner, *Biog. Hist. of the Fine Arts*. s.v.

Dubois, Jean (2)

(*Joannes a Bosco*, otherwise *Olivarius*), a French preacher, was born about the middle of the 16th century. After living for some time as a Celestine monk, he obtained permission of the pope to become a soldier, and in that capacity acquitted himself so well as to, obtain the favor of king Henry III, who styled him "the emperor of monks." When peace was restored, he quitted the profession of arms and returned to his cloister. He

was a favorite preacher, and was selected by Henry IV to be one of his ordinary chaplains; and so highly esteemed by cardinal Seraphin Olivier that he adopted him, gave him his name and arms, and obtained for him the Cistercian abbey of Beau. lieu, in Argonne. He was a strenuous opponent of the Jesuits, and on June 6, 1610 (Trinity Sunday), declaimed against them, and especially against the books of Mariana and Becan, in the Church of St. Eustachius. For this, when he went to Rome, as agent extraordinary for Louis XIII, he was, November 11, 1611, thrown into prison, where he died, after fifteen years' confinement, August 28, 1626. He wrote, among other works, *Floriacensis Bibliotheca Benedictina*, etc. (Lyons, 1605, 8vo). See Landon, *Eccles. Dict.* s.v.; Hoefer, *Nouv. Biog. Generale*, s.v.

Dubois, Jean Antoine

a French missionary, one of the directors of the seminary of foreign missions, member of the Asiatic societies of Paris and London, and of the Literary Society of Madras, was born in 1765 at St. Remeze (Ardeche). About 1791 he went to Mysore to preach Christianity, his principal residence being at Pettah, near Seringapatam. After thirty-two years of sojourn in India, he returned to Europe with the strong conviction that in the actual state of affairs the conversion of the Hindus was impossible. This opinion, which he advanced in his *Letters on the State of Christianity in India* (Lond. 1823), became in England the object of very lively attacks. He died at Paris, February 7, 1848. For the list of Dubois' other writings, see Hoefer, *Nouv. Biog. Generale*, s.v.

Dubois, John

a Roman Catholic prelate, was born in Paris, France, August 24, 1764, and ordained in 1787. He came to America in 1791; labored in Maryland and Virginia; founded Mount St. Mary's College and Seminary, Baltimore, Maryland, in 1807; succeeded John Connolly as bishop, of New York in 1826, and died in that city, December 20, 1842. He was highly revered in his own denomination. See De Courcy and Shea, *Hist. of the Cath. Church in the U.S.* pages 70, 104, 397 sq.

Dubric (or Dyfrig), archbishop of Caerleon

distinguished in the story of king Alfred of England as famous for sanctity, was the grandson of Brychan, king of Brecknockshire, and

appears to have been the first bishop of Llandaff, about A.D. 470, and to have died in 522. His bones were transferred in 1120 to the new cathedral on the island of Enlli or Bardsey, where they had been originally interred. His death is commemorated November 4, and his translation May 29.

Duchacet, Henry William, D.D.

a minister of the Protestant Episcopal Church, entered upon public life as a physician in New York city; but about 1824 he was ordained, and after having filled several other important positions, in 1833 accepted the rectorship of St. Stephen's parish, Philadelphia, where he died December 13, 1865, aged sixty-eight years. For many years he was a leading member of the standing committee of the diocese, and was associated with most of its religious societies. By his agency a great charity was inaugurated, the Burd Asylum for Orphans; and he had planned an asylum for disabled clergymen, having already taken the preliminary steps for its establishment, when his sudden death frustrated his design. See *Amer. Quar. Church Rev.* April 1866, page 126.

Ducks, in early Christian art

These birds occur repeatedly in the bass-reliefs of the Duomo at Ravenna, on the great pier to the east end, and at the same place in the Church of San Giovanni Evangelista. The reason for their use is unknown, but has been supposed to be either on account of the bright colors or because domesticated in the monasteries.

Ducreux, Gabriel Marie

a French historian, dean at Auxerre and afterwards at Orleans, was born at the latter place, June 27, 1743, and died there August 24, 1790. He is known as the author of *Les Siecles Chretiens* (Paris, 1775, 9 volumes; German translation by Fischer, Vienna and Landshut, 1781-90): — *Pensees et Reflexions* (Paris, 1765, 2 volumes). See Hefele, in Wetzer u. Welte's *Kirchen-Lexikon*, s.v, (B.P.)

Dudd

eleventh bishop of Winchester, between 781 and 785.

Dudley, John

an English clergyman, became a prebendary of Lincoln in 1724, was installed archdeacon of Bedford, June 11, 1731, and died about 1745. He published a few single *Sermons*. See Alibone, *Dict. of Brit. and Amer. Authors*, s.v.

Dudley, William

an English prelate of the 15th century, son of John Dudley, the eighth baron of Dudley, Staffordshire, was educated at University College, Oxford, thence preferred dean of Windsor, and afterwards for six years bishop of Durham. He died in London in 1483, and was buried in Westminster. See Fuller, *Worthies of England* (ed. Nuttall), 3:131.

Dudung, Claudius Antony

a Swiss prelate, was appointed to the bishopric of Lausanne in 1716, and died June 16, 1745, leaving *Status seu Epocha Ecclesiae Aventicensis* (1724). See Hoefer, *Nouv. Biog. Generale*, s.v.

Duff, Alexander, D.D.

a Scotch clergyman and missionary, was born at Pitlochrie, Perthshire, April 25, 1806. He was carefully educated in the Established Church of Scotland; graduated from the University of St. Andrews, was ordained August 12, 1829, and the same year sailed for India with his wife. The vessel was wrecked on the voyage, and on arriving at Calcutta he was advised by the English residents not to begin operations until an imposing church structure should be reared. Nevertheless, he rented a small house in that city, and commenced a school for the instruction of the natives. In 1832 three Brahmins were baptized, an event which produced a profound impression upon all classes. In 1834 Dr. Duff's health gave way, and he returned home for recuperation. He attended the General Assembly of the Scottish Church, and delivered a powerful address in behalf of the great cause in which he was engaged. He returned to India in 1840, and entered a larger and much more suitable building for school purposes, which had been erected in his absence. When the disruption of the Scotch Church took place in 1843, Dr. Duff cast in his lot with the Free Church, though by this act he forfeited the use of all the mission property. He leased a building and continued his labors, the number of his pupils having increased

to eight hundred. A church was erected which cost \$50,000. Contemplating a visit to his native land in 1853, Dr. Duff made an extensive tour throughout India, that he might by personal observation make himself acquainted with the condition and wants of the people, and lay them before the churches at home. Before his embarkation, the people raised \$25,000, and in addition to this \$50,000 were subscribed in Great Britain for the erection of buildings for educational and missionary purposes. In 1854 he visited the United States and Canada. Wherever he preached, vast crowds were assembled to listen to his thrilling descriptions of the land of his work and adoption. After his return home he was elected moderator of the General Assembly. His health being feeble, he visited the Mediterranean shores, made a trip to Palestine, and returned to India considerably improved. He was appointed by a member of the British cabinet to draft a constitution for the India University, and was chosen dean of the faculty, and also elected a member of the syndicate. During all this time his own college in Calcutta progressed rapidly. In 1865 there were on the rolls more than eighteen hundred and seventy-four students. Other schools in different places under his supervision contained upwards of three thousand pupils. In consequence of failing health he was obliged to return again to Scotland, not without the same tokens of respect and esteem. He was elected professor of evangelical theology in the new college of the Free Church, Edinburgh, and here his last labors were performed. He died at Sidmouth, Devonshire, England, February 12, 1878. See his *Life*, by Dr. G. Smith (Edinburgh, 1880). (W.P.S.)

Duff, David, D.D.

a Scotch clergyman, graduated at the University of St. Andrews in 1802; was licensed to preach May 5, 1805; presented to the living at Moulin the same year, and ordained February 21, 1806; promoted to Kenmore, March 29, 1831; and was in 1869 Father of the Church, being then about ninety years old. See *Fasti Eccles. Scoticae*, 2:812, 824.

Duff, John, D.D.

a Scotch clergyman, was licensed to preach in March 1793; presented by the earl of Mansfield in February, 1796, to the living at Kinfauns; ordained January 19, 1797, and died March 8, 1816, aged forty-eight years. See *Fasti Eccles. Scoticae*, 2:646.

Duff, Robert, D.D.

a Scotch clergyman, son of the Reverend William Duff of Kinedar, graduated at King's College, Aberdeen, March 29, 1756; was licensed to preach in, October 1762; presented to the living at Kinedar in succession to his father, and ordained September 18, 1765. He died, having been more than seven years Father of the Synod, October 31, 1825, aged eighty six years. See *Fasti Eccles. Scoticanae*, 3:663

Duffield, George, D.D.

a Presbyterian divine, was born at Strasburg, Lancaster County, Pennsylvania, July 4, 1794, and educated at the University of Pennsylvania. He was for many years pastor of Presbyterian churches in: Philadelphia, New York, and Detroit, and was an active leader of the New School movement. He died at Detroit, Mich., June 26, 1868. His publications include *Spiritual Life: — Dissertation on the Prophecies: — Millenarianism Defended: — Claims of Episcopal Bishops Examined*, and other works. See Allibone, *Dict. of Brit. and Amer. Authors*, s.v.

Du Fosse, Pierre Thomas

a French writer, was born at Rouen in 1634. He was educated at Port Royal des Champs, and the impressions which he received there attached him more and more to his teachers, so that no persecution could prevail upon him to change his views. He was associated with Tillemont, Lemaistre, Arnaud, D'Andilly, and others. When imprisoned in 1666 in the Bastille, he found there De Sacy, who was a great comfort to him. He died in 1698, leaving *Vie de Barthelemy des Martyrs* (Paris, 1663): — *Vie de Thomas de Cantorbury* (1674): — *Etude sur Tertullien et Origene* (1675): — *De des Saints*, comprising only the: months of January and February:— also commentaries on Numbers, Deuteronomy, Joshua, Ruth, Psalms, and the Gospels. His *Memoires* were published at Utrecht in 1739. See Lichtenberger, *Encyclop. des Sciences Religienses*, 5. (B.P.)

Duguesnay, Alfred

a French Roman Catholic prelate, born at Rouen in 1814, was for many years pastor of the Church of St. Laurent, in Paris, made bishop of Limoges in 1871, and died September 15, 1884.

Duhlhajja

the last of the four sacred months of the Mohammedans, the month in which the pilgrimage to Mecca is performed.

Duilech

(or Doulach), an Irish saint of Clochar, near Dublin, commemorated November 17.

Duinsech

an Irish virgin of Loch-Cuan, in Ulster, commemorated August 6.

Duitsch, Christian Solomon

a Protestant minister, was born of Jewish parentage at Temesvar, in Hungary, in 1734. According to the fashion of that time, his education was entirely Talmudical. In 1760 he received the degree of "morenu," or rabbinical doctor; and being the son-in-law of a wealthy-Jew, he had everything that an ambitious Jew could desire. He devoted the whole of his time to the study of the Talmud and the Midrashim, but many a passage treating of the Messiah, repentance, and conversion led him to a diligent examination of Christianity. Without entering upon the history of his inner struggles, which is given in his interesting *De wonderlijke Leidinge Gods* and *Het Veroolg van de wonderlijke Leidinge Gods* (Amsterdam, 1767-69; new ed. Nijkerk, 1870), we will state that on June 25, 1767, he was openly baptized at Amsterdam. Duitsch now betook himself to the study of theology, and having been duly prepared, entered the Utrecht University, where he attended the theological lectures for six years. On April 16, 1776, he passed his examination; and a year later, April 14, 1777, was elected pastor at Mydrecht, where he died, November 15, 1797. He wrote, *Israels Verlossinge en cenwige Behoudenis* (Amsterdam, 1769-93). See Furst, in Delitzsch's *Saat auf Haffnung*, 1875, page 3 sq. (B.P.)

Duke, Richard

an English divine and poet, was educated at Westminster School and Trinity College, Cambridge, where he became a fellow about 1682. Having been ordained, he was presented to the rectory of Blaby, in Leicestershire; in 1687 made a prebendary of Gloucester; and in 1688 chosen a proctor in convocation for that Church, and was chaplain to queen Anne. In 1710 he

was presented to the living of Witney, in Oxfordshire. He died February 10 of the same year. He published three *Sermons* in his lifetime, the first, on *The Imitation of Christ*, preached before the queen in 1703; the other two were preached in 1704. See Chalmers, *Biog. Dict.* s.v.; Allibone, *Dict. of Brit. and Amer. Authors*, s.v.

Dula

a martyr at Nicomedia, commemorated March 25.

Pu Lau, Jean Marie

a French prelate and theologian, born October 30, 1738, was general agent of the clergy, and- became archbishop of Aries in 1775. Having opposed the French Revolution, he was arrested, after August 10, and imprisoned in the convent of the Carmelites, in Rue de Vaugirard, where he was assassinated, September 2, 1792. He wrote, *Adresse au Roi* (Paris, 1792): —*Recueil de Mandements et Lettres Pastorales* (Aries, 1795). His complete works were published by Jacques. Constant (ibid. 1817). See Hoefler, *Nouv. Biog. Generale*, s.v.

Dulcidius

(also Dulcius, Doux, or Doucis).

- (1) *Saint*, third bishop of Agen, in the province of Bordeaux, probably in the 5th century, is commemorated October 17;
- (2) eighteenth bishop of Anicium (le Puy en Velay), A.D. 705;
- (3) tenth bishop of Toul, between A.D. 532 and 539;
- (4) a Spanish prelate of the 9th century, was a priest at Toledo, when he was sent, in 883, by Alfonso III of Castile, to Abub-Ali, the chief of the Saracens, and on his return was raised to the see of Toledo. Joseph Pellicer published, as a work of Dulcidius, an old chronicle written in Latin (Barcelona, 1663). See Hoefler, *Nouv. Biog. Generale*, s.v.

Dulcken, Anton

a Carthusian monk and ascetic writer, was born at Cologne about 1560, and died as prior of the Carthusians at Freiburg, October 1, 1623. His works are mostly translations of ascetical writings, originally written in

Italian, Spanish, and French. See Hartzheim, *Bibliotheca Colonnensis*, p. 20; Petreji, *Bibliotheca Carsthus*. page 10; Kessel, in Wetzer u. Welte's *Kirchen-Lexikons*, s.v. (B.P.)

Dulianists

a sect of Arians, so called from using the word $\delta\omicron\upsilon\lambda\omicron\varsigma$ to describe the relation of the Son to the Father.

Dulkaada

one of the four sacred months of the Mohammedans. This month is sacred as being devoted to preparation for the pilgrimage to Mecca.

Dullaphel

an Arabian legendary prophet, said to have existed before Christ, and to have restored twenty thousand persons to life at one time.

Dumbness

The *Apostolical Canons* excommunicate any cleric who mocks the deaf, dumb, or blind. These three classes are excluded from the episcopate, not as defiled, but that the proceedings of the Church should not be hindered. The capacity of the dumb to receive the sacraments or accept a penance was the subject of some controversy. A whole work of Fulgentius is devoted to the question of the validity of the baptism of an Ethiop catechumen after the loss of his voice, and he concluded that it was entitled to the same validity as that of an infant. This view prevailed in the Church. Among other canonical authorities, the first Council of Orange, A.D. 441, enacted that a person suddenly losing his voice might be baptized or accept a penance, if his previous will thereto could be proved by the witness of others, or his actual will by his nod. So the second Council of Aries (A.D. 452) to the same effect as regards baptism. According to one of Ulpian's *Fragments*, the dumb could not be a witness nor make a testament. By a constitution of Justinian, A.D. 531, deaf mutes were declared incapable of making a will or codicil, or conferring a freedom, unless the infirmity should not be congenital, and they should have learned to write before it occurred, in which case they could exercise these rights by writing under, their own hand. The dumb were in all cases allowed to do so by such writing. It was, however, held by the old law that the dumb, as well as the deaf and blind, could lawfully contract marriage, and become subject to

dotal obligations. Deaf mutes were held excused from civil honors, but not from civic charges. But the dumb might lawfully decline a guardianship or curatorship.

Dumont, A.H, D.D.

a Presbyterian minister, was born in New York in 1798. He was educated at Columbia College, and studied theology in the seminary at New Brunswick, N.J. His first pastorate was near Albany, N.Y. in 1841 he became pastor of the Presbyterian Church at Morristown, N.J.; in 1845 he removed to Newport, R.I., where he devoted himself to the interests of education, and perfected the public school system which Newport to this day enjoys. He died July 5, 1865. See Wilson, *Presb. Hist. Almanac*, 1866, page 100.

Dun

(Lat. *Dunnus*), eleventh bishop of Rochester, A.D. 741.

Dunan

(Lat. *Donatus*), an Irish prelate, was bishop of Dublin, and by the aid of Sitric, the king, built the Cathedral of the Holy Trinity, afterwards called Christ Church, in that city, in 1038. He died May 6, 1074. See D'Alton, *Memoirs of the Abps. of Dublin*, page 26.

Dunbar, Columba

a Scotch prelate, was dean of the Church of Dunbar about 1411. He was promoted to the see of Moray in 1429, and died in 1435, while on his return from the Council of Basle. See Keith, *Scottish Bishops*, page 143.

Dunbar, Gavin (1)

a Scotch prelate, was dean of Moray in 1488, and continued there till March 18, 1503, when he was made archdeacon, and lord-register of St. Andrews, which offices he filled fifteen years, and then became bishop of Aberdeen, in 1518. He died March 9, 1532. It is said that this bishop was the first to advise Hector Boece to write his history of Scotland. He built a bridge over the river Dee, consisting of seven arches, and endowed a hospital for twelve poor men, with a preceptor, in 1531. See Keith, *Scottish Bishops*, page 119.

Dunbar, Gavin (2)

a Scotch prelate, was early preferred to the priory of Whitehern, in Galloway, and at the same time became instructor to the young king James V. He was made bishop of Glasgow December 22, 1524; in 1526 one of the privy council, and Aug. 21, 1528, lord chancellor, continuing in this last office until 1543. Having then some leisure time, he built the stately gate-house at his episcopal palace in Glasgow. He died April 30, 1547. See Keith, *Scottish Bishops*, page 256.

Dunbar, William (1)

a Scotch poet and monk, was born at Salton, East Lothian, about 1465, and educated at the University of St. Andrews. He afterwards became a Franciscan, and travelled in Scotland, England, and France, as a preacher. He was for some time in the diplomatic service of James IV, and resided at his court as a pensioner. He died in 1530. His poetry began to be made known to the public about the beginning of the last century. His principal allegorical poems are, *The Thistle and the Rose: — The Dance of the Seven Deadly Sins through Hell: — and The Golden Terge*. Critics speak in the highest praise of his poetry, some of them placing him in the very front rank of Scottish poets. See Allibone, *Dict. of Brit. and Amer. Authors*, s.v.; Chalmers, *Biog. Dict.* s.v.

Dunbar, William (2), D.D.

a Scotch clergyman, was tutor in the family of M'Neil; licensed to preach in 1804; presented to the living at Applegarth, and ordained May 7, 1807; nominated moderator of the Assembly in 1839, but declined the honor, and died January 6, 1861, aged eighty-one years. He published, in the *Naturalist's Library*, "The Natural History of Bees" (Edinbo 1840): — and *An Account of the Parish of Applegarth*. See *Fasti Eccles. Scoticanæ*, 1:644.

Duncan

a Scotch prelate, was bishop of Dunkeld in 1351, and also in 1354. He probably died in that see in 1363. See Keith, *Scottish Bishops*, page 84.

Duncan, Alexander, D.D.

a Scotch clergyman, brother of David, minister at Stow, was licensed to preach January 7, 1735; called to the living at Traquair, and ordained assistant and successor, September 12, 1738; transferred to Smailholm, October 26, 1743; and died September 29, 1795, aged eighty-six years. He published, *A Preservative against the Principles of Infidelity* (Edinb. 1774): — *The Devout Communicant's Assistant* (Berwick, 1792): — *The Evidence of the Resurrection of Jesus*, a sermon (Edinb. 1783): — *The History of the Revolution of 1688* (ibid. 1790): — *Miscellaneous Essays* (1799): — *An Account of the Parush of Smailholm*. See *Fasti Eccles. Scoticanæ*, 1:257, 532.

Duncan, Andrew, D.D.

a Scotch clergyman, son of Patrick, minister at Tibbermore; was licensed to preach in July 1778; presented to the living at Auchterarder, and ordained September 6, 1781; elected Presbytery clerk in November, 1784, which office he held to January 3, 1792; transferred to Ratho February 1, 1803; elected principal clerk to the General Assembly May 21, 1807; elected moderator to the General Assembly in May 1824, and died July 29, 1827, aged seventy-one years. He published, *The Benefits of Christianity*, a sermon (Edinb. 1806): — *An Account of Auchterarder*. See *Fasti Eccles. Scoticanæ*, 1:141; 2:748.

Duncan, Daniel, D.D.

an English clergyman, wrote *Collects upon the Principal Articles of the Christian Faith, according to the Order of the Catechism of the Church of England* (1754): — and other religious tracts. He died in 1761. See Chalmers, *Biog. Dict.* 12:447; Allibone, *Dict. of Brit. and Amer. Authors*, s.v.

Duncan, Henry, D.D.

a Scotch clergyman, third son of Reverend George Duncan, was educated first at home, then at an academy at Dumfries, and completed his studies successively at the universities of St. Andrews, Glasgow, and Edinburgh, at the last of which he was associated with Henry Brougham, Horner, and Petty (Marquis of Lansdowne). He was licensed to preach in August 1798; presented to the living at Ruthwell in May, and ordained September 19,

1799; was elected moderator of the General Assembly in May, 1839; joined the Free Secession, and signed the deed of demission, May 24, 1843; and died February 19, 1846, aged seventy-one years. He superintended the education of many young gentlemen in the manse, with that of his own family; formed an auxiliary Bible society in Dumfries in 1810; and founded a parish savings bank. Among his numerous publications are, *A Pamphlet on the Socinian Controversy* (Liverpool, 1791): — three separate *Sermons*: — six separate *Letters* on popular passing events: — *An Essay on the Nature and Advantages of Parish Banks* (1815) *The Young South Country: Weaver*: — *William Douglas* (Edinb. 1826, 3 volumes): — *Account of the Runic Monument at Ruthwell Manse* (1833): — *Sacred Philosophy of the Seasons* (Edinb. 1835, 4 volumes). He originated and wrote for the *Edinburgh Christian Instructor*; likewise the *Dumfries and Galloway Courier*, and edited it for seven years, being the principal proprietor thereof. He also edited, for a time, the *Dumfries Journal*. See *Fasti Eccles. Scoticanæ*, 1:626, 627.

Duncan, John (1), D.D.

an English clergyman, son of Dr. Daniel Duncan, was born in 1720, and educated at St. John's College, Oxford. In 1745 and 1746 he was chaplain to the king's regiment, and was present at various battles in Scotland.. In 1768 he was presented to the college living of South Warnborough, Hants, which he held forty-five years. He died at Bath, December 28, 1808. His publications include an *Essay on Happiness*, a poem: — *Address to the Rational Advocates of the Church of England*; and other works. See Chalmers, *Biog. Dict.* 12:447; Allibone, *Dict. of Brit. and Amer. Authors*, s.v.

Duncan, John (2), LL.D.

a Scotch Presbyterian, preached successively at Maidstone, in Kent; at Tadley, Hampshire; and at Wimborne, in Dorset. He removed to London about 1790, and was chosen minister at the Peter Street Church, Soho, where he remained some years in the present century. See Wilson, *Dissenting Churches*, 4:37.

Duncan, John (3), LL.D.

a Scotch clergyman, was ordained, April 28, 1836, the first minister of the Church extension parish of Milton, presbytery of Glasgow; resigned his

parish work in October, 1840; was set apart as missionary to the Jews, May 16, 1841; joined the Free Secession in 1843, and was appointed professor of Oriental languages in the college at Edinburgh the same year. He died February 26, 1870. Dr. Duncan published a *Lecture on the Jews, and Letters in the Home and Foreign Missionary Record*. See *Fasti Eccles. Scoticanæ*, 2:45; *Life*, by David Brown (Edinburgh, 1872).

Duncan, John (4), D.D.

a Baptist minister, was born in Scotland, October 14, 1812. He was converted at the age of fourteen, while attending an academy at Huntley, and became a member of an Independent Church in his native place. He came to the United States in early manhood, and joined a Baptist church in Troy, N.Y. The Church in Stillwater licensed him to preach, September 29, 1838, and he was ordained in Cohoes, May 22, 1839. He had two or three pastorates in the state of New York, and then in Lowell, Mass., for several years. In 1854 he was called to the First Church in Camden, N.J., and next to South Boston, his ministry here being between five and six years. His other pastorates were in West Cambridge and Fall River, Massachusetts; Brooklyn, N.Y.; Essex, Connecticut; and Miansfield, Massachusetts. April 5, 1883, his health suddenly gave way, and he died July 28, 1884. See *The Watchman*, August 14, 1884. (J.C.S.)

Duncan, Robert (1)

a Scotch clergyman, was born at Edinburgh in February, 1699; graduated from Edinburgh University in June 1718; after studying theology, went to the Continent as a tutor to the brother of the earl of Rothes, and pursued the study of divinity and law at the University of Groningen, where he ruptured a blood-vessel internally, but, recovering, was promised advancement to remain. He preferred to return to Scotland, and was licensed at Edinburgh, in October 1726. During his preaching at St. Cuthbert's Church, in Edinburgh, he strained his voice, from which cause his complaint returned; after resting, he was called to the living at Tillicoultry in October, 1727, and ordained January 25, 1728. He died May 18, 1729. He prepared for publication *An Exposition of the Epistle to the Hebrews* (Edinburgh, 1731). See *Fasti Eccles. Scoticanæ*, 2:740.

Duncan, Robert (2), D.D.

a Scotch clergyman, was licensed to preach March 27, 1776; presented to the living at Dundonald in April, and ordained September 11, 1783; and died April 14, 1815. He published, *Infidelity the Growing Evil of the Times*, a sermon (Ayr, 1794): *An Account of the Parish of Dundonald*. See *Fasti Eccles. Scoticae*, 2:113.

Duncan, William Cecil

a Baptist minister, was born in the city of New York, January 24, 1824; graduated from Columbia College in 1844, and from the theological department of Madison University in 1846; became editor of the *Southwestern Baptist Chronicle* at New Orleans, and pastor of the First Baptist Church there. In 1851 he became professor of ancient languages in the University of Louisiana, and in 1853 pastor of the Coliseum Baptist Church in the same city. He died there May 1, 1864. Among his published writings are a work on baptism and a translation of Von Rhoden's *John the Baptist*. See *Appleton's Annual Cyclop.* 4:366; Cathcart, *Baptist Encyclop.* page 349. (J.C.S.)

Dunchadk

(Lat. *Donatus*), an Irish saint, commemorated May 25, was the son of Cennfaedlakh, and abbot of Hy, A.D. 706.

Dunker, Hans Gottfried Ludwig

a Protestant theologian of Germany, was born at Hamburg, August 17, 1810. He studied at Gottingen and Berlin. In 1836 he commenced his academical lectures at Gottingen; was, in 1843, professor extraordinarius, and in 1854, ordinarius; and died, doctor of theology and member of consistory. November 7, 1875. He is the author of, *Historiae Doctrinae de Ratione, Quae Inter Peccatum Originat et Actuale Intercedit* (Gottingen, 1837): — *Des heiligen Irenaeus Christologie* (ibid. 1843): — *Zur Geschichte der christl. Logoslehre* (ibid. 1848). See Zuchold, *Bibl. Theol.* 1:299. (B.P.)

Duncombe, John

an English clergyman, was born in 1730, and educated at Benet College, Cambridge, where he was chosen fellow in 1750; and, in 1753, ordained at

Kew chapel, and appointed to the curacy of Sundridge, in Kent, after which he became assistant preacher at St. Anne's, Soho. In 1757 he was presented to the united livings of St. Andrew and St. Mary Bredman, in Canterbury, where he settled. and in 1766 became one of the six preachers in the cathedral. He died in 1785. His publications in both prose and poetry are very numerous. See Chalmers, *Biog. Dict.* s.v.; Allibone, *Dict. of Brit. and Amer. Authors*, s.v.

Dundemore, Stephen De

a Scotch prelate, was the descendant of an ancient family in Fifeshire, and is by some called *Dundee*. He was chancellor of the see of Glasgow, and afterwards, in 1317, elected bishop; but, being an enemy to the English interest, king Edward II would not consent to his appointment. He was never consecrated, but is said to have died on his way to Rome. See Keith, *Scottish Bishops*, page 242.

Dundumore, Thomas De

a Scotch prelate, was bishop of Ross in 1309, and, together with the other bishops, recognized the title of king Robert Bruce to the crown of Scotland in the same year. See Keith, *Scottish Bishops*, page 187.

Duncan, John

a Scotch prelate, was elected bishop of the Isles, May 21, and consecrated November 25, 1375. He died in 1380. See Keith, *Scottish Bishops*, page 304.

Dunkarton, Robert

a reputable English mezzotint engraver, was born about 1744. He executed a large number of plates in London, among which are the following: *Lot and his Daughters*; *Christ and the Disciples at Emmaus*; and four subjects from the life of Joseph. See Spooner, *Biog. Hist. of the Fine Arts*, s.v.

Dunkel, Johann Gottlob Wilhelm

a Reformed theologian of Germany, was born at Kothen, September 28, 1720. He studied at Halle, and received the degree of doctor of philosophy in 1739. In 1744 he was pastor at Diebzig, near Kothen, and in 1748 at Wulfen and Dronen, in the, county of Anhalt-Kothen. He died September

8, 1759, leaving, *Historisch-kritische Nachrichten von verstorbenen Gelehrten* (Kothen, 1753-60, 3 volumes): — *Theod. Dassovii de Vacca Rufa Opusculum* (Leipsic, 1758). See Doring, *Die gelehrten Theologen Deutschlands*, 1:347 sq. (B.P.)

Dunlap, James, D.D.

a Presbyterian minister, was born in Chester County, Pennsylvania, in 1744; educated at New Jersey College; licensed to preach by the Donegal Presbytery in 1776; in 1803 called to the presidency of Jefferson College, Cannonsburg, Pennsylvania; in 1812 resigned on account of increasing infirmities, and died November 12, 1818. See Sprague, *Annals of the Amer. Pulpit*, 3:422.

Dunlap, William

an eminent American painter, was born at Perth Amboy in 1766. He commenced painting portraits in crayons at the age of sixteen. The next year he spent some time near Princeton, N.J., then the headquarters of Washington. Here he saw the general often, and painted his portrait and that of his wife. He resided three years in London, and returned to America in 1787. In 1821 he began the picture of *Christ Rejected*, at New York. He afterwards painted the *Bearing of the Cross* and the *Calvary*, which was considered his best production, and gained him considerable reputation. Mr. Dunlap wrote a *History of the Rise and Progress of the Arts in the United States* (1834, 2 volumes, 8vo), and a *History of the Stage in the United States* (2 volumes, 8vo). He died in 1835. See Spooner, *Biog. Hist. of the Fine Arts*, s.v.

Dunlop, William

an English clergyman, was born in Glasgow in 1692. In 1712 he went to Utrecht, where he spent two years, and in 1716 was promoted to be regius professor of divinity and church history. He often preached in the churches at Edinburgh. He died there in 1720. His works are *Sermons* (2 volumes, 12mo), and an *Essay on Confession of Faith*. See Chalmers, *Biog. Dict.* s.v.; Allibone, *Dict. of Brit. and Amer. Authors*, s.v.

Dunn, Robinson Potter, D.D.

a Presbyterian minister, was born at Newport, R.I., May 31, 1825. He graduated from Brown University in 1844, with the honors of his class, and

from Princeton Theological Seminary in 1848. He was licensed the same year, and began preaching in the First Presbyterian Church, Camden, N.J. In 1851 he was called to the chair of rhetoric and English literature in Brown University. He died at Newport, R.I., August 28, 1867; Dr. Dunn was a frequent contributor to the *Princeton Review* and *Bibliotheca Sacra*; and translated and edited one volume of Lange's *Commentary on the Old Test.* See *Wilson, Presb. Hist. Almanac*, 1868, page 84.

Dunn, Samuel

a veteran Methodist Episcopal minister, was born at Mevagissey, Cornwall, England, February 3, 1798. He was converted at fourteen years of age, licensed in 1817, and in 1819 joined the Conference at Bristol. In 1822 he went as missionary to the Shetland Isles, in response to an appeal from Adam Clarke. After an eminently successful missionary work, he returned and served the following circuits: Newcastle-on-Tyne, Rochdale, Manchester, Sheffield, Lancaster, Edinburgh. Camborne, Dudley, Halifax, Newcastle-on-Tyne, Nottingham. In 1849 he was expelled, with two others, as the result of the "Fly-sheet Controversy," which event had no bearing upon his moral character, but was the occasion of one of the largest secessions from English Wesleyanism. A fine church was built for him at Camborne, which he served from 1850 to 1861. In 1862 he became pastor of a church in Sheffield, where he remained until 1864. In 1865 he came to America and preached in pulpits that were opened to him. He joined the New York East Conference in 1867, and became superannuated the same year, in which relation he continued until his death, January 24, 1882. His life was one of great usefulness. See *Minutes of Annual Conferences*, 1882, page 76.

Dunster, Charles

an English clergyman, was rector of Petworth, Sussex. He published some works on literary criticism, and *Observations on Luke's Gospel* (1805): — *On Matthew's Gospel* (1806); and other works. See Allibone, *Dict. of Brit. and Amer. Authors*, s.v.

Dupanloup, Felix Antoine Philibeit

a French prelate, was born at St. Felix (old department of Mont Blanc), January 3, 1802. He studied at Paris, was ordained priest, and acquired the reputation of a good preacher and catechist. In 1841 he was appointed

professor of sacred eloquence in the theological faculty of Paris, and attracted to the Sorbonne large audiences. Archbishop Affre appointed him grand vicar, and he also held several court offices. He was appointed bishop of Orleans in 1849, and died October 11, 1878. Dupanloup was an earnest advocate of education, morality, and piety, occupying in these regards the high position of conservative progress. On the establishment of the Roman republic he wrote a pamphlet upon the temporal sovereignty of the pope. In 1850 he published the first volume of a work entitled *De l'Education*, which has been greatly admired. In 1854 he took the place of Tissot in the Academie Francaise. On the occasion of the re-erection of the statue of Joan of Arc at Orleans he delivered an eloquent panegyric on that heroine. His writings are enumerated in Hoefer, *Nouv. Biog. Generale*, s.v.; Vapereau, *Dict. des Contemporains*, s.v.; and were published collectively as *OEuvres Choies* (Paris, 1873-75, 7 volumes).

Duperron, Jacques Davy

a French prelate, nephew of another of the same name, was grand chaplain to Henrietta, queen of England, and bishop of Angouleme and of Rvreux. He died February 9, 1649. He published the controversial works of his uncle.

Dupont, Jacques Marie Antoine Celestin

a French prelate, was born at Iglesias, Sardinia, February 2, 1792, of a French family settled there. He studied first at Villa Franca, next in the seminary at Nice, and finally in that of St. Irenmeus, at Lyons, where he was ordained priest in 1814; became private secretary to cardinal Colonna d'Istria, devoted himself to the study of the law, and was received as *doctor in utroque* at the University of Turin, April 10, 1815. In 1821 he was appointed canon of Sens, in 1822 one of the vicars-general of the same diocese, in 1823 bishop *in partibus* of Samosata, and bishop of St. Die, May 9, 1830; was raised to the metropolitan see of Avignon, May 1, 1839; in 1841 he was transferred to the bishopric of Bourges, made cardinal in 1847, and died May 27, 1859. See Hoefer, *Nouv. Biog. Generale*, s.v.

Duport, James, D.D.

son of the following, a learned Grsecist, was born in 1606; educated at Westminster school and Trinity College; became professor of Greek at Cambridge in 1632; prebend in Lincoln Cathedral in 1641; dean of

Peterborough in 1664; master of Magdalen College, Cambridge, in 1668; rector of Aston-Flamville and Burbach about 1672, and died July 17, 1679, leaving numerous classical works on ancient literature, for which see Chalmers, *Biog; Dict.* s.v.

Duport, John, D.D.

an English divine, was born at Sheepshead, Leicestershire. He was fellow, then master, of Jesus College, Cambridge, once proctor (1580), and three times vice-chancellor of that university (1590 sq.), and prebendary of Ely (1609). He died in 1617. He was one of the translators of the king James version of the Bible.

Duprat, Antoine

a French prelate, was born at Issoire, Auvergne, January 17, 1463; educated first in a Benedictine abbey, and finally under the direction of Pf archbishop Boyer, who was his relative; was soon raised to civil office, including the presidency of Parliament, and eventually became chancellor under Francis I. He was ordained priest in 1516, soon after made archbishop of Sens, later cardinal, and died July 8, 1535. See Hoefler, *Nouv. Biog. Generale*, s.v

Duprat, Guillaume

a French prelate, son of the preceding, was born in 1507; became bishop of Clermont in 1528, and distinguished himself among the French members of the Council of Trent. He died in his castle of Beauregard in 1560. See Hoefler, *Nouv. Biog. Generale*, s.v.

Dupre, John, D.D.

an English divine, was born about 1753, and died in 1835. He published *Sermons* (1782-87, 2 volumes): — *Discourses* (1815, 2 volumes). See Allibone, *Dict. of Brit. and Amer. Authors*, s.v.

Dupreau (Lat. Prateolus), Gabriel

a French theologian, was born at Marcoussis in 1511. He taught theology at the College of Navarre, and distinguished himself by the zeal with which he opposed the doctrines of Luther and Calvin. He died at Peronne, April 19, 1588, leaving, *Du Devoir d'un Capitaine*, translated from the Latin of

Claude Cotereau (Poitiers, 1547): — *De la Puissance et Sapience de Dieu*, etc., translated from the Greek (Paris, 1557): — *Des Faux Prophetes* (ibid. 1564):—*La Synagogue e l'Antechrist* (ibid. eod.): — and especially *De Sectis Haereticorum* (bid. 1569), with others, for which see Hoefer, *Nouv. Biog. Generale*, s.v.

Du Puis, Matthias

a French missionary, was born in Picardy; took the habit of a Dominican at Paris, March 23, 1641, and was sent in 1644 into the mission fields of America. He remained at Guadaloupe until 1650, when he returned to France, and lived successively at Caen, Langres, and Orleans, at which last place he died, about 1655, leaving a work on his mission (Caen, 1652). See Hoefer, *Nouv. Biog. Generale*, s.v.

Du Puy, Hugues

a French crusader, went to Palestine in 1096 with his wife (the sister of tverard de Poisieu) and three sons. He was one of the chief captains of the Christian army. See Hoefer, *Nouv. Biog. Generale*, s.v.

Du Puy, Raymond

nephew of the preceding, second grand-master of the Knights of Malta, was born in Dauphiny about 1080. He entered the Hospital of St. John at Jerusalem, and after having attended on the poor and the sick pilgrims there for more than twenty years, was elected president about 1121. Du Puy organized the Knights of Malta into a military body, designed to defend the holy places against the infidels. Then his order was divided into three classes, of which the first comprised all noblemen, the second the priests and chaplains, and the third, under the name of *serving brothers*, private persons. He gave them, at the same time, rules, which were confirmed by the pope in 1127. He contributed very strongly to the taking of Ascalon in 1154, and defeated with his chevaliers the sultan at the battle of Nouredin. He died in 1160, from the effect of the wounds which he received in this latter engagement. He has been placed among the number of the saints of the order of Malta. See Hoefer, *Nouv. Biog. Generale*, s.v.

Duquesne (d'Icard), Arnaud Bernard

a French theologian, was born at Paris in 1732; became doctor in the Sorbonne, vicar-general of Soissons, and treasurer of the Bastile, and died

in his native city in 1791, leaving, *Retraite Spirituelle* (Paris, 1772): — *L'Evangile Medite* (ibid. 1773): — *L'Annee Apostolique* (ibid. 1791): — *Les Grandeurs de Marie* (ibid. eod.). See Hoefer, *Nouv. Biog. Generale*, s.v.

Duquesnoy, Francis

(called *the Fleming*), a reputable sculptor, was born at Brussels in 1594, and went to Italy while young for instruction in the art. His statue of *St. Susanna*, for the Church of the Madonna at Loretto, has been highly extolled. For the basilica of St. Peter's he executed a colossal statue of *St. Andrew*, which is one of the finest productions of modern art. He died at Leghorn in 1646. See Hoefer, *Nouv. Biog. Generale*, s.v.; Spooner, *Biog. Hist. of the Fine Arts*, s.v.

Duran

SEE PROFIAT.

Durand

a French Benedictine, was born about 1012 at Neubourg, in the diocese of Evreux. He was the nephew of Gerard, abbot of St. Vandrille, and while young adopted the rule of St. Bernard at Roueu, where he studied philosophy, music, and theology, so that he became well known among the prelates of Normandy for his learning. William the Bastard sent him to take charge of the abbey of St. Martin of Troarn, in 1059, where he distinguished himself for the maintenance of ecclesiastical discipline. He had a very fine and strong voice, and composed many chants and anthems. Durand died about 1089, in his own abbey, leaving only a dogmatic treatise entitled *Du Corps et du Sang de Jesus Christ* (preceded by about nine hundred hexameter verses, and printed in the *Bibliotheca Maxima Patium*, 18), besides two brief epitaphs. See Hoefer, *Nouv. Biog. Generale*, s.v.

Durand (de Maillane), Pierre Toussaint

a famous French jurist, was born at St. Remy, in Provence, in 1729, and died at Aix in 1814. He defended the rights of the Galtacan Church against the pretensions of the Roman see, and published *Dictionnaire de Droit Canonique* (Avignon, 1761, and since): — *Institutes du Droit Canonique* (translated from the Latin of Lancelot, Lyons, 1770, 3 volumes): — *Les*

Libertes de l'glise Gallicane (ibid. 1771, 5 volumes). See Lichtenberger, *Encyclop. des Sciences Religieuses*, s.v. (B.P.)

Durant, Henry, LL.D.

a Congregational minister and teacher, was born at Acton, Massachusetts, June 18, 1802; studied at Phillips Academy, Andover, and graduated from Yale College in 1827; for two years thereafter was principal of the Garrison Forrest Academy, in Baltimore County, Maryland; and in 1829 became tutor in Yale College. While in this position he pursued the course of study in the theological seminary, and graduated in 1833. December 25 of that year he was ordained pastor of the Byfield Church (Newbury), and was dismissed therefrom in 1849. Meanwhile, in 1847 and until 1851, he was principal of Dummer Academy, in Byfield. In April 1853, he went to California, and in June following opened the school in Oakland, and was its principal until it became, the College of California in 1854. It was merged in the University of California in 1869. Up to that date Dr. Durant had been professor of ancient languages. From 1870 to 1872 he was president of the university, but, at the latter date, illness compelled him to resign. He died in Oakland, January 22, 1875. See *Cong. Quarterly*, 1876, page 423.

Durant, John

an English nonconformist divine, was born in 1620, and ejected in 1662. He published, *Salvation of the Saints* (1653): — *Six Sermons* (1655): — *Spiritual Seamen* (eod.): — *Comfort and Counsel* (1658); and other works. See Allibone, *Dict. of Brit. and Amer. Authors* s.v.

Durbin, John Price, D.D.

an eminent Methodist Episcopal minister, was born in Bourbon County, Kentucky, in 1800. He was converted in his eighteenth year; served some time as local preacher; but, because of his vehement style of delivery, his health gave out, and obliged him to resort to conversational preaching in the cabins of his neighbors. In 1820 he entered the Ohio Conference, and was appointed to Greenville Circuit; and now, on the saddle, he began his search for knowledge, struggling through various books, including the English, Latin, and Greek grammars, until 1822, when he was stationed on a circuit twelve miles from Oxford, the seat of the Miami University, which institution he immediately attended. In 1825 he entered the Cincinnati

College, where he completed his course, and received the degree of A.M. After being seven years in the ministry, he was elected professor of languages in Augusta College, Kentucky, which position he held two years. His health then failing, he was appointed agent for the college, and in its behalf visited the Eastern cities. His eloquence made him famous, and soon his name was sufficient to call together thousands. In 1832 he was elected to the editorship of the *Christian Advocate*, in New York; in 1834 was transferred to the New York Conference, and elected president of Dickinson College, at Carlisle, Pennsylvania; in 1836 was transferred to the Philadelphia Conference, of which he remained a member during life. In 1842 and 1843 he travelled in Europe and the East, and published, as the result, four volumes of *Observations*. In 1844 he was a delegate to the General Conference, where he took an active part, and exhibited great ability in the contest concerning slavery. Having vacated his office in Dickinson College, he, in 1850, was appointed as missionary secretary, and, under his control, Methodist Episcopal missions were extended into China, India, Germany, Switzerland, Norway, Denmark, Sweden, Bulgaria, Italy, and South America; and the Church entered upon a new aera of princely giving. He died October 18, 1876. Besides the above books of travel, Dr. Durbin edited the American edition of Wood's *Mosaic History of the Creation, with Notes* (8vo); and contributed largely to various periodicals. See *Minutes of Annual Conferences*, 1877, page 33; Simpson, *Cyclop. of Methodism*, s.v.

Dure, Georg Van Der

(better known as *Georgius Aportanus*), the reformer of East Frisia, was born at Zwolle, and died at Emden in 1526. He was the first who openly opposed the Catholic Church at Emden in 1519, and preached against her from the same pulpit in which the doctrine of Rome was defended. Dure's influence caused all priests to be expelled from the Roman Catholic churches, and Emden became the nucleus from which Protestant missionaries were sent to the Netherlands. See Meinders, *Kerkelijke hervorming*, page 395; Ypey en Dermont, *Geschiedenis der ned. hervormde Kerk*, 1:34; Harkenroht, *Oostfriesche oorsprongkelikheden*, 1:135, 146 sq.; 2:609, 697; Eggerik Beninga, *Chronyk van Oostfriesland*, page 602; Wiarda, *Ostfriesische Geschichte*, 2:313 sq., 324 sq.; Alberdingk Thijm, in Wetzter u. Welte's *Kirchen-Lexikon*, s.v. (B.P.)

Durel (or Durell), John, D.D.

a learned English divine, was born at St. Helier's, in the isle of Jersey, in 1625, and educated at Merton College, Oxford, and at Saumur, France. He was minister at St. Malo, but came to England, and was very instrumental in establishing the new Episcopal French Church in London, in which he officiated for some years. In April 1663, he was made prebendary in the cathedral of Salisbury, and February 11 following, succeeded to the canonry of Windsor. July 1, 1668, he was installed into the fourth prebend of Durham, and in 1677 was given the deanery of Windsor. He had also the living of Witney, in Oxfordshire, conferred upon him; He died June 8, 1683. His works are numerous. See Chalmers, *Biog. Dict.* s.v.; Allibone, *Dict. of Brit. and Amer. Authors*, s.v.

Duren, Councils Of (Concilium Duriense)

held at Duren, near Aix-la-Chapelle.

1. In A.D. 748, under Pepin, who called a synod, for the restoration of churches, and for the relief of the poor.
2. In A.D. 761, a national. council under Pepin.
3. In A.D. 775, under Charlemagne.
4. In A.D. 779, under Charlemagne. The council, composed of bishops, nobles, and abbots, passed twenty-four capitula upon discipline, one of which enforces payment of tithes.

Durfee, Calvin, D.D.

a Congregational minister, was born at Pittsfield, Massachusetts, October 6, 1797. He studied at Lenox Academy; graduated at Williams College in 1825; studied theology with Dr. Woodbridge of Hadley; was ordained in Hunter, N.Y., April 21, 1828, and served that church until August, 1835. From March 2, 1836, until July 15, 1851, he was pastor in South Dedham (now Norwood), Massachusetts; from 1851 to 1855, acting pastor in Brooklyn, Ohio; from 1855 to 1858, financial agent of Williams College; from 1854 to 1856, a trustee of Western Reserve College; from 1860 to 1865, acting pastor in South Williamstown, and continued to reside at Williamstown until his death, November 20, 1879. He was also a member of the New England Historic Genealogical Society. Besides publishing

various discourses and other pamphlets, he issued a *History of Williams College* (1860): — *Williams' Obituary Record*, fourteen pamphlets (1866-79): — *Biographical Annals of Williams College* (1871). See *Cong. Year-book*, 1880, page 17.

Durga

Picture for Durga

one of the principal forms in which the consort of Siva (q.v.), the Hindu god, is represented. She is possessed of great power, being endowed with the distinctive attributes of all the gods. She is generally represented with *ten arms*, each of which is supplied with a warlike weapon. She obtained the name of Durga in the following manner. In remote ages, a giant named Durga, having performed austerities of extraordinary merit in honor of Brahma, obtained his blessing, and with it great power. He conquered the three worlds; dethroned all the gods except the Trimurti; banished them from the heavens to the forests, and compelled them to worship him. Religion was abolished, and the Brahmins forsook the reading of the Vedas. The gods, in their distress, applied to Siva for assistance, and he prevailed upon Parvati, his wife, to attempt the destruction of the giant. She undertook the task. Durga set out to meet her with a great army, while she prepared to receive his attack with a thousand arms. A great conflict ensued, in which the giant and all his forces were destroyed. The gods immediately ascended their hitherto vacant thrones, and, in return for so signal a deliverance, immortalized the victory by transferring to the conquering goddess the name of *Durga*. She is extensively and enthusiastically worshipped throughout Eastern India. The wealthy natives have images of Durga in their houses, made of gold, silver, brass, copper, crystal, stone, or mixed metal, which are daily adored. Her *ten-armed* figure is approached with the utmost reverence. On either side images of her two sons are usually placed, and around her are commonly represented a multitude of demigoddesses, the companions of Durga in her wars. She is regarded as the patroness of thieves and robbers, who hold her in great veneration. For this reason the Dakvits or bandits of Bengal are scrupulous in their devotions to her, and before setting out on their marauding excursions dedicate to her a portion of the spoils to be taken. *SEE KALI; SEE PARVATI.*

Durga Pujah,

an annual festival celebrated among the natives of eastern India, in honor of the goddess Durga (q.v.). It lasts fifteen days, twelve of which are devoted to *preparation* and three to *worship*. For these occasions multitudes of images are prepared, of a composition of wood, hay, clay, or other light and cheap material. They vary from a few inches to fifteen or twenty feet in height, but are usually of the size of a human body. The first part of the ceremony consists in the consecration of the idols, at the completion of which the spirit of Durga is supposed to enter the image. Then the worship of the goddess commences with great energy and intense devotion. Every conceivable ceremony, gyration, carousal, dance, and sacrifice is performed for three days and three nights. On the morning of the fourth day the idols are unconsecrated, and the goddess dismissed from her earthly habitation. The owners now carry these images forth to the banks of the Ganges, where, after various rites and ceremonies, the carriers suddenly make an assault upon them, violently break them in pieces, and cast their broken fragments into the depths of the river. *SEE HINDUISM.*

Durie, Andrew

a Scotch prelate, was made abbot of Melrose about September 24, 1527, and became bishop of Galloway in 1541. He probably died in September, 1558. See *Keith, Scottish Bishops*, page 278.

Durinn

in Norse mythology, was one of the most famous and oldest dwarfs, whom Odin endowed with human form and powers of mind. He and Modsognir were excellent workmen in metals.

Duriotorus

sixth bishop of Rennes, about the middle of the 7th century.

Dursch, Johann Georg Martin

a Roman Catholic theologian of Germany, was born in 1801. Having acted as professor of the gymnasium at Ehingen on the Danube for fourteen years, he was in 1842 preacher at Wurmlingen, and in 1850 at Rottweil, where he died, February 22, 1881. He published, *Geschichte der christl. Religion und Kirche* (Ehingen, 1834): — *Das Verhlatniss der Schule zu*

Kirche und Staat (Ulm, 1838): — *Aesthetik* (Stuttgart, 1839): — *Allgemeiner Commentar uber die Psalmen* (Carlsruhe, 1842): — *Symbolik der christlichen Religion* (Tubingen, 1858, 2 volumes): — *Der Symbolische Charakter der christlichen Religion und Kunst* (Schaffhausen, 1860). See Winer, *Handbuch der theol. Lit.* 2:313; Zuchold, *Bibl. Theol.* 1:300. (B.P.)

Dutch Version Of The Scriptures

Dutch (sometimes styled "Low Dutch," to distinguish it from "High Dutch," or German) is the language spoken by all classes in Holland. It is also used to a great extent in South Africa, more or less in Java, the Moluccas and the other Dutch colonies, and among the Dutch colonists in the United States. The first Dutch version was probably the one published at Delft in 1477, under the title *De Bybel dat nive Testament. 2 Deelee... wol overgheset ut den Latine in Duytsche* (fol.). There is no doubt that this edition was followed by others, for in the edict published October 14, 1529, at the command of Charles V, three editions. of the New Test. are mentioned, which were condemned. In 1528 there was published by W. Vorstmann, at Antwerp, *De Bibel Tgeheelee oude ende nieuwe Testament met grooter naersticheyt na dem Latijnschen text gecorrigeret*. This is said to have been the second of the editions of the Bible condemned by Charles V, because they were designed for Catholics. In 1535 H. Petersen published, at Antwerp, *Dey bibel Tgeheelee oude ende Nieuwe Testament, met groter neersticheyt ghecorrigeert*. In 1560 N. Bieskens van Diest published *Der Bibel inhoudende dat oude ende Nieuwe Testament*, and in 1563 L. Kindern published another edition, in which ^{<GRB>}1 John 5:7, is wanting. This edition is remarkable as having been printed *op de Nordsee*. In 1565 was published at Emden, in folio, *Biblia dat is de gantsche Heylighe Schhrift grondelick ende trouwelick, verduytschet, met verklaringhe duysterer woorden, redenen en spreucken, ende verscheyden lectien*. This is a translation of Luther's version, known under the name of *Uylenspiegels-Bijbel*, or *Deux-des-Bijbel*, according to the glosses in Ecclus. 19:5 and ^{<GRB>}Nehemiah 3:5. In 1571 was published *Biblia dat is de gantsche Heylighe Schrift, grondelic enlde trouwelick verduytschet. Met verklaringhe duysterer woorden, redenen en spreucken, ende verscheyden Lectien die in andere loflike ouersettinghen ghevondem, ende hier aen de Cant toe ghesettet. zyn*. This edition is very rare, having been printed at Ghent under the Spanish sway. In the same year the necessity of procuring an improved version was publicly discussed, but it was not until the famous

Synod of Dort, in 1618-19, that actual preparations were made for immediate commencement of the work. For the translation of the Old Testament were chosen John Bogerman (1576-1637), first professor of theology at Franeker, a very learned and able man, but odious to the Remonstrants for his translation of Beza's severe treatise, *De la Punition des Heretiques*, his polemical work against Grotius, and his arbitrary bearing as president of the great synod; Willem Baudart, pastor at Zutphen; Gerson Bucer, author of *De Gubernatione Ecclesiae*, which drew upon him the hatred of James I. For the translation of the New Test. and Apocrypha were chosen Jacobus Rolandus, minister at Amsterdam; Hermanus Faukelius (1569-1621), minister at Middelburg, and Petrus Cornelii, minister at Enkhuyzen. As substitutes for the Old Test. company were chosen Antonius Thysius, professor at Harderwyk, afterwards at Leyden; Jacobus Rolandus and H. Faukelius, as above named. Those for the New Test. were Festus Hommius, minister at Leyden; Antonius Walseus, professor at Leyden, and Jadocus Hoingius, rector of the academy at Harderwyk. Besides the translators, there were appointed revisers on the nomination of the delegates from the different provinces. These were —

1. FOR THE OLD TESTAMENT.

Gelderland. — Antonius Thysius.

South Holland. — Johannes Polyander, professor at Leyden.

North Holland. — Petrus Plancius, eminent for his scientific attainments.

Zeeland. — Jadocus Larenus, minister at Flushing.

Friesland. — Sibrandus Lubbertu, professor at Franeker, famous for his skill in controversy against Bellarmine, Socius, Grotius, and others.

Overyssel. — Jacobus Revius, rector of a college at Leyden.

Groningen. — Francis Gomar (1563-1641), professor of theology.

2. FOR THE NEW TESTAMENT.

Gelderland. — Sebastian Damman, minister at Zutphen.

South Holland. — Festus Hommius.

North Holland. — Gosuinus Geldorpheus.

Zeeland. — Antonius Walseus.

Friesland. — Bernardus Fullenius, minister at Leenwardeun.

Overyssel. — Johannes Langins, but he removing from the province the next year, Kaspar Sibelius of Deventer was put in his place.
Groningen. — Ubbo Emmius, professor at Groningen.

A petition was presented to the states-general, requesting them to undertake the expense of the work. The translators of the Old Test. commenced their work at Leyden in 1626, and completed it in 1632; those of the New Test. commenced in 1628, and completed in 1634. Each book was printed as soon as finished, and a copy was sent to each of the revisers. The revision of the Old Test. was begun in 1633, and completed in 1634. The revisers of the New Test. commenced their undertaking in the latter year. None of the translators long survived the completion of the work. The first edition of this version was published at Leyden, by Paulus Aerthz van Ravensheyn, in 1637, under the title *Biblia dat is . . . des ouden en des nieuwen Testaments. Nu eerst door Last der Hoogh-Mog Heeren Staten General . . . en volgens het Besluit van de Synode Nationael, gehouden tot Dordrecht, inde Jaeren 1618 ende 1619.* Without giving the titles, we will only mention that meanwhile at least six other editions were published. That the version published in 1637 was repeatedly issued is a matter of course. When the first edition was published the Remonstrants were opposed to the translation; but when they had carefully examined it, they were so struck with its faithfulness and accuracy that they adopted the Old Test. as their own. After the lapse of more than forty years, a version of the New Test. was executed expressly for their use by Christian Hartsoeker, an Arminian minister at Rotterdam, and was published at Amsterdam, by Hendrick en Dirk, in 1680, under the title *Het Nieuwe Testament of verbondt Uit het Grieksch op nieuws vertaelt door Christian Hartsoeker Bedinaer de H. Evang. in de remonstrantsche gemeente tot Rotterdam. Met byvaging van eenige Korte aenteekningen.* This version, although professedly a new translation from the Greek, chiefly followed that of the synod. For a long time the Lutherans and Mennonites used the translation of Nicolaus Biestkens, first published in 1560; but in 1648 M.A. Viszcher prepared *Biblia, Dat is de gantsche H. Schrifte vervattende alle de Boecken des Ouden ende des Nieuwen Testaments. Van nieuws uyt D. M. Luthers Hoog-Duytsche Bibel in onse Nederlandsche tale getrouwelyck over-geset, tot dienst van de Christelyoke Gemeeynten donveranderde Augsburgische Confessie in dese Nederlande* (Gedruct t'Amsterdam by Rieuwert Dircksz van Baardt). The title-page is followed by an engraving, representing Martin Luther holding in his hand the

Augsburg Confession. Below the engraving the following lines are printed in Latin and Dutch:

*"Roma orbem domnit, Romam sibi Papa subegit,
Viribtus illis suis, fraudibns iste suis.
Quanto iste major Lutherus, major et illa,
Istum illamque uno qui domuit calama."*

This Bible, also called Viszcher's Bible, was henceforth used by the Lutherans, and contains, besides all the prefaces, Luther's marginal readings.

In 1717 a New Test. was published at Amsterdam, the printing having been done at the expense of Peter I of Russia; in 1721 another edition was published, also at the expense of the emperor, in five volumes. The Dutch translation is printed on one column, the other having been left blank, because the emperor intended to have the Russian version printed on it.

In 1825 a new translation, in the modern style and orthography, by the learned Prof. Van der Palm, of Leyden, was published; and though not adopted in churches, it is greatly esteemed and extensively used.

A revised edition of the established version was published in 1834; the orthography introduced was that according to the system of Prof. Siegenbeek, which had received the sanction of the government. This system has, however, fallen into disrepute, and was not adopted in subsequent editions. Within a recent period the Netherlands Bible Society appointed a commission to modernize the orthography of the Bible, and the alterations which were introduced, both in spelling and in some points of grammar, were considerable. All the editions printed now by that society are with these alterations.

The British and Foreign Bible Society also issued several editions of the authorized Dutch version. The first edition, consisting of five thousand copies of the New Test., appeared in 1809, and other editions of the entire Bible followed since. The total number of copies issued by the British and Foreign Bible Society up to March 31, 1884, amounted to 1,823,338, besides five thousand copies of the New Test, with English. The Netherlands Bible Society has distributed, since its formation in 1815, altogether 1,530,844 copies. (B.P.)

Duthac

a Scotch prelate, was bishop of Ross, and was of a noble family. He probably died in 1249, and is commemorated as a saint March 8. See Keith, *Scottish Bishops*, page 186.

Dutherius

third bishop of Niceea, in France, is said to have been slain by the Vandals A.D. 483 or 493.

Duthracht

(1) A female Irish saint, commemorated October 25, is variously called also. *Durach* and *Drachna*.

(2) An Irish saint, commemorated May 16, is said to have been abbot of Liathdruim.

Duttenhofer, Christian Friedrich

a Lutheran theologian of Germany, was born February 3, 1742, at Nürtingen, in Württemberg. He studied at Tübingen and Leipsic; was in 1771 deacon at Beilstein; in 1777, pastor at Grunan; and, in 1780, fourth preacher at St. Nicolaus, in Heilbronn; in 1800, was made senior of the ministry, and in 1806 the Helmstadt University honored him with the theological doctorate. He died March 17, 1814 leaving, *Untersuchungen über Pietismus* (Halle, 1787): — *Predigten* (Heilbronn, 1792): — *Geschichte der Religionsschwarmereien* (ibid. 1796-99, 3 volumes; 2d ed. 1802): — *Versuch über den letzten Grundsatz der christlichen Sittenlehre* (Tübingen, 1801): — *Betrachtungen über die Geschichte des Christenthums* (Heilbronn, 1813). See Doring, *Die gelehrten Theologen Deutschlands*, 1:349 sq.; Willer, *Handbuch der theol. Lit.* 1:335, 484, 486, 732; 2:93, 208. (B.P.)

Duval, Andre

a French theologian, was born at Pontoise, January 15, 1564, and died at Paris, September 9, 1638. He enjoyed the favor of cardinal Du Perron, and through his influence he was called to the theological chair in Paris. For some time he was also superior-general of the Carmelites of France, and dean of the theological faculty at Paris. He wrote, *De Potestate Ecclesiae*

(Paris, 1612): — *De Romani Pontificis Potestate* (ibid. 1614): — *De Summi Pontificis Auctoritate* (1622). See Lichtenberger, *Encyclop. des Sciences Religieuses*, s.v.; Hoefer, *Nouv. Biog. Generale*, s.v. (B.P.)

Duval (de Danpierre), Charles Antoine Henri

a French prelate, was born at the castle of Hans in 1746, and became, by marriage, lord of Dampierre-le-Chateau. He exercised the functions successively of grand-vicar, canon, and archbishop of Paris until 1791; but, as he would not take the constitutional oath, he was incarcerated until 1794. Eight years after, he was nominated by the first consul to the bishopric of Clermont, and, in 1811, was called to the national council at Paris, in which he took part with the majority who resisted the will of the emperor. In 1814 Louis XVIII appointed him member of the commission of affairs of the Church of France; in 1828 he signed the memoir against the ordinances of June. His Christian charity had won him the affections and the respect of his flock. He died in 1833. See Hoefer, *Nouv. Biog. Generale*, s.v.

Duval, Jean

a French prelate and Orientalist, was born at Clamecy (Nivernais) in 1697. Having finished his studies, he entered, in 1615, the order of the barefooted Carmelites, adopting the name of *Bernard-de Sainte-Therese*, afterwards went to the East as a missionary, and was appointed bishop of Bagdad in 1658. He died at Paris, April 10, 1669, leaving some very important works on the Oriental languages, which have remained in MS. See Hoefer, *Nouv. Biog. Generale*, s.v.

Duvoisin, Jean Baptiste

a French prelate, was born at Langres, October 16, 1744. Being vicar-general of the bishop of Laon, he refused to take the oath of allegiance to the civil authority, and emigrated to Brunswick. In 1802 he returned to France, was made bishop of Nantes, and enjoyed the confidence of the imperial family to a high degree. Duvoisin died July 9, 1813, leaving, among other works, *Dissertation Critique sur la Vision de Constantin* (1774): — *Autorite des Livres de Moise* (1788): — *Demonstration Evangelique*, with an *Essai sur la Tolerance*. See Lichtenberger, *Encyclop. des Sciences Religieuses*, s.v.; Hoefer, *Nouv. Biog. Generale*, s.v. (B.P.)

Duzak

a place, according to the ancient Persian system of religion, where Ahriman, the devils, and the souls of the wicked are thoroughly cleansed and purified by fire, after which they are restored to the divine favor.

Dvalin

in Norse mythology, was a dwarf who possessed a knowledge of the art of making swords for battle.

Dwight, Harrison Gray Otis, D.D.

a missionary of the American Board of Commissioners of Foreign Missions, was born at Conway, Massachusetts, November 22, 1803. He graduated from Hamilton College in 1825 and from Andover Theological Seminary in 1828, and in 1830 sailed for the East. After spending two years exploring the field, he settled as missionary at Constantinople in 1832, and there remained nearly thirty years, preaching, superintending schools, and editing a religious paper. He also published a very popular book entitled *Christianity 'Brought' Home from the East*. He was killed by a railroad accident in Vermont, January 25, 1862. See *Appleton's Annual Cyclop.* 1862, page 662.

Dwija

(*twice born*), an appellation given to a Hindu Brahmin after his investiture with the sacred cord. *SEE CORD, INVESTITURE WITH THE.*

Dwynwen

a Welsh saint, patroness of lovers, appears to have lived in the 5th century, and is commemorated January 25.

Dwywan

is the Noah of the British islands. He and his wife Dwywach are the progenitors of the newborn human race. The sea, Llyon, broke from its bounds and flooded the world. The two, Dwywan and his wife, saved themselves in a sailless, but well-constructed vessel, made by God himself, and took on board a male and a female of every kind of animal. The ship drifted to Britain, from which country the whole world was again peopled.

Dyava

in Hindu mythology, is the goddess of air; every Brahmin offers her daily a little butter and a few hairs from the forehead of a holy cow.

Dyce, Alexander

oldest son of a general in the East India Company's service, was born in George Street, Edinburgh, June 30, 1797, and received his bachelor's degree at Oxford in 1819. Between 1822 and 1825 he served two curacies, and died May 9, 1869. His publications were chiefly in the line of literary criticism. Besides editions of Greene, Webster, Shirley, Middleton, Skelton, Beaumont and Fletcher, Marlowe, Peele, Bentley, Collins, Pope, Akenside, Beattie, and others, he published a new and complete edition of the *Works of William Shakespeare* (185358, 6 volumes, 8vo). See Allibone, *Dict. of Brit. and Amer. Authors*, s.v.

Dyer, George

an English Baptist minister and antiquary, was born in London, March 15, 1755, and educated at Cambridge. He preached at Oxford for some years, and then removed to London in 1792. He died March 2, 1841, leaving, *An Inquiry into the Nature of Subscription to the Thirty-nine Articles* (1790) : — *Poems and Critical Essays on Poetry* (1802, 2 volumes): — *History of the University and Colleges of Cambridge*, etc. (1814), and other works. See Allibone, *Dict. of Brit. and Amer. Authors*, s.v.

Dyer, Mary

one of the martyrs among New England Friends, was born in Rhode Island. During a visit to England she joined the Friends, and was recognized as a minister in that denomination. Returning to America she began to preach in Boston, from which place she was expelled in 1657, and subsequently in 1658, from New Haven. In visiting four Friends imprisoned in Boston she was thrown into jail, in 1659, but was soon discharged, and returned to her home. Soon, however, she came again to Boston, was arrested, cast into prison, tried, and condemned to death a second time. At the gallows she was reprieved. In March 1660, she once more visited Boston, was arrested, tried, condemned, and hanged April 1 following. See *History of Friends in America*, volume 1, chapter 11. (J.C.S.)

Dyer, William

an English Nonconformist divine, who late in life became a Quaker, was born about 1636, ejected in 1662, and died in 1696. He published *Sermons*, etc. (1663-83). See Allibone, *Dict. of Brit. and Amer. Authors*, s.v.

Dyfnan

a Welsh saint of the 5th century, was the son of Brychan, and is commemorated April 23.

Dyfnog

a Welsh saint of the 7th century, is commemorated February 13.

Dyke, Daniel (1)

an English Baptist, bor at Epping, Essex, about 1617, took his degree at Cambridge. University, and soon became known for his great learning and useful preaching, thereby securing a valuable living at Great Hadham. In 1653 he was made one of Oliver Cromwell's chaplains, but refused Church preferment at the Restoration in 1660, and preferred persecution with the Dissenters. In 1668 he was chosen joint pastor with William Kiffin, at Devonshire Square, and continued a faithful laborer there until his death, in 1688. His modesty prevented him from printing anything, but he joined others in writing three controversial tracts, and he edited a volume of *Sermons* by his father. See Wilson, *Dissenting Churches*, 1:433-435.

Dyke, Daniel (2)

an English Puritan divine, was educated at Cambridge. He was minister at Coggeshall, Essex, and at one time settled at St. Albans. He was suspended in 1588, and died in 1614. His writings (some of them posthumously published) include *Self-Deceiving* (1614): — *Repentance* (1631): — *Six Evangelical Histories* (1617). See Allibone, *Dict. of Brit. and Amer. Authors*, s.v.

Dyke, Jeremiah

an English Puritan divine, father of Daniel (1), was minister .at Epping, Essex, in 1609, and died in 1620. He wrote various sermons and theological treatises (1619-40), and the *Worthy': Communicant* (1642). See Allibone, *Dict. of Brit. and Amer. Authors*, s.v.

Dymond, Jonathan

a noted English moralist, was born at Exeter in 1796, and became a member of the Society of Friends. He was a linendryper. In 1823 he published *An Inquiry into the Accordancy of War with the Principles of Christianity*. He died May 6, 1828. In 1829 his *Essay on the Principles of Morality and on the Private and Political Rights and Obligations of Mankind* was published (2 volumes, 8vo). See Allibone, *Dict. of Brit. and Amer. Authors*, s.v.

Dynamis

(*power*), in the system of Basilides, as described by Irenaeus (1:24), is named, together with Sophia (*wisdom*), as following Nons (*mind*). Logos (*reason*), and Phronesis (*thought*) in the series of emanations from the-unborn Father.

Dynamius

- (1) Bishop of Angouleme, A.D. 450.
- (2) Third bishop of Beziers, about the middle of the 15th century.
- (3) Thirteenth bishop of Avignon, A.D. 605-627.
- (4) Thirty-fifth bishop of Avignon for twenty-three years, in the early part of the 7th century.

Dyothelites

(*δυοθεληται*), a name given to those orthodox Christians in the 7th century who held that there were two wills in Christ, a divine and a human, in opposition to the *Monothelites* (q.v.). The sixth ecumenical council (i.e., the third (Ecumenical Council of Constantinople), called by the emperor Constantine Pogonatus in A.D. 680, asserted the doctrine of two wills in Christ in the following terms: "Two wills and two natural modes of operation united with each other, without opposition or change, so that no antagonism can be found to exist between them, but a constant subjection of the human will to the divine." The champions of monothelism were anathematized, as well, as the patriarchs of Constantinople and the pontiff Honorius. The monothelite doctrine was placed in the ascendancy in 711, but two years later Anastasius II ascended the throne and established dyothelism, whereupon the monothelites fled the country.

Dyscolius

sixth bishop of Rheims, about A.D. 346. Dysen, in Norse mythology, are feminine protecting spirits in general. The name has a threefold signification:

- (1) it is often identical with the Walkiires;
- (2) it is used of goddesses of destiny, good or evil;
- (3) it has reference specially to Freya, who was thus honored by calling her the goddess, and sacrifice was made to her in the middle of winter by the Dyssablot, so called from this service.

Dysibod

(Disibod, or Disen), an Irish prelate, was born in Ireland, and was ordained a priest at the age of thirty. He was some time afterwards made bishop, some say of Dublin. When he had governed his see ten years he was compelled to resign it, in 675. He then left Ireland, and travelled into Germany, going from place to place preaching the Gospel, for ten years. At last he arrived at a high, woody mountain, where he settled. He drew many of the order of St. Benedict to him, and founded a monastery on this mountain, which was called Mount Disibod, since changed into Dissenberg. He died there, July 8, in the eighty-first year of his age. His life was written by the abbess Hildegardis. See D'Alton, *Memoirs of the Abbs. of Dublin*, page 20.

Dyzemas

- (1) *Dismes, decimae*, tithe-day.
- (2) The name of the penitent thief in the apocryphal gospel. His fellow is called Gesmas or Gestas, and the soldier Longinus, from his spear (*lonche*).