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by James Strong & John McClintock

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Eaba

abbot of Malmesbury, in the 8th century. Eadbald (Lat. *AEdboldus*), 12th bishop of London, A.D. 796.

Eadbert

(i.e., *Albert* or *Adalbert*).

- (1) Bishop of Lindisfarne, A.D. 688; died May 6 (his day of commemoration), A.D. 698.
- (2) Ninth bishop of London (sometimes called *Filbrith*), cir. A.D. 772-788.
- (3) Abbot of Reculver (called also *Heahbert*), A.D. 747.
- (4) Abbot of Mercia, A.D. 747.
- (5) Abbot of Sherborn, A.D. 803.
- (6) First bishop of the South Saxons, A.D. 711.
- (7) Fifth bishop of the Middle Angles at Leicester, A.D. 764-787.

Eadburga

(i.e., *Ethelburga*).

- (1) Daughter of Aldwulf, king of the East Angles, was abbess of Repton, in the 7th century.
- (2) Widow of Wulfhere, king of Mercia, was second abbess of St. Peter's, Gloucester, A.D. 710-73.

Eadfrid

(i.e., *Alfred*). *SEE EADFRITH*. Eadgar (i.e., *Edgar*).

- (1) Third bishop of Lindisfarne. cir. A.D. 706-731.
- (2) Tenth bishop of London, A.D. 787-793.

Eadhed

a priest of Oswy, king of Northumbria; ordained by Deusdedit in 664, consecrated bishop of Lindsey in 678, and transferred to Ripon soon afterwards.

Eadie, John, D.D., LL.D.

a distinguished divine of the Presbyterian Church in Scotland, was born at Alva, Stirlingshire, May 9, 1810. He graduated from the University of Glasgow, studied at the Divinity Hall of the Secession Church (United Presbyterian), and in 1835 was ordained pastor of the Cambridge Street Church, Glasgow, in which he speedily attained great eminence and usefulness. He was regarded as the leading representative of the denomination to which he belonged and of the city which has always been its stronghold. As a preacher he was distinguished for his hard common-sense and occasional flashes of happy illustration, for his masculine piety, deep earnestness, and breadth of sympathy, both intellectual and emotional. He was frequently called to other important charges, but was too strongly attached to Glasgow to leave. In 1836 he removed with his congregation to a new and beautiful church at Lansdowne Crescent, where his influence continued unabated until his death, June 3, 1876. Dr. Eadie bore the reputation of extensive and profound scholarship, and in 1843 was appointed by the Church to the chair of hermeneutics and the evidences of natural and revealed religion in Divinity Hall. As a critic he was acute and painstaking, as an interpreter eminently fair-minded. In the pulpit, as in the professor's chair, his strength lay in, the tact with which he selected the soundest results of Biblical criticism, whether his own or that of others, and presented them in a clear and connected form with a constant view of their practical bearing. If this last fact gave a non-academic aspect to some of his lectures, it rendered them not less interesting and probably not less useful to his auditors. Being engaged in two distinct offices, either of which were sufficient to claim all his energies, he nevertheless found time for an amount of work in a third sphere, of which the same thing may be said. Most of his works were connected with Biblical criticism and interpretation, some of them being designed for popular use and others being more strictly scientific. To the former class belong his contributions to the *Biblical Cyclopaedia* of Kitto and Fairbairn, his edition of Cruden's *Concordianae*, *Oriental History*, and his discourses. The *Life of Dr. Kitto* obtained a deserved popularity, also his *Dictionary of the Bible for the*

Young, Lectures on the Bible to the Young, etc. His last work, the *History of the English Bible* (1876, 2 volumes), will probably be the most enduring memorial of his ability as an author. He is the author of valuable expositions on the Greek text of Galatians, Ephesians, Philippians, Colossians, and Thessalonians. See his *Lie*, by Brown (Lond. 1878). (W.P.S.)

Eadred

(or Heardred), bishop of Hexham, consecrated October 29, 797, died in 800. Eadric, second abbot of St. Albans, A.D. 796. Eadsige, archbishop of Canterbury, of whose parentage and birthplace nothing seems to be known. The earliest mention of him presents him as one of the chaplains of Canute; he was then a secular, and, of course, in priest's orders. He was consecrated bishop of St. Martin's in 1035; was translated to the see of Canterbury in 1038, and repaired to Rome for the pallium. On his return home, in 1043, he was called upon to officiate at the coronation of Edward the Confessor—the memorable event of his life. He died in 1050. See Hook, *Lives of the Abbs. of Canterbury*, 1:489 sq.

Eadulf

(or Aldwulf, Lat. *Adulphus*).

- (1) Eighth bishop of Lindsey, A.D. 796-836.
- (2) Fifteenth bishop of Lichfield, cir. A.D. 803-816.

Eagle, In Christian Symbolism

Picture for Eagle

St. Gregory considered this bird to typify the contemplative life; other fathers regarded it as an emblem of resurrection (~~Psalm~~ Psalm 103:5). It is the symbol of St. John the Evangelist, as it soars up to heaven and the sun; and he dwells in his Gospel and the Revelations specially on the divine discourses and the celestial glory of the Sun of Righteousness. It also represented the regeneration of the neophyte; the resurrection of the Saviour (says St. Ambrose); and renewing of the soul on earth, as glory hereafter will renew body and soul; the power of grace when it is portrayed drinking at a chalice, or in combat with a serpent, the type of evil.

Eagle, As An Architectural Term

is used to designate a bronzes or wooden lectern, the upper portion of which; represents an eagle with outstretched wings, on the back of which is a book-rest. Many ancient examples of such lecterns remain in collegiate and cathedral churches, and a great number of new specimens have been made for use after the old models. *SEE LECTERN.*

Eagleton, William, D.D.

a Presbyterian minister, was born in Maryville, Tennessee, March 25, 1796. He was educated in Maryville College, and studied theology in the South-western Theological Seminary, at the same place. In 1827 he was licensed by the Union Presbytery, and soon after was elected professor in Maryville College, In 1829 he accepted a call to the Church in Murfreesborough, where he remained till his death, March 28, 1866. See Wilson, *Presb. Hist. Almanac*, 1867, page 431.

Eames, James Henry, D.D.

a Protestant Episcopal minister, was born at Dedham, Massachusetts, November 29, 1814. The first two years of his college course were spent at King College, Bristol, Tennessee, and the last two at Brown University, where he graduated in 1839. He pursued his theological studies with Reverend John Bristed, of Bristol, R.I., was ordained deacon in December, 1841, and presbyter in 1842; was rector of Ascension Church, in Wakefield, for about four years, when he took charge of St. Stephen's Church in Providence, remaining there until 1850, and then engaged in missionary labor in Rhode Island; became rector of St. Paul's Church, Concord, N.H., in 1858, and held that position until his death, which occurred in the harbor of Hamilton, Bermuda, December 10, 1877. For many years Dr. Eames was chaplain to the asylum for the insane, and performed a large amount of missionary work in New Hampshire. Three times he travelled in Europe, and spent part of several winters in Bermuda. (J.C.S.)

Eanbald

(or Enbald).

(1) The pupil and successor of Albert in the archiepiscopal see of York, A.D. 782. He was very vigorous in the administration of his diocese, and died at a monastery called Etlete (or Edete), August 10, 796.

(2) Called also *Heantbald*, succeeded the, foregoing as archbishop of York, and his history is given with considerable detail by Alcuin. He appears to have died A.D. 812.

Eanbert

bishop of Hexham, cir. A.D. 800-806. Eanfrith, fifth bishop of Elmham, A.D. 736.

Eanswitha

(or Enswida), a British saint, commemorated Aug. 31, was the daughter of Eadba, king of Kent, and lived a virgin, in a nunnery founded by her, at Folkestone, where she died, some say in 640, others in 673.

Eardulf

(*Lat. Ardulphus*). (1) Bishop of East Anglia (Dunwich) in 747. (2) Twelfth bishop of Rochester, cir. A.D. 762.

Earle, Jabez, D.D.

an English Independent minister, was born about 1676, and educated among the Dissenters. He was assistant to the Reverend Thomas Reynolds, at the Weigh-House, London, in 1699; and in 1707 removed to Hanover Street, where he ministered more than sixty years, and died in 1768, leaving a number of *Sermons* and theological treatises, etc. (1706-35; new ed. 1816, 8vo). See Chalmers, *Biog. Dict.* s.v.; Allibone, *Dict. of Brit. and Amer. Authors*, s.v.; Wilson, *Dissenting Churches*, 1:169; 2:6, 492, 508, 530.

Earle (or Earles), John

an English prelate, was born at York in 1601, and entered Merton College, Oxford, in 1620. He became chaplain and tutor to prince Charles, and chancellor of the cathedral of Salisbury. On the Restoration he was made deani of Westminster, and consecrated bishop of Worcester in 1662. In September 1664, he was transferred to the see of Salisbury. He died November 17, 1665, leaving *Microcosmography* (Lond. 1628, 8vo; 6th ed.

1630, 12mo). See *Chalmers, Biog. Dict. s.v.*; Allibone, *Dict. of Brit. and Amer. Authors*, s.v.

Earlom, Richard

a pre-eminent English engraver, was born in London in 1742, and was the pupil of Cipriani. He died in 1822. The following are some of his principal plates: *The Holy Family*; *Mary Magdalene Washing the Feet of Christ*; *David and Bathsheba*; *The Repose*; *The Virgin and Infant*; *The Infant Jesus Sleeping*; *The Presentation in the Temple*; *The Virgin and Infant with St. John*. See Spooner, *Biog. Hist. of the Fine Arts*, s.v.

Early, John, D.D.

a bishop of the Methodist Episcopal Church South, was born in Bedford County, Virginia, January 1, 1786, of Baptist parents. He was converted in 1804; licensed to preach in 1806; and in 1807 entered the Virginia Conference, wherein he continued laboriously and faithfully till 1815, when the growing necessities of his family obliged him to locate and engage in secular business. In 1821 he re-entered the effective ranks, and labored with marvellous success until 1846, when he connected himself with the Church South, and devoted his energies to establishing and operating the Southern Book Concern. In 1854 he was elected to the episcopacy; in 1866 was granted a superannuated relation, and died in Lynchburg, November 5, 1873. Bishop Early was full of the missionary spirit, and everywhere awakened missionary zeal; was one of the chief founders of Randolph-Macon College; was a man of great energy and devotedness, and held a high position in the esteem of the Church. See *Minutes of Annual Conferences of the M.E. Church South*, 1873, page 914; Simpson, *Cyclop. of Methodism*, s.v.

Earnulph

SEE ARNULPH.

Ears, Touching Of

In holy communion it seems to have been the custom to touch the organs of sense with the moisture left on the lips after receiving the cup.

Earulfus

abbot and confessor, commemorated Dec. 29.

East, Prayer Towards The

SEE BOWING; SEE ORIENTATION.

Eastburn, Manton, D.D., LL.D.

a bishop of the Protestant Episcopal Church, was born in England, February 9, 1801, being brother of James W., the poet. His parents came to America when he was a boy. He graduated from Columbia College, New York, in 1817, and in due time thereafter from the General Theological Seminary in the same city. He was ordained assistant minister of Christ Church in 1822; became rector of the Church of the Ascension in 1827; was consecrated bishop of Massachusetts December 29, 1842; and died in Boston, September 12, 1872. Bishop Eastburn published several addresses and essays, and edited Thornton's *Family Prayers*. See Drake, *Diet. of Amer. Biog.* s.v.; *Prot. Episc. Almanac*, 1873, page 133.

Easter-candle

SEE PASCHAL TAPER.

Easter-eggs

The egg was the symbol of creation in Egypt, and of hope and the resurrection among early Christians; and the custom of giving colored pasch eggs on Easter morning is found in the East, in the Tyrol, in Russia, in Greece, in many parts of England, where it may be traced back to the time of Edward I, and was observed at Gray's Inn in the reign of Elizabeth. In France the pasch egg is eaten before any other nourishment is taken on Easter day. Tansy pudding, according to Selden, is a memorial of the bitter herbs eaten by the Jews; and peculiar cakes in some places formed the staple fare on this day. Paul II issued a form of benediction of eggs for England, Scotland, and Ireland. Henry VIII received a paschal egg in a case of silver filigree from the pope. The Jews regarded the egg as a symbol of death. — Walcott, *Sac. Archaeol.* s.v. *SEE EGG.*

Easterwine

(or Eosterwini), coadjutor-abbot of Wearmouth, was the nephew of Benedict, the founder of that monastery, and was born in 650. At the age of twenty-four he renounced his secular prospects, was ordained in 679, and devoted himself with singular humility and affection to the duties of his recluse life. He died March 7, 686.

Eastlake, Sir Charles Lock

an English painter, was born at Plymouth in 1793. He studied under Fuseli at the Royal Academy, and at the Louvre, in Paris. He went to Rome in 1817, and remained there many years. In 1841 he was appointed secretary to the royal commission on the arts; from 1843 to 18 17 was keeper of the National Gallery; and in 1850 Wavs knighted, made president of the Royal Academy, and director of the National Gallery. He died in Pisa, December 23, 1865, Among his most noted works are, *Christ Weepinug over Jerusalem; Pilgrims Arriving in Sight of Rome; Christ Blessing Little Children; Hagar and Ishmael*, and the *Raising of Jairus's Daughter*. He wrote *Materials for a History of Oil Painting*, and *Contributions to the Literature of the Fine Arts* (posthumous; edited by lady Eastlake). A *History* of his life was published by lady Eastlake in London in 1870.

Eaton, Thomas, D.D.

a Scotch clergyman, graduated from Glasgow University; was licensed to preach in June, 1807; presented by lord Douglas to the living of Kirriemuir in 1809, and ordained March 22, 1810. He died April 5, 1856, aged seventy-nine years. In him learning, knowledge, modesty, and moral worth were combined with meekness and piety. He published six different works, chiefly of a local theological character. See *Fasti Eccles. Scoticanæ*, 3:777.

Eata (or Ecka)

(1) First bishop of Hexham. A.D. 678, and the fifth of Lindisfarne, 681-685, as originally from Northumbria, and abbot of Old Mielrose; he died October 26, 686.

(2) An anchorite of Crayke, in Yorkshire, who died in 767.

Eaton, Asa, D.D.

a Protestant Episcopal minister, was born at Plaistow, N.H., July 25, 1778. His preparatory studies were begun at the age of twenty-one, and he graduated from Harvard University in 1803. On October 23 of the same year Christ Church invited him to act as lay-reader, and he continued in this position until 1805, when he was ordained, and remained rector until 1829. In that year he became city missionary, laboring among the destitute until 1837. From 1837 to 1841 he was connected with St. Mary's Hall, a young ladies' school at Burlington, N.J. Then he returned to Boston, but without a regular charge, and died there, March 24, 1858. See, *Amer. Quar. Church Rev.* 1858, page 341; *Necrol. of Harvard College*, page 178.

Eaton, George W., D.D., LL.D.

a distinguished Baptist scholar, was born near Huntingdon, Pennsylvania, July 3, 1804, and graduated from Union College, Schenectady, N.Y., in 1829. Upon his graduation he was appointed tutor, which position he held a year or two. In 1831 he became professor of languages in Georgetown College, Kentucky, and in 1833 professor of mathematics and natural philosophy at Hamilton College. He subsequently filled the professorships of ecclesiastical and civil history, and of systematic theology, and was appointed president of Madison University and of the Hamilton Theological Seminary, holding the latter position until his death, August 3, 1872. Dr. Eaton was a man of the widest and warmest sympathies, earnest in his convictions, and able to maintain them with fervid eloquence. (J.C.S.)

Eaton, Horace, D.D.

a Presbyterian minister, was born in Sutton, N.H., October 7, 1810. He studied at Phillips Academy, Andover, Mass., and graduated from Dartmouth College in 1839 and from the Union Theological Seminary in 1842. For six years he was pastor of the Sixth Presbyterian Church in New York city, and thereafter of the First Presbyterian Church in Palmyra, N.Y., until his death, October 21, 1883. See *Providence Journal*, Oct. 23, 1883. (J.C.S.)

Eaton, Joseph

a veteran Baptist minister, was born at Wells, Maine, June 22, 1743. He was converted at the age of twenty-two, licensed to preach in 1793, and in 1798 was ordained pastor of the Church in Wells, the service being performed in Berwick. After his resignation, in 1820, Mr. Eaton was engaged for several years in evangelistic labors in the section of the country in which he lived. His death took place in December 1831. See Millett, *History of the Baptists in Maine*, page 442. (J.C.S.)

Eaton, Joseph H., LL.D.

a Baptist minister, brother of Reverend G.W. Eaton, D.D., was born in Berlin, Delaware County, Ohio, September 10, 1812. He graduated from the Hamilton Literary and Theological Institution (now Madison University) in 1837, and for three years thereafter was engaged in teaching. He was elected professor in 1841, and in 1847 president of what is now Union University, Murfreesborough, Tenn. His ordination took place in 1843, and he was pastor of the Church in the same place, having also the oversight of several county churches. His health broke down under these excessive labors, and he died, January 12, 1859, See Cathcart, *Baptist Cyclop.* page 358. (J.C.S.)

Eaton, Peter, D.D.

a Unitarian minister, was born at Haverhill, Massachusetts; March 25, 1765. He studied under the Reverend Phineas Adams, graduated from Harvard College in 1787, taught a school for one year at Woburn, and then passed some time in the study of theology. Having received license, he preached his first sermon in Boxford, January 10, 1789, and in October following was installed as pastor there. In 1819 he preached the annual sermon before the Legislature of Massachusetts, and in 1820 resigned his charge at Boxford. In 1845 he removed to Andover, where he remained until his death, in April 1848. Dr. Eaton published many valuable *Sermons*. See Sprague, *Annals of the Amer. Pulpit*, 8:222.

Ebal, Mount

Picture for Ebal

We extract some additional particulars from Lieut. Conder's *Tent Work in Palestine*, 1:88:

"There are three curious places on Ebal: one of which is a rude stone building, enclosing a space of fifty feet square, with walls twenty feet thick, in which are chambers. The Samaritans call it part of a ruined village, but its use and origin are a mystery. It resembles most the curious monuments near Hizmeh, called the 'Tombs of the Sons of Israel.' The second place is the little cave and ruined chapel of Sitt Eslamiyeh, 'The Lady of Islam,' who has given her name to the mountain. It is perched on the side of a precipice, and is held sacred by the Moslems, who have a tradition that the bones of the saint were carried hither through the air from Damascus. The third place is a site the importance of which has not been previously recognised. It is a little Moslem Mukam, said once to have been a church, called 'AmAd ed-Dinl, the 'Monument of the Faith.' The name thus preserved has no connection with Samaritan tradition, but it is undisputed that the sacred places of the peasantry often represent spots famous in Bible history. It is therefore perhaps possible that the site thus revered is none other than that of the monumental altar of twelve stones from Jordan, which Joshua erected, according to the Biblical account, on Elal, and not on Gerizim, as the Samaritans believe, charging the Jews with having altered the names (⁴⁵⁷⁰Deuteronomy 27:4). The hill-top on which this monument stands is called Ras el-Kady, 'Hill of the Judge.' It was here that the Crusaders placed Dan, the site of Jeroboam's Calf Temple, and the present name may perhaps be connected with this theory, Dan ('the Judge') being translated into the Arabic Kady ('Judme'), just as it has been at the true Dan, now Tell el-Kady, at the source of the Jordan." (See illustration on opposite page.)

Ebarcius

- (1) Sixteenth bishop of Nevers, cir. A.D. 696.
- (2) Thirty-third bishop of Tours, cir. A.D. 696.

Ebasius

bishop of Vicus Aterii, in Byzacia, Africa, cir. A.D. 641-649.

Ebba

(Abha, or Ebbe), abbess of Coddingham, in Berwickshire, was daughter of Ethelfrid, king of Northumbria, and sister of St. Oswald. In A.D. 679 her convent was burned, and she died August 25 (her festal day), 683.

Ebbo, Saint

twenty-ninth bishop of Sens, was born at Tonnerre (Burgundy). He was of a noble family, but entered the monastery of Saint-Pierre-le-Vif; was elected abbot of it, and soon succeeded his uncle, St. Gericus, bishop of Sens. He spent the latter part of his life in a hermitage at the village of Arce, where he died in 750. He is commemorated August 27. See Hoefler, *Nouv. Biog. Generale*, s.v.

Ebbo

(Lat. *Ebulus*), twenty-ninth bishop of Limoges, cir. A.D. 752.

Ebeling, Christian

a Lutheran theologian of Germany, was born at Buickeburg, November 3, 1668. He studied at Jena; was in 1697 professor of philosophy at Rinteln; in 1708 professor of ethics, and in 1714 doctor and professor of theology. He died September 3, 1716, leaving *De Mysterio Triziftatis* (Lemgo, 1714): — *Ethicae Christianae Compendiom* (ibid. 1715): — *Examen Concilii Tridentini* (ibid. 1716): — *Theologia Homiletica* (ibid. eod.). See Strieder, *Hessische Gelehrten Geschichte*; Jocher, *Allgemeines Gelehrten-Lexikon*, s.v. (B.P.)

Ebeling, Johann Justus

a German theologian, was born at Elze, August 27, 1715. He studied at Helmstadt; was appointed in 1740 pastor at Garmessen, and became in 1753 superintendent at Luneburg, where he died March 2, 1783. His principal works are, *Andachtige Betrachtungen*, etc. (Hildesheim, 1747): — *Sunden der Menschen* (Lemgo, 1748): — *Heilige Wahrheiten des Glaubens*, etc. (Luneburg, eod.): — *Erbauliche Betrachtungen*. See Hoefler, *Nouv. Biog. Generale*, s.v.

Ebendorffer (de Haselbach), Thomas

a Roman Catholic theologian; who died in 1464, is the author of *Commentarius in Evangelium Johannis: — Expositio Symboli Apostolorum: — De Casibus Excommunicationis: — De Novem Alienis Peccatis: — Commentarius in Esaiam*. See Jocher, *Allgemeines Gelehrten-Lexikon*, s.v.; Hoefer, *Nouv. Biog. Generale*, s.v. (B.P.)

Ebenezer

On the strength of Jerome's location of this spot, near Bethshemesh, Lieut. Conder proposes (*Tent Work in Palest.* 2:336) to identify it with the present *Deir Arban*, two miles east of Ain-Shems, "a large village on the lower slope of a high ridge, with a well to the north, and olives on the east, west, and north" (*Memoirs of Ordinance Survey*, 3:24).

Eberhard, Matthias

a Roman Catholic prelate, was born at Treves, November 1, 1815. He studied at the clerical seminary of his native place, and received holy orders in 1839; in 1840 became chaplain of St. Castor's, at Coblenz; was called in 1843 as episcopal secretary to Treves, and appointed the same year professor of dogmatics at the clerical seminary there. In 1850 he became member of the chapter, and was consecrated in 1862 bishop of Treves. After Arnold's death, in 1864, his name was stricken from the list of candidates as *persona regi minus grata*, but he was elected in 1867 by the chapter. In 1869 and 1870 he was at Rome as member of the Vatican Council. The Prussian "Folk-Laws" brought him in 1873 in conflict with the government, and as he could not pay the fines, he was imprisoned in 1874. He died May 5, 1876, leaving *De Tituli Sedis Apostolicae*, etc. (Treves, 1846). (B.P.)

Eberle, Christian Gustav

a Lutheran minister of Germany, was born in 1813, and died December 9, 1879, at Ochsenbach, in Wurtemberg. He published, *Luthers Glaubensrichtung* (Stuttgart, 1858): — *Luther ein Zeichen dem widersprochen wird* (ibid. 1860): — *Luthers Evangelien-Auslegung aus seinen homiletischen und exegetischen Werken* (ibid. 1857). See Zuchold, *Bibl. Theol.* 1:302. (B.P.)

Ebermann, Vitus

a German Jesuit, was born in 1597. In 1620 he joined his order, was professor of philosophy and theology at Mayence and Wiirzburg, and died April 8, 1675, leaving *Bellarmini Controversiae Vindicatae: — Parallela Ecclesiae Verae et Falsae: — Anatomia Calixtina: — Irenicum anti-Calixtinum: — Irenicon Catholicon Helmstadiensi Oppositum: — Bellarminus Vindicattis* (4 volumes): — *Justa Expositio cum Lutheranorum Doctoribus*. See Jocher, *Allgemeines Gelehrten-Lexikon*, s.v.; Alegambe, *Bibliotheca Scriptorum. Societatis Jesu*. (B.P.)

Ebert, Samuel

a Lutheran minister of Germany, was born at Leipsic, October 17, 1747; studied theology there; was appointed deacon at Taucha, near Leipsic; and in 1791 preacher of St. George's, at his nativeplace. He died August 8, 1807, leaving *Homiletisches Magazin uber die evangelischen Texte* (Leipsic, 1780): — *Homiletisches Magazin uber die epistolischen Texte* (ibid. 1782; 2d ed. 1792): — *Homiletisches Magazin fur die Passionszeit* (ibid. 1783): — *Homiletisches Magazin uber den Katechismus Lutheri* (ibid. 1791). See Doring, *Die gelehten Theologen Deutschlands*, s.v. (B.P.)

Eberus, Paul, D.D.

a German clergyman, was born at Kitzingen, in Franconia, November 8, 1511, and was educated at Anspach. He was appointed to the professorship of philosophy in 1544, and in 1556 to that of Hebrew; in 1558 he gathered a Church in Wittenberg. He died December 20, 1589. Some of his works are, *Expositio Evangelion: — Dominicalium Calendarium Historicum* (Wittenb. 1550, 8vo, reprinted at Basle the same year).

Eblis

the name given to the *devil* by the Mohammedans.

Ebon Version Of The Scriptures

Ebon is the most southerly of the Marshall Islands. These islands are the second group of Micronesia, beginning from the east with the Gilbert Island. The first Scripture in this language was from the gospel of

Matthew, chapters 5 to 11. This translation was printed at Ebon, between 1858 and 1860. The work was done by the pioneer missionaries, Reverends E.T. Doane and G. Pierson. A version of Mark, prepared by Mr. Doane, was printed at Honolulu in 1863. The Reverend B.G. Snow prepared for the press the gospels of Matthew and John, and the Acts, and revised Mark for a reprint. In 1871 he prepared the gospel of Luke and a revision of Matthew for the press. In 1877 Genesis was issued from the mission press at Ebon, translated by J.F. Whitney, who also resumed the work on Romans, left unfinished by Mr. Snow, and translated the epistles from 1 Corinthians through Philipians. These were printed at the New York Bible House in 1882, together with the book of Genesis and the three epistles of John. The Reverend E.M. Pease, who joined the mission in 1877, has resumed the work of translation of the rest of the New Test. (B.P.)

Eboras

a Persian presbyter, martyred with Miles, a bishop, and Seboa, a deacon, during the reign of Sapor.II (A.D. 346); and commemorated November 13.

Eborinus

sixteenth bishop of Toul, cir. A.D, 664.

Erbuharites

an order of monks among the Mohammriedans, who derived their name from their founder, Erbuhar, the scholar of Nacshbendi, who came from Persia to Europe in the 14th century to propagare their faith. They professed to surrender all care about worldly concerns, and to give themselves wholly up to the contemplation of eternal objects. They were esteemed heretics by the Mohammedans generally, because they refused to go on pilgrimage to Mecca, alleging that the journey was unnecessary, as they were permitted in secret vision, while sitting in their cells, to behold the holy city.

Ebregesilus

ninth bishop of Cologne, A.D. 590.

Ebregesius, Saint

twenty-fourth or twenty-fifth bishop of Liege, A.D. 618-623; commemorated March 28.

Ebremundus

SEE EVREMOND.

Ebrigisilus

twenty-third bishop of Meaux, about the end of the 7th century.

Ebroinus

forty-second bishop of Bourges, A.D. 810.

Ebrulfus

SEE EVROUL.

Ebulus (Evolius, Eubrelus, or even Ermilius)

- (1) Third bishop of Limoges, A.D. 89.
- (2) Sixth bishop of Avignon, A.D. 202.

Eccard, Johannes

a celebrated composer of Church music, was born at Muhlhausen, on the Unstrut, Prussia, in 1553. Having received some instruction in music at home, he became, at the age of eighteen, the pupil of Orlando di Lasso at Munich. In 1574 he was again at Muhlhausen, where he resided four years, and edited, together with Johanln on Burgk, his first master, a collection of sacred songs called *Crepundia Sacra Helmboldi* (1577). He was for some time engaged in a private family, and in 1583 became assistant conductor, and twelve years later first chapel-master, at Kinigsberg. In 1608 he became chief conductor of the elector's chapel in Berlin, and died in 1611. Eccard's works consist exclusively of vocal compositions, such as songs, sacred cantatas, and chorales for four or five, and sometimes for seven, eight, or even nine voices. They are instinct with a spirit of true religious feeling, and possess an interest above their artistic value. Eccard's setting of "*Ein feste Burg ist unser Gott* " is still regarded by the Germans as their representative national hymn. Eccard and his school are in the same way

inseparably connected with the history of the Reformation. Of his songs a great many collections are extant. See *Encyclop. Brit.* (9th ed.) s.v.; Grove, *Diet. of Music*.

Ecclesia

(*the Church*), one of the eight primary Eeons in the system of Valentinus (q.v.), and held to be the archetype of the lower one on earth. The Gnostics likewise had a heavenly Church, but not a distinct being. This notion is evidently a corruption of the Scriptural idea of the heavenly Jerusalem, and tendencies to a fanciful separation of the Church triumphant and the Church militant are noticeable in the *Shepherd* of Hermas (Vis. 2:4) and in Clement's *Second Epistle to the Corinthians* (chapter 14).

Ecclesia Apostolica,

a name applied by some of the early fathers to the Church of Rome, on account of the prevalent belief that the apostles Peter and Paul both taught at Rome, and honored the Church by their martyrdom.

Ecclesia Matrix

(*Mother Church*), a name given in ancient times to the cathedral church, to which all the clergy of a city or diocese belonged.

Ecclesiae Causidici

(*Church lawyers*), the name formerly applied to ecclesiastical chancellors. *SEE CHANCELLOR*.

Ecclesiarch

in the East, was the sacrist, who had general charge of the church and contents, and summoned the people by bells or other means. The minor ecclesiastical officials were under his authority.

Ecclesiasterion

a term sometimes used in early times to denote the church building as distinguished from the *ecclesia*, or members of the Christian Church.

Ecclesiastes, Book Of

A somewhat fuller discussion of the points relating to the *authorship of* this composition is appropriate, in view of the confident assertion of many critics, especially in Germany, that the contents forbid its ascription to Solomon. We might fairly offset these opinions of modern scholars by that of the ancient Hebraists, certainly in nowise their inferiors, who seem to have found no such difficulty even in the linguistic peculiarities of the book as to require a later than the Solomonic age for its production. The direct evidence of the writer himself, in the opening verse, has not been fairly treated by these rationalizing critics, for while most of them are compelled to admit that "the Preacher, the son of David, king in Jerusalem," can only point to Solotnon, they yet evade the argument as if this were merely a *none de plume*; and Plumptre (*Cambridge Bible*, introd. ad loc.) does not hesitate to compare this with the pious fraud in the apocryphal book of "The Wisdom of Solomon." The attempt to justify this pseudonym by the modern practice of fictitious authorship will apply very well so far as the assumption of the fancy title *Koheleth* is concerned, but is a total failure as to the more definite addition "son of David, king in Jerusalem;" for such a precise and misleading designation is unprecedented in the history of trustworthy literature. The book is either Solomon's or a forgery.

The anonymous author of *The Authorship of Ecclesiastes* (Lond. 1880, 8vo) has nearly exhausted the arguments in favor of the Solomonic date, as derived from a comparison of Solomon's other writings, and he extends the inquiry into the minutiae of style and phraseology with a thoroughness that ought to shake the confidence of the holders of the opposite view. As to alleged Aramaisms in Ecclesiastes, there are certainly none more decided than appear in Deborah's ode (Judges 5; pure Chaldaism **dryj**; **rBj** ⁴¹¹²Psalm 2:12).

Delitzsch, in his *Commentary* on this book (Clark's translation, Edinb. 1877, page 190 sq.) has collected a formidable list of the Hapaxlegomena, and of the Words and Forms in the Book of Koheleth belonging to a more recent Period of the Language" than Solomon; and this has been pointed to by later critics generally as conclusive against the Solomonic authorship. The writer of the above monograph justly remarks (page 32), "A cursory glance at the list, however, seems sufficient to shake one's confidence in it; and if it be faithfully scrutinized, it shrinks down to almost nothing." Accordingly he examines several of these words, as specimens, and shows

conclusively that they do not sustain the position. It is worth our while to analyze this "list," and we shall see what a slender basis it affords for the conclusion based upon it. There are ninety-five of these words enumerated by Delitzsch, of which, by his own showing, fifteen (besides one which he has overlooked) are found, in the same form and sense, more or less frequently, in writings of the early or middle Hebrew (Moses to Isaiah), and may therefore be set aside as wholly irrelevant. Of the rest, twenty-six words occur elsewhere only in the Talmudic writers or the Targums, in the same form and sense, and therefore, if they prove anything, prove entirely too much, for they would argue a rabbinical date, which we know is impossible, since the Sept. translation of Ecclesiastes, now extant, carries the original up to the time of the Ptolemies at least. Still further we may reduce the list by excluding nineteen words which appear in substantially the same or some closely cognate form in confessedly earlier writers, and thirteen others which are used by them in a slightly different sense. Deducting all these immaterial peculiarities, there remain only twenty-one words, or less than one fourth in the list, that are really pertinent to the question. Of these, again, eleven are found in this book only (strictly *hapaxlegomena*), and therefore determine nothing as to its age, being such forms as, for aught we know, might have been employed by any writer., Once more, we ought in fairness to exclude certain particles and dubious forms (tWAr] tW[r] WLaækß), which are vague and inconclusive. The actual residuum available thus dwindles down to six words only, namely, l fB;(12:3), ^mz;(3:1), rvk;(10:10; 11:6), rvPε(8:1), μστPαibid.) and, ^wφ] ri(1:17; 2:22; 4:16), which is no greater number than can be pointed out in Job and some other pre-exilian books. None of these half-dozen words is sufficiently distinctive in known origin and history to determine the date of the writing. The evidence is too negative. They are not like some modern terms, which we can trace to a specific source and occasion when they were first coined or introduced. The cognate dialects exhibit all of them in the same or similar signification, and of most of them (perhaps even the last two are no exceptions) the Hebrew itself has the root in no very remote sense. They are neither foreign nor technical terms. The same line of argument is applicable to the peculiar inflections and constructions adduced by Delitzsch in the same connection. They have been greatly exaggerated in relative number and importance. That the book of Ecclesiastes is singular in many of its forms and phrases no one can doubt, but that these peculiarities are such as specially belong to the *later* Hebrew

has not been made out. We have several books written in the post-exilian period, but *Koheleth* does not wear their impress, either in general or in particular. The only other book in the canonical Hebrew Scriptures analogous to it in teaching is Proverbs, and we have nothing in apocryphal Jewish literature that compares with it, except perhaps The Wisdom of Solomon, which is only extant in Greek (being apparently the original), and was evidently modelled after *Koheleth*. That Solomon was a perfectly classical writer is not to be assumed, either from his aera or what else we know of him. The effort to express philosophical ideas in the inadequate Shemitic tongue may well explain many of the harsh terms and strange constructions of Ecclesiastes. Certainly we gain nothing by attributing the book to some unknown writer of some indefinite age, concerning whom nothing can be proved or disproved. Subjective arguments on a question of authorship are of the most deceptive character, as the well-known attempt to determine who wrote *The Letters of Junius* has proved. One good historical statement, whether made in the writing itself or by traditional testimony, outweighs all such speculative and conjectural dicta. Until some candidate better accredited than Solomon shall be brought forward, in deserting him we shall be forsaking the substance for a shadow.

Ecclesiasticae Res

(1) The term is used, in a wide sense, to denote all matters belonging, to the Church, as opposed to things secular or worldly. It also indicates the Priestly office and duties. It is likewise used in reference to "spiritual" things, immaterial or material. To the former class belong the invisible gifts and graces bestowed by God upon the soul; to the latter, the outward acts or objects connected with such gifts, as the sacraments: and other religious rites. From this it is sometimes applied to the vestments of ministers, as well as to the beneficent institutions over which the Church has jurisdiction.

(2) The narrower sense of the term designates the property of the Church.

Ecclesiastical Commission

in English law, is a standing body invested with very important powers, under the operations of which extensive changes have been made in the distribution of the revenues of the Church of England. In 1835 two committees were appointed "to consider the state of the several dioceses of England and Wales, with reference to the amount of their revenues and the

more equal distribution of episcopal duties, and the prevention of the necessity of attaching by commendam to bishoprics certain benefices with cure of souls; and to consider also the state of the several cathedral and collegiate churches in England and Wales, with a view to the suggestion of such measures as might render them conducive to the efficiency of the Established Church, and to ascertain the best mode of providing for the cure of souls, with special reference to the residence of the clergy on their respective benefices." Upon the recommendation of these committees a permanent commission was appointed by 6 and 7 Will. IV, c. 77, for the purpose of preparing and laying before the king in council such schemes as should appear to them to be best adapted for carrying into effect the alterations suggested in the report of the original commission and recited in the act. The first members of this commission were the two archbishops and three bishops, the lord-chancellor and the principal officers of state, and three laymen named in the act. By a later act, (3 and 4 Vict. c. 113), all the bishops, the chiefs of the three courts at Westminster, the master of the rolls, the judges of the Prerogative Court and Court of Admiralty, and the deans of Canterbury, St. Paul's, and Westminster, were added to the commission; and power was given to the crown to appoint four and the archbishop of Canterbury to appoint two additional lay commissioners, who are required to be "members of the United Church of England and Ireland, and to subscribe a declaration to that effect." Five are a quorum; but two bishops at least must be present at any proceeding under the common seal of the commission, and if only two are present they can demand its postponement to a subsequent meeting. Paid commissioners, under the title of Church estates' commissioners, are also appointed — two by the crown and one by the archbishop of Canterbury. These three are the joint treasurers of the commission, and constitute, along with two members appointed by the commission, the Church estates' committee, charged with all business relating to the sale, purchase, exchange, letting, or management of any lands, tithes, or hereditaments. The schemes of the commission having, after due notice to persons affected thereby, been laid before the queen in council, may be ratified by orders, specifying the times when they shall take effect; and such orders, when published in the *London Gazette*, have the same force as acts of Parliament. See *Encycl. Brit.* (9th ed.) s.v.

Ecclesiastical Law

SEE CANON LAW.

Ecclesiasticus

- (1), Any person in orders, whether major or minor.
- (2) Isidore of Seville speaks of a clerk occupying his dace position in the hiearchy as an "ecclesiastical clerk," in distinction from an irregular clerk.
- (3) Those who were so connected with a Church as to be unable to leave; its service were called in a special sense "ecclesiastical men." They were not slaves.

Ecclesie'cdici

(*Church lawyers*), the chancellors (q.v.) of bishops.

Ecclesius

- (1) Bishop of Ravenna; AD, 522-533,
- (2) Bishop of Chiusi (Clusium), A.D. 600-602.

Ecdici

(ἔκδικοι), certain officers appointed in consequence of the legal disability of clergy and monks to represent the Church in civil affairs. *SEE ADVOCATE OF THE CHURCH.*

Eodicius

- (1) An intruding bishop of Parnasus (Cappadocia Tertia), A.D. 375.
- (2) Bishop of the island of Tenos, in the AEgean, A.D. 553.

Ecfrith

fifth abbot of Glastonbury, A.D. 719-729.

Echi

(*Lat. Echea or Achea*), an Irish saint, sister of St. Patrick, is commemorated August 5.

Echlech

an Irish saint, son of Daighre and brother of Caemhan, is commemorated August 14.

Echtach

(Lat. *Ectacia*), an Irish virgin saint, is commemorated February 5.

Echtbrann

abbot of Glendalough, County Wicklow, died A.D. 795.

Eckard, Heinrich

a Lutheran theologian of Germany, was born at Wetter, in Hesse, October 19, 1582. He studied at Marburg; was in 1601 pastor at Wildungen, in Waldeck, and in 1608 professor at Giessen; in 1610 he was superintendent at Frankenhausen, and in 1616 general superintendent at Altenburg, where he died, February 22, 1624, leaving, *Quaestiones de Quibus inter Augustanae Confessionis Theologos et Calvinianos Disceptatur.*: — *Theologia Calvinianorum.*: — *Compendium Theologiae Patrum.*: — *Isagoge in Catechismum Lutheri.*: — *Analysis Epistolae Johannis.*: — *De Causa Meritoria Justificationis contra Piscatorem.*: — *De Ordine Ecclesiastico et Politico.* See Jocher, *Allgemeines Gelehrten-Lexikon*, s.v.; Winer, *Handbuch der theol. Lit.* 1:436. (B.P.)

Eckard, Heinrich Martin

a Lutheran theologian of Germany, was born at Gossleben, in Thuringia, in 1615, and died April 14, 1669, pastor primarius and general superintendent at Alefeld, in Hildesheim, leaving, *Disputatio de Trinitate* (Rinteln, 1654): — *De Praedestinatione* (ibid. 1655): — *De Natura et Principio Theologiae* (ibid. 1657): — *De Sacramentis in Genere, et in Specie de Baptismo et Eucharistia* (ibid. 1660): — *De Peccati Origine* (ibid. 1661): — *De Spiritu* (ibid. 1662): — *De Divinitate Christi contra Photinianos* (ibid. 1664): — *De Vera et Reali Corporis et Sanguinis Christi in Eucharistia Praesentia* (ibid. 1669). See Dollen, *Lebenbeschreibung der Rinfelschen Prof. Theol.*; Strieders, *Hessische Gelehrten Geschichte*; Jocher, *Allgemeines Gelehrten-Lexikon*, s.v. (B.P.)

Eckhard, Albert

a Lutheran theologian of Germany, was born at Wetter, in Hesse, in 1577. He studied at Marburg, was in 1607 superintendent at Hildesheim, and died there, August 6, 1609, leaving, *Disput. de Conciliis contra Rob. Bellarminum* (Marburg, 1597): — *De Descensu Christi ad Inferos* (ibid.

1599): — *De Spiritu Sancto* (ibid. eod.): — *De Sanctae Trinitatis Mysterio* (ibid. 1605): — *An Semel Justificati Spiritum Sanctum Amittere Possint* (Giessen, 1607): — *An Christo θεανθρώπῳ Secundum Humanam Naturam dona Vere Divina et Infinita sint Collata?* (Hildesheim, 1608). See Strieders, *Hessische Gelehrten Geschichte*; Jocher, *Allgemeines Gelehrten-Lexikon*, s.v. (B.P.)

Eckhard, Paul Jacob

a Lutheran theologian of Germany, was born at Juterbogk, December 6, 1693. He studied at Zerbst, Quedlinburg, and Wittenberg; was appointed in 1728 deacon at St. Nicolai, in his native city, and died there, March 6, 1753, leaving, among other works, *Werdische Kirchen-Historie* (Wittenberg, 1739). See Jocher, *Allgemeines Gelehrten-Lexikon*, s.v. (B.P.)

Eckhard, Tobias

the elder, was born at Delitzsch in 1558. In 1614 he was con-rector at Naumburg; in 1624 rector, and in 1634 pastor, at Gross-Jena, where he died, May 9, 1652. See Jocher, *Allgemeines Gelehrten-Lexikon*, s.v. (B.P.)

Eckhard, Tobias

the younger, was born at Juterbogk, November 1, 1662. He studied at Wittenberg, where he also lectured after completing his studies. In 1691 he was called as con-rector to Stade, in 1704 to Quedlinburg, and died there, December 13, 1737, leaving, *De Immutabilitate Dei* (Wittenberg, 1683): — *De Signo S. Pauli Epistolarum ad 2 Thess. 3:17* (ibid. 1687): — *De Paulo Athleta ad 1 Cor. 9:26* (ibid. 1688): — *De Athenis Superstitiosis ad Actor. 17:22, 23* (ibid. eod.): — *De Spiritu, Principes Eris ad Ephes. 2:2* (ibid. eod.): *De Christi Servatoris Resurrectione Rom. 1:4, Alterius Nomine Scripta* (ibid. eod.): — *De Funesto Jude Exitu* (ibid. 1689): — *De Facto Hielis cum Dispendio Duorum Filiorum Hierichintem ZEdzficantis ad 1 Reg. 16:34* (ibid. eod.): — *De Fonte Haeresium ad Col. 2:8* (ibid. 1691): — *De Justificationis in V. ac N. Test. Ratione Una et Eadem* (ibid. eod.), etc. See Jocher, *Allgemeines Gelehrten-Lexikon*, s.v.; Winer, *Handbuch der theol. Lit.* i, 132, 394. (B. P.)

Eckley, Joseph, D.D.

a Congregational minister, was born in London, England, October 11 (O.S.), 1750. When about seventeen years of age his father moved with his family to America, and settled in Morristown, N.J. Soon after his arrival Joseph was sent to the College of New Jersey, from which he graduated in 1772; and, in order to prosecute his theological studies, he remained at Princeton, May 7, 1776, he was licensed to preach by the Presbytery of New York. The Old South Church, Boston, having been reorganized, after the dispersion occasioned by the Revolution, chose him for their pastor in 1778; and he was ordained October 27, 1779. In 1808 he was provided with a colleague, Reverend Joshua Huntington. He died in Boston, April 30, 1811. In temperament Dr. Eckley was ardent. Although frequently called upon to preach on important occasions, he was not remarkable as a speaker, being inclined to abstraction and possessed of an unmusical voice. See Sprague, *Annals of the Amer. Pulpit*, 2:137.

Ecleston, Thomas

a Franciscan of the 14th century, was born at Eclestone, Cheshire; was bred a Franciscan in Oxford, and died in 1340. He wrote a book on the succession of the Franciscans in England, with their work and wonders, from their first coming in to his own time, dedicating the same modestly to a fellow friar. Another work of his is, *De Impugnacione Ordinis super Dominicanos*. See Fuller, *Worthies of England*, 1:276.

Economist

(a *steward*), called by Possidius provost of the church-house, was a priest, as stated by Isidore Pelusiotus, appointed by the Council of Chalcedon in 451, and elected by the clergy in the East, to discharge the same duties as devolved on a mediaeval treasurer, provost of canons, and almoners in an English cathedral. In the Western Church he is mentioned in the 4th century, and was a deacon at Milan in the time of Ambrose. His office was contemporaneous with the restriction of an archdeacon to spiritual duties. In the vacancy of the see, by the councils of Chalcedon and Trent, he acted as receiver-general and administrator of the episcopal revenues. At Kilkenny, St. David's, and Exeter, as now at Windsor, he received the capitular rents, and at Westminster provided the common table and paid the servants' wages. At Hereford two economists, or bailiffs, rendered half-yearly accounts of the great commons,

Economus

SEE OECONOMIUS.

Ecphonesis

(ἔκφώνησις), that portion of an office which is said audibly in contrast with that which is said silently; especially the doxology, with which the secret prayers generally conclude.

Ecrar

(*confession of sins*). The duty of confession of sins is reckoned by Mohammedans to be the fifth capital and fundamental article of their religion. It is the doctrine of the Koran that God will pardon those who confess their sins.

Ecstatici

a kind of diviners among the ancient Greeks, who were wont to fall into a trance in which they continued a considerable time, deprived of all sense and motion, and on their recovery they gave marvellous accounts of what they had seen and heard. In Roman Catholic countries, also, many stories have been told of individuals who have been in a state of *ecstasis*, or trance, during which they are said to have seen and conversed with the Virgin Mary and other saints.

Ectenia

(ἔκτενία). The liturgies of Basil and Chrysostom begin with a litany, sometimes known by this name. It may also refer to the length or the earnestness of the supplication. Litanies of a similar form are also found in the hour-offices. *SEE LITANY.*

Ectypomata

(ἔκτυπώματα) were gifts of a peculiar kind, which began to be made to churches probably about the middle of the 5th century. They are first mentioned by Theodoret, who tells us that when any one obtained the benefit of a signal cure from God in any member of his body, such as his eyes, hands, or feet, he then brought his *ectypoma*, the image or figure of the part cured, in silver or gold, to be hung up in the church as a memorial of divine favor. Such a practice prevailed among the ancient Greeks and

Romans, and also among the Egyptians. The same custom was known among the Philistines, as we may infer from the case of the "golden emerods" and mice (~~1~~1 Samuel 6:4). In Roman Catholic countries representations of parts of the body healed are often seen suspended upon the walls of churches.

Ed

SEE SARTABA.

Edburg

SEE EADBURGA.

Edda

SEE NORSE MYTHOLOGY.

Eddius

(i.e. *eddi*, surnamed *Stephen*), a noted singer in Kent, a friend of Wilfrid, archbishop of York, A.D. 720.

Eddo

sixth bishop of Curia Rhsetorum (now Chur, of;Grisons), cir. A.D. 500-530.

Eddy, Thomas Mears, D.D.

a distinguished Methodist Episcopal minister, son of Reverend Augustus Eddy, was born in Newtown, Hamilton County, Ohio, September 7, 1823. He received a careful religious training; consecrated himself to the Savior very early in life; and in 1842 entered the Indiana Conference, filling its most important appointments. In 1856 he was elected editor of *The Northwestern Christian Advocate*. During his editorial career of fourteen years, this periodical increased from a weekly issue of fourteen thousand to about thirty thousand copies. At its close he re-entered the pastorate, in connection with the Baltimore Conference. In 1872 he was elected missionary secretary, and as such was very laborious and successful to the close of his life, October 7, 1874. Dr. Eddy was a clear, logical, pathetic preacher; a forcible, sprightly writer; a genial companion, and a devout

man. See *Minutes of Annual Conferences*, 1875, page 17; Simpson, *Cyclop. of Methodism*, s.v.

Edel, J. Low

a famous Talmudist, who died at Slonim in 1827, is the author of *מִיּוֹחַ יָגָא*, or *Disquisitions on the Haggadas in the Talmud and Explanations of the Haggadic Interpretation of the Scripture* (Ostrok, 1835): — *מַנְמַנִּי הַפָּרָשׁ*, a Hebrew grammar (Lemberg, 1793): also *Philosophical Derashas*, or homilies, (1802): *Commentaries* on Maimonides' introduction to the Talmudic tract Tohoroth, etc. See First, *Bibl. Jud.* 1:220 sq.

Edelburg

SEE *ETHELBURGA*.

Edeles, Samuel Elieser

a Talmudist of the 16th century, rabbi at Ostrok, Lublin, etc., is the author of glosses and novellas on Talmudic treatises, for which see Furst, *Bibl. Jud.* 1:221; De Rossi, *Dizionario Storico*, page 95 (Germ. transl.), s.v. Eideles. (B. P.)

Edelinok, Gerard

a celebrated Flemish engraver, was born at Antwerp in 1627, studied under Cornelis Galle, and was subsequently elected a royal academician. He died at Paris in 1707. The following are some of his principal works: *The Holy Family, with St. John, St. Elizabeth, and Two Angels*; *The Holy Family, where St. John is Presenting Flowers to the Infant Jesus*; *The Virgin Mary at the Foot of the Cross*; *Mary Magdalene, penitent, Trampling on the Vanities of the World*; *St. Louis Prostrating himself before a Crucifix*. See Spooner, *Biog. Hist. of the Fine Arts*, s.v.

Edeling, Christian Ludwig

a Lutheran theologian of Germany, was born in 1678 at Lobejun, near Halle. He studied at Halle, and was the tutor of the famous count Zinzendorf. In 1706 he was appointed rector at Groningen, and in 1710 was made assistant of the pastor primarius Muller at Schwanebeck, near Halberstadt, whom he succeeded in 1723. He died September 18, 1742, leaving some fine hymns still used in the German Church: "Auf, auf, mein

Geist, betrachte," "Christen erwarten in allerlei Fallen." See Koch, *Geschichte des deutschen Kirchenliedes*, 5:219 sq. (B.P.)

Edelmann, Gottfried

a Lutheran minister of Germany, was born December 20, 1660, at Marolissa, in Upper Lusatia. He studied at Leipsic; was first pastor at Holzkirch, in his native province; in 1693 accepted a call to Lauban, and died there in 1724, leaving a number of hymns. See *Hoffmann, Laubanische Prediger Historie*, page 287; Koch, *Geschichte des deutschen Kirchenliedes*, 5:448 sq. (B.P.)

Edelmann, Hirsh

a Jewish scholar of Germany, who died at Berlin, November 21, 1858, is the author of *rdshdghh*, or the *Narrative for the Jewish Passover*, with critical notes and scholia (Kbnigsberg, 1845). He also published the *Jewish Prayer-book*, with glosses and scholia (ibid.); and edited *The Song of Solomon*, with Obadja Seforno's commentary (Dantzic, 1845). See Furst, *Bibl. Jud.* 1:222. (B.P.)

Eden

The locality of Paradise has recently been investigated afresh by Friedrich Delitzsch (*Wo lag das Paradisus*, Leipsic, 1881), who places the garden of Eden in that part of Northern or Upper Babylonia which immediately surrounds the site of Babylon itself. He associates the name *Eden* with the non-Shemitic *edin* ("plain"), instead of the well-received Hebraic derivation, and compares the Accadian name *Kardunias* ("garden of the God Dunias"), of the district around Babylon. He regards "the river going forth from Eden to water the garden" as that system of watercourses, with one general current, which irrigated the isthmus between the Tigris and the Euphrates at its narrowest point, just above Babylon. The other two of the four principal "heads" of the stream he thinks were perhaps half-natural, half-artificial, *canals* flowing out of the Euphrates — the Pallokopas on the west, and the Shaten-Nil on the east. He has not actually found in the Chaldean records the names Pishon or Gichon, but he believes the former to be the Accadian *pisan* ("watervessel"), and the latter is supposed to be the Babylonian *Gughan de*, possibly pointing to one of these canals. The precariousness of this identification is evident at a glance, and well

comports with the fanciful character of many of that learned Orientalist's interpretations. *SEE PARADISE*, in this volume.

Edenus

sixteenth bishop of Meaux, cir. A.D. 552. Eder. Lieut. Conder proposes (*Tent Work in Palest.* 2:336) to identify this with the present *Khurbet el-Adar*, three miles south of Gaza, consisting only of "ruined rubble cisterns and traces of a town, with immense masses of broken pottery forming mounds at the site" (*Memoirs of the Ordinance Survey*, 3:251); but the location seems out of place if the list in Joshua begins at the east.

Eder, Georg

a Roman Catholic writer, was born at Freysingen in 1524, and studied at Cologne. He was the spiritual adviser of the emperor Ferdinand I, and died May 19, 1586, leaving, (*Economia Bibliorum seu Partitionum Theologicarum*, etc. (Cologne, 1568; Venice, 1572): — *Compendium Catechismi Catholici* (Cologne, 1570): — *De Fide Catholica* (1571): — *Malleus Haereticorum* (Ingolstadt, 1580): — *Mataeologia Haereticorum* (ibid. 1581). See Jocher, *Allgemeines Gelhrten-Lexikon*, s.v. (B.P.)

Edes, Henry, D.D.

a Unitarian minister, was a native of Boston, and graduated from Harvard College in 1799. He was ordained and installed pastor of the First Church in Providence, R.I., July 17, 1806; dismissed in June 1832, and died in 1851. See Sprague, *Annals of the Amer. Pulpit*, 8:95.

Edesius

a martyr, commemorated April 5. *SEE EDESIUS*.

Edessa, Martyrs Of

under Trajan (A.D. 114), especially the bishop, Barsimieus :(according to some), and Sabellius, together with Barbea, the sister of the latter; commemorated together on January 30.

Edeym

a Welsh saint, commemorated January 6, was a bard of royal descent, who embraced a monastic life in the early days of British Christianity.

Edgeworth, Roger

a Roman Catholic divine, was born at Holt Castle, on the borders of Wales. He was educated at Oxford, elected fellow of Oriel College in 1507, and soon after ordained. About 1519 he was appointed canon successively at Salisbury, Wells, and Bristol; in 1554 chancellor of Wells, and also vicar of St. Cuthbert's Church, to which he was admitted October 3, 1543. He died in 1560, leaving a volume of *Sermons* (Lond. 1557, 4to). See Chalmers, *Biog. Dict.* s.v.; Allibone, *Dict. of Brit. and Amer. Authors*, s.v.

Edhameis

(also *Edhamais*, *Eadhamais*, etc.), an Irish saint, daughter of AEdh, is commemorated January 18.

Edhemi

a monastic order among the Mohammedans, founded by Ibrahim ibn-Edhem, who died at Damascus, A.D. 777. His disciples say that he was a slave, a native of Abyssinia, that he always desired to please God, regularly read the Koran in the mosques, and prayed day and night with his face to the ground. Edhem established a strictly ascetic order, who gave themselves much to prayer and fasting, and professed to discourse with Enoch in the wilderness.

Edhniuch

(Lat. *Egnacius*), an Irish priest, son of Ere, and abbot of Liath, died A.D. 767. Edibius.

(1) Saint, bishop of Soissons, A.D. 451, is commemorated December 10.

(2) Sixth bishop of Amiens, in 511.

Edictius (Edicius, or Hecdicus)

said to have been thirty-fourth bishop of Vienne (France), A.D. 678; commemorated October 23.

Edilfym

eleventh bishop of Llandaff, died in the latter part of the 7th century.

Edmondson, Jonathan, A.M.

an English Wesleyan minister (nephew of Jonathan Catlow, an early Methodist preacher, who withdrew a short time before his death on account of a disagreement with Wesley on the doctrine of sin in believers; cousin of James Catlow, who died when about taking orders in the Church of England, and of Samuel Catlow, a Socinian minister, and father of Jonathan Edmondson, of the Wesleyan Conference), was born at Keighley, Yorkshire, March 24, 1767. He was converted in 1784, was sent by Wesley to the Epworth Circuit in 1786, and retired a supernumerary at Portsmouth in 1838. He died July 7, 1842. Dr. Edmondson was eminently a holy and laborious minister, and was highly esteemed by his brethren. In 1814 he was made one of the general secretaries of the Missionary Society, in which office he labored beyond his strength. In 1818 he was elected president of the conference sitting in Leeds. He was a voluminous reader, a diligent student, a lucid expositor, an evangelical preacher, and a faithful pastor. During his busy ministry he wrote some valuable books: *Short Sermons on Important Subjects* (Lond. 1807, 1829, 2 volumes, 8vo): — *A Concise System of Self-government* (ibid. 1815; 3d ed. 1834, 12mo): — *Sermons on the Nature and Offices of the Holy Ghost* (ibid. 1823; 2d ed. 1837): — *Essay on the Christian Ministry* (ibid. 1828, 12mo): — *Scripture Views of the Heavenly World* (ibid. 1835, 12mo; 3d ed. 1850, 18mo): — *Elements of Revealed Religion* (1839, 12mo). See *Wesl. Meth. Mag.* 1850, pages 1, 113; *Minutes of the British Conference*, 1842.

Edmundson, William

a noted minister of the English Society of Friends, was born in Westmoreland in 1627. He was apprenticed in York as a carpenter, served in the army under Cromwell, but resigned in 1652, and in 1653 became an earnest Quaker. Subsequently he resided at Antrim, Ireland, and in the spring of 1654 removed to County Armagh, devoting himself to secular pursuits.. He established meetings at his own house, and soon after, in company with John Tiffin, from England, went through Ireland preaching. Subsequently he visited England and urged George Fox to send preachers into Ireland, and when some of these arrived he accompanied them through the country. Having been made a minister himself, he preached: in public places with great effect. At Armagh he was thrown into prison, and subsequently was brought before the justices at the Sessions Court, who ordered his release. In 1655 he travelled into Leinster, holding, meetings in

most of the towns. At Finagh the innkeepers refused to lodge him because he was a Quaker. At Belturbet his meeting was broken up, many of his followers were arrested, and he was put in the stocks in the market-place, but eventually was triumphantly acquitted. For several months he suffered confinement in a dungeon at Cavan, where he nearly lost his life from suffocation. Being set at liberty, he visited the North of Ireland. While preaching at Londonderry, on a market-day, he was arrested and imprisoned. In 1661 the persecution of the Quakers was renewed with increased violence and he was incarcerated at Maryborough. He made three voyages to North America and the West Indies between 1670 and 1684, and died June 30, 1712. See *The Friend*, 6:167; Reid, *Hist. of the Presb. Church in Ireland*.

Edoldus (or Heldoaldus)

twenty-fourth bishop of Meaux, about the close of the 7th century.

Edrei

of Naphtali. Lieut. Conder suggests (*Tent Work in Palest.* 2:366) for this site that of the present *Ydter*, situated a mile and a half north of Beit-lif (Heleph), and described as "a small stone village, containing about three hundred Metaweleh, situated on a hill-top, with olive-trees and arable land adjacent, having a pool and many cisterns and a spring near it;" also as containing rock-cut tombs, two ruined watch-towers, and other signs of antiquity (*Memoirs to the Ordnance Survey*, 1:203, 260). The place is not far from Hazzor (if at Hazzur), and on the extreme western confines of: the tribe.

Edris

(*the student*), one of the appellations of the prophet Enoch among the Mohammedans. He was the third of the prophets, and, according to the Arabians, the greatest that flourished in the antediluvian world. They represent him as having been commissioned to preach to the Cainites, but they rejected his teaching; and in consequence he waged war upon them and made them slaves to the true believers. He is also said to have ordered the faithful to treat all future infidels in the same way, being thus the originator of religious wars and of the persecution of infidels. To Edris the Arabians attribute the invention of the pen, the needle, the sciences of astronomy and arithmetic, and the arts of magic and divination. He is

alleged to have written thirty treatises, only one of which survives to the present time — The *Book of Enoch*, an apocryphal work, held in great esteem by the Arabians. See Gardner, *Faiths of the World*, s.v.

Edson, Theodore, D.D., LL.D.

an Episcopal clergyman, was born at Bridgewater, Massachusetts, August 24, 1793, being descended fifth in the line from Samuel Edson, who came to Salem soon after the landing of the Pilgrims at Plymouth, and was one of the original fifteen proprietors of the town of Bridgewater. Theodore received his academic education at the Andover Phillips Academy; graduated at Harvard College in 1822; studied theology with the Reverend Dr. Jarvis of Boston; and in March 1824, conducted the first religious service in East Chelmsford, now Lowell, after John Eliot, the apostle to the Indians. In April of the same year ground was broken for St. Anne's Church, which was consecrated in March 1825, at which time Dr. Edson was admitted to full orders. From that time until within a few days of his last illness he conducted the services of that Church "with dignity, solemnity, and impressiveness." He died in Lowell, after a long, useful, and singularly devoted life, June 25, 1883. — *Boston Advertiser*, June 26, 1883. (J.C.S.)

Edward, Saint

was the son of Edgar, king of the Saxons, and the beautiful Ethelfleda, who died shortly after his birth, in 961. In 975, when Edgar died, Edward, a pious youth, was elected to the crown, much to the discontent of Elfrida, his step-mother, who wished her own son, Ethelred, on the throne. In 979 (or 978), Edward was poisoned at Corfe Castle, by his own people, according to Henry of Huntingdon, or, as was probable, by order of Elfrida, as Florence of Worcester and William of Malmesbury record. Malmesbury says that a light from heaven shone over his grave at Wareham,, and wonders were wrought there and miracles of healing; and that Elfrida, at length terrified and consciencestricken, retired to the convent of Wherwell to repent of her wickedness. The young Edward was not a martyr for the Christian faith; but being a good youth, and unjustly and cruelly slain, the people looked upon him as a saint and called him Edward the martyr; and so he has a place in the Anglican and Roman martyrologies. He is commemorated on March 18. His body was afterwards translated to the minister at Shaftesbury (June 20), and his

translation is set down on February 18. See Baring-Gould, *Lives of the Saints*, 3:324 (March 18); Butler, *Lives of the Saints* (March 18); Fuller, *Worthies of England*, 1:453; Green, *Hist. of English People*, 1:96; Knight, *Pop. Hist. of England*, 1:147, 148.

Edward

a Scotch prelate, was formerly a monk of Coupar in Forfarshire, and was promoted to the see of Brechin about 1260. It is said that he walked through the whole kingdom, with Eustathius, abbot of Aberbrothock, preaching the gospel wherever he came. See Keith, *Scottish Bishops*, page 160.

Edwards, Jonathan, D.D.

an English divine and able writer against Socinianism, was born at Wrexham, Denbighshire, in 1629, and in 1655 became a servitor of Christ Church, Oxford, where he was admitted A.B., October, 1659. He was rector of Kiddington, Oxfordshire, which he exchanged, in 1681, for Hinton, Hampshire; was elected principal of Jesus College in 1686, and treasurer of Llandaff in 1687. He held other important offices, and died July 20, 1712. His publications are, *Remarks upon Dr. Sherlock's Examination of the Oxford Decree*, etc. (Oxford, 1695, 4to): *A Preservative against Socinianism* (in 4 parts): — *A Vindication of the Doctrine of Original Sin* (Oxford, 1711, 8vo). See Chalmers, *Biog. Dict.* s.v.; Allibone, *Dict. of Brit. and Amer. Authors*, s.v.

Edwards, Peter Cuthbert

a Baptist minister and educator, was born near Society Hill, S.C., February 8, 1819. He was converted in early life, studied in South Carolina College, and graduated from the theological institution at Newton, Massachusetts, in 1844. After studying for a time in the Union Theological Seminary, New York city, he became, in 1845, professor of Biblical literature and exegesis in Furman Theological Institution; and on the removal of the seminary from Fairfield District, S.C., to Greenville, he was appointed professor of ancient languages, which office he filled with rare ability until his sudden death, May 15, 1867. See *Genesis Cat. of Newton Theol. Institution.* (J.C.S.)

Edwardston, Thomas

an English divine of the 14th century, was so named from his birthplace in Suffolk; was educated at Oxford; became an Augustinian in Clare; was a great scholar; and acted as confessor to Lionel, duke of Clarence, whom he attended to Italy; returned to his native country, and died at Clare in 1396. Pits thinks he had an archbishopric in Ireland; but this is disowned by the judicious sir James Ware (*De Scriptoribus Hiberniae*, 2:126). Perhaps Edwardston was temporarily intrusted with an archbishopric in Italy. See Fuller, *Worthies of England* (ed. Nuttall), 3:167. Edwen, a female saint of Saxon descent, is commemorated in Wales on November 6.

Eed el-korban

(*festival of the sacrifice*), a festival celebrated among the Persian Mohammedans in honor of the patriarch Abraham. The day before the feast about four hundred camels are collected from the neighboring country, and the first that rises, after resting, is chosen for the sacrifice, shot, and speared. See Gardner, *Faiths of the World*, s.v.

Egan, Michael

a Roman Catholic prelate, was recommended to the pope, by archbishop Carroll, for the see of Philadelphia, June 17, 1807, as "a man about fifty, endowed with all the qualities to discharge with perfection the function of the episcopacy, except that he lacks robust health, large experience, and eminent firmness in his disposition. He is a learned, modest humble priest, who maintains the spirit of his order in his whole conduct." He was accordingly appointed October 28, 1810. During his short episcopacy the Sisters of Charity were (in 1814) established in his city. Egan died July 22, 1814, and was succeeded by Marechal. See De Courcy and Shea, *History of the Catholic Church in the United States*, pages 214-217.

Egara, Council Of (Concilium Egarense)

was held A.D. 615 at Egara (now Terassa), in Catalonia, to confirm the enactments of Osca and Huesca seventeen years before. Twelve bishops, a presbyter, and a deacon subscribed to it.

Egbald

(1) Abbot, probably of Peterborough, A.D. 671.

(2) Abbot of Waltham (probably Hampshire), early in the 8th century.

(3) Tenth bishop of Winchester, A.D. cir. 778.

Egbert

bishop of Lindisfarne, A.D. 803-821.

Egbo

an idol worshipped by the natives of Old Calabar, in Western Africa. It is a human skull stuck upon the top of a stick, with a few feathers tied to it. One of these idols is yet found in almost every house where the inmates adhere to their former idolatry,

Egdunus

a presbyter, martyr at Nicomedia with seven others, A.D. 303; commemorated March 12.

Egemonius (Algemonius, or Ignomus)

bishop of Autun, died A.D. 374.

Eger, Akiba Moses

a famous rabbi and Talmudist, who died at Posen, October 12, 1839, is the author of various disquisitions and novellas on Talmudic treatises. See Furst, *Bibl. Jud.* 1:224; Kampf, *Biographie des hochberühmten, hochseligen Herrn Akiba Eger* (Lissa, 1838). (B.P.)

Egeredus

bishop of Salamanca, A.D. 646. Egeria (or .Egeria), in Roman mythology, was an Italian spring-nymph, protecting deity of the city of Rome, who lived in the sacred woods of the Camene, and blessed the peaceful, wise ruler Numa by her useful advice. She is said by some to have been the wife of Numa. When the king died she retreated from Rome, and was so overcome with sorrow that Diana, out of sympathy, changed her into a spring, which has her name.

Egers, Samuel Levi

a rabbi at Brunswick, where he died, December 3, 1842, is the author of several novellas on Talmudic treatises and homilies upon Sabbatical sections of the Pentateuch. See First, *Bibl. Jud.* 1:224. (B.P.)

Egerton, John

an English prelate, was born November 30, 1721; educated at Eton school; admitted a gentleman commoner in Oriel College, Oxford, May 20, 1740; ordained deacon in Grosvenor Chapel, Westminster, December 21, 1745, and the following day priest. He became pastor of the Church at Ross, in Herefordshire, and January 3, 1746, was collated to the canonry of Cublington, in the Church of Hereford, where he was promoted to the deanery on July 24, 1750. July 4, 1756, he was consecrated bishop of Bangor, at Lambeth; November 12, 1768; translated to the see of Lichfield and Coventry, with which he held a prebend and residentiaryship in St. Paul's, and also the two preferments before mentioned, Ross and Cublington. He was elected to the see of Durham on July 8, 1771, and after enjoying several important positions, died in London, January 18, 1787. See Chalmers, *Biog. Dict.* s.v.; Allibone, *Dict. of Brit. and Amer. Authors*, s.v.

Egg

as a Christian symbol. Marble eggs have been found in the tombs of some of the saints, and egg-shells occasionally in the loculi of the martyrs, a relic of the celebration of the Agapae. As a Christian symbol it signified the immature hope of the resurrection; the use of it on Easter doubtless has reference to this idea.

Egg, Mundane.

In the cosmogonies of many heathen nations, both ancient and modern, the *egg* occupies a very prominent place, representing the world in its transition from the chaotic to the fully organized and orderly condition. In the Rig-Veda of ancient Hinduism the supreme spirit is represented as producing an egg, and from the egg is evolved a world. At a later period Brahma is said to have deposited in the primordial waters an egg shining like gold. In ancient Egypt we find Cneph, the creator, producing an egg, the symbol of the world. In the Sandwich Islands an eagle is represented as

depositing an egg in the primordial waters, and among the Finns an aquatic bird. In the ancient Celtic legends the mundane egg was produced by a serpent, which had no sooner brought it forth than it hastened to devour it. But while the mundane egg represents the world in its first creation, it is often found also as emblematic of its renovation, after having been purified by fire. So Herodotus relates that the phoenix buried the body of its father in a mass of myrrh of the form of an egg. Similar fables are related as to the origin of man.

Eghlionna

an Irish virgin saint of Cashel, commemorated January 21.

Egica

bishop of Segontia (Siguenza), A.D. 655.

Egidio (or Egiel)

an early missionary, lived in A.D. 964. He was bishop of Tusculum (Frascati), and was sent to Poland about 972 by pope John XIII to propagate the Catholic religion and to regulate its exercises. Egidio sent for prelates from Germany, France, and Italy, and divided them among the new churches. He erected the first archbishoprics and seven bishoprics. See Hoefer, *Nouv. Biog. Generale*, s.v.

Egidius (or Egidius)

nineteenth bishop of Rheims, A.D. 565, not to be confounded with the popular St. Giles (q.v.), was a liberal benefactor of his Church, but one of the most ambitious and intriguing prelates of his time, and was finally deposed for treason.

Egila

1. Bishop of Osma, cir. A.D. 633-656.
2. Bishop of Eliberi, about the end of the 8th century; supposed to be the same mentioned by Adrian I in the Adoptionist controversy.

Egilward (or Egilbert)

fifth bishop of Wiirzburg, A.D. 803.

Egino

(1) Twenty-first bishop of Constance, A.D. 781-813.

(2) Bishop of Verona in 796; retired in 799 to the monastery of Reichenau, and died there in 802.

Eglof

sixth bishop of Dunwich, in the latter part of the 8th century.

Egoaldus

twenty-fifth bishop of Geneva, in the 7th century.

Egremont, William

(otherwise called *Egumonde*, *Egmund*, or *William of Stamford*), an English prelate, was born at Egremont, Cumberland, in the 14th century. He journeyed towards the south, fixed himself at Stamford, became an Augustinian monk and doctor of divinity, went beyond the seas, was made by the pope *episcopus Pissinensis*, and held the suffraganship under Henry Beaufort, bishop of London. He flourished under Richard II, A.D. 1390, and left many learned works. See Fuller, *Worthies of England* (ed. Nuttall), 1:345.

Egrilius

a martyr at Caesarea, in Cappadocia, commemorated November 2.

Egwald

abbot of Tisbury, in Wiltshire, A.D. 759.

Egwin

said to belong to the royal family of Mercia, was made bishop of Worcester in 692, and died December 30, 717. The following three works are attributed to him: a *History of the Foundation of Evesham* — a *Book of Visions*: — and a *Life of Adhelm*. See Smith, *Dict. of Christ. Biog.* s.v.; Allibone, *Dict. of Brit. and Amer. Authors*, s.v.

Egwulf

seventh bishop of London, A.D. 745.

Egyptians, Gospel Of

SEE GOSPELS, SPURIOUS.

Ehinger, Elias

a Lutheran theologian of Germany, was born September 7, 1573. He studied at Wittenberg and Tilbingen, and was in 1597 court-preacher at Albertsberg, in Lower Austria. Being obliged to leave the country on account of intolerance, he went in 1605 to Rothenburg, on the Tauber, was made rector there, and accepted a call in 1607 to Augsburg. In 1629 he had to leave that place also, and went to Schul-Pforta, in Saxony. Being recalled to Augsburg, he stayed there only a short time, and went in 1635 to Regensburg, where he died, November 28, 1653. He is the author of a large number of writings, of little value for our time. See Jocher, *Allgemeines Gelehrten-Lexikon*, s.v.; Brucker, *Commentarius de Vita et Scriptis Ehingeri* (1724). (B.P.)

Ehinger, Johann

grandfather of Elias, was born at Lauingen in 1488. For some time he was a monk, but professed the Evangelical religion, and in 1537 became preacher at St. Stephen's, in Augsburg. Being obliged, on account of his religion, to leave the place in 1551, he became general superintendent, of Pfalz-Neuburg, assisted in introducing the evangelical doctrine into the Palatinate, and died at Augsburg, in 1572, having been recalled there in 1555, after the treaty of Passau had been signed. See Brucker, *Vita Elie Ehingeri*; Jocher, *Allgemeines Gelehrten-Lexikon*, s.v.; (B.P.)

Ehoarn

a hermit-martyr in Brittany, cir. A.D. 520, slain in his cell in the diocese of Vannes by robbers, and commemorated February 11.

Ehrenfeuchter, Friedrich August Eduard

an Evangelical theologian of Germany, was born at Leopoldshafen, near Karlsruhe, December 15, 1814. He studied at Heidelberg, and in 1845 was appointed professor and university preacher at Gottingen, where he died, March 20, 1878. He is the author of *Theorie des christlichen Cultus* (Hamburg and Gotha, 1840): — *Entwicklungsgeschichte der Menschheit* (Heidelberg, 1845): — *Zeugnisse aus dem akademischen Gottesdienste zu*

Gottingen (Gottingen, 1849): — *Zur Geschichte des Katechismus* (ibid. 1857): — *Praktische Theologie* (ibid. 1859): — *Christenthum und die moderne Weltanschauung* (ibid. 1876). He also contributed to different reviews and periodicals. See Wagenmann, in Herzog-Plitt, *Real-Encyklop.*; Lichtenberger, *Encyclop. des Sciences Religieuses*, s.v.; Zuchold, *Bibl. Theol.* 1:309. (B.P.)

Ehrhardt, Sigismund Justus

a Lutheran theologian, was born at Gemund, September 21, 1733. He studied at Erlangen, Jena, and Halle. In 1754 he was preacher at Markt Burg-Pressach, in Franconia, but the intolerance of the Roman Catholics obliged him to leave the place, and he went to Halle and Berlin, where he gave private lessons. In 1768 he was appointed deacon at Steinau, and died June 6, 1793, pastor at Besching, in the Silesian principality of Wohlau. He wrote, *Commentatio de Claudii Tiberii Neronis* (Coburg, 1752): *Commentationes II de Latinitate S. Pauli* (Schleusingen, 1755). See Doring, *Die gelehrten Theologen Deutschlands*, s.v., (B.P.).

Ehrlich, Johann Gottlieb

a Lutheran minister of Germany, was born at Rabenau, in Saxony, in 1719. He studied at Leipsic, where he also lectured for some time; in 1753 was appointed pastor at Poppendorf, and in 1760 preacher at Wezdorf, in Thuringia. He died March 4, 1779, leaving, *De Quadragesimae Jejuni* (Leipsic, 1744): — *De Erroribus Pauli Samosatani* (ibid. 1745): — *De Genuina Voce swba. Significatione* (ibid. eod.): — *De Opprobrio Aegypti Ablato* (ibid. eod.). See Jocher, *Allgemeines Gelehrten-Lexikon*, s.v. (B.P.)

Ehrlich; Johann Nepomuk

a Roman Catholic theologian, was born at Vienna in 1810. In 1827 he joined the Piarists, received holy orders in 1834, and was in 1836 professor of philosophy, history, and literature at the gymnasium in Krems. In 1850 he was called to Gratzen as professor of ethics, and in 1856 to the chair of fundamental theology at Prague, where he died, October 23, 1864. He wrote, *Ueber das christliche Princip der Gesellschaft* (Prague, 1856): — *Fundamental Theologie* (ibid. 1859). (B.P.)

Ehrmann, Daniel

a Jewish rabbi, was born at Muttersdorf, in Bohemia, in 1818, and studied at Prague. In 1843 he was rabbi at Kuttienplan, in 1844 at Hohenems, and in 1852 he accepted a call to Böhmisches Leipa. In 1860 he resigned his position and retired to Prague, where he died, December 12, 1882. He published, *Betrachtungen über judische Verhältnisse* (Buda, 1841): — *Gebete für judische Frauenzimmer* (Prague, 1842): — *Geschichte der Cultur und der Schulen unter den Juden* (ibid. 1846): — *Die Bibel nach ihrem ganzen Inhalte dargestellt* (Feldkirch, 1852; Prague, 1854): — *Das Buch Esther übersetzt* (Prague, 1861): — *Geschichte der Israeliten* (Brunn, 1869; 2d ed. 1873): — *Aus Palästina und Babylon* (Vienna, 1880). See Furst, *Bibl. Jud.* 1:225; Kayserling, *Bibliothek jud. Kanzelredner*, 2:320; Lippe, *Bibliographisches Lexikon*, page 90 sq., 590 sq. (B.P.)

Eibeschutz

SEE EYBENSCHUTZ.

Eicetae

an order of Syrian monks in the 9th century, who held dancing to be an essential part of divine worship, and engaged in this exercise in their public services. They defended their practice by the example of Miriam at the Red Sea and of David at the removal of the ark. They met with few imitators, but John of Damascus thought it best to expose their error.

Eichelberger, Lewis, D.D.

a Lutheran minister, was born in Frederick County, Maryland, August 25, 1803. At an early age he attended the school in Frederick under the care of David F. Schaeffer, D.D. Subsequently he was taken to Georgetown, D. C., and entered Reverend Dr. Carnahan's classical school. He graduated from Dickinson College, Carlisle, Pennsylvania, in 1826, and with the first class at the Gettysburg Theological Seminary. On October 21, 1828, he was licensed to preach. His first charge was the Lutheran Church in Winchester, Virginia, in connection with which he also served three other congregations. In the spring of 1833 he resigned the pastorate in Winchester, but still preached to the three neighboring churches. At this period he opened a female seminary in Winchester, which he successfully

conducted for several years. He temporarily edited a political weekly journal, and for a time the *Evangelical Lutheran Preacher*, afterwards merged in the *Lutheran Observer*. In 1849 he was elected professor of theology in the Lexington (S.C.) Lutheran Seminary, where he labored for nine years. In 1858 he returned to Winchester, devoting himself to literature. At this time he began his *History of the Lutheran Church*. Among other offices of trust to which he was elected by the synod he was a trustee of Pennsylvania College and a director of the Gettysburg Theological Seminary. He died September 16, 1859. See *Evangelical Review*, 14:293.

Eichhorn, Anton

a Roman Catholic theologian of Germany, was born in 1809. He received holy orders in 1832, was in 1836 professor of the gymnasium at Braunsberg, and in 1838 professor of theology at the Lyceum there. In 1851 he became a member of the chapter at Frauenburg in 1855 vicar-general, and in 1866 was appointed dean. He died February 27, 1869, leaving *Der ermlandische Bischof und Cardinal Stanislaus Hosius* (Mayence, 1854-55, 2 volumes). (B.P.)

Eichhorn, Paul

a Lutheran theologian, was born at Eckau, in Courland, in 1599. He studied theology in Germany, was in 1621 preacher at Grenzhof for the Lettish population, in 1634 German preacher at Mittau, and in 1636 superintendent of Courland. He died at Mittau, August 8, 1655, leaving, *Widerlegung der Abgotterei und nichtigen Aberglaubens* (Riga, 1627): — *Reformatio Gentis Letticae in Ducatu Curlandiae* (ibid. 1636): — *Historia Lettica* (Dorpat, 1649). The duke Jacob of Courland sent him to the conference held at Thorn, where he also signed the *Positiones Theologorum Augustance Confessionis*, October 25, 1645. See Kallmeyer, in *Ueber die religiösen Vorstellungen der alten Volker in Lett- und Estland* (Riga, 1857); Brockhaus, *Conversations lexikon*, s.v. (B.P.)

Eichler, Christian Gottlob

a Lutheran theologian, who died at Leipsic, March 10, 1785, is the author of *Disp. de Mose, Candidato regni Aegyptii* (Leipsic, 1733): — *De Patientia Jobi* (ibid. 1744): — *Visio Eliphazi* (ibid. 1751). See Jocher, *Allgemeines Gelehrten-Lexikon*, s.v. (B.P.)

Eichstadt, Heinrich Carl Abraham

a Lutheran theologian, was born at Oschatz, August 7, 1771. He was for some time professor of philosophy at Leipsic, but accepted a call to Jena, where he died in 1849. He is the author of *Super Flaviano de Jesu Christo Testimonio* (Jena, 1841-45): — *Flaviani de Jesu Christo Testimonii* **Ἀῶθεντία** (ibid. 1840-41): — *De Dictione Scriptorum Novi Testamenti* (ibid. 1843): — *Parabola Jesu Christi de OEconomio Improbo* (ibid. 1847). See Zuchold, *Bibl. Theol.* 1:312; Winer, *Handbuch der theol. Lit.* 1:3, 107, 254, 562, 573, 575, 804, 861, 894. (B.P.)

Eigen

the first female saint of Wales, was the daughter of Caractacus, and taken to Rome by Claudius to grace his triumph over Britain.

Eikin

in Norse mythology, is one of the rivers flowing around the land of the gods. It is supplied from the dewdrops which fall from the horns of the reindeer Aeykthyrner.

Eildtum

(**εἰλετόν**). According to Germanus of Constantinople it represents the linen cloth in which the body of Christ was wrapped when laid in the tomb. The chalice and paten are placed on it when the priest has unfolded it, immediately before the deacon warns the catechumens to depart.

Eilmar, Georg Cristian

a Lutheran theologian of Germany, was born at Milhlhausen, January 6, 1665, and studied at Wittenberg. In 1689 he was called to the pastorate at Graba, near Salfeld; was in 1691 deacon at Langensalza, in 1696 superintendent at Heldrungen, and in 1698 was made doctor of divinity and pastor primarius at his native place, where he died, October 20, 1715. He wrote, *De Voalore Interpretationis Vulgatce* (Wittenberg, 1687): — *De Consensu Orthodoxo de Christo* (ibid. 1698), etc. See Jocher, *Allgemeines Gelehrten-Lexikon*, s.v. (B.P.)

Eilunny

a Welsh saint in the first half of the 7th century.

Eimbetha (or Einbetta), Saint

a virgin, commemorated September 16, is said to have been one of the companions of St. Ursula.

Eimhin (Emir, or Evin)

an Irish *saint*, son of Eoghan, and bishop of Ros-glas and Ros-mic-Triuin, A.D. 580, is commemorated December 22.

Einari (or Einarsen), Gissur

an Icelandish theologian, lived about the middle of the 16th century. He studied at Hamburg and Wittenberg, where he heard Luther and Melancthon, and in 1540 was elected bishop in place of Paulson. In 1541 the government granted the ministers the privilege of marriage, of which they had been deprived since 1272, and this innovation occasioned many disputes. During these troubles Einari died. Such was the animosity against him that by order of the bishop, Jon Areson, his body was disinterred and his ashes scattered to the winds. He left a translation of the Proverbs of Solomon in Norwegian (Holar, 1580). See Hoefler. *Nouv. Biog. Generale*, s.v.

Einem, Johann August Christoph von

a Lutheran theologian of Germany, was born at Osterweddingen, near Magdeburg, November 25, 1730. He studied at Halle, and in 1754 was appointed teacher at a high-school in Berlin. In 1759 he was also appointed preacher at Trinity Church there, and in 1768 accepted a call to the pastorate at Genthin. He died October 24, 1810, leaving, *De Pelagianismo ceque ac Fanaticismo ab Ecclesia Jesu Christi Arcendo* (Halle, 1762): — *Praktische Lebensbeschreibungen verstorbener und nachlebender Geistlichen* (Stendal, 1787). His best work, however, is his continuation of Mosheim's Church history. See Doring, *Die gelehrten Theologen Deutschlands*, s.v.; Winer, *Handbuch der theol. Lit.* 1:535; 2:52. (B.P.)

Einem, Johann Just von

a Lutheran theologian of Germany, was born at Gottingen, August 11, 1685. In 1712 he was rector at Bergen, in 1728 pastor at Osterweddingen, near Magdeburg, and died in 1744. He wrote, *Anweisung zum Studiren aus Lutheri Schriften gezeigt* (Magdeburg, 1727): —

Anweisung zur Hermeneutik aus Lutheri Schriften (ibid. eod.): — *Melanchthoniana* (Helmstadt, 1730): — *Introductio in Bibliothecam Graecam J.A. Fabricii* (Magdeburg, 1733): — *Introductio in ejusden Bibliothecam Latinam* (ibid. 1734). See Mosers, *Jetztlebende Theologen*; Jocher, *Allgemeines Gelehrten-Lexikon*, s.v. (B.P.)

Einhard (or Eynardus), Saint

a solitary of Altona, in Westphalia, is commemorated March 25.

Einhorn, David

a Jewish rabbi, was born at Dispeck, in Bavaria, Nov. 10, 1809. He attended the rabbinical school at Firth, and the universities of Erlangen, Winrzburg, and Munich. At the latter place he took his degree as doctor of philosophy in 1834. His first charge was at Hopstadten, and while officiating there he attended the second conference of Reform Jews at Frankfort-on-the-Main, in 1845. A little later he succeeded Holdheim (q.v.) as chief rabbi of Mecklenburg-Schwerin. In 1851 he was called to Pesth by the Reformed congregation, where he advocated extreme measures for those days; his liberalism aroused the dissatisfaction of the government, and his temple was closed. In 1855 he landed at Baltimore, and was appointed rabbi of the *Har Sinai* congregation there. His known opposition to slavery aroused the ire of the Baltimoreans, in the days of '61, and he was called to Philadelphia by the Reform congregation. In 1866 he went to New York to take charge of the temple "Adas Jeshurun," which in 1873 was consolidated with the "Anshe Chesed," under the name of "Beth El." On July 12, 1879, he retired from his office, and died November 2 of that year. He published, *Das Prinzip des Mosaismus*, etc. (Leipsic, 1854): — *Olath Tamid* (Baltimore, 1856). After his death two volumes of *Sermons* were published. See Morais, *Eminent Israelites of the 19th Century* (Philadelphia, 1880). (B.P.)

Einsiedel, Georg Hanbold

a German divine and statesman, was born in 1521. He studied theology, and was one of the zealous hearers of Luther, Melanchthon, and Scharf, defending the Reformation with his word and with the sword in the war of Schmalkalden. He was counsellor of the princes Moritz and August der Starke, of Saxony, from 1576 to 1586. Einsiedel died in 1592. See Hoefler, *Nouv. Biog. Generale*, s.v.

Eirenica

(εἰρηνικά).

(1) The name given to the earlier clauses of the great litany in the Greek liturgies, as being prayers for peace.

(2) *SEE PACIFICAE.*

Eisenlohr, Johann Jacob

a Lutheran theologian of Germany, was born November 3, 1656, at Reutlingen. He studied at Tubingen and Wittenberg, and was pastor and superintendent at his native city from 1680 to 1702. In the latter year he was called to Durlach, where he died, June 14, 1736. He wrote, *De Scientia Dei Media: De Gratia Dei Praeveniente: — Philologemata Sacra in Varia Sacrae Scripturae Loca: — De Theologia in Genere: — De Principio Theologiae Cognoscendi: — De Theologies Objecto, seu de Christiana Religione.* See Jocher, *Allgemeines Gelehrten-Lexikon*, s.v. (B.P.)

Eisenschmid, Leonhard Martin

a Protestant theologian of Germany, was born at Ingolstadt, November 5, 1797, of Roman Catholic parentage. In 1818 he was professor at Neuburg, in 1822 at Munich, and in 1824 at the Aschaffenburg gymnasium. In 1828 he joined the Evangelical Church, was made rector of the gymnasium at Schweinfurt, and died May 27, 1836. He wrote, *Unterschied der romisch-katholischen und der evangelisch-protestantischen Kirche* (Leipsic, 1828): — *Das romisch-katholische Messbuch* (Neustadt, 1829): — *Ueber die Versuche neuerer Zeit*, etc. (*ibid.* eod.): — *Die Gebrauche und Segnungen der romisch-katholischen Kirche* (*ibid.* 1830): — *Ueber die Unfehlbarkeit des ersten allgemeinen Concils zu Nicaa* (*ibid.* eod.): — *Ueber die Unfehlbarkeit der allgemeinen Concilien der Katholischen Kirche* (*ibid.* 1831). See Zuchold, *Bibl. Theol.* 1:315; Winer, *Handbuch der theol. Lit.* 1:346, 626, 664, 695. (B.P.)

Eisenstadt, Mei Ben-Isaac

a famous Talmudist, was born in Lithuania in 1670. He was rabbi at Eisenstadt, Hungary, and died there in 1744, leaving novellas on some Talmudic treatises, and homilies on the Pentateuch and the five Megilloth

(i.e., Esther, Song of Songs, Lamentations, Ruth, and Ecclesiastes). See Furst, *Bibl. Jud.* 1:227; Zipser, in *Literatur Blatt des Orient*, 1847, 12:24. (B.P.)

Eisiteria

sacrifices which the senate at Athens were accustomed to offer to Zeus and Athena before they commenced the public deliberations of each session. Libations were offered, and a festival was held.

Eisler, Tobias

a German theologian, was born at Nuremberg, April 2, 1683. He received a careful education; studied law at Altorf and at Halle, was appointed secretary to the duchess of Saxe-Eisenach, afterwards returned to Nuremberg, and abandoned the law to devote himself to the education of the poor. At Helmstaidt he founded a school for poor boys, and another for girls. Eisler was strongly pietistic. He died at Helmstadt, October 8, 1753. For the chief among his numerous works see Hoefer, *Nouv. Biog. Generale*, s.v.

Eithne (or Ethnea)

the name of several Irish saints.

- (1) Daughter of Bait, of the barony of Nethercross, County Dublin, in the 7th century, is commemorated March 29.
- (2) Daughter of king Laeghaire, A.D. 432, commemorated January 11 and February 26.
- (3) Virgin, daughter of Cormac or of Marcius, in the 6th century, commemorated July 6.

Eitzen, Paul De

a Lutheran theologian of Germany, was born at Hamburg, January 25, 1522. He studied at Wittenberg, under Luther and Melancthon, in 1544 became rector at Coin, in Brandenburg, in 1555 superintendent at 'his native place, in 1562 first courtpreacher at Schleswig, and in 1576 professor at the gymnasium there. He refused to sign the *Formula Concordie*, which caused him much trouble. In 1593 he resigned his offices, and died February 25, 1598. His writings are mentioned in Jocher,

Allgemeines Gelehrten-Lexikon, s.v.; see also Greve, *Memoria Pauli ab Eitzen Instaurata* (Hamburg, 1744). (B.P.)

Ekron

Picture for Ekron

The latest description of this important place is by Lieut. Conder (*Tent Work in Palestine*, 2:174):

"North-east of Makkedah, Ekron still stands, on low rising ground — a mud hamlet, with gardens fenced with prickly pears. There is nothing ancient here, any more than at Ashdod or Jamnia; but one point may be mentioned which is of some interest, Ekron means 'barren,' yet the town stood in the rich Philistine plain. The reason is, that north of the Sorek valley there is a Tong, sandy swell reaching to the sea-coast — an uncultivated district, now called Deiran, the Arabic name being equivalent to Its old title, *Daroma*; Ekron stands close to this dry, barren spur, and above the fertile corn-lands in the valley."

Eladius (or Heladius), Saint

fourth bishop of Auxerre, cir. A.D. 387, is commemorated May 8.

Elaeth

(surnamed "the king"), a Welsh bard and saint of the 6th or 7th century, is commemorated November 10.

Elah

Picture for Elah

We extract some interesting details concerning this noted valley from the latest description, that of Lieut. Conder (*Tent Work in Palestine*, 2:187,190): "The Great Valley of Elah (Wady es-Sunt) is the highway from Philistia to Hebron; it has its head not far froml Terkumieh, and runs down northwards, past Keilah and Hareth, dividing the low hills of the Shephelah from the rocky mountains of Judah; eight miles from the valley-head stands Shochoh, and Wady es-Sunt is here a quarter of a mile across; just north of this ruin it turns round westward. and so runs, growing leeper and deeper, between the rocky hills covered with brushwood, becoming an open vale of

rich corn-land, flanked by ancient fortresses, and finally debouching at the cliff of Tell esSafieh. About two and a half miles south of the great angle near Shochoh there is a very large and ancient terebiphth, one of the few old trees of the species along the course of the valley, which took its Hebrew name of Elah from them. This terebinth is towards the west side of the vale, just where a small tributary ravine joins Wfidy es-Sunt; and near it are two ancient wells, not unlike those at Beersheba, with stone water-troughs Tound them; south of the ravine is a high, rounded hill, almost isolated by valleys, and covered with ruins, a natural fortress, not unlike the well-known Tells which occur lower down the Valley of Elah."

"Two points require to be made clear as to the episode of David's, battle with Goliath; one is the meaning of the expression, Gai or 'ravine', the other is the source whence David took the 'smooth stones.' A visit to the spot explains both. In the middle of the broad, open valley we found a deep trench. with vertical sides, impassable except at certainl places — a valley in a valley, and a natural barrier between the two hosts; the sides and bed of this trench are strewn with rounded and water-worn pebbles, which would have been well fitted for David's sling. Here, then, we may picture to ourselves the two hosts, covering the low, rocky hills opposite to each other, and half hidden among the lentisk bushes; between them was the rich expanse of ripening barley and the red banks of the torrent, with its white, shingly bed; behind all were the distant blue hill-walls of Judah, whence Saul had just come down. The mail-clad champion advanced from the west, through the low corn, with his mighty lance perhaps tufted with feathers, his brazen helmet shining in the sun; from the east, a ruddy boy, in his white shirt and sandals, armed with a goat's-hair sling, came down to the brook, and, according to the poetic fancy of the rabbis, the pebbles were given voices, and cried: 'By us shalt thou overcome the giant.' The champion fell from an unseen cause, and the wild Philistines fled to the mouth of the valley, where Gath stood towering on its white chalk-cliff, a frontier fortress, the key to the high-road leading to the corn-lands of Judah, and to the vineyards of Hebron." (See cut on next page.)

Elair

(Lat. *Helarius*), an Irish saint, anchorite, and scribe of Loch-Crea, died A.D. 807, and is commemorated September 7.

Elapius

fifteenth bishop of Poitiers, cir. A.D. 535-540.

Elasippus

a Cappadocian martyr in the reign of Aurelian, with his triplet brothers, Melassippus and Speusippus, is said to have been a horse-breaker: by profession, to have been converted at twenty-five years of age, and to have been burned in a furnace. They are commemorated January 17.

Elasius (or Elaphius), Saint

seventeenth bishop of Chalons-sur-Marne, died cir. A.D. 580, and is commemorated August 19.

Elbodus, Saint

bishop of Bangor, A.D. 755-809, induced the people of North Wales to use the Roman cycle of Easter.

Elchanan Ben-Menachem

SEE PAULUS OF PRAGUE.

Eldad

the name of two Welsh saints.

(1) Son of Arth, of the, 7th century.

(2) Son of Geraint, afterwards bishop of Gloucester, A.D. 600-634, slain by the pagan Saxons.

Eldad Had-Dani

a famous Jewish traveller, flourished about 880-890. In his interesting but fabulous narrative, *Sefer Eldad had-Dani*, he pretends to tell of the remnants of the ten tribes, their laws, customs, and their condition. His narrative has been translated into Latin by Genebrard, into French by Carmoly, and into Judaeo-German by Men. bel-Salomo. Extracts are given by Bartolucci in *Biblioth. Magna Rabbinica*, 1:101, and Eisenmenger, *Neuentdecktes Judenthum*, 2:527-539. See Furst, *Bibl. Jud.* 1:230 sq.; Zunz, *Gottesd. Vortrage der Luden*, page 139; Lanldauer, in *Literaturblatt*

des Orients, 1846, page 121 sq.; Rapaport, *Bikkure ha-ittim*, 1824, pages 63, 68. (B.P.)

Eldhrimmer

in Norse mythology, is the iron pot in which the boar Sahrimner, in Walhalla, is cooked, which after every meal revives, in order, on the following day, to be slaughtered and served up again by the cook Andhrimmer.

Eldridge, Joseph, D.D.

a Congregational minister, was born at Yarmouth, Massachusetts, July 18, 1804. After a preliminary course at Phillips Academy, he graduated from Yale College in 1829, and in 1832 from Yale Divinity School. He was ordained pastor of the Church at Norfolk, Connecticut, April 25, 1832, and continued to serve in that parish until November 2, 1874. He died there, March 31, 1875. From 1847 he was a member of the corporation of Yale College; from 1867 of the American Boards for Foreign Missions. See *Cong. Quarterly*, 1876, page 424.

Eldunen

(or Elduuen), fifteenth bishop of St. Davids.

Eleazar

a teacher of the Maccabees, is commemorated as a saint, August 1 (July 29).

Eleazar Ben-Arak

a famous Jewish teacher of the 18th century. of our aera, was one of the most celebrated disciples of Jochaanan ben-Zachai (q.v.). One of his recorded maxims is found in *Aboth*, 2:19: "Be quick to study the law, and know what thou shouldst return in answer to the Epicurean, and remember before whom thou laborest; for the master who employed thee is faithful, and will recompense thee the reward of thy toil." As a teacher, he was so highly esteemed that to attend his lectures was regarded like fulfilling a commandment (*Cholin*, fol. 106). See Hamburger, *Real-Encyclop.* 2:155 sq.; Bacher, in Frankel-Graitz's *Monatsschrift*, 1882, page 241. (B.P.)

Eleazar Ben-Azaria

a Talmudic teacher of the 1st. century of our sera, belonged to a noble priestly family. When Gamaliel the younger was deposed at Jabneh. Eleazar was elected president of the college, although, only seventeen years of age. One of his first measures was to remove the doorkeeper and give free admission to the college to all, whereas Gamaliel had excluded every disciple who was not "the same inwardly as outwardly." It is added that when anything is recorded as having happened **מיומנו** on that day," the occasion of Azaria's accession is referred to; and the day is described as one in which all the pending controversies; were decided. When Gamaliel was reinstated, Ben-Azaria acted as vice-president, and, according to the Talmud. matters were so arranged that on three Sabbaths in the month Gamaliel acted as president, whereas the fourth was given to Eleazar. Hence the saying "Whose Sabbath is it? The Sabbath of rabbi Eieazar ben-Azaria." A saying of his is recorded in *Aboth*, 3:26: "No Torah, no culture; no culture, no Torah; no wisdom, no fear of God; no fear of God, no wisdom; no knowledge, no discernment; no discernment, no knowledge; no meal, no Torah; no Torah, no meal." See Hamburger, *Real-Encyclop.* 2:156 sq.; Bacher, in Frankel-Gratz's *Monatsschrift*, 1883, page 6 sq. (B.P.)

Eleazar Ben-Azkari (or Askari)

a rabbi of the 16th century, is the author of an exposition of the six hundred and thirteen precepts, **מדרש רפ"ב** (Venice, 1601; Zolkiew, 1778; Bunn, 1795). See Furst, *Bibl. Jud.* 1:65. (B.P.) Eleazar BEN-CHISA, a disciple of the famous rabbi Akiba (q.v.), was noted alike as a Talmudist and an astronomer. His recorded maxim (*Aboth*, 3:28),

"Qinnim and Pitche Nidda are essentials of the Torah; canons of astronomy and geometry are after-courses of wisdom," shows his delight in astronomical and mathematical problems. See Bacher, in Frankel-Gratz's *Monatsschrift*, 1883, page 538. (B.P.)

Eleazar Ben-Jehuda

SEE ELIEZER BEN-JUDAH.

Eleazar Ben-Shamna

a Jewish teacher of the 2d century, was a pupil of the famous rabbi Akiba. During the-persecution by Hadrian he went to Nisibis, in Babylonia. His recorded maxim was: "Let the honor of thy disciple be dear unto thee as the honor of thine associate; and the honor of thine associate as the fear of thy master; and the fear of thy master as the fear of heaven" (*Aboth*, 4:17). See Hamburger, *Real-Encyclop.* 2:159. (B.P.)

Eleazar Ben-Yishai

a converted Jew of the 17th century, is the author of a *Brief Compendium of the Vain Hopes of the Jews' Messiah* (Lond. 1652). See Wolf, *Bibl. Hebraea*, 4:786; Jocher, *Allgemeines Gelehrten-Lexikon*, s.v. (B.P.)

Eleazar Hak-Kalir

SEE KALIR, ELEASAR.

Eleazar Of Modin

a Jewish teacher of the 2d century. He was a relative of Bar Cochab, and not only upheld his messianic pretensions, but also stimulated the religious energy and encouraged the hopes of the defenders of Bethar. Weighed down by years and emaciated by fasts, the aged ascetic was daily to be seen on the ramparts, where, clad in sackcloth and covered with ashes, he would, in the sight of all, implore heavenly aid with tears and by continual fastings. As long as the defenders of Bethar saw Eleazar at his post they felt secure under the canopy of his piety, and in the assurance of divine aid. Even the treacherous Samaritans felt the awe of his presence, and were wont to say that Bethar could not be taken "so long as this cock remained to crow in ashes." At last one of them succeeded in rendering Eleazar an object of suspicion to Bar Cochab, who rudely pushed the old man aside with his foot. Eleazar fell to the ground a corpse. His recorded maxim is: "He that profanes things sacred, and contemns the festivals, and annuls the covenant of Abraham our Father, and acts barefacedly against the Torah, even though he be a doer of good works, has no portion in the world to come" (*Aboth*, 3:17). See Hamburger, *Real-Encyclop.* 2, page 161 sq.; Bacher, *Die Agada der Tanaiten*, in Frankel-Gratz's *Monatschrift*, 1882, p. 529 sq. (B.P.)

Eleazarus

a martyr at Lyons, with his eight children and Minervius; commemorated August 23.

Electi

a name sometimes applied to Christians in the early ages of the Christian Church.

Among the Manichaeans the term denoted the higher or more holy of the two classes into which believers were divided, the lower being styled simply "auditores."

Electoral College

is a committee of clergy and inotables convened to elect bishops and other clergy, as a means of avoiding the tumult of a popular election, following the advice of Clement of Rome and the Council of Laodicea.

Eledanus

legendary bishop of Dumbarton, said to have been appointed by king Arthur, A.D. 519.

Eleemosynarius

(1) *SEE ALMS.*

(2) The word also designates the "executor" of a will, when distributed for pious purposes.

Eleeson

SEE KYRIE.

Elements, Eucharistic

The Latin word *elementa* does not appear to have been used in this technical sense in the early ages of the Church, though it is a very natural word to express the component parts of anything. The unconsecrated elements on the altar are called, in Eastern liturgies, "the Mysteries;" the bread alone, "the Seal," from its being divided by lines in the form of a cross. When the elements have been placed on the altar they acquire other

names, having more distinct reference to sacrifice, as "the Lamb," or "the First-born." The elements are also called "symbols," "types," "visible forms," as outward representations of inward and spiritual grace.

Throughout the Church, bread and wine have always been recognized as the elements in the eucharist, with but few exceptions. An obscure sect, called the Artotyritse, added cheese to the bread. Some sects used no wine, but water alone; while others used wine in the evening service, but not in the morning.

I. Composition of the Bread. — The Church has been unanimous in using wheat as the material for the bread, it being regarded as the superior grain. The great controversy has been, Shall the bread be leavened or unleavened? The principal arguments bearing on this question are the following: It has generally been assumed in the West that the Last Supper was eaten at the feast of the Passover, and that therefore the bread used was unleavened, which was the only kind the Jews were allowed to eat at that time. But it is contended by some writers of the Greek Church that the Last Supper was held on the 13th Nisan, when leavened bread was still used; and there is no direct statement, either in the New Test. or in the writings of the early fathers, to indicate that unleavened bread was used; on the contrary, the fact that only "bread" was mentioned would lead to the inference that only common bread was meant. Justin Martyr simply speaks of bread, and as he is giving: a particular description of the Christian rites, it seems most probable that he would have mentioned the fact had any particular kind of bread, been used. Epiphanius says that the Ebionites, in imitation of the saints in the Church, celebrate mysteries yearly in the Church with unleavened cakes. Innocent I sent to the bishops leavened bread, said to have been called by him "fermentum," in distinction from the unleavened. Cyprian, and still later, Isidore of Seville, in their discussions, leave out all mention of leaven as an ingredient in the eucharistic bread, which they would hardly have done had it been in use. But Alcuin (A.D. 790) says that the bread should be perfectly free from leaven of any kind. Rabanus Maurus (A.D. 819) likewise directs that the bread should be unleavened according to the Hebrew custom. It has been inferred by some that the eucharistic bread was introduced between the latter part of the 9th and the 11th centuries, for the reason that Photius of Constantinople (A.D. 867) never mentioned the use of unleavened bread; while Michael Cwerularius, also patriarch of Constantinople (A.D. 1054), frequently does. The silence of Photius would only show that either the use of it was

unknown to him, or that he regarded it as a thing of no consequence. But John Maro, writing, at any rate, before the Trullan Council, says that those who made the eucharistic offering in leavened bread reproached the Western churches, the Armenians, and the Maronites, with offering "unleavened cakes," which were not bread at all; a clear proof that the Western churches generally, in the 7th century, were thought to agree with the Maronites and the Armenians in this respect.

On the whole, then, there is distinct evidence that unleavened bread was used in the eucharist by the Latins, and by some eastern sects, in the 7th and 8th centuries; and there is strong evidence that it was used in the 3d. In the orthodox Eastern Church, there can be no doubt that leavened bread has been used from a very early period indeed; if not from the very first, at any rate from the time when Judaizing sects insisted on using unleavened cakes, like those of the Passover, in the Lord's Supper.

The Syrian Christians, besides the leaven which is common to almost all Oriental communions, mix with the bread a little oil and salt, a practice which they defend by many mystical reasons. The modern Greeks eagerly advocate the mixture of salt, which (they say) represents the life; so that a sacrifice without salt is a dead sacrifice.

In regard to, the character of, the bread, the sixth canon of the Council of Toledo (A.D. 693) enacts that no other bread: than such as is whole and clean and especially prepared shall be placed on the altar of the Lord.

The form of the loaf used by the Jews was round, and somewhat less than an inch thick, and six or eight inches in diameter. Oblates were frequently used, and impressed with a cross.

II. Composition of the Cup. — With regard to the element of wine there has been less controversy, though it is an interesting and unsettled question whether the cup was mixed at the institution of the sacrament by our blessed Lord himself. Lightfoot (*Temple Service*, 1:691) says that he that drank pure wine performed his duty; so that, although it seems probable that our Lord used the mixed cup, yet it is not certain that he did so. The Babylonian Talmud calls water mixed with wine "the fruit of the vine;" but it would appear that the same term is used for pure wine in ^{<3312>}Isaiah 32:12; ^{<3317>}Habakkuk 3:17; so that nothing positive can be ascertained from the use of that term. On the whole, it seems probable that our Lord used a mixed cup, and it is acknowledged on all hands that, with the exception of

a few heretics, the Church used wine mixed with water. Justin Martyr and Cyprian both justify the mixing of the two. The third Council of Carthage orders "that in the sacrament of the body and blood of the Lord, nothing else be offered but what the Lord himself commanded; that is, bread, and wine mixed with water." The African code, both Greek and Latin, has this same canon. The liturgies of James and Mark contain like words, while the liturgies of Basil and Chrysostom order the deacon to put wine and water into the cup before the priest places it on the altar. In like manner, in some form or another, the mixing is mentioned in the liturgies of Ethiopia, Nestorius, Severus, of the Roman and the Gallican churches. A peculiar rite of the Byzantine Church is the mixing of hot water with the wine. In the liturgy of Chrysostom, after the fraction of the oblate, the deacon, taking up the vessel of boiling water, says to the priest, "Sir, bless the boiling water;" the priest then says, "Blessed be the fervency of thy saints forever, now and always, and for ages of ages;" then the deacon pours a small quantity of the boiling water into the chalice, saying, "The fervency of faith, full of the Holy Spirit. Amen." The principal deviations from the received practice of the Church in this matter have been the opposite usages of the Aquarians and Ebionites, who used no wine at all in the eucharist, and of the Armenians, who mixed no water with the wine.

Some in the 7th century offered milk for wine in the eucharist; others communicated the people not with wine pressed from grapes, but with the grapes themselves.

A peculiar instance of an addition to the cup is the dropping of milk and honey into it, according to the Roman rite, on Easter eve, the great day for the baptism of catechumens.

The wine in use in the Church has in general been red, apparently from a desire to symbolize as much as possible the blood of our Lord. Various mystical reasons have been given for the mixture of the water with the wine. Besides the presumption that our Lord used the mixed cup at the first institution, the liturgies generally allege as a further reason that blood and water flowed from his pierced side. In the comment on Mark, ascribed to Jerome, another is given: that by one we might be purged from sin, by the other redeemed from punishment. Alcuin (*Epist.* 90) finds in the three things, water, flour, and wine, which may be placed on the altar, a mystical resemblance to the three heavenly witnesses of ~~Gen~~ 1 John 5:7.

Elenara (or Elevara)

a virgin martyr with. Sponsaria, in Gaul, in the reign of Diocletian, is commemorated May 2.

Elenog

a Welsh saint of the 7th century.

Eleph

Lieut. Conder identifies this place with the present village of *Lifta*, west of Jerusalem (*Quar. Report of the "Palest. Explor. Fund,"* January 1881, page 51), a site which he elsewhere (*Tent Work in Palest.* 2:339) assigns to Nephtoah (q.v.).

Elephantus

eleventh bishop of Uzes, A.D. 810.

Elephas

said to have been seventh bishop of Valence, at the close of the 6th century.

Eleri (or Melcri)

the name of two Welsh saints.

(1) Daughter of Bry-chan, in the middle of the 5th century.

(2) Daughter of Dingad, at Pennach (Denbighshire), at the end of the 6th century.

Elerius

a Cambrian monk (different from the martyr in Jersey), died cir. A.D. 660, and is commemorated June 13.

Eleshaan

an Ethiopian king, hermit, and saint (commemorated in Rome, October 22; in Ethiopia, May 15), concerning whom the early hagiographers tell discordant stories, seems to have lived in the 6th century.

Eleuchadius

bishop of Ravenna, A.D. 100-112, commemorated February 14, is said to have been originally an eminent Platonic philosopher, converted by Apollinaris on a visit to Rome.

Eleusius

bishop of Cyzicus, one of the most influential members of the Semi-Arian party in the second half of the 4th century, was a man of high personal, character. At the instance of Acacius he was deposed, A.D. 360, but returned the next year, and finally seems to have fallen under the general condemnation of the Macedonian heretics, A.D. 383.

Eleutherius

- (1) Bishop of Illyricum, martyred together with his mother, Anthia, in the reign of Hadrian; commemorated April 13 or 18.
- (2) One of the fourteen bishops (sees not named) who composed the synod of Diospolis (Lydda), A.D. 415
- (3) Bishop of Geneva in the 5th century.
- (4) *Saint*, eighth in the list of bishops of Terracina, cir. A.D. 443; commemorated Sept. 6.
- (5) Bishop of Chalcedon at the time of the council, A.D. 451.
- (6) Said to have been elected patriarch of Alexandria by the orthodox party, A.D. 484.
- (7) *Saint*, commemorated February 20, was third bishop of Tournay in the 8th or 9th century.
- (8) *Saint*, fifteenth bishop of Auxerre, A.D. 532-561, commemorated August 16.
- (9) Bishop of Cordova, A.D. 589.
- (10) The first known bishop of Salamanca, A.D. 589.
- (11) Bishop of Lucca, A.D. 680.
- (12) Martyr in Persia Under Sapor II, commemorated April 13.

(13) Soldier and martyr at Nicomedia, under Diocletian, commemorated October 2.

(14) Martyr at Paris, A.D. 272; commemorated October 9.

(15) Martyr at Tarsus, in Bithynia. commemorated Aug. 4.

(16) A martyr at Byzantium, A.D. 311.

(17) Abbot of St. Mark's, Spoleto, in the 6th century.

(18) Exarch of Ravenna, cir. A.D. 616-620.

Eleutheropolis

For a copious exhibit of the antiquities of *Beit-Jibiin*, see the *Memoirs* accompanying the Ordinance Survey (3:266 sq.).

Eleutherus

martyr at Caesarea, in Cappadocia, perhaps under Hadrian, commemorated September 27.

Elevation of the Host

Picture for Elevation

The lifting up of the paten and consecrated element of bread was instituted by pope Honorius III (cir. 1210), and he directed that it should be adored when elevated, or carried to the sick, the people reverently bowing. Casalius quotes as his authority for this custom ¹⁵⁷²Psalm 72:16. Anastasius Sinaita alludes to this ceremony; and it appears as early as, perhaps, the fourth century in the Greek Church; it has been traced in England in the 11th, in France in the 12th, and in Germany and Italy before the 13th century. Thomas Aquinas and Bonaventura mention the elevation of the paten only; the elevation of the chalice was of later date. The ringing of little bells at this time was introduced by William of Paris, and generally enjoined by Gregory XI.

Elf

Picture for Elf

(old Scandinavian, *Alfar*; Anglo-Saxon, *AElf*; Danish, *Elv*; German, *Alp*; apparently meaning *white*), in Norse, British, and German popular superstitious belief, is a being between deity and man. The Edda names three classes of elves: *Light*, *Dark*, and *Black*; the first of whom inhabit the pure regions of light, the second mountain-grottoes and caves, the third the infernal regions. But this threefold division seems to have been soon abandoned for a dualism. Snorre Sturleson (died 1241) says: "In Alfheim there live the people of Light-Alfs, and under the earth are the Dark-Alfs, both entirely different from each other in appearance and powers; the former shining with a brightness that eclipses the sun, the latter darker than pitch." The light elves are cheerful, pleasant beings, sometimes visible, sometimes invisible; they enjoy the company of men and gods. On the contrary, the dark elves shun the light, and only leave their gloomy habitations at night; and in case the sun finds them still on earth, they become petrified by his rays. The dark elves are greatly misformed. They have monstrous noses and bellies, bones thin as a spindle, bald or horned heads. However, they are quite skilful, and not only expert in all powers of magic, but possess a rare knowledge in all metallic works; but with all their labors there is always an accompanying curse. The dwelling of these is ever in the thickest darkness; but they light up their dismal habitations by means of brilliant precious stones and shining metals. Some dwell in stones, others in the earth, still others in the sea. They eagerly steal unbaptized children of Christians, rear them in their earthen or rocky dwellings, and bring some of their own hateful, malformed children as substitutes, which can only be got rid of by rubbing their feet with fat and roasting them over the fire. The child cries unmercifully, whereupon the elves return and bring back the stolen child, in order to save their own from the tortures. The light elves are entirely different in every respect; justice and fairness are sacred to them. They never harm any one; even when they have been wronged they only revenge themselves by teasing. They find great pleasure in associating with Christians. As they have human forms and are extraordinarily beautiful, it is not seldom that they form intimate relations with men. If children follow from such intimacy, these must be bathed entirely in the sacred water for baptism, as otherwise they will not be endowed with immortal souls. The time of the elves' appearance is after sundown, in

cheerful, summer moonlight nights; then they often appear in swarms, to enjoy themselves and follow every imaginable sport. Their favorite pastime is the dance; they pass whole nights occupied with this amusement, and wherever in the field or pasture a company of elves have danced, there the grass grows greener and fresher. We are accustomed to suppose the elves to be very small, but they can take on any form or size they choose. Sometimes they are hateful, sometimes beautiful; sometimes large, at other times small; just as suits their purpose. The Scots and Irish still hold to the belief that their respective countries are pre-eminently loved and visited by the elves. The most pleasant and animating stories may be found there relating to these beings; and whenever a cloud of dust is seen to rise from the road, the people, believing that the elves are changing their dwelling-places, bow in reverence before them. They often teach men their arts of magic; and, although the information they impart is very meagre, still the persons so instructed become powerful, and are feared and dreaded. Music is loved by the elves above everything else, and although their music is simple, still it exerts upon man a most wonderful influence. The piece of music entitled "Elf-king" forces every listener, and even the table and chairs, to dance as long as the music lasts; but the player cannot stop playing, for the arm and hand using the instrument is likewise charmed and bewitched: either he must play the piece backward exactly, or somebody must come from behind and cut the strings of the violin. Some have said that the elves are angels banished from heaven, who have not sunk into hell, and in this respect there is great similarity between them and the peris of the Persians. The latter are also pleasant, supernatural beings, but deprived of heaven, still not banished to hell. The elves often, in their songs, express a hope of a coming deliverance; this song immediately becomes a weeping and wailing if any one is so cruel as to disturb them in their hopes. The belief in elves has given German poets of modern days material for the loveliest and most animating representations. Compare the fable "The Elves," in Ludwig Tieck's book *Phantasia*; also the novel of the same, entitled *Die Vogelscheuche*; and especially a passage in the story of "Cordelia," by A. Treublurg (Friedrich Vischer), in the *Jahrbuch schwabischer Dichter*, by Morike and Zimmermann. Some myths of dwarfs, witches, sprites, etc., make all these appear as the nearest relatives of elves.

Elfan

(Lat. *Alvanius*) appears in the legend of king Lucius, in his application to pope Eleutherus for Christian instruction, and is said in Welsh writers to have been abbot of Glastonbury; by others, of London, in the 2d century.

Elfeio

(or Ailvym), a Welsh saint of the 9th century.

Elffin

(*Elphinus*), a Welsh saint of the college of St. Illtyd in the beginning of the 6th century.

Elfleda

(or AEIbfled), abbess of Whitby (born A.D. 655, died at the age of fifty-nine), commemorated February 8, was daughter of Oswy, king of Northumbria, and a friend of St. Cuthbert.

Elga, Saint

a Welsh hermit, said to have been born in Devonshire and taken by pirates to Ireland, but to have escaped to Bardsey, off Carnaryonshire. His remains were removed to Llanidaff in 1120.

Elgu

a Welsh saint of the 6th century.

Elhaearn

(or Ailhaiarn), a Welsh saint of Carnarvonshire, is commemorated November 1. Eliab, deacon and martyr of Ethiopia, A.D. 375, is commemorated December 2.

Eliau

a Welsh saint, confused with St. Hilary, is celebrated in August.

Elias (or Helias)

(1) Bishop of Lyons, second after Irenaeus.

- (2) Bishop of Sedunum (Setten), in the Valais, about the beginning of the 5th century.
- (3) A Syrian bishop who endeavored to dissuade Nestorius from his heresy.
- (4) Bishop of Bolandus, in Lydia, A.D. 451.
- (5) Bishop of Seleuco-belus, on the Orontes, A.D. 458.
- (6) Bishop of Majorca, A.D. 484.
- (7) Bishop of Caesarea, in Cappadocia, deposed by Anastasius I before A.D. 512.
- (8) A martyr of the 5th century, commemorated January 14.
- (9) Prior of a nunnery in Athribis, in the Delta, said to have been remarkably sanctified from carnal passion by a dream.
- (10) A solitary near Antinoiis, in the Thebaid, in the 4th century.
- (11) A hermit near the Dead Sea, noted for hospitality.
- (12) Abbot of a monastery in Syria, celebrated for his holiness and wisdom.
- (13) Abbot of Isania, near Antioch, near the close of the 6th century.

Elias

(Armen. *Eghia*).

(1) Patriarch OF ARMENIA, was born at Arjich. He was bishop of the Peznounians, and was raised to the dignity of a patriarch in 703, after the death of Sahag or Isaac III. He showed himself as one of the most violent adversaries of the Council of Chalcedon. At this time, the princess who governed the Aghovans (Albanians) took pains to make her subjects adopt the doctrine of the Council of Chalcedon, and to unite them with the Romish Church; but this displeased the nobility, at whose suggestion Elias wrote three letters to the bishop and to the princess, in order to induce them to renounce the enterprise. But as these remonstrances remained without effect, he resorted to violence and persecution. The Arabians were then masters of Armenia, and the patriarch addressed himself to the emir, or kaliph, accusing his adversaries of forming a conspiracy with the emperor of the Greeks, in order to escape from the authority of the

Moslems. In consequence Nerses and the princess were laid in chains, by the order of Omar II, and a new bishop was given to the Albanians. Elias died A.D. 718.

(2) Occupied the patriarchate from A.D. 760 to 797. with the exception of an interval, during which he was expelled by the patriarch Theodoret. See Hoefer, *Nouv. Biog. Generale*, s.v.

Elias Hal-Levi Ben-Benjamin Of Constantinople

who flourished in the 16th century, is the author of a ritual for the Jewish congregations in Greece, printed at Constantinople in 1602. He also wrote various Talmudic decisions. See Furst, *Bibl. Jud.* 1:236 sq.; Jocher, *Allgemeines Gelehrten-Lexikon*, s.v. (B.P.)

Elias, bishop Of Jerusalem

(1) A.D. 494-513. He was an Arab by birth, and received his education in one of the Nitrian monasteries; but being expelled by Timothy AElurus in A.D. 457, he took refuge with St. Euthymius. He afterwards resided in a cell at Jericho. He was a strict ascetic, and took an active part in the Athanasian controversy, in consequence of which he was finally banished to AElia, on the Red Sea.

(2) Cir. A.D. 760-797. He was for a time deposed on the charge of image-worship, brought by Theodorus, an ambitious monk, in 763. He was represented at the second General Council at Nice, in 787, by John, a priest, and Thomas, a prior of the convent of St. Arsenia, near Babylon, in Egypt, who also represented the patriarchs of Alexandria and Antioch.

(3) Died about 907. In 881 he sent a letter to Charlemagne; likewise, also, to the prelates, princes, and nobles of Gaul. A Latin translation of the letter (it is not probable that the original was in this language) may be found in the *Spicilegium of D'Achery* (Paris, 1723, volume 3).

Elias Misrachi

SEE MISRACHI.

Elias Montalto

SEE MONTALTO.

Elias Ben-Moses Ashkenasi

SEE LOANZ.

Elias Ben-Moses Baal-Shem

SEE LOANZ.

Elias Ben-Moses Beshitzi

SEE BESHITZI, ELIAS.

Elias Ben-Moses de Vidas

SEE VIDAS, ELIAS.

Elias Of Radnor

SEE WILLIAM OF RADNOR.

Elias Ben-Salorso Abraham hak-Kohen

who died in 1729, is the author of *rswm fbc*, or *Ethics*, in fifty-two chapters (Constantinople, 1692): — *whyl a çrdm*, a *Commentary on Midrash Rabba* (ibid. 1693): — *çrdm rtsa I [whyl a*, a *Commentary and Homilies on Esther* (Smyrna, 1759). He also wrote cabalistic treatises, comments upon the hagadoth of the Palestinian Talmud, etc. See Furst, *Bibl. Jud.* 1:238; Jocher, *Allgemeines Gelehrten-Lexikon*, s.v. (B.P.)

Elias Of Trekingham

a monk of the 13th century, was born at Trekingham, Lincolnshire — a village since depopulated — was a monk of Peterborough, doctor of divinity in Oxford, a learned man, and a great lover of history, writing a chronicle from A.D. 625 to 1270, when he probably died. See Fuller, *Worthies of England* (ed. Nuttall), 2:287.

Elias Wilna

SEE WILNA.

Elias, Apocalypse of

Under this title an apocryphal work was current in the 2d century, from which, according to Origen (*Homily 35 on Matthew 27*, volume 3:916), the Pauline quotation "Eye hath not seen," etc. (~~411~~1 Corinthians 2:9), is said to have been taken. The same was repeated by Zacharias Chrysopolitanus (*Harmoniae Evangelicae*, chapter 166); and by Georgius Syncellus, who writes that it was taken ἐκ τῶν Ἡλίου ἀποκρύφων. This view was, however, early controverted by Jerome, who, referring to ~~411~~1 Corinthians 2:9, says: "Solent hoc loco Apocryphorum quidam deliramenta sectari, et dicere quod de Apocalypsi Elite testimonium sumtum sit, cum in Esaia juxta Hebraicum ita legatur: A soeculo non audierint neque auribus perceperunt" (*Epistola 101 ad Pammachium*; comp. also, on ~~2604~~Isaiah 64:4 in *lib. 17 in Isaiam*, 4:761, ed. Vallars.). It is probably the same work which is rejected in the *Apostolic Constitutions* 6:16, and in the *Synopsis Sac. Script.* ascribed to Athanasius, 2:154. See Fabricius, *Codex Pseudepigraphus*, 1:1072 Smith, *Dict. of Christ. Biog.* s.v. (B.P.)

Elidius

(1) *Saint*, from whom one of the Scilly Isles was named, now corrupted into St. Helen's Isle. He is also called *St. Lyde*, and is sometimes confounded with Eligins, bishop of Noyon.

(2) Martyr in Auvergne, under Childeric II (A.D. 674); commemorated January 25.

Eliezer Ben-Isaac of Worms

who flourished in the 11th century, is the author of an ascetic work entitled, *yyj twj ra*, also called *l wdgh rz[yl a 8r tawx*, *The Testament of Rabbi Eliezer the Great*. It was edited by Chajim Cesarini, Constantinople, 1519, and often since. In a Judaeo-German translation it was published at Amsterdam in 1649. See Furst, *Bibl. Jud.* 1:233. (B.P.)

Elifantus (or Alephantus)

thirty-third archbishop of Arles, near the close of the 8th century,

Elijah

the prophet, is commemorated as a saint July 4 (July 20, November 27).

Elijah Hab-Babli

(i.e., *the Babylonian*), a Jewish rabbi, who flourished in Babylonia in the 10th century, is the author of an haggadic work, entitled **ybd ant whyl a**. It was first published at Venice in 1550; latest edition at Warsaw in 1883. Comp. Zunz, *Gottesdienstliche Vorträge* (Berlin, 1832), pages 112-117; Furst, *Bibl. Jud.* 1:235. (B.P.)

Elijah Bachur

SEE ELIAS LEVITA.

Elijah Ben-Chayim

of Constantinople, who flourished in the beginning of the 17th century, is the author of **רפֿע ירמא**, or *Homilies on the Pentateuch* (Venice, 1630): — **μυϿϿ μϿμ**, or *Decisions* (ibid. 1647). See Furst, *Bibl. Jud.* 1:236; Jocher, *Allgemeines Gelehrten-Lexikon*, s.v.; De Rossi, *Dizionario Storico* (Germ. transl.) page 95. (B.P.)

Elined (AElivedha, Luned, or Enid)

a Welsh virgin *saint*, commemorated August 1, was daughter of earl Ynywl and granddaughter of Brychan, in Brecknockshire, and is said to have been slain for refusing marriage with a prince.

Elinga, Francis Janssens

a Dominican, who died at Bruges, November 22, 1715, is the author of *Auctoritas Thomae Aquinatis: — Suprema Romani Pontificis Auctoritas: — Doctrina de Romani Pontificis Auctoritate et Infallibilitate: — Dissertationes Theol. Selectae: — Summa Conciliorum Barth. Carranzae Acta et Additionibus Illustrata*. See Jocher, *Allgemeines Gelehrten-Lexikon*, s.v. (B.P.)

Eliot, Jared, M.D.

a Congregational minister, son of Reverend Joseph Eliot, was born at Guilford, Connecticut, November 7, 1685. While Yale College was yet located at Killingworth, he graduated from it in 1706. In October 1709, he was ordained pastor of the Killingworth Church, as successor to the Reverend Mr. Pierson, and retained this position until his death, April 22,

1763. From 1730 to 1762 he was a fellow of Yale College. In 1722, the day after commencement at Yale, a number of prominent men assembled in the college library to consider a paper signed by some of the leading clergymen of Connecticut, among whom was Dr. Eliot, in which doubts regarding the validity of Presbyterian ordination were expressed. In October following, according to arrangement, the divine right of Episcopacy was discussed before a large number of clergy and laity. As the result, some avowed themselves Episcopalians, while Dr. Eliot and others were convinced of the truth of Presbyterianism. It is said of him that he was the chief physician of his time in the colony, being eminent also as a botanist and as a scientific agriculturist. Through him the white mulberry was introduced into Connecticut, and with it the silkworm, concerning which he published a treatise. In 1761 he received a gold medal from a society in London for his process of extracting iron from black sand, for he was likewise a mineralogist. His linguistic acquirements were also of a superior order. His agricultural tastes led him to devise various ways for draining swamps and reclaiming marshes, and, he published several essays on agriculture. A large number of farms in the colony belonged to him. So conscientious, however, was he as a clergyman that he never omitted preaching on the Sabbath during forty successive years. Benjamin Franklin frequently visited him, and the two maintained a correspondence. Socially he was very agreeable, and among his people he was regarded as a great preacher. A few of his sermons were published. See Sprague, *Annals of the Amer. Pulpit*, 1:270.

Eliot, John, D.D.

a Unitarian minister, was born in Boston, May 31, 1754. He prepared for college in the North Grammar-school in Boston, and in 1772 graduated from Harvard College. Soon after his graduation he took charge of a school in Roxbury, where he remained one year. He studied theology at Cambridge. In 1775 he commenced his labors as a preacher at Dover. In 1776 he received an earnest request from several leading members of the Episcopal Church at Halifax, N.S., to become an assistant to their aged pastor, but declined. He officiated for a short time as chaplain to the recruits of colonel Marshall's regiment, then raised in Boston for the expedition to Canada. After this he passed several months at Littleton as the assistant of Reverend Daniel Rogers, and during the winter of 1778-79 supplied the First Church in Salem. In 1779 he was ordained and installed pastor of the New North Church in the same town. In 1804 he was chosen

a member of the corporation of Harvard College. He was also a member of most of the literary and charitable societies in Boston and vicinity, and in some of them he held important offices. Dr. Eliot died February 14, 1813. He published several single *Sermons*. See Sprague, *Annals of the Amer. Pulpit*, 8:92.

Elisaeus

- (1) Bishop of Arezzo, A.D. 713.
- (2) Bishop of Bologna, cir. A.D. 716.
- (3) Thirtieth bishop of Noyon, A.D. 747.
- (4) Forty-third bishop of Auch, about the close of the 8th century.
- (5) A Scotch prelate, promoted to the see of Galloway about 1405, and still holding that office in 1412.

Elisha

the prophet is commemorated as a saint in various Christian calendars on June 14 (October 12, October 16).

Elisha Of Armenia

- (1) Elected patriarch A.D. 936, after the death of Theodorus (Asdouadzadour) I, and established the seat of his administration at Agathomar, on lake Van. His enemies deposed him by means of intrigues and betrayals in 941, and he died A.D. 943.
- (2) Born A.D. 1451. Being first bishop of Erivan and then vicar-general of the patriarch of Armenia, he became patriarch in 1503, after the death of Thaddaeus I, and ruled with wisdom. He was well versed in theology, rhetoric, and sacred history. He died in 1575, leaving in MS. a *Commentary on Genesis*: — *Life of St. Gregory*, in verse: — and forty-five *Sermons*. See Hoefer, *Nouv. Biog. Generale*, s.v.

Elisha Ben-Abuja

(surnamed *Acher*, i.e., "the other one," after his apostasy) was a pupil of the famous rabbi Akiba (q.v.). He was the son of a wealthy citizen of Jerusalem, and was early initiated in the study of the law, but afterwards apostatized from Judaism it is related of him that while attending the

Jewish college he had often been noticed to carry with him writings of the "Minim" (probably of Gnostics), and that he had even been in the habit of quoting Greek poetry. One of the most intimate friends and pupils of Elisha was the famous rabbi, Meir (q.v.), who seized every opportunity to invite his friend to return into the bosom of the synagogue—a proposition to which Elisha refused to accede, as forgiveness could not be granted to one who had so wantonly abused the gifts bestowed upon him. When Acher lay on his deathbed, Meir hastened to his side, and renewed, this time effectually, his solicitations on this subject. Legend has it that Meir spread his cloak over the grave of Acher; a cloud of smoke rose from it, and Meir turned away with the somewhat blasphemous application of ^{<RB3>}Ruth 3:13, "Tarry this night (of time), and it shall be in the morning (of immortality) that he the All-merciful will deliver and ransom thee; but if he be unwilling, then I will redeem thee." See Hamburger, *Real-Encyklop.* 2:168 sq.; Bacher, in Frankel-Gratz's *Monatsschrift*, 1884, page 234 sq.; Jellinek, *Elischa ben-Abujja, genannt Acher* (Leipsic, 1847). (B.P.)

Elisha Galicho

SEE GALICHO.

Elissaeus

- (1) Bishop of Diocletianopolis, in Palestine, A.D. 359.
- (2) A priest condemned to slavery by the Council of Seville (A.D. 619), for ingratitude to his bishop.

Elithur

the name of three saints in the Irish calendar, at April 25, May 12; and December 23. Elivager, celebrated rivers which occupy a conspicuous place in the cosmogony of the ancient Scandinavians. They are the source, whence came the original cosmical matter or substance from, which the worlds: were formed, as well as the giants and men. *SEE NORSE MYTHOLOGY.*

Elizabeth

- (1) Mother of John the Baptist, commemorated February 10.
- (2) A wonder-worker of Constantinople, commemorated April 24.

Elkanah Ben-Jerochan Ben-Abigdor

a Jewish writer of the 15th century, is the author of a cabalistic work entitled, **hnyb hmqw hmkj hnq**, which was first published at Prague in 1610:- **hayl ph 8s**, also called **hrwt yrts 8s**, a cabalistic Midrash on ~~Gen~~Genesis 5:29, published first in 1784. See First, *Bibl. Jud.* 1:239 sq.; Jocher, *Allgemeines Gelehrten-Lexikon*, s.v. (B.P.)

Ella, bishop of Siguenza (Segontia)

cir. A.D. 680-685. Eilbrigh, abbess of Cluain-Bronaigh (Clonbroney, County Longford), died A.D. 785.

Ellendorf, Johann Otto

a Roman Catholic writer, was born at Wiedenbruck, in Westphalia, in 1805. In 1826 he was rector at the gymnasium of his native place, and in 1841 was called to Berlin as professor of jurisprudence. He wrote, *Der heilige Bernhard von Clairvaux* (Essen, 1837): — *Die Katholische Kirche Preussens* (Rudolstadt, 1837): — *Thomas Becket* (Essen, 1838): — *Die Karolinger* (ibid. 1838,1839, 2 volumes): — *Die Moral und Politik der Jesuiten* (Darmstadt, 1840: *Das Primat der romischen Pdpste* (ibid. 1841, 1846, 2 volumes): — *Ist Petrus in Rom gewesen?* (ibid. 1841): — *Die Stellung, der spanischen Kirche*, etc. (ibid. 1843). See Zuchold, *Bibl. Theol.* 1:316 sq. (B.P.)

Ellenius, abbot of Llancarvan

A.D. 570-577

Eller, Moritz M.

a Jewish preacher, was born at Mannheim in 1801. He studied at Bonn and Heidelberg. From 1834 to 1844 he was teacher at the Maier. Michel-David Free School in Hanover, accepted in the latter year a call as rabbi to Celle, and died January 4, 1848. See Heimbiirger, *M.M. Eller nach seinem Leben und Wirken, nebst einigen Vortrdgen des Verewigten* (Celle, 1848); Kayserling, *Bibliothekjüdischer Kanzedredner*, 2:248. (B.P.)

Elli

abbot of Whitton, in the 6th century.

Ellingwood, John Wallace, D.D.

a Congregational minister, was born at Beverly, Massachusetts, May 2, 1782. For several years he pursued the business of a silversmith, relinquishing that occupation in 1810 to enter the Andover Theological Seminary. In 1812 he was ordained over the Church in Bath, Maine, where he labored with great fidelity and success until 1843, when ill-health compelled him to resign his charge. He died at Bath, August 19, 1860. Dr. Ellingwood was a man of great wisdom and prudence, firmness and independence of opinion, benevolence and self-control; he took a deep interest in the great religious and moral enterprises of his day, and held responsible positions on the Boards of his Church. Eight revivals of religion resulted from his labors. Three of his sermons were published in 1851. See *Cong. Quarterly*, 1860, page 420.

Elliott, Charles, D.D.

See volume 3, page 1042.

Elliott, David, DD., LL.D.

a Presbyterian minister, was born in Sherman's Valley, Perry County, Pennsylvania, February 6, 1787. To the age of sixteen he had only the educational advantages of the rural district in which he lived but in 1802 he entered the classical school in Tuscarora Valley, and in the spring of 1804 went to another in the town of Mifflin, where he spent one year. In 1805 he became an assistant of Reverend Matthew Brown, in the academy of Washington, at the same time making preparation to enter the junior class of Dickinson College, where he graduated September 28, 1808. He studied theology with Reverend John Linn, Reverend Dr. Culbertson, of Zanesville, Ohio, and Reverend Joshua Williams, D.D., of Newville, Pennsylvania. He was licensed to preach as a probationer by the Presbytery of Carlisle, September 26, 1811; and February 19, 1812, received a call to settle as pastor of the Church of Mercersburg, where he served until October 29, 1829. His second pastorate was at Washington, lasting until 1836. For a time he was acting president of Washington College and professor of moral philosophy. In 1836 the Assembly called him to take a professorship in the Western Theological Seminary of Pennsylvania. In 1849 he was again solicited to become president of Washington College, but declined. He was often sent as a member to the General Assembly, and was moderator of the synod in 1831, 1834, and 1838. He died March 18,

1874. Dr. Elliott was successful as a preacher and pastor, a thorough student, successful educator, wise in the management of all affairs in the assembly, equal to the most trying crisis, a man greatly loved and honored by all. See Brownson, *Memorial*.

Elliott, James H., D.D.

a Protestant Episcopal clergyman, brother of bishop Elliott of Georgia, was born in Charleston, S.C., in 1819; ordained deacon in 1849; ministered successively at Beaufort, Grahamville, St. Michael's, Charleston, Madison, Georgia, and St. Paul's, Charleston; was editor of the *Christian Witness*, Boston, from 1868 to 1870; and died at Charleston, June 11, 1877. See *Prot. Episc. Almanac*, 1878, page 168.

Elliott, Jared Leigh, D.D.

a Presbyterian minister, was born in Washington, D.C., June 24, 1807. Most of his boyhood was spent as a sailor. He afterwards studied in the academy at Princeton, N.J.; graduated from the College of New Jersey in 1831; spent two years at Auburn Theological Seminary, N.Y.; then one year in Princeton Theological Seminary; was licensed by the Presbytery of New York, April 13, 1834; and was ordained an evangelist by the Presbytery of Philadelphia, October 26, 1835. His successive fields of labor were, as stated supply at Poughkeepsie, N.Y., 1834; of the Mariners' Church, Philadelphia, Pennsylvania, 1835; of the first and second churches of Washington, and of the Church at Frederick, Maryland, 1836-39; chaplain, in the U.S. Navy, 1849; army, 1861-81. He made many long sea voyages, and was attached to the South Arctic Exploring Expedition in 1840. Dr. Elliott died at Washington, D.C., April 16, 1881. See *Necrol. Report of Princeton Theol. Sen.* 1882.

Ellis, Clement

an English divine, was born in 1630, near Penrith, in Cumberland, and was educated at Oxford. In 1693 he was appointed a prebendary of Southwell. He died in 1700. He published a number of sermons and theological treatises (1661-1700), and some were issued after his death: *Discourse on the Parable, with an Account of his Life and Writings* (1704, 8vo): — *The Scripture Catechist*. See Chalmers, *Biog. Dict.* s.v.; Allibone, *Dict. of Brit. and Amer. Authors*, s.v.

Ellis, William

an English Congregationalist minister, was born at Wisbeach, August 29, 1794. Being converted when quite young, he offered his services to the London Missionary Society; was educated for mission work at Gosport, and, in January 1816, was sent to Tahiti, the largest of the Society Islands. In 1822 he went to the Sandwich Islands, and greatly assisted in establishing Christianity there, preaching frequently in Hawaiian; he assisted in the arrangement of the alphabet; wrote the first hymns; baptized the first convert, the queen-mother, Keo-puo-lani; and shortly afterwards preached her funeral sermon. In 1824 his wife's health gave way and compelled their return to England. He went by way of Boston, and spent three months in the northern states, rendering great service to the American Foreign Mission Board by telling the story of the Hawaii mission. For six years after his arrival in England, Mr. Ellis was agent of the London Missionary Society among the county auxiliaries. In 1841 broken health compelled him to resign official life, and he settled at Hoddesdon to the quiet duties of a country pastor. In 1862 he went to Madagascar, reorganized the mission which had been nearly ruined by the persecutions of the late queen, saw the native church and its agencies resettled on a healthy system, the schools reopened and the press at work, and in 1865 returned to Hoddesdon, where he died, July 9, 1872. Mr. Ellis published, *Missionary Narrative of a Tour through Hawaii, or Owhyhee* (Lond. 1826, 8vo; 4th ed. 1827, 8vo): — *Polynesian Researches* (1829, 2 volumes, 8vo; last ed. 1853, 4 volumes, 12mo): — *Vindication of the South Sea Missions* (1831, 8vo): — *History of Madagascar* (1832, 2 volumes, 8vo): — *History of the London Missionary Society* (1844, 8vo), and other valuable works. See (Lond.) *Cong. Year-book*, 1873, page 325; Allibone, *Dict. of Brit. and Amer. Authors*, s.v.; *Life*, by his son (Lond. 1873).

Elloc

an Irish saint of Killmalloch, is commemorated July 13 (or 24).

Elltin

- (1) An Irish saint of Shancoe, County. Sligo, commemorated January 11.
- (2) A confessor of Kinsale, commemorated December 11.

Ellwood, Thomas

a Quaker writer of some reputation, was born at Crowell, near Thame, in Oxfordshire, in August, 1639, where he was educated. He united with the Friends in 1658; became a preacher, and died March 1, 1713. The following are some of his publications: *Forgery no Christianity* (1674, 12mo): — *The Foundation of Tithes Shaken* (1682, 1720, 8vo; Wickham, 1690, 4to): — *Sacred History* (1705-09). He was an intimate friend of Milton. After perusing the MS. of *Paradise Lost*, he returned it to the author with the remark, "Thou hast said much here of Paradise lost, but what hast thou to say of Paradise found." To this timely hint the world is indebted for *Paradise Regained*. See Chalmers, *Biog. Dict.* s.v.; Allibone, *Dict. of Brit. and Amer. Authors*, s.v.

Elmacin (or Elmakyn), George

an Egyptian historian, known in the East by the name of *Ibn-Amid*, was born in 1223. He was a Christian, and occupied the place of *ketib*, or, secretary, at the court of the sultans of Egypt, an office usually filled by Christians. In 1238 he succeeded his father, Yaser el-Amid, who had held the office of secretary to the council of war under the sultans of Egypt for forty-five years. Elmacin died at Damascus in 1273. He wrote a *History of the Saracens*, consisting of annals which extend from the time of Mohammed to the year 1117. It is principally occupied with the affairs of the Saracen empire, but contains some passages relating to the eastern Christians. It was published, in Arabic and Latin, at Leyden, in 1625. Other editions have also appeared. See *Encyclop. Brit.* 9th ed. s.v.

Elmendorf, Anthony, D.D.

a (Dutch) Reformed minister, was born in Ulster County, N.Y., in 1813; graduated from Rutgers College in 1836, and from the New Brunswick Theological Seminary in 1839. The first eight years of his ministry were passed in quiet country churches (Hurley, N.Y., 1840, Hyde Park, 1843). He then removed to Brooklyn, and after three years of earnest work in the new Church on Bedford Avenue (1848-51), started in his own house the Sunday-school and congregation of the North Reformed Church, Brooklyn, which is the monument of his courageous, indefatigable, and successful labors. Worn out with toil and feeble health, he resigned his charge but a few months before his death, which occurred in 1866. He was

a careful sermonizer, a diligent student, and an eloquent preacher. His pastoral efficiency was wonderful. (W.J.R.T.)

Elmenhorst, Heinrich

a Lutheran theologian, was born October 19, 1632, at Parchim, in Mecklenburg, studied at Leipsic and Wittenberg, and accepted a call in 1660 to Hamburg, where he died May 21, 1704. He is the author of *Geistliche Lieder* (Hamburg, 1681): — *Geistreiche Lieder* (ibid. 1700). See Moller, *Cimbria Literata* (Copenh., 1744), 2:183 sq.; Schroder, *Lexikon der Hamburgischen Schriftsteller*, volume 2; Wezel, *Hymnopoetica*, 4:103 sq.; Koch, *Geschichte des deutschen Kirchenliedes*, 5:365 sq.; Jocher, *Allgemeines Gelehrten-Lexikon*, s.v. (B.P.)

Elmerus (or Ermelius)

patron saint of a church at Molhanium, diocese of Liege, is assigned to the 7th or 8th century, and commemorated August 28.

Elmo, Saint

SEE ERASMUS.

Elmsley, Peter, D.D.

an English scholar and divine, was born in 1773, and educated at Westminster School and at Merton College, Oxford. In 1798 he was presented to Little Horkeley, a small chapelry in Essex, but becoming master of a fortune by the death of an uncle, he devoted himself to literary studies, and particularly to Greek literature. He lived for a while in Edinburgh, where he was intimately associated with the founders of the *Edinburgh Review*, and contributed to that periodical several articles. He also edited with consummate ability several classical works. In 1816 he made a voyage to Italy in search of manuscripts, and passed the winter of 1818 in researches in the Laurentian library at Florence. The next year he was appointed to assist sir Humphry Davy in the unavailing task of trying to decipher some of the papyri found at Herculaneum. He died March 8, 1825. Dr. Elmsley was one of the most accomplished Greek scholars of his day. See *The New Amer. Cyclop.* 7:111; (Lond.) *Annual Register*, 1825, page 232; Hart, *English Literature*, page 439.

Eloaeus

(or AEloaeus), one of the seven ruling spirits in the Ophite (q.v.) system.

Elodia

a virgin martyr with Nunilo at Osca (Huesca); commemorated October 22.

Eloi, Saint

SEE ELIGIUS.

Elon

Lieut. Conder (*Tent Work in Palest.* 2:336) proposes to identify this site with that of *Beit Ello*, a village marked on the *Ordnance Map* (sheet 14) at eleven miles northeast of Jimzu (Gimzo), in a plain, without any traces of antiquity; and Tristram (*Bible Places*, page 51) concurs in this location, which, however, is without the boundaries of Dan. But *Elon-beth-hanan*, which is probably the same place, the former identifies much more plausibly with *Beit Andn*, which is laid down at two and a quarter miles south of *Beit-ur el-Foka* (Upper Bethhoron), and described (*Memoirs to the Survey*, 3:16) as "a small village on the top of a flat ridge; near the main road to the west are the remains of a khan, with water, and about a mile to the east is- a spring. It was a fief of the Holy Sepulchre in the 12th century."

Eloquius

abbot of Lagny, commemorated as a saint December 3, was a Hibernian or Scot who accompanied St. Fursev to Belgium as a missionary about the middle of the 7th century.

Elotharius (or Eleutherius)

twenty-seventh bishop of Avignon, A.D. 475.

Elpedephorus

bishop of Cuiculis or Cuizis in Numidia, A.D. 349.

Elpenipsa

one of the forty-eight martyrs of Lyons (q.v.).

Elpidiphorus

and companions, martyrs in Persia, A.D. 320; commemorated November 2.

Elpidius

- (1) Bishop and martyr in Cherson under Diocletian, commemorated March 8.
- (2) Bishop of Comana in Cappadocia, A.D. 325.
- (3) Bishop of Palestine, A.D. 347.
- (4) Bishop of Satala in Armenia, deposed A.D. 360.
- (5) Bishop of a maritime town in the East, A.D. 375, excommunicated by Eustathius.
- (6) Bishop of Dionysia in Bostra, A.D. 381.
- (7) Bishop of Laodicea in Syria, deposed A.D. 404 for attachment to the cause of Chrysostom, but restored in 414.
- (8) Bishop of Lyons, cir. A.D. 424.
- (9) Two bishops of Thermae in Galatia, one A.D. 451, the other A.D. 692.
- (10) Saint, first of the four recorded bishops of Atella in Campania, cir. A.D. 400.
- (11) A bishop who, with eleven companions, is commemorated September 1.
- (12) Bishop of Damietta, who fled to Constantinople, A.D. 487, to escape the Eutychians.
- (13) Bishop of Volterra, A.D. 501.
- (14) Bishop of Ancyra in the early part of the 6th century.
- (15) One of four brothers, all Spanish bishops in the first half of the 6th century.
- (16) Bishop of Thebe in Thessaly, A.D. 531.
- (17) Bishop of Catania, cir. A.D. 580.

(18) A bishop, probably of some eastern see, censured by Gregory the Great, A.D. 597.

(19) Bishop of Tarazona (Turiasso), A.D. 633-638.

(20) Bishop of Astorga, A.D. 654.

(21) Patron saint of the town of St. Elpidia in Pisenum, said by some to have been a Cappadocian by birth, and to have died A.D. 393.

(22) Abbot of the monastery founded by Timotheus in Cappadocia, where he died before A.D. 420.

(23) Archimandrite of Constantinople, A.D. 448.

(24) Surnamed *Rusticus*, a deacon of Lyons, a skilful physician, and a friend of Ennodius, in the time of Theodoric, king of the Ostrogoths; the author of some poems still extant (see Migne, *Patr. Lat.* 62:545).

(25) Martyr under Julian with several others, commemorated November 16.

Elpidophorus

(1) An apostate during the persecution by the Vandal king Hunneric, A.D. 484.

(2) Bishop of Anastasiopolis in Caria, A.D. 553.

Elpis

(*hope*), one of the aeons in the system of Valentinus (q.v.).

Elpis

a (mythical) martyr, daughter of Sophia; commemorated with her sisters, Pistis and Agape, September 17.

Elstob, William

an English clergyman and antiquary, was born at Newcastle-upon-Tyne, January 1, 1673, and was educated at Eton and Catharine Hall, Cambridge. In 1696 he became a fellow of University College. In 1792 he was appointed rector of the united parishes of St. Swithin and St. Mary Bothan, London. In 1703 he published an edition of Ascham's Latin letters. He died

in 1714. The following are some of his publications: *An Essay on the Great Affinity and Mutual Agreement between the Two Professions of Law, and Divinity* (Lond. 8vo): — *Sermons* (1704, 4to): — *A Translation into Latin of the Saxon Homily of Lupus, with Notes by Dr. Hickes* (1701).

Elswich, Johann Hermann

a Lutheran divine, was born at Rendsburg, in Holstein, June 19, 1684, and was educated at Lubeck, Rostock, Leipsic, Jena, and Wurtemberg, at which last university he took his master's degree. In 1717 he was invited to become pastor of the Church of Sts. Cosmo and Damian, at Stade. He died there, June 10, 1721. For a list of some of his works, see Chalmers, *Biog. Dict.* s.v.; Jocher, *Allgemeines Gelehrten-Lexikon*, s.v.

Eltekeh

Lieut. Conder suggests (*Tent Work in Palest.* 2:336; see *Quar. Statement* of "Palest. Explor. Fund," January 1881, page 51) that this is the present *Beit Likia*, which is laid down on the Ordinance Mapone and three quarter miles south-west of *Beit-ur elTahta* (Lower Bethhoron), and described in the *Memoirs* to the Survey (3:16) as "a small village on a main road at the foot of the hills, supplied by cisterns; with ancient foundations among the houses;" and in this identification Tristram concurs (*Bible Places*, page 51).

Eltinge, Wilhelmus, D.D.

a Reformed (Dutch) minister, was born near Kingston, N.Y., in 1778, graduated at Princeton College in 1796, and pursued theological studies with Dr. Theodorick Romeyn at Schenectady, N.Y. He was licensed in 1798, and passed his long ministry at Paramus, N.J. From 1799 to 1811 he likewise served the adjoining church of Saddle River, and from 1816 to 1833 the First Church of Totown, now Paterson. He resigned the latter in 1850, and died in 1851. Dr. Eltinge was a man of respectable attainments, and of great firmness and decision. He was a very prominent actor in the ecclesiastical troubles in Bergen County which led to the secession in 1822, and the organization of the "True Reformed Dutch Church," of which he was a strong and life-long opponent. See Corwin, *Manual of the Ref. Church in America*, page 255. (W.J.R.T.)

Elton, Romeo, D.D.

a Baptist minister and scholar, was born at Burlington, Connecticut, in 1790. He graduated from Brown University in 1813, engaged in teaching for two or three years; was ordained at Newport, R.I., June 11, 1817; became pastor of the Second Baptist Church there, but resigned in 1822 on account of his health, and two years after was settled in Windsor, Vermont. Being professor of Greek and Latin in Brown University, he spent about two years abroad, chiefly in Germany, in study, and assumed his chair in 1827. He retired from his office in 1843, and in 1845 took up his residence in Exeter, in the south of England, where he remained twenty-two years; then removed to Bath, where he lived two years, during all which period he preached almost constantly in the vacant pulpits of Baptist and Independent churches, and wrote for the press. For several years he was one of the editors of the *Eclectic Review*. He returned to America in 1869, and died in Boston, Massachusetts, February 5, 1870. He left by his will, among other bequests, one of \$20,000 to Brown University to establish a professorship of natural theology, and nearly as much to Columbian University to establish a professorship of intellectual and moral philosophy. Among his published writings may be found an edition of Callender's *Century Sermon*: — a volume of *President Maxcy's Remains* (1844): — and a *Life of Roger Williams* (1853). (J.C.S.)

Elurion

an Egyptian bishop, A.D. 347.

Elvetus

bishop of Arezzo, A.D. 775.

Elwandus

bishop of Treviso, in 452.

Elwert, Eduard

an evangelical theologian of Germany, was born at Cannstadt, February 22, 1805. In 1830 he commenced his academical career at Tübingen, was in 1836 appointed professor at Zurich, and from 1839 to 1841 acted as professor at Tübingen. Bodily infirmities obliged him to retire from his academic activity, and he accepted the pastorate at Motzingen. In 1850 he

was placed at the head of the Schonthal Seminary, where he labored until 1864, when he was obliged to retire entirely from active work. He died June 9, 1865, at his native place, having published, *De Antinomia Joh. Agricolce* (Zurich, 1836): — *Annotationes in Galatians 2:1-10*, etc. (Tubingen, 1852): — *Quaestiones et Observationes ad Philologiam Sacram N. Test. Pertinentes* (ibid. 1860). He also contributed to several theological reviews. See Kubel, in Herzog-Plitt, *Real-Encyklop.* s.v.; Zuchold, *Bibl. Theol.* 1:318. (B.P.)

Elwin (or Alunus), Saint

one of Breaca's companions in her voyage from Ireland to Cornwall; commemorated February 22.

Elwoed

abbot of St. Iltyd's (now Lantwit Major), in the 6th century.

Elwog

(Lat. *Eluogus*), bishop of Llandaff, in the second half of the 8th century.

Elwystyl

(or Elgistil), suffragan bishop of Llandaff, in the first half of the 6th century. Ely, Alfred, D.D., a Congregational minister, was born at West Springfield, Massachusetts, November 8, 1778. Leaving a clerkship at the age of twenty-one, he prepared for college at the Hartford (Connecticut) grammar-school, and graduated from the College of New Jersey in 1804. After a tutorship at the college for one year, he was ordained over the Church in Monson, Massachusetts, in 1806, where he was an active minister for thirty-six years, and died July 6, 1866. Dr. Ely was an able preacher and theologian, and his ministry was greatly blessed to the spiritual and moral elevation of his people. Twenty-one of his sermons and addresses were published. See *Cong. Quarterly*, 1867, page 137.

Ely, David, D.D.

a Congregational minister, was born at Lyme, Connecticut, July 7 (O.S.), 1749. In 1769 he graduated from Yale College; in October 1771, was licensed to preach; and October 27, 1773, was ordained colleague with Reverend Jedediah Mills in Huntington, Connecticut. He died there,

February 16, 1816. During the Revolution he was a zealous patriot. Though he made no pretensions to style, he had a talent for communicating the truth, which strongly impressed it upon the memory. His facility and felicity' in quoting Scripture were excelled by few. About a hundred pupils were prepared by him for Yale College. From 1778 he was a member of the corporation of Yale; was, for a long time, secretary of the same, and one of the prudential committee. See Sprague, *Annals of the Amer. Pulpit*, 1:4.

Ely, Samuel Rose, D.D.

a Presbyterian minister, was born at West Springfield, Massachusetts, December 29, 1803. He graduated from Williams College in 1830, studied theology for two years in Princeton Theological Seminary, and was ordained by the Presbytery of Westchester, N.Y., December 4, 1834. He served as pastor at Carmel, from 1834 to 1836; at Easthampton, from 1836 to 1846; at Brooklyn, in 1850; and as stated supply at Roslyn, from 1853 until his death, May 11, 1873. See *Genesis Cat. of Princeton Theol. Sem.* 1881, page 82.

Elymas

a presbyter, martyred in Persia under Decius; commemorated April 22.

Elysium

in Greek and Roman mythology, is the abode of the blessed. According to Homer, it lies in the mild sunlight, this side of Oceanus; whether it is an island or not is not mentioned. Hesiod speaks of islands of the blessed, where on the Oceanus river the heroes live in peace, and where the earth yearly brings forth three harvests of fruits. According to Pindar, the citadel, Kronos (Saturn), is on the islands of the blessed. Here cool, refreshing sea-breezes blow, gold-glittering flowers bloom on the trees, and along the springs. The heroes decorate their persons with them. They only reach this blessed abode who pass a threefold test in Hades and on earth by keeping themselves unstained by crimes. Besides Rhadamanthus, whom Kronos selected as his successor, Pindar mentions Peleus, Cadmus, and Achilles as being here. Virgil gives another description of the Elysium: "Laughing aether fills the fields with a purple light; a distinct sun and distinct stars shed their light upon them." AENEAS there finds those who received wounds in battling for their country, priests who led a spotless life, sacred

poets who sung the worth of Phoebus, discoverers who benefited mankind by their arts, etc.

Elzevir

is the name of a family, the members of which are known by their publications of theological works, more especially of the New Test. Louis Elzevir, who had embraced Calvinism in France, had to leave his country in 1580, and went to Leuyden, where he established a book-store, which soon became known by the publication of Drusii *Ebraicarum Quaestionum libri duo* (1583). The descendants of Louis established themselves at Utrecht, Amsterdam, and at other places. His grandson, Isaac, was appointed in 1620 university printer at Leyden, and this privilege remained with the family until 1712. The Elzevirs published such works as La Pegrere's *Praeadamitae* in 1655, and Richard Simoi's *Histoire Crit. du Vieux Testament*, in 1680, which the Church of Rome tried to suppress. What assures the Elzevirs an honorable place in the history of theology is the fact that they issued several editions of the Greek New Test., which became popular and authoritative for a long period. The preface to the second edition, published in 1633, boldly proclaims, "Textum ergo habes, nunc ab omnibus receptum; in quo nihil immutatum aut corruptum damus;" hence the name *textus receptus*, or commonly received standard text. All the Holland editions were scrupulously copied from the Elzevir text, and Wetstein could not get authority to print his famous Greek Test. (1751-52) except on condition of following it. See Bernus, in Lichtenberger's *Encyclop. des Sciences Religieuses*, s.v.; but more especially Alphons Willems's *Histoire et Annales Typographiques* (Brussels and Paris, 1880, 2 volumes), where a history of the Elzevir family and a list of their publications is given. (B.P.)

Ema (or Ama)

a martyr, with six other nuns, captives with Eliabus (q.v.), commemorated May 22.

Emant

of Cluain, an Irish saint, said by some to have been a bishop; commemorated July 1.

Emanuel Ben-Salomo

SEE IMMANUEL.

Emanus

slain by thieves at Chartres in the 6th century, is said to have been a Cappadocian pilgrim to Rome and other cities of Italy; commemorated May 16.

Ember Days

These are days of fasting occurring quarterly, in commemoration of the seasons (Lat, *quatuor temporum*, whence by contraction the German *Quatember*, and the English *Ember*). We find them at an early period associated with the invoking of God's blessing on each of the four seasons in turn, and the special striving by prayers and fasting to merit such blessings. They were celebrated at Nativity, Easter, Epiphany, and Pentecost. About the time of Gelasius they were selected as the most fitting for the ordination of the clergy. In the Eastern Church there is no trace whatever of an observance of the Ember seasons. The passage of Athanasius, which some have quoted in support of a different conclusion, merely proves the existence of a fast at Pentecost. As regards the Gallican Church, the Ember seasons do not seem to have been established much before the time of Charlemagne. The second Council of Tours (A.D. 567), in prescribing the fasts to be observed by monks, makes no mention whatever of the fasts of the four seasons. The observance of the Ember days is purely a Western institution. It was, doubtless, at first a rite merely of the local Roman Church, whence it gradually spread throughout the West. The history of the development of the custom is probably thus: Fasts were celebrated at the times of Lent, Pentecost, and the Nativity; these periods would roughly correspond with three of the four seasons, and thus some bishop of Rome, Leo or one of his predecessors, may have conceived the idea of making them symbolize the return of the seasons, and so added the one necessary to complete the four. It would soon come to pass, then, that they would be spoken of as originally ordained with that view; the length of celebration settled, the fasts then became associated with the seasons, and were regarded as independent of Lent, etc. Thus they might occasionally fall outside of these seasons, and finally such irregularity may have caused the settlement of the matter as at present.

Embla

in Norse mythology, was the first, woman created by the Asas, from a tree-trunk (*Embla*, "the pine," while *Ask*, "the ash," was the name of the first man). She was endowed with feeling, motion, spirit, life, the senses of hearing and seeing, and was gifted with the power of speech. By Ask, her husband, she became mother of the human race.

Embolism

(also *Embolis* and *Embolun*).

(1) An inserted prayer; the name given to the prayer which in almost all ancient liturgies follows the Lord's prayer, founded on one or both of the two last petitions. It is so called because it is interposed there, and what had been already asked in the Lord's prayer is expanded, and it is more clearly expressed what evils we seek to be delivered from, viz. past, present, and future. There are also added the names of the saints by whose intercession we strengthen our prayers, viz. the Virgin Mary, Peter, Paul, and Andrew. The embolism was usually repeated by the priest in a low voice, symbolizing the silence during the period that our Lord lay in the grave; but in the Ambrosian rite it was always pronounced aloud. This practice, which has left very faint traces in the Western Church, holds a more important place in Oriental liturgies. The embolism is not, however, found in the liturgies of Chrysostom and Basil, but appears in those of James, Mark, and Theodore the Interpreter, as well as in the Armenian, Mozarabic, and Coptic Basil. As examples of the shorter embolism we give that of the Church of Jerusalem:

"And lead us not into temptation, O Lord, the Lord of Hosts, who knowest our infirmity; but deliver us from the Evil One, and his works, and every assault and will of his, for the sake of Thy Holy name which is called upon our lowliness;"

and the Syriac Liturgy of St. James:

"O Lord our God, lead us not into temptation, which we devoid of strength are not able to bear, but also with the temptation make a way of escape, that we may be able to bear it, and deliver us from evil, through Jesus Christ," etc.

(2) Embolism also designates the excess of the solar year over twelve lunar months, commonly called the *Epact*.

Embolus

a covered portico or cloister; in ecclesiastical language a cloister surrounding the external walls of a church, serving as an ambulatory in hot, rainy, and dirty weather, and also affording a convenient passage for the priests and ministers of the church from the *bema* and *diaconicum* to the *narthex*. These porticos were generally vaulted, and highly ornamented with mosaic pictures. Such porticos were found at St. Sophia, Constantinople; St. Michael, at Anapulus; and the Deipara, at Jerusalem.

Emden, Jacob Israel

a Jewish writer of Germany, was born in 1696, and died at Altona in 1776. He is the author of numerous treatises, among which are, *l a tyb*, a ritual for the whole year (Altona, 1745, 4 parts, and often; latest ed. Lemberg, 1860): — *A Life of Jon. Eybenschftz*, entitled, *^tnwhy tyb* (Altona, 1752):- *μyρps tj pfm*, *The Wrapper of Books* (ibid. 1763); a critique on the Sohar: — *μyj rpw μyxx* *On the Fundamental Doctrines of the Cabala* (ibid. 1756): — *twanqh trwt*, *A Collection of Accounts Referring to Sabbathai Zewi, his Pupils and Adherents* (ibid. 1752; Lemberg, 1870). See Furst, *Bibl. Jud.* 1:240 sq.; Gritz, *Geschichte der Juden*, 10:396 sq.; Ginsburg, *The Kabbalah*, page 141 sq.; Jost, *Geschichte des Judenthums u.s. Sekten*, 3:194, 252,308; Furst, *Jacob Emden, in Literaturbl. des Orients*, 1846, c. 442; also the art. EYBENSCHUTZ. (B.P.)

Emeran, Saint

SEE EMMERAN.

Emerentiana

a virgin martyr at Rome, A.D. 304, foster-sister of St. Agnes; commemorated January 23.

Emeria

daughter of St. Patrick, and abbess of Clonbroney, commemorated July 11.

Emeric

SEE EYMERIC.

Emerinus (or Eamenus)

bishop of Limoges in the 3d century.

Emerita

(1) Supposed sister of the British king Lucius, whom she followed in his missionary journeys; she was martyred at Coir of the Grisons in Switzerland, and is commemorated December 4.

(2) Virgin martyr at Rome, cir. A.D. 257, commemorated September 22.

Emeritense, Concilium

SEE MERIDA, COUNCIL OF.

Emeritus

(1) Donatist bishop of Julia Caesarea (now Shershell) in Morocco, largely concerned in the Council at Carthage, in June, A.D. 411.

(2) Bishop of Macri, in Mauritania, banished by the Council of Carthage, A.D. 484.

(3) Eleventh archbishop of Embrun, A.D. 585-610.

(4) A reader and martyr at Abitina, in Africa, A.D. 303, commemorated February 11 or 12.

Emerius

(1) Eighth bishop of Sainte's, A.D. 562 or 563, and seated by order of king Charibert, although irregularly elected.

(2) *Saint*, son of St. Candia, and first abbot of Banyoles, in Catalonia, A.D. 739, commemorated January 27.

Emery, Samuel Moody, D.D.

an Episcopal minister, was born in West Newbury, Massachusetts, in 1803, and graduated from Harvard College in 1830. He was ordained by the bishop of Connecticut in 1836, and was called to be rector of the Church in

Portland, where he remained in the discharge of his ministerial and parochial duties for the long period of thirty-seven years. Having resigned in 1873, he did not accept another pastorate, but after a time removed to his native place, where he resided about ten years, and died August 16, 1883. See *Boston Advertiser*, August 18, 1883. (J.C.S.)

Emeterius Agricola (St. Madir or Matinus)

is said to have suffered martyrdom near Barcelona, cir. A.D. 680; commemorated March 3. Emetherius (or Heematerius), martyr at Calahorro, on the Ebro, commemorated March 3. Emigdius, first bishop and tutelary saint of Ascolin, in Picenum, suffered martyrdom A.D. 303 or 304, and is commemorated August 5.

Emila

- (1) Bishop of Barcelona, cir. A.D. 600-615.
- (2) Bishop of Mentesa, consecrated before A.D. 589.
- (3) Bishop of Ilici (Elche), A.D. 688.
- (4) Last bishop of Coimbra under the Goths, A.D. 693.
- (5) Deacon and martyr at Cordova, under the Saracens, commemorated September 5.

Emilianus (or AEmilianus)

- (1) First bishop of Valence, in Gaul, A.D. 374.
- (2) Eleventh bishop of Vercelli, cir. A.D. 500, commemorated September 11.
- (3) Twenty-second bishop of Vercelli, A.D. 653.
- (4) Patriarch of Grado, A.D. 749.
- (5) An Irish bishop, patron of Faenza, in the north of Italy.
- (6) A hermit in the forest of Ponticiacum, in Auvergne, who died at the age of ninety, in A.D. 538.
- (7) Called *San Millan*, one of the most famous of Spanish saints, is said to have been born about 473 in Old Castile, and to have been converted by a

dream while a shepherd; instructed by St. Felix; fixed his hermitage first at Verdeyo, afterwards in the remotest parts of Burgds, where he passed forty years of ascetic life; was drawn into public life by Didymus, bishop of Tarrazona, and ordained a presbyter; but his utter unworldliness drew upon him the odium of his colleagues, and he finally withdrew to a monastery near Vergegium, where he died, after the most rigorous asceticism cir. A.D. 572. He is commemorated November 12. His *Life* was written by St. Braulio (who died in A.D. 657), and first published by Sandoval in 1601. There is much legend connected with him.

(8) Abbot of Lagny, cir. A.D. 648, commemorated March 10.

(9) Martyr in Numidia, A.D. 259, commemorated April 29.

(10) Martyr at Dorostorum, in Mcesia, under Julian, commemorated July 18.

(11) Deacon, martyred at Cordova, is commemorated September 17.

(12) Presbyter and confessor in Tarragona. commemorated Nov. 12.

Emilius (or AEmilius)

(1) Martyr at Capua under Diocletian, commemorated October 6.

(2) A bishop, father of Ia, who was married to Julian of Elana.

(3) *Saint*, bishop of Beneventum, A.D. 405; perhaps the same with No. 2.

Eminentius

a Donatist bishop in A.D. 411.

Emitericus (or Emiterius)

twelfth bishop of Tarentaise, in the middle of the 7th century.

Emmaus

Picture for Emmaus

of ^{<2413>}Luke 24:13. The Sinaitic MS. here reads, one hundred and sixty furlongs, which has been eagerly seized upon as confirming the identification with Nicopolis; but Tischendorf in his last edition of the MS. does not adopt the reading, and the distance as stated by Josephus (*War*,

7:6, 6) confirms the number sixty. Lieut. Conder is inclined to fix the site of this Emmaus at *Khurbet el-Khamasa*, eight miles from Jerusalem towards Beit-Jibrin, containing ruins of an ancient church (*Memoirs* to the Ordnance Survey, 3:36).

A full description of the interesting remains at Amwas (the Emmaus of 1 Macc. 3:40) is given in the *Memoirs* accompanying the Ordnance Survey (iii, 63 sq.). Emmerich, Anna Katharina, a German visionary, was born at Flansk (duchy of Munster), September 8, 1774. In 1802 she joined the Augustinians of Dulmen. She had visions when quite young, and in 1798 declared that she had seen Jesus Christ placing on her forehead a crown of thorns. On the suppression of her convent she retired to, a private house, where she became subject to new visions, during which she claimed to have received the *stigmata* of the crucifixion, and a crossmark on her chest. The facts were investigated in 1813 by a physician and an ecclesiastical commission, who seem to have been convinced of their reality, and recorded them, in 1814, in a journal of Salzburg. She died February 9, 1824. See Hoefer, *Nouv. Biog. Generale*, s.v.

Emmerich, Frederic Charles Timothee

a French theologian, was born at Strasburg, February 25, 1786. After a journey through Germany he went to Paris, and on his return to Strasburg in 1809 was appointed superior of the College of St. Thomas; and professor of ancient languages in the gymnasium, whence he was transferred in 1812 to the Protestant school, and to the theological faculty in 1819. He died June 1, 1820, leaving, *De Evangeliiis secundum Hebraeos, Egypteos atque Justinuni Martyrem: — Choix de Sermons* (1824). See Hoefer, *Nouv. Biog. Generale*, s.v.

Emmerling, Christian August Gottfried

a Lutheran theologian of Germany, was born June 6, 1781. He. studied at Leipsic, was in 1805 catechist, and in 1810 preacher there; in 1811 became assistant to the pastor of Probstheyda, near Leipsic, and in 1814 was appointed to the pastorate of that place. He died January 22, 1827, leaving, *De Paulo Felicem Institutionis suae Successum Praedicante*, ~~1814~~2 Corinthians 2:14-17 (Leipsic, 1809): — *C.A. Th. Keilii Elementa Hermeneutices Novi Testamenti* (ibid. 1811): — *Pauli Epistola ad Corinthios posterior* (ibid. 1823). See Doring, *Die gelehrten Theologen Deutschlands*, s.v.; Winer, *Handbuch der theol. Lit.* 1:107, 260. (B.P.)

Empereur, Constantine Le

SEE LEMPEREUR.

Emphotium

(ἔμφωτιον) is one of the names for the white robe with which persons were invested at baptism. The name is no doubt derived from the "enlightening" attributed to the baptismal ceremony. *SEE BAPTISM.*

Emphytensis

(ἐμφύτενσις) is a contract by which the beneficial ownership of real property is transferred by the proprietor to another, either for a term of not less than ten years, or for a life or lives, or in perpetuity, in consideration of an annual payment. It differs from letting in that it applies only to real property, and must last for at least ten years; while in letting only the use and enjoyment of produce is transferred. It is unlike feudal tenure in that it requires periodical payment, not personal service.

Ecclesiastical emphytensis is a contract by which property belonging to a church, monastery, or other religious foundation, is granted. It requires the assent of the bishop, and must be for the benefit of the body granting it. This precaution is taken to check the alienation of church property. *SEE ALIENATION.*

Empie, Adam, D.D.

a Protestant Episcopal minister, was born at Schenectady, N.Y. He graduated from Union College; studied medicine at Columbia College; then studied theology; was ordained deacon in 1809, and his first charge was in Hempstead, L.I., where he also taught the classics; became pastor of St. James's, Wilmington, Delaware, in 1811; in 1814 received an appointment as chaplain and professor of rhetoric in the United States Military Academy, West Point, N.Y.; became rector again at St. James's parish, Wilmington, in 1815; president of the College of William and Mary, Virginia, in 1827; resigned the presidency in 1836; was temporarily principal of the diocesan school at Raleigh, N.C.; removed in 1837 to Richmond, Virginia, becoming rector of St. James's, where he remained until declining health compelled his retirement. He returned to Wilmington in 1859, and died there November 6, 1860, aged seventy-five years. Dr. Empie led a laborious life. He represented his church in Virginia on several

occasions in the General Convention. Among his literary remains is a volume of *Sermons*, published in 1856. See *Amer. Quar. Church Rev.* 1861, page 698.

Empire, Roman

SEE ROMAN EMPIRE.

Emporagius, Eric Gabriel

a Swedish theologian, studied at Upsal, and taught physics there in 1637, and theology in 1641; was received as doctor by that faculty in 1647, and in 1654, after having filled other ecclesiastical positions, was appointed bishop of Strengnas. He died March 14, 1674, leaving, among other writings, *Admonitio Consolatoria*, etc. (Upsal, 1629): — *De Rerum Duratione* (ibid. 1631): — *Hexilogica* (ibid. 1636): — *De Disciplina Ecclesiastica* (Stockholm, 1661). See Hoefler, *Nouv. Biog. Generale*, s.v.

Empyrean

(Gr. ἐν, *in*, and πῦρ, *fire*), a name some-times given to heaven, the special residence of deity, from the burning splendor with which it is supposed. to be invested.

Enam

Lieut. Conder suggests (*Tent Work in Palest.* 2:336; comp. *Quar. Statement* of the "Pal. Explor. Fund," January 1881, page 51) for this place "the ruin *Alln*, in the low hills south-west of Jerusalem," meaning apparently the insignificant *Khurbet 'Alia* marked on the ordnance map at three and one quarter miles southwest of Bethlehem, but there is nothing striking in the identification.

Enander, Samuel

a Swedish prelate, was born at Eneby in 1607. After fulfilling several ecclesiastical function, she was appointed bishop of Linkping. He died in 1670. His principal works are, *De Intellectu et Voluntate Hominis* (Upsal, 1629): — *De Sensibus Interioribus* (ibid. 1632): — *De Mundo* (ibid. 1634). See Hoefler, *Nouv. Biog. Generale*, s.v.

Encheirium

(ἐγχείριον) is the napkin with which the priest wipes his hands, and which he wears at the girdle. Germanus of Constantinople describes it as above, and says that "to have a napkin at the girdle is typical of him who washed his hands and said, 'I am innocent' (⁴¹⁷²⁴Matthew 27:24)."

Encolpium

Picture for Encolpium

(ἐγκόλπιον) is a portable reliquary, worn around the neck. Such ornaments are of the highest antiauity. Chrysostom speaks of particles of the true cross, encased in gold, being suspended from the neck. The pectoral cross (q.v.), worn by the bishops, was also called *Encolpium*. Such are first mentioned by Gregory the Great. He sent one to Theodelinda containing a fragment of the cross; it still exists at Monza, and is used by the provost of that ancient church when he officiates pontifically. Two amulets, given to this princess by the same pontiff for the use of her children, are preserved in the treasures of Monza. From Gregory we also learn that filings from St. Peter's chains were sometimes enclosed in golden keys. Gregory himself had sent one of these consecrated keys to Childebert, king of the Franks, to protect him from all evils. *SEE RELIQUARY.*

Encratis, Saint

SEE ENGRATIA.

Endemann, Samuel

a Reformed theologian of Germany, was born March 18, 1727, at Carlsdorf. He studied at Marburg and Rinteln, was in 1750 preacher at Jesberg, in Hesse, and in 1753 at Hanau. In 1766 he was appointed member of consistory, and in 1767 became professor of theology and Hebrew at the gymnasium in the latter place. In 1782 he accepted a call as professor of theology to Marburg, and died there May 31, 1789, leaving, *Institutiones Theologiae Dogmaticae* (Hanover, 1777, 2 volumes): — *Institutiones Theologiae Moralis* (Frankfort, 1780, 2volumes): — *Compendium Theologiae* (ibid. 1782): — *Sciagraphia* (Marburg, 1783): — *Compendium Theologiae Moralis* (Frankfort, 1784). His *Compendium Theologiae Dogmaticae* was edited and published by A.J. Arnoldi

(Hanover, 1790). See Doring, *Die gelehrten Theologen Deutschlands*, s.v.; Winer, *Handbuch der theol. Lit.* 1:305, 313. (B.P.)

Endowment

in ecclesiastical phrase; is the property given by the founder of a church for its maintenance, including the pay of the clerks. Justinian compelled those who built churches to endow them; without competent provision for support no clerk was ordained to any church; whoever desired a parish church on his estate was to set apart a landed endowment for its clerks (A.D. 541); a bishop was not to consecrate a church until the endowment of it had been regularly secured by a deed or charter (A.D. 572); founders of churches were to understand that they had no further authority over property which they had given to the Church, but that both the Church and its endowment were at the disposition of the bishop, to be employed according to the canons (A.D. 633). According to the ninth Council of Toledo, A.D. 655, a bishop was not to confer on any monastic church in his diocese more than a fiftieth part of the Church funds; and on a non-monastic church, or church designed for his own burial-place, not more than a one-hundredth part. The royal confirmation was required if one who held a fief from the king endowed a church.

Endress, Christian, D.D.

a Lutheran minister, was born in Philadelphia, Pennsylvania, March 12, 1775. He graduated from the University of Pennsylvania in 1790; in 1792 was appointed tutor in the same university; preached his first sermon at Zion's Church, Philadelphia, in 1793; in 1795 was elected principal of the Congregational school of Zion and St. Michael; in 1801 resigned and removed to Easton, having accepted a call to the Lutheran Church in that place, and while there preached frequently to neighboring congregations. Until 1799 he was subject to the superintendence of the minister or ministers of the Church in Philadelphia, but at the last-mentioned date he received a license from the ministerium of Pennsylvania, and was ordained at Reading in 1802. In 1815 he was chosen pastor of the Lutheran congregation at Lancaster, and died there in September, 1827. See Sprague, *Annals of the Amer. Pulpit*, IX, 1:107; *Evangelical Review*, 6:22.

Enee

a French prelate and theologian, was notary or secretary to Charles the Bald, and was famed for his honesty and merit. In A.D. 853 he was elected bishop of Paris. On June 14, 859, he assisted at the Council of Savonnières, near Toul; in 861 at that of Pitres-sur-Seine, near Rouen; in 862 at that of Soissons; in 864 at the second at Pitres-sur-Seine; in August 866, at that of Soissons, and October 867, that of Troyes. He was also at the Council of Verberie on April 24, 869; in August, the same year, at that of Pitres-sur-Seine; and finally, in May 870, at that of Attigny. After various other services to the Church and State, Enee was made abbot of St. Denis and grand chancellor of the palace. He died December 27, 870, leaving a book against Photius and the errors of the Greeks (printed in volume 7 of the *Spicilegium* of D'Achery and in volume 8 of Labbe and Cossart's *Concilia*). See Hoefer, *Nouv. Biog. Generale*, s.v.

Engadine, Upper And Lower Version

SEE ROMANESE VERSION.

En-gannim of Judah

For this site Lieut. Conder suggests (*Tent Work in Palest.* 2:336; comp. *Quar. Statement* of the "Pal. Explor. Soc." January 1881, page 51) the small ruin called *Khurbet Um-Jina*, laid down' on the Ordinance Map on the south edge of Wady Surar, about three fourths of a mile south-west of Ain-Shems (Belh-shemesh), and in this identification Tristram concurs (*Bible Places*, page 48).

Engastrimythi

(Gr. ἐν, *in*, γαστήρ, *the belly*, and μῦθος, *an utterance*), a name given to the priestesses of Apollo, from a species of ventriloquism which they practiced, speaking from within, while not the slightest motion of the lips could be observed. The voice was supposed to proceed from a spirit within the body of the Pythoness (q.v.).

En-gedi

SEE ZIZ.

Engel, Arnold

a Dutch poet and theologian, was born at Maestricht in 1620. He belonged to the Jesuits, taught theology, and died at Prague in 1676, leaving several works in Latin verse, for which see Hoefler, *Nouv. Biog. Generale*, s.v.

Engel, Moritz Erdmann

a Lutheran theologian of Germany, was born at Plauen, July 29, 1767, where he also died, February 10, 1836. He wrote, *Geist der Bibel für Schule und Haus* (13th ed. Leipsic, 1846): — *Die Religion nach Vernunft und Schrift* (8th ed. Plauen, 1848): — *Die Augsburgische Confession als des Evangeliums Kern und Zeugniß* (Leipsic, 1830). See Zuchold, *Bibl. Theol.* 1:320; Winer, *Handbuch der theol. Lit.* 2:232, 248, 261, 266, 316, 368. (B.P.)

Engelbert the Frank

SEE ANGILBERT.

Engelbrechtsen (or Engelberts), Cornelis

an old Dutch painter, was born at Leyden in 1468, and studied the works of Hans van Eyck. The following are some of his noted pieces: *The Taking down from the Cross; Abraham about to Sacrifice Isaac; Scenes from the Life of the Virgin*. His best work, however, was an altar-piece in the Church of St. Peter, at Leyden, representing the *Adoration of the Lamb*, as described in the Apocalypse. He died at Leyden in 1533. See Spooner, *Biog. Hist. of the Fine Arts*, s.v.; Hoefler, *Nouv. Biog. Generale*, s.v.

Engelcken, Heinrich Ascanius

a Lutheran theologian of Germany, was born at Rostock, August 15, 1675. He studied at the universities of his native place and Leipsic, was in 1704 professor at Rostock, in 1713 superintendent and pastor of St. George's at Parchim, and died Jan. 13, 1734. He published a number of theological dissertations. See Jocher, *Allgemeines Gelehrten-Lexikon*, s.v. (B.P.)

Engelcken, Hermann Christoph

a Lutheran theologian of Germany, was born at Jennervitz, in Mecklenburg, June 9, 1679. He studied at different universities, was in 1709 pastor of St. John's at Rostock, in 1710 doctor of divinity, and in

1716 professor of theology there. He died January 2, 1742, leaving, *Miraculum Dilacerati a Simsone Inermi Leonis*: — *De Deo Israelis Perditore ad* ^{<233>}*Hosea 13:9.*: — *Vindictio Psalm. 103, 145, et 149*: — *De Dogmate Transubstantiationis*: — *De Resurrectione Mystica*: — *De Gentilium Salute non Speranda*: — *De Expulsione Principis Mundi* ^{<232>}*John 12:31*: — *De die Christi Viso ab Abrahamo*, ^{<236>}*John 8:56*: — *De Paulo Christi Cognitionem Omnibus aliis Rebus Antepone* *De Jesaia de Vita Christi Resuscitati Vaticanante cap. 53:8*. See Jocher, *Allgemeines Gelehrten-Lexikon*, s.v.; Neubauer, *Nachricht von jetztlebenden Gottesgelehrten*, s.v.; Steinschneider, *Bibl. Handbuch*, s.v. (B.P.)

Engelen (Lat. Angelis), Willem Van

a Dutch theologian, was born at Bois-le-Duc, September 1, 1583. He commenced his studies in his native town, and finished them at Louvain, under the direction of Rausin, Follega, and Malderus. In 1606 he taught both Greek and philosophy at the College of Porc; was received into orders in 1607; in 1614 appointed canon of St. Pierre and professor of morals; in 1616 elected president of the College of Viglius, and was made doctor of theology on October 11 of the same year; in 1646 became president of the College of Pope Adrian VI; in 1648 was appointed to the bishopric of Ruremond, but died at Louvain, February 3, 1649, without having received his bulla from Rome, He was celebrated in dogmatical theology and scholastics, and vigorously opposed the doctrines of Jansenius. He left, *Den Deckmantel des Catholyckenaems*, etc. (Louvain, 1630), which specially attacked Vaet, Udemans, van Swalmen, and AEverwyn: — *Relation des Troubles a Louvain*, etc. (1641): — *Protestatio Theologarum Lovani* (1642). See Hoefler, *Nouv. Biog. Generale*, s.v.

Engelgrave, Assuerus

a Belgian monk, brother of the following, was born at Antwerp. He took the habit of a Dominican there, and gained great reputation as a preacher in Brabant and Flanders. He died in the prime of life, July 21, 1640, leaving *Conciones Varie*. See Hoefler, *Nouv. Biog. Generale*, s.v.

Engelgrave, Hans Baptist

a Belgian theologian, was born at Antwerp in 1601. He joined the Jesuits in 1619, assisted at the ninth general assembly of the society at Rome,

became rector of the College of Bruges, was twice provincial of Flanders, and finally superior of the house at Antwerp, where he died, May 3, 1658, leaving, *Meditationes in Onnes Dominicas* (Antwerp, 1658): — *Dominicales et Festivales* (Cologne, 1659). See Hoefer, *Nouv. Biog. Generale*, s.v.

Engelgrave, Hendrik

a Belgian theologian, brother of the preceding, was born at Antwerp in 1610. He joined the society of Jesus in 1628; became successively director and then prsefect of the lower classes; directed for fifteen years several convents; became rector of the colleges of Oudenarde, Cassel, and Bruges, being surnamed the *Magazine of Sciences*, on account of his extended knowledge; and died at Antwerp, March 8, 1670, leaving, *Coeleste Pantheon* (Cologne, 1647): — *Lux Evangelica*, etc. (Antwerp, 1648; inserted in the Index at Rome on July 27, 1686, but reprinted several times): — *Coeleste Empyreum* (Cologne, 1668): — *Meditation ofte Saete Bemerkingen* (Antwerp, 1670): — *Divum Domus Facta*, etc. (Cologne, 1688): — *Commentaria in Evangelia Quadragesimae* (ibid. 1725): — and several pieces of poetry in Latin, 4to. See Hoefer, *Nouv. Biog. Generale*, s.v.

Engelhardt, Daniel

SEE ANGELOCRATOR.

Engelhardt, Moritz von

a Lutheran theologian of Germany, was born July 8, 1828, at Dorpat, where he also completed his theological studies. Being advised by his teachers, Philippi, Th. Harnack, and K.F. Keil, to pursue an academical career, he went to Erlangen, where he attended the lectures of Hofmann, Thomasius, and Delitzsch; then to Bonn, where Rothe and Dorner were his teachers, and finally to Berlin, where Hengstenberg lectured. Thus prepared, he returned to his native city, taking the magister-degree by presenting his monograph on *Valentin Ernst Loscher nach seinem Leben und Wirken* (Dorpat, 1853; 2d ed. 1856), and commenced his lectures as a privat-docent. In 1855 he was appointed professor of Church history, and in the following year was made doctor of theology on presenting his *De Tentatione Christi*. In 1864 he published his *Schenkel und Strauss, Zwei Zeugen der Wahrheit*, and in 1878 *Das Christenthum Justins des*

Martyrers (Erlangen; reviewed in Schurer's *Theol. Literaturzeitung*, 1878, 632 sq.). In 1880 his *Sermons*, delivered at the university church, were published, and in 1881 *Die ersten Versuche zur Aufrichtung des wahren Christenthums in einer Gemeinde der Heiligen* (Riga). He died December 5, 1881. See Lichtenberger, *Encyclop. des Sciences Religieuses*, s.v. (B.P.)

Engelschall, Carl Gottfried

a Lutheran theologian of Germany, was born May 5, 1675. He studied at Leipsic and Wittenberg, was in 1698 pastor at Embskirchen, in Bavaria, in 1701 archdeacon at Reichenbach, and in 1707 court-preacher at Dresden. He died March 23, 1738, leaving many ascetical writings. See Jocher, *Allgemeines Gelehrten-Lexikon*, s.v. (B.P.)

Engenhagen, Heinrich

a Lutheran theologian of Germany, was born at Libeck, April 26, 1615. In 1643 he was appointed deacon at St. James's, in his native place, became its pastor in 1662, and died September 1, 1685. See Jocher, *Allgemeines Gelehrten-Lexikon*, s.v. (B.P.)

Engestrom, Johann

a Lutheran doctor of theology, of Sweden, and bishop of Lund, who was born in 1699, and died May 16, 1777, is the author of *Grammatica Hebraea Biblica* (Lund, 1734). See Jocher, *Allgemeines Gelehrten-Lexikon*, s.v.; Steinschneider, *Bibliographisches Handbuch*, s.v. (B.P.)

Enghein, Francois De

a Belgian theologian, was born at Brussels in 1648. He took the habit of a Dominican at Ghent, and finished his studies at Louvain, where he was made doctor of theology, January 21, 1685, and taught successively philosophy and theology. Having become director of the studies of his order, he assisted at the chapter-general which assembled at Rome in 1694, and after a very long sojourn with pope Clement XI. came back in 1703 to take up again his functions at Louvain. In 1706 he refused the bishopric of Antwerp, and retired to Ghent, where he spent the rest of his days in study, and died November 9, 1722, leaving, *De Potestate Ecclesiastica* (Cologne, 1685): — *Auctoritas Sedis Apostolicae* (ibid. 1689): — *Vindiciae Adversus Avitum Academicum*: — *De Doctrina S. Thomae ad Gratiam*

Efficacem (Louvain, 1703): — *Contra Constitutionena Sedis Apostolicae Unigenitus* (Ghent, 1715). See Hoefler, *Nouv. Biog. Generale*, s.v.

Engil

a word which very frequently occurs in the Koran, and denotes the Gospel or New Test. as distinguished from the *Taourat*, the Law or Old Test. Mohammedans generally understand by *Engil*, as used in the Koran, an imaginary gospel, which they say was sent by God from heaven to Jesus Christ, and of which nothing remains but what is cited in the Koran; while the gospel which is in the hands of Christians they regard as corrupted.

Engilbert

SEE ANGILBERT.

England, John

a Roman Catholic prelate, was born in Cork, Ireland, September 23, 1786, and was educated at Carlow. He was ordained priest October 9, 1808, and appointed lecturer at the North Chapel in Cork, and chaplain of the prisons. In May, 1808, he began the publication of a monthly magazine called *The Religious Repertory*. He was made president of the theological college of St. Mary in 1812, and in 1817 parish priest at Brandon; 1820, was appointed bishop of the new diocese of Charleston, S.C., where he established an academy and theological seminary, and taught in both of them. He went to Rome in 1832, and was appointed by the pope apostolic legate to Hayti. He died at Charleston, April 11, 1842. Bp. England founded several religious and charitable institutions at Cork, and left a number of writings, most of which appeared in the periodical press. A complete edition of his works was prepared by bishop Reynolds (Baltimore, 1849, 5 volumes, 8vo).

Englert, Johann

a Lutheran theologian of Germany, was born at Schweinfurt, December 29, 1688. He studied at Leipsic, was in 1713 preacher at Oberdorf, and in 1715 sub-deacon at his native place. In 1725 he was appointed professor of theology and of Hebrew at the gymnasium there, and in 1732 he succeeded his father, Johann Matthbus (q.v.), as pastor primarius and inspector of the gymnasium, and died February 25, 1751. He published, *Disp. de Paschate Jesu Christu Ultimo* (Schweinfurt, 1725; Jena, 1726): — *Disp. de*

Singulari Dei Providentia Circa Scholas (Schweinfurt, 1734): —
Quaestiones in Tria Prima Capita Geneseos (ibid. 1744). See Jocher,
Allgemeines Gelehrten-Lexikon, s.v.; Neubauer, *Jetztlebende Theologen*,
 s.v.. (B.P.)

Englert, Johann Matthaus

a Lutheran minister of Germany, was born January 14, 1661, at Schweinfurt; studied at Giessen, Leipsic, and Wittenberg; was in 1687 called to his native place as teacher of the high-school; in 1709, accepted the appointment as deacon, and died in 1732, pastor primarius and inspector of the gymnasium. He is the author of several hymns. See Wezel, *Anal. Hymn.* 1:53 sq.; Koch, *Geschichte des deutschen Kirchen liedes*, 5:410 sq.; Jocher, *Allgemeines Gelehrten-Lexikon*, s.v. (B.P.)

Englert, Johann Wilhelm

was born at Schweinfurt, December 10, 1706, where he was also appointed pastor of St. Saviour in 1732. In 1737 he was made subdeacon of St. John's, in 1751 deacon and professor of theology, in 1754 archdeacon, and in 1764 pastor primarius and inspector of the gymnasium. He, died in 1768, leaving, among other treatises, *Disp. de Indulgentiae Judaeorum Paschalis Tempore MODOQUE* (Giessen, 1731). See Jocher, *Allgemeines Gelehrten-Lexikon*, s.v. (B.P.)

English Nuns

a society founded in the 17th century, by Maria Ward, and originally intended for the education of youth. The first convent was established at St. Omer; there were soon others opened at Rome, in other parts of Italy, and in Munich. Doubts concerning the orthodoxy of the opinions held by the founder led to their suppression by Urban VIII in 1630. Yet they were not destroyed, and were formally reestablished by Clement XI in 1703. Aside from education, they also devoted themselves to the care of the sick. The congregation recognises three degrees: noble ladies, civilian maidens, and serving sisters; yet they. make no difference in their dress or mode of life. The superiors are always chosen from the first degree. See Herzog, *Real-Encyklop.* s.v

Engratia (Encratis, or Eugracia)

a Spanish saint, lived at Saragossa in 304. She was persecuted as a Christian under the emperors Diocletian and Maximin Hercules, and suffered, as reported by Prudentius, most fearful tortures. Nevertheless Engratia "recovered with the time," and in spite of her wounds died at an advanced age. Her relics are preserved at Saragossa, and she is commemorated April 16. See Hoefer, *Nouv. Biog. Generale*, s.v.

Engstfeld, Peter Friedrich

a German hymn writer, was born June 6, 1793, at Heiligenhaus, near Elberfeld, and died October 4, 1848, His hymns are published in *Zeugnisse aus dme verborgenen Leben* (Essen, 1840; 2d ed. 1846). See Koch, *Geschichte des deutschen Kirchenliedes*, 7:296 sq. (B.P.)

En-haddah

As the modern representative of this site Lieut. Conder suggests (*Tent Work in Palest.* 2:336; comp. *Quar. Statement* of the "Pal. Explor. Fund," January 1881, page 51) *Kefr Adsdn*, on the south edge of the plain of Esdraelon, three miles north-west of Jenin (Engannim), which the *Memohis* to the Ordinance Survey (2:45) describe as "a village of moderate size on the slope of the hills, built of stone, with olives below and a well on the west. This appears to be the *Kefr Outheni* of the Talmud, a village on the border between Samaria and Galilee (Mishna, *Gittin*, 7:7)."

En-hakkore

Lieut. Conder is inclined to find this spot in a series of springs to which he gives the name of *Ayuin Kacra* (*Tent Work in Palest.* 2:336), and which are laid down on the Ordinance Map three and one half miles north-west of Ain-Shemis (Beth-shemesh). But the identification is precarious. **SEE LEHI.**

Enimia (or Emmia), Saint

a Frankish princess, lived in 631. She was, according to some hagiographers, the sister or daughter of king Dagobert I. She retired about 631 into the mountains of Gevaudan, near the source of the Tarn, and constructed there a double monastery for both sexes. After having been consecrated by St. Llare, bishop of Javoux (now Mende), Enimia took the

title of an abbess, and died in the government of her communities. She is commemorated October 6. See Hoefler, *Nouv. Biog. Generale*, s.v.

Enjedin, Georg

a Transylvanian Socinian, who was born about 1550, and died November 28, 1597, superintendent of the Socinian congregations in Transylvania, is the author of, *Explicatio Locorum Scripturae Vet. et Novi Test. ex quibus Trinitatis Dogma Stabiliri Solet: — Explicatio Locorum Catechesis Raccoviensis*. See Jocher, *Allgemeines Gelehrten-Lexikon*, s.v. (B.P.)

Enna (Lat. Endeus)

is the name of several Irish saints, the most noted of whom was the son of Conall Derg, chief of the Oriels, whom he succeeded on the throne, and became a famous warrior. Being suddenly converted to Christianity, he renounced the throne, and after studying in the monastery of Mansenus, in Britain, thence went to Rome, and, returning to his native land, became abbot of Aran, in Killeany bay, where he probably died, cir. A.D. 542. He is commemorated March 21.

Ennathas, Saint

a virgin, martyred in Palestine under Diocletian, by being scourged through the streets of Caesarea, and then burned. She is commemorated November 13.

Ennemonde, Saint

SEE ANNEMONDUS.

Enoch

the translated patriarch, is commemorated in some calendars of saints on January 22 or July 19.

Ens (or Enzo), Giuseppe

called *the Younger*, was a court painter to Ridolfo II, and flourished about 1660. In his celebrated *Tomb of Christ*, at Ognissanti, he styled himself *Jos. Heinsius*. He gained such an immense reputation in his time for his pictures, that pope Urban VIII made him a chevalier of the Order of the

Holy Cross. He painted several altar-pieces for the churches of Venice. See Spooner, *Biog. Hist. of the Fine Arts*, s.v.

Ens, Jan

a Protestant theologian of Holland, was born at Quadyck in West Frisia, May 9, 1682. He studied at Leyden, was in 1720 professor of theology at Utrecht, where he died, January 6, 1723, leaving, *Bibliotheca Sacra*: — *Aanmerkingen over Iesaias 11 en 12*: — *Oratio Inauguralis de Persecutione Juliani*. See Jocher, *Allgemeines Gelehrten-Lexikon*, s.v.; Winer, *Handbuch der theol. Lit.* 1:332. (B.P.)

Entalma

(ἔνταλμα) is the Greek name of the document by which a bishop confers on a monk the privilege of hearing, confessions.

Enthronistic Letters

were letters anciently addressed by newly installed bishops to foreign bishops, announcing their promotion to the episcopal office, and giving an account of their faith and orthodoxy. They received in return letters of peace and Christian fellowship. A failure to send such messages was regarded as an indication of a withdrawal from communion with the rest of the Christian world.

Enthronistic Sermon

is the sermon preached by a bishop on the occasion of his enthronization (q.v.)

Enthronization

- (1) The solemn placing of a bishop on his throne. *SEE BISHOP*.
- (2) The word is also, used to designate the placing or "enthroning" of relics of the saints in the altar of a church, on consecration. *SEE CONSECRATION OF CHURCHES*.
- (3) The installation of a presbyter is sometimes designated by the same word.

Enthusiastae

Those who pretended to prophesy by the motion of an indwelling daemon, which they thought to be the Holy Spirit. *SEE EUCHITES.*

Entrance

Two of the most remarkable ceremonies of the Eastern Liturgies are the Lesser and the Greater Entrance — that of the word and that of the sacrament.

I. *The Lesser Entrance* is the bearing in of the book of the gospels in solemn procession.

Then the priest and the deacon, standing before the holy table, make three genuflections. Then the priest, taking the holy book of the Gospels, gives it to the deacon; and so, going out by the north side, with lights going before them, they make the lesser entrance." That is, the deacon and priest pass from the sanctuary into the chapel of the prothesis, which is to the north of it, and so out into the body of the church, where, by a devious path, they return to the holy doors, which are open; the volume, often decorated with great magnificence is laid on the holy table, whence it is again taken to the ambo, when the gospel is to be read.

This "Entrance" corresponds to the carrying of the gospel by the deacon to the ambo or rood-loft in the Western Church, once a rite of great importance; for the book was preceded not only by tapers, but by a crucifix.

II. *The Greater Entrance.* This ceremony has, like others, been developed from very small beginnings into great prominence and magnificence.

The liturgy of St. James simply alludes, in passing, to the bringing in of the elements. St. Mark's liturgy is even more vague.

In the Armenian rite the celebrant lies prostrate before the altar while the Great Entrance is made; in this rite (anomalously) the elements are spoken of as the body and blood of Christ *before* consecration.

In the much more developed rite of Constantinople, after the chanting of the Cherubic hymn, the ceremony proceeds as follows:

During the previous part of the eucharistic office, the elements have remained on the table in the chapel of the prothesis. At the proper point, the deacon censens the altar and the sanctuary, and then goes before the priest in to the prothesis. The priest then lifts the "aer," or covering, from the chalice and paten, and lays it on the deacon's shoulder, and then places upon it the paten, covered with the asterisk and veil. The deacon takes hold of these with his left hand, bearing the censer in his right; the priest takes the chalice and follows the deacon, and so, preceded by tapers, they move round to the holy doors, as in the lesser entrance. In great churches, where there are dignified clergy and many attendants, this procession is one of great magnificence. Where there is but a single priest and no deacon, he bears the paten on his shoulder, supporting it by his left hand, and the chalice in his right hand before his breast.

In the Coptic St. Basil, the Great Entrance is made at the very beginning of the liturgy; the directions for it are very curious and minute.

The priest goes to the Takaddemet (Prothesis) from which he shall take the lamb (i.e., loaf), looking attentively that there be no flaw in it... When he hath all that he needs, the lamb, the wine, and the incense,... he takes the lamb in his hand and wipes it lightly, as Christ the Lord was first washed with water before he was presented to Simeon the priest; then he shall bear it round to the altar in his hands, as Simeon bare him round the temple. At last the priest shall lay it down on the altar and shall place it on the paten, which signifies the cradle; and shall cover it with a linen cloth, as the Virgin did at his Nativity." A deacon seems to have borne the cruet. *SEE INTROIT.*

Entry Into Jerusalem

Picture for Entry

This event in our Lord's life is very frequently represented in the earlier art of the Christian Church, occurring on some of the first sarcophagi, though not, it seems, in fresco or mosaic in the catacombs or elsewhere, except in an ancient mosaic of the Vatican, and one from the basilica at Bethlehem. The earliest MS. representation of it is probably that in the Rabula or Laurentian Evangeliary. The treatment is almost always the same; the Lord is mounted on the ass, sometimes accompanied by her foal, and the multitude with their palmbranches follow, or lay their garments before him. His right hand is generally raised in the act of blessing, The multitude

frequently raise their hands in thanksgiving. In one of the oldest MSS. of the New Test. in existence, the Gregorian Evangeliary of St. Cuthbert, the Lord is represented mounted on an ass, and bearing a large whip — evidently with reference to the scourge of small cords used in the expulsion of buyers and sellers from the temple. There is a certain variety in the examples taken from the different carvings. Sometimes Zacchaeus is represented in the "fig or sycamore tree" behind the Lord, as if to call attention to the beginning of his last journey at Jericho.

Entychites

a sect of the followers of Simon, who, according to Clemens Alex. (*Stromatavii*, 17; page 900), derived this name from their promiscuous (*ἐντυγγάνω*), sexual intercourse at the night meetings. Others write the name *Eutyctites* or *Euchites*. Envy was always reckoned an odious sin, and one of the first magnitude; but there are no distinct penalties attached to it, inasmuch as, before it could bring a man under public discipline, it required to be displayed in some outward and vicious action, which received its appropriate punishment.

Eonus (or Eolnius)

a French saint, was of noble birth, and became bishop of Arles, A.D. 492. He assisted, September 2, 499, at the conference between the Catholic bishops of Burgundy and the Arian prelates at Lyons, in the presence of Gondeband, king of Burgundy, who favored Arianism. About the same time Eonus was involved in the dispute with Avitus of Vienne, concerning the primatial right of their respective churches, which was brought before pope Symmachus, and finally decided in favor of the see of Arles. Eonus was allied with Ruricius of Limoges, and with Pomerus, abbot of Arles, and has left us his correspondence with those saints. He died August 16, 502, and is commemorated on August 30. See Hoefer, *Nouv. Biog. Generale*, s.v.; Smith, *Dict. of Christ. Biog.* s.v.

Epact

In determining the epact we either find the number of days required to make up the lunar to the solar year, and so the numeral of the moon's age on January 1, or, with Scaliger, we may use March 1, which comes to the same thing, and has the advantage of avoiding the ambiguity of leap-year.

The old Latin cycles of eighty-four years indicated Easter by means of the epacts of January 1, and the day of the week on which January 1 fell.

The method of determining the months (lunar) was as follows: For the first month of the year, that month was taken whose age was expressed by the epact. The day of December on which it commenced is found by subtracting the epact (when more than one) from thirty-three. The first month was always counted full, then hollow and full succeeded by turns, so that the last month in the year, in a common lunar year, was hollow, in an intercalary year full. From the last begins the new moon of the following year.

The Easter new moon being found, Easter-day was, according to the Latin rules, that Sunday which fell on or next after the 16th of the moon, not therefore later than the 22d of the moon. The choice of the month was determined thus: New moon must not be earlier than March 5, and full moon not later than March 21; the first of these rules sometimes having to give way to save the violation of the latter.

The following rule is given for the epact of January 1, viz., multiply the golden number by eleven, and divide the product by thirty, the remainder is the epact. But this rule will not give the epacts mentioned above, which were constructed as we have just described with a saltus lunae, or addition of twelve after the 19th year of the cycle, etc.

Ephes-damnum

The ruined site, *Damun*, proposed by Van de Velde for this place does not appear on the *Ordinance Map*; and Lieutenant Conder suggests as an identification (*Tent Work in Palestine*, 2:336), a place in the same general vicinity called *Beit-Fased*, lying one and three quarter miles south of Beit-Nettif.

Ephesus, Seven Sleepers Of

SEE SEVEN SLEEPERS.

Ephori

(Gr. *Eipopot*, *inspectors*), a name sometimes applied by ancient-Christian writers to bishops.

Ephraim Ben-Simson

a Jewish rabbi, who flourished at the beginning of the 13th century in France, is the author of a commentary on the Pentateuch. Excerpts are made from it by Azulai in his *μυμωδq l j n*, and in *rwa hrwt*. See Furst, *Bibl. Jud.* 1:223; De Rossi, *Dizionario Storico*, page 94 (Germ. transl.). (B.P.)

Ephrem (or Ephraim)

patriarch OF ANTIOCH, a Greek theologian, was born in the second part of the 5th century. If the epithet of *Amidian* (ὁ Ἀμίδιος), which Theophanes gives him, indicates the place of his birth, he was born at Amida, in Armenia, near the source of the Tigris. He first had civil employments, and under the reign of Justin I obtained the high dignity of a count of the Orient. In the years 525 and 526 Antioch was almost wholly destroyed by earthquakes, and by fires, which were the consequences of them. The inhabitants, who were touched by the compassion which Ephrem showed for their disasters, and by the help which he extended to them, appointed him successor to the patriarch Euphrasius, who was buried under the ruins of the city. All the writers on Church history praise his conduct as a patriarch, his charity towards the poor, the zeal and vigor with which he opposed heretics. Not satisfied with condemning, in a synod at Antioch, those who tried to revive the errors of Origen, he also wrote divers treatises against the Nestorians, the Eutychians, the Severians, the Acephali, and in favor of the Council of Chalcedon. Towards the end of his life he was forced by the emperor Justinian to subscribe to the condemnation of three of the decrees of the Council of Chalcedon, which he had there so warmly defended. Ephrem died A.D. 545. His works are known to us only by their analysis, which Photius has given in his *Bibliotheca*; they made together three volumes, which were consecrated to the defense of the dogmas of the Church, and particularly of the decrees of the Council of Chalcedon. The first volume contained a letter to Zenobius, advocate of Emessa, and member of the sect of the Acephali; letters to the emperor Justinian; to Anthimnus, bishop of Trapezus; to Dometianus Syncleticus, metropolitan of Tarsus; to Brazes the Persian, and to others. The acts of a synod (συνοδική) were kept by Ephrem, on the subject of certain heterodox books, panegyrics, and other discourses. The second volume contained a treatise in four books, in defense of Cyril of Alexandria, and of the Synod of Chalcedon, against the Nestorians, the

Eutychians, and responses on the theological subjects to the advocate Anatolius. See Hoefer, *Nouv. Biog. Generale*, s.v.; Smith, *Dict. of Christ. Biog.* s.v.

Ephrem, Patriarch Of Armenia

was born at Sis in 1734. The objects of his study were poetry, eloquence, theology, history, and chronology. The pope appointed him bishop *in partibus*, on account of his talent and of the influence which he possessed with the united Armenians. After the death of his brother, Gabriel, in 1771, he was raised to the, patriarchal see of Sis, and died in 1784, leaving, *Explanation of the Psalms of David*: — *Collection of Sacred and Profane Poetry*: — *A Poem on Genesis*: — *Rules of Armenian Versification*: — *Collection of Letters*, both in prose and in verse: — *Chronological History of the Armenian Patriarchs of Cilicia*. See Hoefer; *Nouv. Biog. Generale*, s.v.

Ephrem, Saint, bishop Of Mylasa

in Caria, lived anterior to the 5th century, and is commemorated January 24 at Leuca, near Mylasa, where he had been interred. See Hoefer, *Nouv. Biog. Generale*, s.v.

Epictetus

a Roman Stoic philosopher, was born at Hierapolis, Phrygia, in the 1st century, and while young was a slave of Epaphroditus. When he became a freedman is not known. He was involved in the proscription by which Domitiani banished all philosophers from Rome, and retired to Nicopolis, in Epirus, where he opened a school of Stoic philosophy, and held those conversations which have been preserved in, *the Manual* and philosophical lectures, compiled from his discourses by his pupil Arrian. His teachings are summed up in the formula, "Bear and forbear." Recognizing only will and reason, his highest conception of life was to be passionless under whatever circumstances. "Man," he said, "is but a pilot; observe the star, hold the rudder, and be not distracted on thy way." He is supposed to have committed nothing to writing.

Epigonatium

(ἐπιγονάτιον), a portion of the sacerdotal habit, used in both the Greek and Roman. churches, consisting of an appendage somewhat resembling a

small maniple, on the right side hanging from, the girdle. In the Roman Church it is worn only by the pope. In the Greek Church it is borne by all bishops, and consists of brocade, velvet, or some stiff material, a foot in dimensions, with a cross wrought upon it, and tassels hanging from the three lower corners. It is not used in the English Church, *SEE VESTMENTS*.

Epigonus

a heresiarch, was a disciple of Noetus, and came to Rome about A.D. 200, and there propagated his master's opinions. *SEE NOETIANS*.

Epilenaea

sacred games celebrated among the ancient Greeks in the time of vintage, before the invention. of the wine-press. They contended with one another in treading the grapes, who should soonest press out the *must*, in the meantime singing the praises of Dioinvsus, and begging that the *must* might be sweet and good.

Epimancia

the maniples or hand-pieces of the priests of the Greek Church. They are provided with *epimancia* for both arms, while the *maniple* (q.v.) of the Romish priesthood is worn on the left hand alone.

Epinicion

a triumphal hymn used in the communion service of the early Church. It consisted of the words, "Holy, holy, holy, Lord God of Hosts!" It has sometimes been confounded with the *Trisagion* (q.v.).

Epiphonians

a branch of the CARPOCRATIANS *SEE CARPOCRATIANS* (q.v.).

Epiphonias, Bishop Of Armenia

lived in the latter part of the 7th century. After having been one of the most distinguished scholars of the patriarchal school, he retired into a desert near Tevin, whence he was taken to discharge the functions of abbot of the monastery of Sourp. Garabed (St. John the Baptist), in the province of Daron, to which: dignity was joined the title of bishop of the Mamigonians,

borne by Epiphanius for twenty years. In A.D. 629 he assisted at the Council of Garin (Erzernm), and wrote, *The History of the Monastery of Soup Garabed: — The History of the Council at Ephesus: — Commentary on the Psalms of David and on the Book of Proverbs: — Sermons*. See. Hoefler, *Nouv. Biog. Generale*, s.v.

Epiphanius

fourteenth bishop and fifth patriarcha OF CONSTANTINOPLE, A.D. 520-535, seems to have been a quiet and prudent person, well fitted for that violent age, when the great popular sedition occurred in that city (A.D. 531), and when the emperors prescribed the policy of the Church. His letters to pope Hormisdas are extant, also the sentence of the court which he held against Severus and Peter (Migne, *Patrol. Graec.* 36:783 sq.).

Epiphanius Of Jerusalem

a Greek hagiographer, lived probably in the 12th century. Allatius (*De Symeonum Scriptis*, page 106) and Fabricius (*Codex Apogryph.* n. 2) have given an extract from the *Life of the Virgin* by this author; the entire work has been published since in the *Anecdota Literaria* of Amodutius.

Epiphanius is also the author of a *History of St. Andrew*, the apostle (Allatius, *De Symeonum Scriptis*, page 90), and of a *Description of Jerusalem* (published by Ferdinand Morelli in his *Expositio Thematum*, Paris, 1620, and by Allatius, Σύμμικτα). A MS. in the Bodleian Library contains a treatise entitled *Epiphanius Monachi et Presbyteri, Character B. Virginis et Domini Nostri*, which differs from the *Life of the Virgin* cited above, but seems to be by the same author. The same is also true of the MS. entitled *De Dissidio quatuor Evangelistarum, Circa Resurrectionem Christi*, which is found in the same library. See Hoefler, *Nouv. Biog. Generale*, s.v.

Epiphanius The Younger

bishop of Constantia, lived about the end of the 7th century. He was represented at the third General Council of Constantinople, in A.D. 680, by the bishop of Trimitus. Several of his discourses attributed to St. Epiphanius belong, probably to this Epiphanius or to a bishop of Constantia, also called Epiphanius. This latter is the author of a letter of congratulation, which was addressed to the patriarch John, who was

restored to the see of Constantinople in 867. See Hoefer, *Nouv. Biog. Generale*, s.v.

Episcopa

a name sometimes given in the early Church to the wife of a bishop. The word is used in this sense in the second Council of Tours, where it is said that if a bishop have not a wife there shall no train of women follow him.

Episcopae

a name given to the deaconesses (q.v.) of the ancient Christian Church.

Episcopate

the office of a bishop (q.v.).

Episcopi Senatus

(*bishops of the senate*), a name given in the canon law to the chapter of a cathedral (q.v.).

Episcopissae

a name sometimes given to the deaconesses of the early Church.

Episcopus Judaeorum

(*bishop of the Jews*). The Jews of England, under the first Norman kings, had over them an officer under this title, licensed by the crown, who judged and ruled them according to their own law.

Episcopus Regionarius

a bishop in the early church, whose labors were confined to no particular place, but who wandered about from one district to another.

Episemon

(ἐπίσημον, i.e., *distinguished*), a cabalistic word much used in the Gnostic system of Marcus, and hinted at by several of the early Church fathers.

Episozomene

(ἐπισωζομένη), a name given by the Cappadocian Christians to Ascension day (q.v.), probably because on that day our salvation was perfected.

Epistemonarch

(Gr. ἐπίσταμαι, *to know*, ἄρχων, *a ruler*), an officer in the Greek Church, whose duty it is to guard the doctrines of the Church, and to examine all matters relating to faith.

Epistle

the first lesson in the communion service of the Church of England, deriving its name from the circumstance that it is generally taken from the apostolic epistles; though sometimes from the Acts, and occasionally from the Old-Test. writings. The form was derived from that of the Greek and Latin churches, where it was usually denominated the "Apostle." It has been in use in the English Church since the time of Augustine of Canterbury, a period of twelve hundred years. See Hook, *Church Dict.* s.v.; Staunton, *Eccles. Dict.* s.v.

Epistler

an ecclesiastical officer mentioned in the canons of: the Church of England, and in the injunctions of queen Elizabeth, whose duty it was to read the Epistle in collegiate churches. He was required to be dressed in a cope. The office is now obsolete.

Epistolae Synodicae

a name sometimes given to *enthronistic letters* (q.v.), but more generally used to indicate the circular letters by which a primate summoned a council of the Church in ancient times.

Epitrachelion

(Gr. ἐπί, *upon*, and τράχηλος, *the neck*), a vestment of the Greek ecclesiastics, which, instead of being put round the neck like a scarf, is joined at the centre, and has an orifice left at its upper end that it may be passed over the head. *SEE STOLE.*

Eponamon

a name given by the natives of Chili, in South America, to the *devil*, as being strong and powerful.

Epulones

a special order of priests among the ancient Romans. They were first appointed B.C. 198, to preside at the *Epulum Jovis* (q.v.) and similar feasts, and were usually three in number, although they were at one time seven and at another ten.

Epulum Jovis

(*the feast of Jupiter*), a festival of the ancient Romans, held in honor of the father of the gods. At these the gods themselves were supposed to be present; for their statues were brought on rich beds, with *their pulvinaria* or pillows, and placed at the most honorable part of the table as the principal guests. The care of this apparatus belonged to the *epulones* (q.v.).

Equiria

(Lat. *equus*, "a horse"), two festivals celebrated by the ancient Romans, the one in February, the other in March, in honor of Mars, the god of war, at which horse-racing was the principal amusement.

Equitius

bishop of Hippo Diarrhytus, notorious for his turbulence, against whom the Council of Carthage, A.D. 401, took steps towards a deposition.

Eraclius

SEE HERACLIUS.

Erard (Eberhard)

a Bavarian bishop, lived about 679. He was the brother of St. Hidulphus, archbishop of Treves, and assisted him in the administration of his see. He was consecrated originally bishop of Ardagh, in Ireland, but finally of Ratisbon, yet without a stationary location. He is often given the title of *the Blessed*, and is commemorated Jan. 8 (also January 6, February 9, April

14, and October 8). See Hoefler, *Nouv. Biog. Generale*, s.v.; Smith, *Dict. of Christ. Biog.* s.v;

Erasmus, Saint

(commonly called *Elmo*, also *Ermo*), was bishop of some see near Antioch, and is said to have returned to Firmiae, in Campania, and then to have suffered martyrdom under Diocletian. The acts of this saint, given by the Bollndists, are entirely apocryphal. It is pretended that the body of Erasmus was preserved at Gaeta, with the exception of some parts which were given to the monastery of Mt. Coelius at Rome, and some to those of St. Orestes. St. Erasmus is invoked by the sailors on the Mediterranean against tempest and other danger, and for this reason they have given his name to an electric phenomenon which often appears on top of the masts of vessels during a storm. He is also the patron saint against the stomach-ache, on the tradition that he suffered martyrdom by evisceration. He is commemorated June 2 (or 3). See Jameson, *Sacred and Legendary Art*, page 699.

Erasmus, Johannes

a Dutch theologian, lived in 1593. He was very learned, even according to the testimony of his adversaries. He knew Hebrew well. and had corrected Tremellius and Junius's version of the prophets. Having been appointed rector at Antwerp, he confessed the doctrine of the Unitarians, but William, prince of Orange, prevented his making proselytes, and obliged him to leave Holland. Erasmus first retired to Poland, and then into Transylvania, where the Unitarians made him minister at Claudiopolis, on the condition, however, that he would not teach that the Son of God was created before all other things. Erasmus had a great conference on this subject with Faustus Socinus. He went from Claudiopolis to Cracow, and asked permission of the Unitarians to explain his reasons for not believing "that Jesus Christ was not at all the Son of God before his birth by his mother." Socinus was appointed to answer him. The disputation lasted two days, but ended in the satisfaction of neither party. See Hoefler, *Nouv. Biog. Generale*, s.v.

Erath, Augustin

a Roman Catholic theologian of Germany, was born January 28, 1648, near Augsburg. In 1679 he was appointed professor of theology at Dillingen,

and died Sept. 5, 1719. He is the author of many writings, enumerated in Jocher, *Allgemeines Gelehrten-Lexikon*, s.v. (B.P.).

Erato

Picture for Erato

in Greek mythology, was one of the nine muses; her songs were so touching and charming that they moved even the most callous hearts to love; hence also her name (from ἔρως, *love*). She is said to have been the first to compose *elegies* or plaintive verse. She is generally represented with the lyre on her arm and a plectrum in her hand.

Erbkram, Heinrich Wilhelm

a Protestant theologian of Germany, was born July 8, 1810, at Glogau. For his academical career he prepared himself at the Wittenberg Seminary, and commenced his theological lectures at Berlin in 1838. In 1855 he accepted a call to Königsberg, and died there. January 9, 1884. He is best known as the author of *Geschichte der protestantischen Sekten im Zeitalter der Reformation* (Hamburg and Gotha, 1848). (B.P.)

Ere

(Lat. *Hercus*) is the name of several Irish saints, the chief of whom was bishop of Slane; of royal descent. who died A.D. 512, aged about ninety years, and is commemorated on November 2.

Erchembert (or Erchempert)

an Italian historian, was descended from the dukes of Benevento. The castle of Pilau, where he resided with his father, Adalgair, was taken in August 881, by Pandonulf, count of Capua, and Erchembert was carried away a prisoner, but escaped and took the habit of a monk at the convent of the Benedictines of Monte Cassino. At the age of twenty-five he was elected abbot of a convent near by; but was driven from it by Arnulf, and returned for the rest of his days to his cell. He wrote a *Chronicle*, or an extended history of the Lombards, which is believed to be lost, although an abridged edition, from 774 to 888, as a continuation of the work of Paul Diacre, was published by Antonio Caracioli (Naples, 1626); by Camillo Peregrini, in his *Historia Principum Longobardorum*, etc. (ibid. 1643). There is also attributed to Erchembert, *De Destructione et Renovatione*

Cassiensis Cocnobia: — De Israelitarum Incursione: — Vida Landulfi I, Episcopi Capuae, extending from 851 to 879, in verse: — Acta Translationis Corporis St. Matthaei, Apost. See Hoefer, Nouv. Biog. Generale, s.v.

Ercnat

(or Herenat), an Irish saint, commemorated January 8 and October 30, was a virgin of Duneane, A.D. 460, who died, it is said, of love for St. Benignus, but revived, and spent her days in preparing and embroidering sacred vestments.

Erdaviraph

an impostor who flourished in Persia in the 3d century, and was considered the real restorer of the doctrines of the Magi. He professed to have fallen into a deep sleep, during which his soul made the journey to paradise, being seven days on the way.

Erebus

(Ἔρεβος, *darkness*), in Greek mythology, is the infernal region, the subterranean, chaotic night; being represented as son of Chaos and Caligo. Erebus does not seem to be identical with Tartarus. His descendants are the following, by Night: Age, Death, Fate, Abstinence, Dreams, Epiphron, Clotho, Lachesis, Atropos, the three Parcses, Dispute, Evil, Malice, Nemesis, Euphrosyne, Friendship, Sympathy, Styx, and Sleep.

Erembert, Saint

eleventh bishop of Toulouse, was born at Villiolicorte, near Poissy. He became a monk in 648 at the abbey of Fontenelle, which then was directed by Wandregisilus. Being appointed by Clothaire III to the see of Toulouse, about 656, he governed it twelve years with prudence, and then resigned, and dwelt for some time at his native home, but finally retired to the monastery of Fontenelle, where he died in 671 or 678. He is commemorated May 14. See Hoefer, *Nouv. Biog. Generale*, s.v.; Smith, *Dict. of Christ. Biog.* s.v.

Erendiganus, Rufi

a Swiss theologian, lived in the second part of the 17th century. He was a Capuchin, .and definitor and provincial of his order. He wrote, *Manuductio Sacerdotis* (Lucerne, 1674): — *Calendarium Spirituale* (ibid. 1698): — *Revelationes S. Brigittae* (ibid. 1699): — *Speculum Animarum Thomae de Kempis* (ibid. eod.). See Hoefer, *Nouv. Biog. Generale*, s.v.

Erevantsi, Melkhiseth

(i.e., *Melchisedech of Erivan*), an Armenian doctor, was born in 1559 at Vejan. He early devoted himself to monastical life, and after studying under the famous doctor Nerses Peghlow about fifteen years, left his monastery, which was situated in the isle of Lim, in the centre of the lake of Van, in order to visit Armenia. He planted a great number of institutions of education, and returned to his monastery. The patriarch, Moses III, sent him out again as director of the patriarchal school of Echmiadzin. He died at Erivan in 1631, leaving several MSS. on grammatical, rhetorical, and philosophical subjects. See Hoefer, *Nouv. Biog. Generale*, s.v.

Ergas, Joseph ben-Immanuel

a Jewish rabbi, who flourished at Leghorn in the 18th century, is the author of *μυνωμα ρημωϋ 8s*, a *Philosophy of Religion and Cabala*, written in the form of a dialogue (Amsterdam, 1736): — *μυj tp awbm 8s*, *Introduction to the Science of the True Cabala* (ibid.): — a collection of decisions, *ãswy yrbd t8 8wϋ* (Leghorn, 1742). See Furst, *Bibl. Jud.* 1:247; Jocher, *Allgemeines Gelehrten-Lexikon*, s.v. (B.P.)

Erhard, Thomas Aquinas

a German theologian of the order of the Benedictines, who lived in the first part of the 18th century, wrote, *Gloria S. Benedicti* (Augsburg, 1720): — *Opus Rhetoricum*: — *Die Bibel Lateinisch und Deutsch* (ibid. 1726): — *Manuale Biblicum* (1724): — *Polycrates Gersensis*, etc. (1729): — *Commentarius in Universa Biblia* (Augsburg, 1735): — *De Imitatione Christi* (about 1739): — *Concordantiae Bibliorum Wessofontanae* (Augsburg, 1751). See Hoefer, *Nouv. Biog. Generale*, s.v.

Eribert

archbishop of Milan, A.D. 1015, took a prominent part in the intrigues that then divided Italy. He was a noted warrior, and established a military order of the *Huniliati*. which subsisted till 1570. See Hoefer, *Nouv. Biog. Generale*, s.v.

Eric Of Brandenburg

twenty-sixth archbishop of Magdeburg, was son of John I, elector of Brandenburg, and was elected in 1278. He had a stormy administration, and died in 1295. See Hoefer, *Nouv. Biog. Generale*, s.v.

Eris

(Ἔρις, *strife*), in Greek mythology, was the personification of *Discord*, the daughter, of Night. When the deities were merrily assembled at the wedding of Peleus and Thetis, Eris threw an apple among them, bearing the inscription "To the most beautiful." Juno, Venus, and Minerva claimed it. Had Jupiter decided in favor of one he would have incurred the bitter enmity of the others, and hence he refused to announce his opinion; therefore Paris was authorized to decide. Power and greatness, wisdom and fame, offered by the earnest goddesses, had no influence with him; for Venus promised him the most beautiful woman of Greece as a possession. That goddess therefore received the prize of beauty; Paris carried off Helena, the Trojan war was the result, and all the deities took a part in it: Juno and Minerva as enemies of the Trojans; Venus, Apollo, and Mars on the side of those against whom war was made.

Erkenwald

the fourth bishop of the East Saxons, whose episcopal see was London, was brother of St. Ethelburga, and is said to have been born at Stallington, in Lindsey, of a noble family. From Bede we learn that he was already noted for sanctity when raised to the episcopate in 676. He died in 690, and is commemorated April 30 as the founder of St. Paul's (where his remains were interred), and also of one or two monasteries.

Erkiglit

in Greenland mythology, are the spirits of war, living on the east side of the country, cruel, and enemies of man. They are represented as large men

with animal heads. Probably this superstition came from an ancient tradition, which gives to the northern coast of Greenland very warlike inhabitants, who sometimes pressed to all parts of the island in plundering and devastating expeditions, and destroyed all living beings.

Erlkonig

in Norse mythology, is probably akin to *Elfkönig*, the ruler of the ethereal beings which are called elves (q.v.). He is not dangerous to grown persons, but often abducts children of Christians before they are baptized, not from any evil motive, but because he takes a great joy in them, and because the elves generally glory in coming into contact with human beings. He is represented as an unusually large, bearded man, with a shining crown and a wide, trailing mantle.

Erloersortok

in Greenland mythology, is the ruler of the air, the evil principle. He is cruel and cunning; waylaying those who are on the way to heaven and lives on their vitals, which he tears from them.

Ermelendis (or Hermelinda), Saint

was born at Odenca, near Louvain, about 550. She was of a rich family of Brabant, and was but twelve years old when she resolved to consecrate herself to God. Some time later her parents tried to induce her to marry, but she cut off her own hair in their presence and hid herself in the solitudes of the vicinity. She only left her cell, with bare feet, when she assisted at the divine services. Two young men, brothers, and lords of the place, having designs upon her chastity, Ermelinde retired to a more secluded place called Meldric (now Meldaert), near Hugar (Brabant), and subsisted there on fruits and herbs till her death, about A.D. 595. Forty-eight years afterwards her obscure tomb was discovered, and a chapel was erected over it, which has since perished. She is commemorated on October 29. See Hoefler, *Nouv. Biog. Generale*, s.v.; Smith, *Diet. of Christ. Biog.* s.v.

Ermenaire

(*Hermenarius*), twenty-sixth bishop of Autun, A.D. 678, piously buried the mutilated remains of his predecessor, St. Ldger.

Ermenfrid

abbot of Cuisance, in Franche-Comte, entered monastic life, about 627, at Luxeuil; and coming into possession, by inheritance, of the monastery at Cuisance, restored it, and died there in old age. He is commemorated on September 25. See Smith, *Dict. of Christ. Biog.* s.v.

Ernan

(also *Mernoc*), the naihe of several Irish saints, one of whom was uncle, and two others iephews of St. Columba.

Ernest Of Saxony

forty-first archbishop of Magdeburg, was elected to that see January 19, 1476; but the pope declined at first to consecrate him, and he had a long contest with Adolphus of Anhalt and the citizens of Magdeburg before he secured quiet possession of the see. He died August 3, 1513. See Hoefler, *Nouv. Biog. Generule*, s.v.

Ernesti, Gunther Gottlieb

an Evangelical preacher of Germany, was born June 25, 1759, at Coburg. He studied at Jena, was for some time employed by the minister for ecclesiastical affairs at Hildburghausen, and died. there, June 28, 1797, being court-preacher at the time. Most of his publications were sermons. See Doring, *Die Gelehrten Theologen Deutschlands*, s.v. (B.P.)

Ernesti, Heinrich Friedrich Theodor Ludwig

a Lutheran theologian of Germany, was born May 27, 1814, at Brunswick. He studied at Gottingen; was in 1838 deacon at his native place, in 1842 pastor at Wolfenbuttel, in 1843 superintendent, in 1850 member of consistory, and in 1858 general superintendent, and died at Wolfenblittel, August 17, 1880. He published *Expositions on Luther's Smaller Catechism* (1861), which is used in many places as the official manual for religious instruction. He also wrote, *Ursprung der Siinde nach Paulinischen.Lehrbegriff*(Gbttingen, 1862, 2 volumes): — *Die Ethik des Apostels Paulus* (3d ed. ibid. 1880). His earliest work was *De Pkceclara Christi in Apostolis Instituendis Sapientia atque Prudentia* (ibid. 1834). See Zuchold, *Bibl. Theol.* 1:332 sq. (B.P.)

Ernesti, Jakob Daniel

a German Protestant theologian, was born at Rochlitz, December 3, 1640. He studied till the age of fifteen under his father, Daniel, and then at Leipsic and Altenburg, and became, in 1663, minister of the gospel at Eybitsch, rector at the gymnasium of Altenburg in 1678, deacon in 1683, archdeacon in 1685, and finally consistorial assessor in 1705. He died December 15, 1707. His principal works are, *Prodromus Apanthismatum* (Altenburg, 1672): — *Selecta Historica Rariorum Casuum* (ibid. 1680). See Hoefer. *Nouv. Biog. Generale*, s.v.

Ernesti, Johann Christian

a Lutheran theologian of Germany, was born February 13, 1695. He studied at Wittenberg and Leipsic, and died superintendent in Langensalza, in 1770. A list of his writings is given in Jocher, *Allgemeines Gelehrten-Lexikon*, s.v. (B.P.)

Ernesti, Johann Christoph

a Lutheran theologian of Germany, was born January 11, 1662. He studied at Wittenberg, and died there doctor of theology, August 11, 1722, leaving *Disputationes de Bibliis Polyglottis*: — *De Antiquo Excommunicandi Ritu*: — *De Dialogis Doctorum Veteris Ecclesia*: — *De Absoluto Reprobationis Decreto*. See Jocher, *Allgemeines Gelehrten-Lexikon*, s.v.; Furst, *Bibl. Jud.* 1:247. (B.P.)

Ernesti, Johann Heinrich Martin

a Lutheran theologian of Germany, was born November 26, 1755, at Mittwitz, near Cronach, and died at Coburg, May 10, 1836. He wrote, *Irene*. (Sulzbach, 1828): — *Ueber Censur- und Bucherverbote*, etc. (Leipsic, 1829): — *Der Kirchen-Staat* (Nuremberg, 1830). See Zuchold, *Bibl. Theol.* 1:333; Winer, *Handbuch der theol. Lit.* 1:610; 2:321, 322. (B.P.)

Eromangan Version Of The Scriptures

This language is spoken in the island of Eromanga, one of the New Hebrides group. The version of Luke's gospel, which was published: in 1864, was begun by the Reverend G.N. Gordon, who was cruelly massacred by the natives in 1860. The work was completed by his brother,

the Reverend James I. The latter has since translated the book of Genesis, which was printed at Sydney in 1868, and was followed by Matthew's gospel in 1869, at London. In 1878 the Acts of the Apostles, which were translated by the Reverend H.A. Robertson, were published at the request of the New Hebrides mission at Sydney. These are at present the only parts of the Scripture translated into this language. (B.P.)

Erovaz

grand priest to the gods of Armenia. He was the brother of Erovant II, who intrusted him with the direction of the supreme national cultus, and also placed in his care the fortress of Pacaran, the ecclesiastical capital of Armenia. Sempad the Pacratide, who had taken possession of that place after the death of Erovant, drowned Erovaz in the river Akhourian, A.D. 88, and took away his treasures and his five hundred slaves. See Hoefer, *Naouv. Biog. Generale*, s.v.

Erskine, Charles

a cardinal of Scotch descent, was born at Rome, February 13, 1753. After entering the profession of a lawyer when still quite young, he attained a rare knowledge of Latin and philosophy, and was honored by Pius VI, who himself had been a lawyer. During the French revolution, Erskine was sent on an embassy to London. by that pontiff, remained there for eight years, and when he came back to Italy under Pius VII received the cardinal's hat. When afterwards he went to Paris he was welcomed by the consular government. Erskine died March 19, 1811. See Hoefer, *Nouv. Biog. Generale*, s.v.

Erskine (or Areskine), Henry

a Scotch divine, one of the youngest of the *thirty-three* children of Ralph Erskine of Shielfield, was born at Dryburgh in 1624, where he received his early education. He took his master's degree at the University of Edinburgh in 1645, was ordained to the ministry by the Presbyterians in England, to the living at Cornhill, in Durham, but was soon ejected by the act of uniformity, in 1662, and returned to his own country. But the persecutions carried on then in Scotland required him to take refuge in Holland. In 1687, when king James's toleration was proclaimed, Mr. Erskine embraced it; and on the re-establishment of the presbytery in 1690, he was appointed minister of Chirnside, in Berwickshire. He died August 10, 1696. He never

published any of his works. See Chalmers, *Biog. Dict.*, s.v.; *Fasti Eccles. Scoticanæ*, 1:427, 451.

Erskine (or Erskyn), John

a Scotch clergyman, of Dun, knight, son of John Erskyne, of Dun, was born about 1508; studied first at the University of Aberdeen, then on the Continent. Having imbibed the doctrines of the Reformation, he taught them to the son of Alexander Straton, a neighbor who paid the forfeit of his life for his opinions, at Edinburgh, in August 1534. He led many other persons to embrace the new principles, and secured for themselves safety and protection. When the English invaded Montrose, in 1548, Erskine, supported by his townsmen, repulsed them with a loss of eight hundred of the invaders. He lived a retired life till John Knox appeared, in 1555, when he joined him at Edinburgh, took part with his followers in their public services, and was coadjutor with Knox till a secession took place. He was one of the eight appointed by parliament, in 1557, to witness the marriage of the queen with the dauphin of France. On his return, in 1558, he assisted in forming a Church of the Reformation, became an exhorter, drew up an address to the queen-dowager against the Romanists, with whose dissimulations, in 1559, the people at Perth became so enraged that they attacked the monasteries, and cast down the images, sparing only the places of worship through the influence of Erskine and Knox. He was nominated by the lords and barons, in July 1560, the first minister at Montrose under the Reformation, sat in the first General Assembly, 1560, and was appointed superintendent of Angus and Mearns, in 1561. Of the first fifty-six General Assemblies, he attended forty-four, and was the moderator over five of them, three times in succession. He was a member of the convention at Leith in 1571; had to summon principals, and three regents of the university, and try them for teaching popery, in 1567 and 1569, and on their refusal to accept the new faith they were deprived by the privy council. He several times offered his resignation, which was always declined, and he died March 12, 1589, having been second only to Knox in accomplishing and securing the work of the Reformation. He governed his portion of the Church with singular wisdom and authority, disallowing all innovations. He was a man of courage, zeal, learning, prudence, generosity, and liberality. He compiled and published part of the *Second Book of Discipline*. See *Fasti Eccles. Scoticanæ*, 3:887.

Erskine, Thomas

of Linlathen, Scotland, a writer on theology and religion, was born October 13, 1788. After being educated at the high-school of Edinburgh and at Durham, he attended the literary and law classes of the University of Edinburgh, and in 1810 became a member of the Edinburgh faculty of advocates. On the death of his elder brother, in 1816, he succeeded to the family estate of Linlathen, near Dundee, and retired from the bar, spending the remainder of his life in the discussion — either by conversation, by letters, or by literary publications — of the most important religious questions. He died at Edinburgh, March 20, 1870. His principal works are, *Remarks on the Internal Evidence for the Truth of Revealed Religion* (1820): — *an Essay on Faith* (1822): — and the *Unconditional Freeness of the Gospel* (1828). These have all passed through several editions, and have also been translated into French. He also wrote, *The Brazen Serpent* (1831): — *The Doctrine of Election* (1839): — a posthumous work entitled *Spiritual Order and Other Papers* (1871), and various essays. Two volumes of his *Letters*, edited by William Hanna, D.D., with reminiscences by dean Stanley and principal Shairp, appeared in 1877. See *Encyclop. Brit.* 9th ed. s.v.

Erskine, William

a Scotch nominal prelate, was minister of Campsey and commendator of Paisley. He was a titular bishop of Glasgow in 1585, but was never consecrated. He held the office but two years. See Keith, *Scottish Bishops*, page 262.

Erthal, Franz Ludwig Von

a German prelate, was born at Lohr-on-the-Main, September 16, 1730. He studied law at Wuirzburg, and when thirty-three years of age became a member of the chapter there. The emperor Joseph II appointed him to several high positions, and in 1779 he was made prince-bishop of Bamberg and Wiirzburg. His government was in every respect an excellent one. He died February 16, 1795, leaving, *Zeit und Pflicht der Christen* (Wurzburg, 1793): — *Reden an das Landvolk* (Bamberg, 1797). See Schmid, in Herzog-Plitt's *Real-Encyclop.* s.v.; Bernhard, *Franz Ludwig von Erthal Deutschlands* (Munich, 1872); Bernhard, *Franz Ludwig von Erthal* (Tubingen, 1852). (B.P.)

Erwin, Alexander. R., D.D.

a minister of the Methodist Episcopal Church South, was born in Louisiana, January 12, 1820, of pious Baptist parents. He joined the Methodist Episcopal Church in 1839; was licensed to preach in 1840, and in 1842 entered the Tennessee Conference. In 1848 he was appointed president of Clarksville Female Academy; in 1854 re-entered the regular work; in 1859 was appointed president of Huntsville Female College, and died January 10, 1860. Dr. Erwin was manly and dignified in appearance, humble and cheerful in spirit, extensive in knowledge, and energetic in labor. See *Minutes of Annual Conferences of the M.E. Church South*, 1860, page 212.

Erythraeus, Joachim (1)

a Lutheran theologian, was born December 13, 1637, at Bela, in Upper Hungary. He studied at Wittenberg, and was for some time archdeacon in his native country. When the evangelical preachers had to leave Hungary, he went to Pomerania, and was appointed pastor at Stettin, where he died, March 21, 1699. He wrote, *Dissert. de Attribut. is Dei: — Synopsis Biblica Stilo Ligato Scripta: — Breviarium Biblicum: — Apoderica Sacra: — Expositio Confessionis Augustanae*. See Jocher, *Allgemeines Gelehrten-Lexikon*, s.v. (B.P.)

Erythraeus, Joachim (2)

son of the foregoing, was born January 28, 1663. With his father he went to Pomerania, was in 1688 deacon, and in 1700 succeeded his father. He died April 28, 1703. See Jocher, *Allgemeines Gelehrten-Lexikon*, s.v. (B.P.)

Erythropel

a name common to several Lutheran ministers of Germany:

1. DAVID RUPERT, was born March 30, 1653, at Hanover, and studied at Jena. In 1679 he was court-preacher at his native place, in 1685 member of consistory, in 1698 superintendent, in 1706 first court-preacher, and died December 22, 1732. He wrote, *De Montibus Pietdtis: — De Ministris Ecclesiarum Augustanae Confessionis*. See Jocher, *Allgemeines Gelehrten-Lexikon*, s.v.

2. DAVID WILHELM, son of the above, was born at Hanover, June 20, 1687. He studied at different universities, and after his return commenced his ministry in his native city in 1710. He was intrusted with the highest ecclesiastical positions, and died in February, 1758. He wrote, *De Fatis Calicis Eucharistici* (Helmstadt, 1708).

3. GEORGE, was born at Hanover in 1607, studied at Rinteln and Jena, and died in his native city in 1669.

4. MARTIN, was born at Hanover in 1610. He studied at Helmstadt and Marburg, was in 1634 pastor at Darmstadt, in 1648 court-preacher and general superintendent, and died June 1, 1655. He wrote, *Pathologica Christi Prophetica* (Marburg, 1640): — *Thesaurus Connubialis, or Geistlicher Eheschatz in Predigten* (ibid. 1641).

5. RUPERT, father of Martin, was born in 1556, studied at Leipsic and Wittenberg, and was in 1584 conrector at Hanover. In 1585 he was made pastor of the Church of the Holy Cross, in 1596 of St. George's, and died Oct. 7, 1626. He wrote, *Analysis Logica in Epistol. et Evangel. Dominic. Pericopas*: — *Postilla Methodica in Epistol. et Evangelia*: — *Theologia Apostolica et Methodica*, or exposition on the epistles of Paul, Peter, James, Jude, John, and the epistle to the Hebrews: — *Harmonia Historica IV Evangelistarum*: — *Catena Aurea in Harmon. Evangel.* See Jocher, *Allgemeines Gelehrten-Lexikon*, s.v. (B.P.)

Esaias Of Egypt

who lived about the end of the 4th century, was abbot of some monastery in that country, and left a large number of MSS., nearly all in Greek. Assemani cites some in Arabic and Syriac, but these are probably translations from the Greek. Several have been published, viz., *Chapters on the Ascetic and Quiet Life* (*Κεφάλαια περὶ ἀσκήσεως καὶ ἡσυχίας*), in Greek and Latin, in the *Thesaurus Asceticus* of Peter Possin (Paris, 1684): — *Praecepta seu Concilia Posita Tironibus* (Augsburg, 1759): — *Orationes*, a Latin translation of twenty-nine discourses, or rather apothegms, published by Franc. Zini, with other ascetical writings by St. Nilus and other theologians (Venice, 1574): — *Dubitationes in Visionem Ezechielis*, in MS. in the royal library of the Escorial in Spain, has been described by Montfaucon, but it has not been printed. It is doubtful if all these works are by the same author, as there may have been several writers

of this name in Egypt. See Hoefler, *Nouv. Biog. Generale*, s.v.; Smith, *Dict. of Christ. Biog.* s.v.

Escalante, Juan Antonio

a reputable Spanish historical painter, was born at Cordova in 1630, and studied under Francisco Rizi. There are a number of his works in the churches of Madrid, which are highly praised, among which is a fine picture of *St. Catharine*, in San Miguel; and an altar-piece representing *The Dead Christ*, with other figures, in the Church of Espiritu Santo. He died at Madrid in 1670. See Hoefler, *Nouv. Biog. Generale*, s.v.; Spooner, *Biog. Hist. of the Fine Arts*, s.v.

Eschenbach, Andreas Christian

a German divine and philologist, was born at Nuremberg, March 24, 1663, and was educated at Altdorf, where, in 1684, he received the poetic crown. He went to Jena and taught the classics with considerable reputation. He travelled through Germany and Holland, and on his return assisted his father in the Church of Wehrd, in Nuremberg. In 1691 he was appointed inspector of the schools of Altdorf, and in 1695 was recalled to Nuremberg as deacon of the Church of St. Mary, and professor of eloquence, poetry, history, and the Greek language in St. Giles's College, to which office, in 1705 was added that of pastor of St. Clare. He died September 24, 1722. Some of his philological dissertations were printed in 1700, in, the *Syntagma Secundum Dissertationum Philologicarum* (Rotterdam, 8vo). His *Epigenes sive Commentarius in Fragmenta Orphica*, was published at Nuremberg (1702, 4to). He translated into German, Allix on *The Truth of the Christian Religion*, and on *The Coming of the Messiah*. See Chalmers, *Biog. Dict.* s.v.; Jocher, *Allgemeines Gelehrten-Lexikon*, s.v.

Eschenburg, Bernhard

a Lutheran theologian of Germany, who died at Lubeck, September 30, 1832, is the author of, *Versuch einer Geschichte der öffentlichen Religionsvorträge* (Jena, 1785). See Winer, *Handbuch der theol. Lit.* 1:628; 2:57. (B.P.)

Eschenburg, Johann Joachim

a Lutheran hymn-writer of Germany, was born December 7, 1743, at Hamburg, and died at Brunswick, February 29, 1820. He is the author of

twelve hymns. See Jordens, *Lexicon deutscher Dichter und Prosaisten*, 6:768-798; Schroder, *Lexicon der Hamburgischen Schriftsteller*, volume 2; Koch, *Geschichte des deutschen Kirchenliedes*, 6:237 sq.; Winer, *Handbuch der theol. Lit.* 2:290. (B.P.)

Esohenmayer, Adam Carl August

a German philosophical writer, was born July 4, 1768, at Neuenburg. In 1811 he was made professor of philosophy at Tübingen, but retired in 1836 from his academical position to Kirchheim, and died there, November 17, 1852. He wrote, *Die Philosophie in ihrem Uebergange zur Nichtphilosophie* (Erlangen, 1803): — *System der Moral philosophie* (Stuttgart, 1818): — *Religionsphilosophie* (Tübingen, 1818-24, 3 volumes): — *Die Hegelsche Religionsphilosophie verglichen mit dem christlichen Prinzip* (ibid. 1834), written against Hegel: — *Der Ischariotismus unserer Tage* (ibid. 1835), written against the *Life of Jesus*, by Strauss: — *Charakteristik des Unglaubens, Halbglaubens und Vollglaubens* (ibid. 1838): — *Grundriss der Naturphilosophie* (ibid. 1832): — *Grundzüge der christlichen Philosophie* (Basle, 1840): — *Organon des Christenthums* (Stuttgart, 1843): — *Sechs Perioden der christlichen Kirche* (Heilbronn, 1851). See Lichtenberger, *Encyclop. des Sciences Religieuses*, s.v.; Winer, *Handbuch der theol. Lit.* 1:286, 288, 429, 551, 594; 2:10; Zuchold, *Bibl. Theol.* 1:336. (B.P.)

Eschius

SEE VAN ESCHE.

Eschrakites

(*enlightened*), a Mohammedan sect; who give themselves to contemplation. Their meditations pertain chiefly to God, whom they, unlike the other Mohammedans, believe to be a trinity of persons. Wherever the Koran conflicts with their doctrines they consider it abrogated. They hold in utter contempt the gross notions of Mohammed concerning the sensual pleasures of paradise, and consider man's supreme happiness to consist in the contemplation of divinity. This is one of the most respectable of the Mohammedan sects, resembling more nearly than any other, both in faith and practice, ordinary Christians.

Escobar, Bartolomeo de

a Spanish missionary, who spent his life and fortune in pious labors, was born at Seville in 1562. He became a Jesuit in the West Indies, where he lived seventeen years, and afterwards spent three years at Lima, dying there in 1624, and leaving, *Conciones in Quinquagesima* (Lyons, 1617): — *Conciones de Festis Domini* (Paris, 1624): — *Conciones super Omnes Beatce Virginis Festivitates* (ibid. eod.): — *Sermones de la Concepcion* (Oviedo, 1622). See Hoefler, *Nouv. Biog. Generale*, s.v.

Escobar (del Carro), Juan

a Spanish theologian, was born at Puente de Cantos (Andalusia); taught law with success at the College of Santa Maria and at the University of Seville; became afterwards inquisitor at Murcia and at Cordova, and died at Madrid after 1642, leaving, *De Puritate Sancti Officii Inquisitionis*, etc. (Lyons, 1637): — *De Utroque Foro* (Cordova, 1642): — *De Confessariis*, etc. (ibid. eod.): — *De Horis Canonicis* (ibid. eod.): — *Antilogia*, etc. (ibid. eod.). See Hoefler, *Nouv. Biog. Generale*, s.v.

Escobar, Marina de

a Spanish foundress of religious orders, was born at Valladolid, February 8, 1554. Although the daughter of rich parents, she refused marriage. She had visions very frequently, in which Sts. Gertrude, Brigitta, and Mathilda appeared to her. In 1582 a number of women desired to share her mode of living, and retired under her guidance to a monastery, to which she gave the name of *Recollection of St. Bridget*. She died June 9, 1633. Her *Life*, begun by P. Del Puente, was finished by P. Cachupin, the provincial of the Jesuits of Castile (Madrid, 1665). See Hoefler, *Nouv. Biog. Generale*, s.v.

Escobar, Pedro Suarez de

a Spanish theologian, was born at Medina; belonged to the order of the Hermits of St. Augustine, and went into Spanish America, preaching the Catholic faith in Mexico. He became successively first theologian of the cathedral of that city, praefect of the province, and bishop of Guadalaxara. He died at Tlaicapan in 1591, leaving, *Escata del Paraiso Celestial*: — *Silva de la Perfeccion Evangelica*: — *Relox de Principes*: — *Sermones de los Evangelios de Todo et Ano* (Madrid, 1601). See Hoefler, *Nouv. Biog. Generale*, s.v.

Escuara

SEE BASQUE SPANISH.

Esdaile, James, D.D.

a Scotch clergyman, became a tutor in the family of Mr. Christie, of Durie; was licensed to preach in June 1803; presented by the town council to the second charge at Montrose in June, and ordained August 14, 1805; promoted to the East Church, Perth, October 18, 1810; resigned his charge, which was accepted June 15, 1844, after securing a bond from the magistrates for an annuity of £200, having discharged the duties of his office with great ability and a high degree of acceptance and usefulness. He died January 8, 1854, aged eighty years. He published, *Christian Theology* (Edinb. 1823): — *Apocraphy*, for the Perthshire Bible Society (1826): — *A Letter to the Reverend W.A. Thomson* (Perth, eod.): — *Lectures on the Shorter Catechism* (ibid. 1829): — *Civil and Religious Institutions Necessarily and Inseparably Connected* (ibid. 1833): — *The Voluntary Church Scheme without Foundation in Scripture, Reason, or Common-sense* (ibid. 1834): *The Spirit, Principles, and Reasoning of the Voluntaries Exposed* (ibid. eod.), with various articles in the *Edinburgh Encyclopaedia*. See *Fasti Eccles. Scoticanae*, 2:619; 3:848.

Esdras

(Armen. *Ezr* or *Ezras*), catholicos or universal patriarch of Armenia, was born at Parhajlaguerd (in the province of Ararat). He was educated from his childhood in the patriarchal palace, and after having filled the office of doorkeeper to St. Gregory the Illuminator, was elected to succeed the patriarch Christopher III, who died A.D. 628. A short time after that the emperor Heraclius, on his return from his expedition against Chosroes II, king of Persia, stopped at Garin, formerly called Theodosiopolis and now Erzerim, and undertook to unite the Armenian Church with the Greek. To this end he tried to conciliate the affections of the Armenians who had submitted to his rule. He gave them as governor-general a very popular man, the prince Mjej Cnoui; he treated the patriarch with distinction, and gave him a part of the city of Goghph. At the order of the emperor, Esdras called together a council (A.D. 629) in the city of Garin, where a great number of bishops, doctors (vertabeds), and Armenian princes, likewise several Greek doctors, came together. During the conference of one month, the reunion of the two churches was decreed. The Council of

Chalcedon was recognized as the fourth, General Council, and it was concluded that the feast of the nativity of Jesus Christ is to be celebrated separately from that of his baptism. Most of the Perso-Armenian bishops adhered to the decisions of the council. Many of the theologians who had attached themselves to the anathematized doctrines received Esdras very coldly when he came back to Tevin, the seat of his administration, and loudly disapproved his last acts. The chief of this party, John Mairagometsi, was ill-treated by order of the patriarch and sent into exile as a heretic. Esdras died in 689, of sorrow, it is said. He has been differently judged by his compatriots; the historians John VI Catholicos and Michael Asori (or the Syrian) call him ignorant, while the Armenians unitedly reverence him as a saint. During his time Armenia was ravaged by the Arabs, who massacred thirty thousand people in the city of Tevin. Nerses III, bishop of Daik, succeeded Esdras. See Hoefer, *Nouv. Biog. Generale*, s.v.

Esger, Hans

a Dutch theologian and hebraist, was born at Amsterdam, January 2, 1696. He was preacher at Ost- and Wester-Blocker, at Naarden, Middelburg, and finally at Amsterdam. In 1755 he was called as professor of Hebrew antiquities at Leyden, where he had been teaching theology before, and died there, May 28 of same year, leaving, *Mosis Maimonidis Constitutio de Siglis* (Leyden, 1727): — *Oratio de Supremo Ecclesiae; Doctore* (ibid. 1740): — *De Regimine Ecclesiae* (ibid. 1741): — *De Fontibus Theologiae* (ibid. 1751). See Hoefer, *Nouv. Biog. Generale*, s.v.

Eshbili, Yom-Tob ben-Abraham

a famous Talmudist of the 13th century, is known for his novellas on almost all the treatises of the Talmud. These novellas, or ⲙⲓϥⲱⲃⲓ, are highly appreciated by Talmudic scholars, and are therefore often reprinted. A complete list of them is given by Furst, *Bibl. Jud.* 1:248-250. (B.P.)

Eshean

For this Biblical site Lieut. Conder suggests (*Memoirs to the Ordinance Survey*, 3:313). the. present ruined village *es-Simia*, lying three and a half miles southwest of Juttah.

Eskild

a Swedish prelate, succeeded to the see of Lund, although his election was forbidden by king Eric Ermund, against whom he took arms while only bishop. of Roskilde. He finally retired to the monastery of Clairvaux, in France, where he died, September 6, 1181. See Hoefler, *Nouv. Biog. Generale*, s.v.

Eskilli, Nicolaus

a Swedish theologian, was born July 4, 1588. He studied at different universities of Germany, and was in 1611 rector at Calmar. The war: between Sweden and Denmark put a sudden stop to his activity, but he resumed it in 1623. He died Feb. 17, 1650, leaving, *Disp. Synodalis de Scriptura Sacra* (Colmar, 1629): — *De Jehovah Elohim* (ibid. 1632): — *De Persona et Officio Christi* (ibid. 1633): — *De Creatione et Providentia* (ibid. 1635): — *Disputationes Octa Synodales* (ibid.). See Jocher, *Allgemeines Gelehrten-Lexikon*, s.v. (B.P.)

Eskuche, Balthasar Ludwig

a Reformed theologian of Germany, was born at Cassel, March 12, 1710; studied at Marburg; was in 1734 preacher and professor at Rinteln, and died March 16, 1755, leaving, *De Naufragio Paulino* (Bremen, 1730): — *De Requie Pauli in Melita* (Magdeburg, 1731): — *De Festo Judaeorum Purim* (Marburg and Rinteln, 1734): — *In Orationem Paulinam in Areopago* (Rinteln, 1735-40): — *De Festo ξυλοφορίων* (ibid. 1738): — *Disp. ad Oraculum ^{<2412>}Jeremiah 31:22* (ibid. 1739): — *De Muliere Bethaniensi* (ibid.): — *Erlauterung der heiligen Schriftaus morgenlandischen Reisebeschreibungen* (ibid. 1745, 2 volumes): — *Observationes Philolog. Crit. in Nov. Test.* (ibid. 1748-54). See Jocher, *Allgemeines Gelehrten-Lexikon*, s.v.; Winer, *Handbuch der theol. Lit.* 1:134; Furst, *Bibl. Jud.* 1:250. (B.P.)

Esora

(Judith 4:4) is thought by Lieut. Conder (*Tent Work in Palest.* 2:336; comp. *Quar. Statement of the "Pal. Explor. Fund,"* January 1881, page 52) to be the present "village *Asireh*, north of Shechem," meaning, doubtless, what is laid down on the *Ordnance Map* as *Asiret el-Hatob*, three miles north of Nablus, but not noticed in the *Memoirs* accompanying the Survey.

Espagne, Jean D'

a French Protestant theologian, was born in Dauphiny in 1591; became pastor at Orange in 1620, but soon left France, and was successively minister in Holland and at London, where he died, April 25, 1659, leaving English translations of some small treatises, especially *Les Erreurs Populaires en Points de la Religion*, etc. (La Haye, 1639): — *La Manducation du Corps de Christ* (ibid. 1640): — *L'Usage de l'Oraison Dominicale* (Lond. 1646). See Hoefler, *Nouv. Biog. Generale*, s.v.

Espence (Lat. Espencaeus), Charles D'

a French theologian, was born of noble parents at Chalons-sur-Marne, in 1511, and became a doctor of the Sorbonne and rector of the University of Paris. Cardinal de Lorraine employed him in various important cases. He distinguished himself in the assembly of Orleans in 1560, and at the Conference of Poissy in 1561. He died October 5, 1571, leaving, *Institution d'un Prince Chretien* (Lyons, 1548): — *Traite des Ouvrages Clandestins*: — *Des Commentaires sur les Epitres de Saint Paul a Timothee et a Tite*, full of long discussions on hierarchy and ecclesiastical discipline; also several controversial treatises, some in French and others in Latin. All these were collected at Paris in 1619. See Hoefler, *Nouv. Biog. Generale*, s.v.

Espinac, Pierre D'

a French prelate, born early in the 16th century, was the son of Pierre d'Espinac, lieutenant of the king in Burgundy. He became canon count, then dean of the Church of Lyons, and finally archbishop there, after the death of his uncle, Antoine d'Albon, in 1574. The clergy chose him as their orator in the assembly of Blois, and he became chief of the deputation of the Catholics at the celebrated deputation of Suresne. He died January 9, 1599, leaving, besides addresses on the above occasions, *Exhortation au Peuple de Lyon* (1583): — *Un Breviaire*: — *Des Poesies Francaises* (not printed). See Hoefler, *Nouv. Biog. Generale*, s.v.

Espinay, Andre d'

a French prelate, was successively archbishop of Aries and. of Bordeaux, cardinalarchbishop and count of Lyons, and aided Charles VIII in his war

in Brittany. He died at Paris, November 10, 1500. See Hoefler, *Nouv. Biog. Generale*, s.v.

Espinay, Charles d'

a French bishop, born of an ancient family of Brittany about 1530, became commendatory abbot of Tronchet, of St. Gildas du Bois, and prior of Gahard and of Becherel, was appointed in 1558 bishop of Dol, but before being consecrated assisted at the Council of Trent. He was active in the ecclesiastical troubles of his time, and died in September 1591. See Hoefler, *Nouv. Biog. Generale*, s.v.

Espinay, Jacques d'

a French prelate, was apostolical prothonotary of the holy see, and succeeded by his intrigues in being appointed bishop of St. Malo, January 9, 1450. Nicholas V transferred him, March 18 following, to the see of Rennes, but the due of Brittany, Pierre II, violently opposed these changes. In the end, Espinay was deprived even of his patrimony, and although suffering from the gout was confined in a prison, where he died, January 9, 1482. See Hoefler, *Nouv. Biog. Gneirale*, s.v.

Espinel, Vicente

a Spanish writer and ecclesiastic, was born at Ronda, in the province of Granada, about 1551. He was educated at Salamanca, and served as a soldier in Flanders. His ecclesiastical position seems to have been that of chaplain at Ronda, but he resided chiefly. at Madrid. He died about 1634. He is now chiefly noted for his romance of *Marcos de Oregon*, a work delineating Spanish mariners. He was also a poet of some reputation. There is a good English translation of his *Maarcos de Olregon*, by Algernon Langton (Lond. 1816, 2 volumes). See *Encyclop.* Brit. 9th ed. s.v.

Espinosa, Diego De

a Spanish prelate and statesman, was born at Martininos de las Posadas (old Castile), in 1502. He studied civil and canonical law, which he taught when very young at Cuenca; then became auditor at Seville, and director of the royal council of Navarre. "Philip II appointed him some time afterwards grand inquisitor of Spain, superintendent of the negotiations and affairs of Italy, and finally bishop of Siguenza. In 1568 Espinosa received the cardinal's hat. In the exercise of his high functions he was remarkable for

his equal severity against iniquitous judges and heretics. He died September 5, 1572. See Hoefler, *Nouv. Biog. Generale*, s.v.

Esquimaux Version Of The Scriptures

The Esquimaux are a people dispersed over the northern coast of North America, inhabiting the shores of all the seas, bays, gulfs, and islands of the Arctic Ocean, from the Atlantic to the Pacific. They are also found on the Atlantic side of the continent, along the coast of Labrador, as far south as the fiftieth degree of latitude; and are likewise to be met with on the opposite coast of America, along the shores of the Pacific, from Behring Strait to Mount St. Elias, in the sixtieth degree of latitude. Moravian missionaries were the first who proclaimed the glad tidings of the Gospel in these inclement regions. The first part of the New Test. which was published in that language was the gospel of John, and three years later, in 1813, the British and Foreign Bible Society published the other three gospels. Other parts soon followed, till in 1826 the entire New Test. was given to that benighted people. Of the Old Test. different parts were published from time to time, till in 1871 the entire Bible was printed for the Esquimaux. The language has been treated in modern times by Kleinschmidt, in *Grammatik der groenlandischen Sprache* (Berlin, 1871). *SEE GREENLANDISH VERSION.* (B.P.)

Estaing, Francois

a learned and charitable French prelate, was born January 6, 1462. He was bishop of Rhodéz, and constructed the tower of the cathedral at his own expense. He died November 1, 1529. See Hoefler, *Nouv. Biog. Generale*, s.v.

Estaing, Joachim

bishop of Clermont, died in 1650, and had as his successor in his diocese his brother Louis, who was almoner to Anne of Austria. See Hoefler, *Nouv. Biog. Generale*, s.v.

Estampes

SEE ETAMPES.

Este, Ippolito d'

an Italian prelate, son of duke Ercole I, was born in 1479. He was appointed cardinal at the age of fifteen years by pope Alexander VI. He is accused of having given orders for putting out the eyes of his natural brother, Giulio d'Este, through jealousy. He was the political counsellor and lieutenant of his brother Alfonso, who had become duke of Ferrara in 1505. He contributed to the destruction of the Venetian fleet, December 22, 1509. Cardinal d'Este had received a very careful education, and possessed extensive knowledge, particularly of mathematics. He died in 1520. See Hoefler, *Nouv. Biog. Generale*, s.v.

Este, Juan Baptista d'

a convert from Judaism, who flourished in the beginning of the 17th century in Portugal, is the author of *Consolacion Christiana* (Lisbon, 1616): — *Dialogo entre Discipulo e Mestre Catechizante*, in one hundred chapters (ibid. 1621). See Furst, *Bibl. Jud.* 1:258; Wolf, *Bibl. Hebr.* 1 and 3:810; Jocher, *Allgemeines Gelehrten-Lexikon*, s.v. (B.P.)

Estella, Diego D'

a Spanish ascetic writer, was born at Estella in 1524. After studying at the universities of Toulouse and Salamanca, he entered the monastic life, and gained the confidence of Philip II, who called him his consulting theologian. He died August 1, 1578, leaving *De la Vida del Evangelista San Juan* (Lisbon, 1554): — *De la Vanidad del Mundo* (Salamanca, 1574): — *In Evangelism Lucae* (Alcala de Henares, 1578). See Hoefler, *Nouv. Biog. Generale*, s.v.

Estes, Daniel Gordon, D.D.

a Protestant Episcopal clergyman, graduated from the General Theological Seminary; officiated in St. Louis, Mo., in 1853, and in the following year became rector. In 1857 he resided in Amesbury, Massachusetts; subsequently became rector of St. James's Church in that place, and continued to serve that parish until 1872. He died August 9, 1873, aged fiftythree years. See *Prot. Episc. Almanac*, 1874, page 138.

Esthonian Version

SEE REVAL ESTHONIAN VERSION; SEE RUSSIA (VERSIONS OF).

Estori Hap-Parchi ben-Moses

SEE PARCHI ESTORI.

Estouteville, Guillaume

a French prelate, was born before 1403. He studied at the University of Paris, entered early the Benedictine order, and was raised to the highest dignity, being successively bishop of Maurienne, Digne, Beziers, Ostia, Velletri, and Port-Sainte-Rufin, and also archbishop of Rouen. He had, among other abbeys, those of St. Ouen de Rouen, of Jumieges, of Montebourg, and of Mont St. Michel, together with the priories of St. Martin-des Champs, at Paris, Grand Pre, and Beaumont en Auge (Normandy). In 1437 he was made cardinal-priest by Eugenius IV, with the title of *Silvestre et Martinz des Monts*. He was legate in France under Nicholas V, and took part in the election of four pontiffs. In 1477 Sixtus IV appointed him chamberlain of the Church of Rome. D'Estouteville died dean of the sacred college, December 22, 1483. He bestowed his immense wealth on several ecclesiastical and literary institutions. See Hoefer, *Nouv. Biog. Generale*, s.v.

Estrees, Cesar d'

a French prelate, was born at Paris, February 5, 1628. When quite young he was appointed bishop of Laon. Louis XIV charged him several times with negotiations, in which he showed a profound knowledge of the affairs of the Church and of those of the State. D'Estrees obtained the cardinal's hat in 1674. In 1680 he resigned the bishopric of Laon in favor of his nephew, and went to Rome on public affairs. He was eventually made abbot of St. Germain-des-Pres, and died dean of the French Academy, December 18, 1714. See Hoefer, *Noev. Biog. Generale*, s.v.

Estrees, Jean d'

a French prelate, was born in 1666, and became abbot of St. Claude. Louis XIV sent him on an embassy to Portugal in 1692, and finally to Spain in 1703. In January, 1716, he was appointed archbishop of Cambrai, and died March 3, 1718, without being consecrated. See Hoefer, *Nouv. Biog. Generale*, s.v.

Etam

The rock thus designated in the account of Samson's exploits (Judges 15) is regarded by Lieut. Conder (*Quar. Statement of the "Pal. Explor. Fund,"* January 1875, page 12) as the remarkable chasm or cave near the present *Beit-Aftb*, eight miles west by north from Bethlehem, and described in the *Memoirs* accompanying the Ordnance Survey (3:23) as a cavern some two hundred and fifty feet long, with an average height of five to eight feet and a width of about eighteen feet; entered at the east end by a vertical shaft called "the well," six by five feet wide and twenty feet deep. The village is a small one, standing on a bare knoll of rock some sixty to one hundred feet above the surrounding ridge, with cisterns to the houses, and a few traces of antiquity. The place is in the vicinity of Samson's adventures, and the identification is accepted by Tristram (*Bible Places*, page 48).

Etam Of Simeon

(~~1302~~ 1 Chronicles 4:32) will in that case be a different place, for which Lieut. Conder suggests (*Tent Work in Palest.* 2:336) the present ruin *Aiteun*, laid down on the *Ordnance Map* at eight miles south by east from Beit-Jibim, and described in the accompanying *Memoirs* (3:278) as "a mound with foundations; a square cell is cut in the rock opposite the ruin on the south."

Etam Of Judah

(~~1406~~ 2 Chronicles 11:6), as still different, has been confirmed at Wady Urtas by the recovery of the name in *Ain-Atan*, a spring on the hillside, south-east of the pools of Solomon (el-Burak), one of the four that feed the reservoirs (*Memoirs to the Ordnance Survey*, 3:90).

Etampes-Valencay, Achille d'

a French prelate and general, was born at Tours in 1589. He was for a long time a valiant captain of the Knights of Malta. At the siege of Montauban he attracted the attention of Louis XIII, who assigned him a company of cavalry in his regiment. After the capture of La Rochelle, where he commanded as vice-admiral, he became major-general. Immediately after the restoration of peace he returned to Malta. Pope Urban VIII charged him with the command of the pontifical troops against the duke of Parma, and as a reward gave him the cardinal's hat. The new prelate showed as

much vigor in the council as he had at the head of the army. He was involved in a contest between Mazarin and the court of Rome. He died in that city in 1646. See Hoefer, *Nouv. Biog. Generale*, s.v.

Etampes-Valencay, Leonor d'

a French prelate and theologian, brother of the preceding, was born about 1585. He entered the ministry, and obtained, while quite young, the abbey of Bourgueil-en-Vallee, which he represented as deputy to the Estates-general of 1614. In 1620 he succeeded his cousin Philippe Hurault in the see of Chartres, and in 1647 was transferred to the archbishopric of Rheims. He signalized himself in the assembly of the clergy of 1636 by maintaining the royal authority. He died at Paris in 1651, leaving a poem in Latin, in honor of the Virgin (Paris, 1605): — a *Ritual*, for the diocese of Chartres (ibid. 1627). See Hoefer, *Nouv. Biog. Generale*, s.v.

Etchen

(Echeus, or Etlan), commemorated February 11 in the Irish and Scotch calendars, was bishop of Cluain-foda, in Meath, of royal descent, originally a physician. He seems to have been born cir. A.D. 490, to have lived on the borders of Ossory, and died A.D. 578.

Eternales

a Christian sect, supposed to have arisen about A.D. 260, deriving their name from their belief in the eternity of the world. They maintained that the earth will continue in its present state, even after the resurrection of the dead.

Eternity of the World

SEE COSMOGONY.

Ethelbert

(1) *Saint*, king of the East-Angles, beheaded in 792 (rather 794) by order of Offa, king of Mercia, and venerated May 20 as the patron of Hereford.

(2) *Saint*, martyred with his brother, St. Ethelred, at the court of their cousin Egbert, king of Kent, in the 7th century, and commemorated on October 17.

(3) Archbishop of York (called also *Adalbert*, and usually *Albert*), a kinsman and pupil of archbishop Egbert, and the teacher of Alcuin, was consecrated to the see April 24, 767, and in 773 pope Adrian sent him the pallium. He made an excellent archbishop, continuing his frugal habits, and devoting himself to the interests of the Church. In 780 he appointed Eanbald his coadjutor, and died at York, November 8, 781 or 782.

(4) Bishop of Withem, in Galloway, consecrated June 10, 777; died October 16, 797.

Ethelburga

is the name of several early English abbesses, one of whom is especially entitled *saint*. She was sister to Erkenwald, bishop of London; was by him appointed first abbess of the nunnery at Barking, Essex, which he built and endowed. Here she led a very austere life, and died in 676. She is commemorated on October 11.

Ethelgar

archbishop of Canterbury, was educated at Glastonbury, where he was a favorite pupil. In 964 he was appointed abbot of Newminster at Winchester, and on May 2, 980, he was consecrated to the see of Selsey. For more than eight years Ethelgar was bishop of Selsey. In 988 he was translated to the see of Canterbury. All hopes and expectations seem to have been disappointed by his death, December 3, 989. See Hook, *Lives of the Abps. of Canterbury*, 1:428 sq.

Ethelhard

archbishop of Canterbury, does not seem to have figured in history until his consecration to that see, July 21, 793. His first public act was to assist in nominating representatives to attend the council which the emperor Charlemagne had called to assemble at Frankfort, one of the most important councils ever held in the West. His administration was one of success and satisfaction to his people. He was especially instrumental in securing, in 802, the pope's recognition of the sovereign rights of the see. He died May 12, 805. See Hook, *Lives of the Abps. of Canterbury*, 1:255 sq.; Smith, *Dict. of Christ. Biog.* s.v.

Ethelnoth

archbishop of Canterbury, was the son of Egelmaer, the earl, and was a Glastonbury man. He obtained the grant of additional privileges for the monastery from Canute, and is reported to have written its history. He was first a monk of Glastonbury, then dean of Canterbury, and chaplain to Canute, the king. Other preferment he declined until a vacancy occurred in the see of Canterbury. In 1020 the see was vacant, and Ethelnoth was nominated by the king as primate of England. Having settled his affairs in Canterbury, he made provision for a temporary absence, and proceeded to Rome in 1022, where he was received with distinction by Benedict VIII. From Rome he went to Pavia to visit the tomb of St. Augustine of Hippo. Ethelnoth seems to have been a church restorer. He repaired substantially the cathedral, which his predecessors had only patched over. He displayed both firmness and discretion during his administration. He died in October 1038. See Hook, *Lives of the Abps. of Canterbury*, 1:478 sq.

Ethelred

archbishop of Canterbury, is said to have been bishop in Wiltshire before his appointment to Canterbury in 870. He was educated at the monastery of St. Augustine. After his appointment to the see, he went immediately to Rome for the pallium, as was required in those days. During Ethelred's administration it is said that Cameliac came to Canterbury to be consecrated by him to the see of Llandaff. This plainly shows that the spiritual supremacy of the English Church already extended, at least, over the south-eastern part of Wales. In the episcopate of Ethelred, the same Church gave proof of its revived energy, by opening a communication with the Christians of the far East, especially with those then existing in India. These things occurred towards the close of Ethelred's life. He was cordial in his cooperation with the king, and took many steps towards the reformation of the Church. To him also is due, at least, the merit of carrying into effect the will of the sovereign. He died in 889. See Hook, *Lives of the Abps. of Canterbury*, 1:298 sq.

Ethelred

SEE AILRED.

Ethelreda, Saint

SEE AUDRY, ST.

Ethelwold (Lat. AEdilualdus)

bishop of Lindisfarne, cir. 724-740, was originally a servant under St. Cuthbert, and afterwards abbot of Melrose, and lived through many vicissitudes in those days of peril. He is commemorated on February 12.

Ether

is identified by lieutenant Conder (*Tent Work in Palestine*, 2:336). with a ruined site, *el-Atr*, one mile north-west of Beit-Jibrin; but it is doubtful if the territory of Simeon extended so far north. Van de Velde's *Tell Athan*, "a little to the northeast of Beersheba," which is adopted by Tristram (*Bible Places*, page 42), does not appear on the *Ordinance Map*.

Ethiopian Church

SEE ABYSSNIAN CHURCH.

Ethiopian Monks

Picture for Ethiopian

Monasticism spread rapidly up the Nile into Ethiopia, and gained as strong a hold there as in Egypt or Syria, if not a stronger. All the monasteries in Ethiopia professed to obey the so-called "Rule of Antony," but with different observances. An attempt at reformation, such as invariably recurs in the life of a monastic order, was made in the 7th century; Tecla-Haimanot being the second founder or Benedict of Ethiopian monasticism. He endeavored to consolidate the system under a superior-general, second in ecclesiastical rank only to the patriarch of Ethiopia, who was to visit and inspect the monasteries personally or by proxy. Several of them, however, preferred to retain their independence, like Congregationalists. Monks swarmed in Ethiopia long after the first fervor of asceticism; and the constitution of the Ethiopian Church was monastic. The story of a military order of monks, like the knightstemplar, originating in the 4th century, is purely fabulous. See Helyot, *Diet. des Ordres Religieux*, 2:222 sq.

Ethnophrones

(from ἔθνος, *a nation*, and φρονέω, *to think*), a name sometimes applied to the heretics of the 7th century, who sought to combine pagan customs and ceremonies with Christianity.

Etsbega

a dignitary of the Abyssinian Church, next in authority to the Abuna (q.v.).

Etu

an object of worship in the islands of the Pacific, consisting of some bird, fish, or reptile, in which the natives believed a spirit resided. For an account of this worship see Williams, *Missionary Researches*.

Eucadires

priests of the ancient Carthaginian deities, also called *Abadires* (q.v.).

Eucherius

the thirty-second bishop of Orleans, was born there, of noble parents, towards the close of the 7th century; devoted himself early to a monastic life at Jumieges; was elected to the see on the death of his uncle, in 717; administered it with remarkable success, but was banished to Cologne, in 732, by Charles Martel, apparently for resisting a confiscation of the Church revenues; and died at a place near Liege in 738 (or 742). He is commemorated February 20.

Euchomrni

(from εὐχομαι, *to pray*), a name sometimes applied to those of the catechumens (q.v.) who remained to receive the minister's prayers and benedictions. *SEE GENUFLECTENTES*.

Eudes De Rougemont

sixty-eighth bishop of Besanton, belonged to one of the oldest families of Burgundy, and succeeded, February 9, 1269, Guillaume de La Tour. He fell into a quarrel with his people, in 1279, concerning the expenses of the see, which resulted in his discomfiture. He died June 23, 1301. See Hoefler, *Nouv. Biog. Generale*, s.v.

Eufronius

SEE EUPHRONIUS.

Eugenius

a Catholic bishop OF CARTHAGE, was elected to that see in 480 or 481. In 483 he was banished by the Arian party to Tripoli, where he remained until 484, when he returned to his diocese. But the next king, banished him to Gaul, where he remained the rest of his life. He died at Vienne, September 6, 505. He left *Expositio Fidei Catholici* (printed in Migne, *Patrol L. t. 3*). See Chalmers, *Biog. Dict.* s.v.; Smith, *Dict. of Christ. Biog.* s.v.

Eugenius, Bishop Of Toledo

the second of that name, was first a clerk of the Church there, and on being chosen bishop, retired to Saragossa in a monastery but being discovered, was brought back to Toledo, and ordained in 646. He presided at the councils held at Toledo in the years 653, 655, and 656, and died in 657. He was the author of several works, particularly a treatise on the Trinity, two books of miscellanies, and one in prose and verse, which were published by father Sirmond at Paris (1619, 8vo; also in 1696; Venice, 1728, in the *Bibliotheca Max. Patrum*; Lyons, 1677, 12:345). See Chalmers, *Biog. Dict.* s.v.; Smith, *Dict. of Christ. Biog.* s.v.

Eukteroi Oikoi

(*εὐκτήριον*, an oratory, and *οἶκος*, a house), a name sometimes applied to ancient Christian churches.

Eulogium

the consecrated bread of the Greek Church.

Eulysius

bishop of Apamea, in Bithynia, one of Chrysostom's most loyal adherents, banished to Mizpah, beyond Bosrah, in Syria, A.D. 406.

Eumenides

SEE FURIES.

Euphemia, Saint

of Chalcedon, suffered martyrdom in the time of Galerius, cir. A.D. 307. Her anniversary is September 16.

Euphemius

(by some *Euthymius*), third patriarch of Constantinople, A.D. 489-496, was a learned historian and orthodox presbyter of that city, but became involved in the jealousies between the Greek and Roman ecclesiastics, and was finally deposed by the emperor Anastasius. He died in 515.

Euphrasia (or Euphrosyna)

daughter of Paphnutius of Alexandria, early in the 5th century, fled from home to avoid marriage, and was received into a neighboring monastery, where, under the assumed name of *Smaragdus*, she concealed her sex for thirty-eight years. Her father meanwhile visited her, without recognizing her, and was converted to Christianity. On her death-bed she discovered herself to him, and he became a monk. She is commemorated by the Latins, February 11; by the Greeks, September 25.

Euphrates

a heretic of the 2d century, was the founder of the sect of Ophites or Serpentarians, one of whose dogmas was, that the serpent by which our first parents were deceived was either Christ himself or Sophia (*wisdom*) concealed under that form, for which reason they paid a kind of divine honor to certain serpents kept for that purpose. In most points he adhered to the Oriental or Gnostic philosophy, of two opposite principles, with the aeons and other dreams of those sects. Origen did not consider the disciples of Euphrates as Christians, but as calumniators of Jesus Christ.

Euphronius (or Eufronius)

- (1) Bishop of Antioch, intruded by the Arian party, A.D. 332-334.
- (2) Bishop of Colonia, in Armenia; afterwards metropolitan of Nicopolis, A.D. 375.
- (3) Ninth bishop of Autun, not long before A.D. 452; commemorated August 3.

(4) The eighteenth bishop of Tours, A.D. 555-572, who resisted the violent encroachments of the civil power, died in his seventieth year, and is commemorated August 4.

Europa

Picture for Europa

In Greek mythology, was the famous beloved of Jupiter, for whose sake he transformed himself into a bull, and took her on his back to Crete, where she gave birth by him to Minos, Rhadamanthus, and Sarpedon. According to Homer, she was a daughter of Phoenix and Perimede; but later writers make her the daughter of the Phoenician king Agenor and Telephassa. Agenor, on learning of her abduction, sent out all his sons in search of her, with the command not to return without her. As they did not discover her, the sons settled in strange countries, and thus the father lost all his children. Europa married Asterion, the king of Crete, who brought up her children as wise, just men, so that they became the judges of the infernal regions. She was worshipped on Crete. The myth doubtless represents the passage of colonists across the Hellespont from Asia to Europe.

Eurus

Picture for Eurus

In Greek mythology, is the east, or, rather, south-east, wind, bringing to the Greeks close, damp weather, and heavy storms. Therefore he is represented on the tower of the winds with flowing hair, tangled beard, and of surly aspect. *SEE EAST WIND.*

Eusebia, Saint

abbess of Hamay or Hamaige, daughter of Adalbrand, a Frankish lord, and of St. Rictrude, was born in 637. She was educated by her grandmother, St. Gertrude, abbess of Hamay (Hamaticum), and was elected to succeed her in 649; but as she was only twelve years old, Rictrude, who at that time was abbess of Marchiennes, let her come into her convent with her whole community, by order of the king, Clovis II. Eusebia, who could not forget her monastery of Hamaige, therefore rose secretly in the 'night with one of her friends, and went there to chant the service, and came back the following morning to Marchiennes. Her mother found this out, however, gave her a severe chastisement, and engaged many bishops and abbots to

remonstrate with her, but they found her inflexible, and advised Rictrude to leave her at liberty. When only thirteen years old, Eusebia returned to Hamaige as abbess, and governed her community with humility, mildness, and prudence. She died in 660, and is commemorated March 16. See Hoefler, *Nouv. Biog. Generale*, s.v.; Smith, *Dict. of Christ. Biog.* s.v.

Eusebius

the name of a very great number of early Christian ecclesiastics, of whom we mention a few of the most noted.

- (1) Fifth bishop of Antibes, cir. A.D. 549-554.
- (2) Bishop of Caesarea, in Cappadocia, A.D. 362-370, a friend of Gregory Nazianzen.
- (3) The twenty-second bishop of Milan, A.D. 449-465.
- (4) Bishop of Pelusium, cir. A.D. 431-457.
- (5) Bishop of Tarragona, cir. A.D. 610-632.
- (6) Bishop of Valentinianopolis, in proconsular Asia, deposed for scandalous acts, A.D. 400.
- (7) Presbyter of Rome, A.D. 538, commemorated as a confessor Aug. 14.
- (8) Presbyter of Cremona, a friend of St. Jerome.

Eustachius

Picture for Eustachius

(or Eustathius, said to have been named *Placidius* before his conversion), a noted saint, is commemorated by the Latins November 2, and by the Greeks September 20, as a military martyr, along with his wife Theopista, and his two sons, Agapius and Theopistus, at Rome, under Hadrian, A.D. 118. His *Acts* are evidently spurious, but his martyrdom is undoubted. Many churches are dedicated to him, especially one in Rome, and one in Paris. Baronius thinks he may have been the Placidus who was a general under Titus (Josephus, *War*, 3:4; 4:187), but that would make him very aged. See Jameson, *Sacred and Legendary Art*, page 792.

Eustachius, Giov. Paul

SEE NOLA PAUL.

Eustathius

(1) Abbot of Luxeuil (Franche Comte), born in Burgundy about 560, succeeded St. Columbanus in 610, labored as a missionary among the Varasci in 616, and died in 625; commemorated March 29 (by others October 11).

(2) Bishop of Attalia, resigned in 431.

(3) Bishop of Berytus, in Syria, ejected for time-serving heresy, in 457.

(4) Patriarch of Alexandria, 801-805.

Eustochius

(1) Fifth archbishop of Tours, 443-460, is commemorated as a saint, September 19.

(2) Patriarch of Jerusalem, 544-556.

Eustorgius

bishop of Milan, 512-518.

Eustrates

one of a class of martyrs to whom a festival is dedicated in the Greek Church on December 13.

Eustratius

a Greek theologian, who lived in the 6th century, wrote a treatise on *The Condition of the Soul of Man after Death*, printed for the first time by Leo Allatius, in the *De Occidentalium atque Orientalium*. The author has been identified with Eustathius; the biographer of Eutychius, of the 6th century.

Eustratius

bishop of Nice, flourished in the beginning of the 12th century, and was noted for his polemic writings in divinity, and his philosophical works. His Greek commentaries on Aristotle's *Analytica* and on his *Ethica*, are still

extant; the former published at Venice in 1534, the latter at the same place in 1536, and at Paris in 1543.

Euterpe

Picture for Euterpe

in Greek mythology, one of the muses, who presided over lyric poetry. See cut below. Eutherius, bishop of Tyana, an earnest Nestorian, was an acknowledged leader of that party in the Council of Ephesus (A.D. 431), and for some time afterwards. He was ultimately banished to Scythopolis, and thence to Tyre, where he died. He wrote a treatise, usually published with the works of Athanasius.

Euthymius

abbot of Pharan, in Judea, was born in Melitene (Armenia) in 377. He was educated under bishop Otreius, who ordained him priest, and intrusted him with the direction of the monasteries of Melitene. In 406 he went to Palestine, and retired into a cell near Jerusalem. Soon after he was joined by a great number of recluses, who chose him as their superior. His authority extended over several monasteries. Euthymius converted to Christianity a large number of Arabians, and brought back to the orthodox Church several Nestorians and ManichMeans, Through his entreaty also the empress Eudoxia, the wife of Theodosius the younger, entered into the bosom of the Catholic Church. There was also attributed to Euthymius the power of performing miracles. He died in 473. After his death he was revered as a saint, first in the East, and then in the West. See Hoefer. *Nouvelle Biographie Generale*, s.v.; Smith, *Dictionary of Christian Biography*, s.v.

Eutropius

bishop of Valencia, in Spain, towards the end of the 6th century, originally abbot of the monastery of Servitanum, was associated with the most influential Spanish ecclesiastics of his time.

Eutuchites

(from εὖ, *good*, and τύχη, *fortune*), a heretical sect mentioned by Theodoret as belonging to the 3d century. They held that our souls were placed in our bodies only to honor the angels who created them, that we

ought to be afflicted at nothing, and to be equally pleased with vice and virtue. They also taught that Christ was the son of an unknown god.

Eutychianus

a celebrated monk in the mountains separating Phrygia and Bithynia, in the time of Constantine the Great.

Eutychius

(1) Bishop of Eleutheropolis (Hebron), in Palestine, in the middle of the 4th century, was deposed for semi-Arianism.

(2) Sub-deacon of Alexandria, martyred by the Arians, A.D. 356.

(3) The last-known exarch of Ravenna, A.D. 727-751.

Evagrius

(1) Orthodox bishop of Constantinople for two months in 370.

(2) Bishop of Antioch, cir. A.D. 388-392.

Evaldus

a Scotch prelate, was appointed the first bishop of the see of Argyle in 1200, by bishop John. See Keith, *Scottish Bishops*, page 284.

Evangel

(Gr. εὐαγγέλιον, *good tidings*), a name often applied to the gospel. Hence the term *evangelical* (q.v.).

Evangelical Adventists

SEE ADVENTISTS, EVANGELICAL.

Evangelista

the name given in the Greek Church to the deacon who reads the gospels in the course of divine service.

Evangelists, The Four, Representations of, in Christian Art

Picture for Evangelists 1

Picture for Evangelists 2

Picture for Evangelists 3

Picture for Evangelists 4

The adoption of the four creatures of the apocalypse (~~from~~ Revelation 4:6) as images of the evangelists does not seem to have taken place generally, or is not recorded on Christian monuments, before the 5th century. It involves, of course, a peculiarly impressive connection between the beginning of the visions of Ezekiel and the unveiling of heaven to the eyes of John. The application of each symbol to each writer may be referred as contemplating the Lord's divine nature. Ingenuity and devotion have done their utmost on this subject for centuries, with little result. The accompanying emblematical figures are found in the chapel of San Satiro, in Milan. See Martigny, *Dict. des Arch. Chretienne*, s.v.; Jameson, *Sacred and Legendary Art*, page 132 sq.

Evangelists

In the British census of 1851 four congregations returned themselves as worshipping under this name, probably to avoid being identified with any sect.

Evans, Benjamin, D.D.

an English Baptist minister, was born at Bilston, Staffordshire, May 13, 1803. As a boy his thirst for knowledge was intense, and he excelled in drawings on Staffordshire pottery-ware. He was converted in his youth, joined the Baptists, and at twenty entered Horton College, Bradford, Yorkshire. In 1825 he accepted an invitation as pastor over a very small Church at the seaport of Scarborough, where, for forty years, he preached four sermons, held five prayer-meetings, and conducted three Bible-classes weekly. He formed a new Baptist Ministerial Association, which sent out a young man from Horton College to represent the Baptist cause in Germany. He also founded the first Baptist church in Brussels. He effectually resisted the levying of Church rates in Scarborough on Independents; took a leading part in the anti-Corn-Law League, and in the

anti-State-Church Associations, and was the founder and first secretary of the Mechanics' Institute in the town; the Archaeological Society and Museum owes much of its success to his efforts. He was the founder of the Society for the Education of Ministers' Sons, and its president; the founder of the Theological College at Bury, and professor of ecclesiastical history in it; and he also established and edited *The Baptist Record*, a quarterly journal. Among his published works are, *The Enlarged History of Scarborough*: — *The History of Horton and Rawdon Colleges*: — *The History of the Early English Baptists* (2 volumes): — *Modern Popery*: — *Hints to Young Christians*: — *Life of Wickliffe*: — *History of the German Reformation*: — *Lectures on Ecclesiastical History*: — *The Religious State of Belgium*, and about a score of pamphlets on popular topics. He was the father of the *Freeman* newspaper, and a contributor to half a dozen Baptist magazines. He died suddenly, April 6, 1871. See (Lond.) *Baptist Handbook*, 1872.

Evans, C., D.D.

a Welsh Baptist minister, was born at Llannwchlynn, Merionethshire, June 22, 1781. He was baptized in early life, began to preach in 1809, was two years in the Abergavenny Academy, and then for seven years pastor of the small Church of Llanefyd and Llansannan. In 1823 he removed to Cefimawr, which was his residence for thirty-five years, during twenty-nine of which he was pastor of the Church in that place. Considering the imperfection of his early education, he became a more than ordinarily cultured scholar, and wrote, *The Peculiar Tenets of the Baptists*, and *A History of the Baptists, Based on the Fundamental Principles of their System*. He died March 28, 1864. See (Lond.) *Baptist Hand-book*, 1865, page 121. (J.C.S.)

Evans, Evan (1), D.D.

a minister of the Church of England, is supposed to have been a native of Wales. He was sent to Philadelphia, Pennsylvania, by the bishop of London, in 1700. Five years before, a church had been built there, and of this he took charge. Through his instrumentality churches were formed at Chichester, Chester, Maidenhead, Concord, Evesham, Montgomery, Radnor, and Oxford, places all within a radius of forty miles. After four years of service at Philadelphia, he asked for and received an assistant. In 1707 he visited England, and urged that a bishop should be sent over to the

colonies. In 1709 he returned to his charge in Philadelphia, and in 1711 it was found necessary to enlarge the church edifice. Resigning, he again visited England in 1716, and on his return to America accepted an appointment to Oxford and Radnor, a part of his former field, and remained there until 1718, when he resigned his mission, removed to Maryland, to St. George's parish, then in Baltimore, now Harford, County, and on every alternate Sabbath officiated in the adjoining parish, over twenty miles distant. He died in October 1721. See Sprague, *Annals of the Amer. Pulpit*, 5:22.

Evans, Evan (2)

a Welsh divine and poet, was born at Cynhawdren, in Cardiganshire, about 1730, and was educated at Jesus College, Oxford. After taking orders in college, he officiated as curate in several places, particularly Newick, in Kent, Llanvair Talhaiarn, in Denbighshire, and Towyn, in Merionethshire. He died at his birthplace in 1790. He published *Dissertatio de Bardis* (1764, 4to), and translated into Welsh two volumes of *Tillotson's Sermons*. See Chalmers, *Biog. Dict.* s.v.; Allibone, *Dict. of Brit. and Amer. Authors*, s.v.

Evans, James

the celebrated Canadian missionary among the Indians, brother of Reverend Ephraim Evans, D.D., entered upon the missionary work at St. Clair, Ontario, in 1834. He labored at Rice Lake, Credit, Ancaster, and other places. To his mental vigor and indomitable perseverance the Indians are indebted for many advantages. Not the least of these is a written and printed character of their language, invented by Evans. He left behind him many papers, both in print and manuscript — a private journal, translations, Indian vocabularies, letters, etc. He died suddenly, while on a visit to England, at Keelby, Lincolnshire, November 23, 1846. Evans was a warm friend, a man of genius, an enterprising explorer, a devoted missionary, and an humble Christian. See *Minutes of the British Conference*, 1847, page 462; Carroll, *Case and his Contemporaries* (see index, volume 5).

Evans, James Harrington

a Baptist minister of John Street Chapel, London, was born about 1785. He died about 1849. His works are, *Dialogues on the Trinity* (Lond. 1819,

8vo): — *Sermons on the Spirit of Holiness* (1839, 4th ed. 12mo). See Allibone, *Dict. of Brit. and Amer. Authors*, s.v.

Evans, John, LL.D.

a Baptist minister, was born about 1767, at Usk, Monmouthshire. He was pastor of a congregation of General Baptists, Worship Street, London from 1792 to 1827, and died in the latter year, leaving a number of theological sermons and other works, for a list of which see Watt, *Bibl. Brit.*, and the *Gentleman's Magazine*, XCVII, 1:369. He published, in 1797, *An Attempt to Account for the Infidelity of the Late Mr. Gibbon*. His best-known work is a *Brief Sketch of the Different Denominations into which the Christian World is Divided* (1794). See Allibone, *Dict. of Brit. and Amer. Authors*, s.v.

Evans, Jonathan

an English Congregational minister, was born at Coventry about 1748. He was converted in 1778 or 1779, and shortly after began to work with much earnestness for the salvation of his irreligious neighbors. In 1782 he turned his attention more particularly to the parish of Foleshill, near Coventry, and was so successful as to purchase, in 1784, a building for a place of worship, and eventually a chapel was built. In 1796 a church was formed, chiefly of those who were the fruits of his ministry, of which he was ordained pastor, April 4, 1797. He died August 31, 1809. Mr. Evans was a plain, earnest preacher, and very successful in winning souls. He was the author of three fine hymns, commencing, "Come, thou soul transforming spirit," "Hark! the voice of love and mercy," "Let saints on earth their anthems raise." See (Lond.) *Evangelical Magazine*, 1847, page 128.

Eveillon, Jacques

a French theologian, and grandvicar of Angers under Messrs. Fouquet, Miron, De Reuil, and Arnaud, was born at Angers in 1572, and obtained his preferments in consequence of his superior knowledge of ecclesiastical laws and customs. He died at Angers in 1651. He was the author of an excellent treatise, *Des Excommunications et des Monitoires* (1672). See Chalmers, *Biog. Dict.* s.v.; Hoefer, *Nouv. Biog. Generale*, s.v.

Eveleigh, John, D.D.

provost of Oriel College, Oxford, and prebendary of Rochester (1781), was born in 1747. He died December 10, 1814, leaving *The Trinity* (1791): — *Sermons Preached before the University of Oxford* (1792): — *Plurality of Persons in the Godhead Proved* (1797). See Allibone, *Dict. of Brit. and Amner. Authors*, s.v.

Everett, James

a noted English Methodist preacher, was born at Alnwick, Northumberland, May 16, 1784. He was converted when about nineteen years of age, joined the Wesleyans, soon began to preach, in 1806 was called into the regular work at Sunderland, and afterwards occupied important appointments in the Conference until 1821, when he became a supernumerary; but in 1828 resumed an efficient relation for a few years, and then retired as a superannuate to the city of York. In 1847 the celebrated "Fly Sheets" appeared in the Wesleyan connection, strongly inveighing against its administration; and their authorship being charged upon Mr. Everett, and he not denying it, he was expelled in 1848 from the ministry, together with Reverends James Dunn and Walter Griffith, who united in forming what has since been known as the Methodist Free Church (q.v.). Mr. Everett died in Sunderland, May 10, 1872. He is the author of several publications, chiefly biographical.

Everett, Robert, D.D.

a Congregational minister, was born in Gronant, North Wales, January 2, 1791. He studied under Reverend Thomas Jones, of Newmarket, also in the Denbigh Academy; began preaching in 1809, but two years later entered Wrexham Theological Seminary, and completed a four years' course. He was ordained pastor in Debig in 1815; dismissed in 1823; came to America and began to minister to the Welsh Congregational Church, Utica, N.Y., in July of the same year. This charge he resigned in 1832, and in the following year became acting pastor at East Winfield, where he remained until 1835, when, for about three years, he served the Presbyterian Church at Westernville. In April 1838, he was installed pastor of the two Welsh congregations of Steuben, a position which he retained until the close of his life, although, during the last few years, he preached only occasionally. He died there, February 25, 1875. The Welsh people in the United States gave him eleven hundred dollars as a testimonial in 1871.

Stenographia is the title of a work which he published at Denbigh in 1816, in which shorthand writing was first adapted to the Welsh language. Sixty editions of his *First Catechism* were published in Wales, being first issued at Denbigh in 1822. This was republished in America, and passed through several editions. At Steuben he published a *Larger Catechism*; also *Arveinydd*, an aid to reading Welsh, of which fifteen editions were printed prior to his death. In January 1840, he published the first number of *Y Cenhadwr Americanaidd* (The American Missionary), a Welsh Congregational monthly, which was edited, after his death, by his son. In 1843 he published *Y Dyngarwr* (The Philanthropist), devoted to emancipation and temperance; and from 1850 to 1852 he edited *Y Detholydd* (Eclectic). Two Welsh hymnbooks, published in 1839 and 1846, were in large part prepared by Dr. Everett. See *Cong. Quarterly*, 1876, page 425; 1877, page 314.

Everton, Silvester De

an English prelate of the 13th century, took his name from Everton, a village in Bedfordshire. He received the lord chancellorship of England in 1246, and was very skilful in customs of chancery. The next year he was consecrated bishop of Carlisle. With the rest of the English bishops he boldly requested of Henry III that all foreigners and insufficient persons might be put out of their bishoprics. The king retorted on the bishops, singling out Silvester as to the point of insufficiency. Everton lost his life by a fall from a horse, in 1254. See Fuller, *Worthies of England* (ed. Nuttall), 1:168.

Evigilitor

an officer in Greek monasteries, whose duty it was to waken the monks for nocturnal and matutinal services. Another officer of the kind was the *excitator*, who had to waken a monk asleep in church.

Evocatio

a religious ceremony observed by the ancient Romans when besieging a town, in which they solemnly called upon the deities of the place to forsake it and come over to their assistance. They usually attempted to bribe the gods by promising them temples and festivals.

Evodius

according to tradition, the first bishop of Antioch, after A.D. 42.

Evolution

The important relations which the scientific subject has assumed to religious literature justifies, us. in a more copious and particular treatment than was appropriate under the general head of DEVELOPMENT *SEE DEVELOPMENT* (q.v.).*

*We present, unmodified, the facts and positions of our esteemed correspondent on this subject, who views it in its scientific aspect, although we dissent from some of his conclusions. — ED. *SEE SCEPTICISM*, in this volume.

I. Definition. — Evolution in its widest sense, and viewed from the scientific standpoint, is the continuous transformation and differentiation of an identical substance. More specifically, it is the continuous unfolding of a material existence according to such method that constituent parts which were germinal or potential become actual and functional, and according to such an order that the primitive existence is successively more differentiated, with parts progressively more and more specialized in structure and function. It is the passage from the homogeneous to the heterogeneous. It implies continuity and unity of existence. It also implies persistence of the fundamental conception embodied in the primitive substance, so that, however diversified, all its parts still conform to a changeless type.

It is a mode which reveals itself transcendently as the necessary product of mind; it reveals thought as all-pervading and all-enduring throughout the material realm in which the law of evolution finds its exemplification.

Whether the phenomena of the natural world come into existence under a method conformable to the above definition of evolution is a question of fact, to be decided by investigation of the phenomena.** This question of fact falls, therefore, strictly within the domain of natural science. Whatever verdict may be pronounced at this tribunal can never be invalidated by any *a priori* considerations, nor by any delineation of supposed consequences or implications of the verdict. Nor can it be set aside as proceeding from incompetent authority, since no authority in a question of fact can be conceived more competent than that of a body of witnesses who have

surpassed all others in the study of that about which they testify. For our present purpose we must ascertain, therefore, what are the determinations of natural science in reference to the nature of the successions of phenomena in the natural world. Does science find a material continuity running through these successions; or does it find them marked by interruptions, discontinuity, and new beginnings?

** Not speculatively viewed, however, but in the light of all the evidence, both natural and revealed. — ED.

II. History of Opinion. — In searching for the best judgment of mankind in reference to the question of material continuity in the natural world we ought to cite first the opinions of thinkers antedating the epoch when scientific research had supplied material for a proper demonstration of the doctrine. As all philosophizing on the laws of nature must, of necessity, be grounded on an observation of nature more or less extensive and more or less exact, so the opinions of the ancient philosophers, however slender the basis of their inductions, must be regarded as essentially scientific. Science had not yet been distinguished from philosophy. Theories as to the origin of the world and of organic existence were in vogue some centuries before the Christian aera. The hylozoism of the Ionian physicists conceived a primordial matter endowed with generative or transmutative powers through which cosmic forms, successively differentiated, came into being. The speculation presents analogies with the modern one of Buffon. Heraclitus, about 500 B.C., taught the doctrine of a perpetual flux of things, involving ceaseless conflicts between opposites, in the midst of which individual things survive, by superior fitness, the processes of destruction and renovation. A developmental mode of cosmic origins was taught by Anaxagoras of Clazomenae (Aristotle, *Physica*, 8:1) about 500 B.C. He supposed the primitive condition of things to be a heterogeneous commixture of substances without order or motion. This continued an indefinite period, when the mind began to act upon it by instituting a revolving motion at a single point. This propagated itself into the surrounding realm, and led to the separation of the elementary contraries, fire and air, water and earth. The process was repeated in the resulting masses, and thus, by continuous differentiation of likes and unlikes, the actual constitution of the world resulted (Ueberweg, *Hist of Philos.* 1:66). The views of Leucippus and Democritus, about 430 B.C., contemplated a gradual evolution of things. They held that immensity was eternally filled with atoms actuated by an eternal motion. These, in disposing themselves

according to size, produced collisions which originated vortical motions. These, extending farther and farther, led to the formation of worlds. Such views were extended by Epicurus and the Roman Lucretius; and long afterwards, similar theories, but with more theistic leanings, were entertained by Torricelli, Galileo, and Gassendi. The Greek atomists attributed the lateral motions of the atoms to choice — a conception of the animated nature of atoms which was revived in the monads of Gassendi, Leibnitz, Rosmini, Campanela, Bruno, and Maupertuis; and reproduced in the conscious atoms and molecules of Hackel, Elsberg, and other moderns. The evolution of the cosmic system through the intervention of vortices was undertaken in the well-known theory of Descartes (*Principia Philosophiae*, 1644); and Kepler made use, also, of a vortical movement in the matter of a primitive chaos, but invoked the Empedoclean conception of attractions and repulsions for the initiation of the primitive motions. The speculations of Swedenborg (*Principia Rerum Naturalium*, 1733-34) also posited vortical atomic motions, which expanded to cosmical movements and led to the differentiation of worlds. These various speculations (more fully set forth in Winchell's *World Life, or Comparative Geology*, part 4), opened the way for the better defined and better-defended nebular cosmogonies of Kant and his successors. The evolution of the earth's physical features by means of fire and water was first undertaken by Leibnitz (*Protogea*, etc., 1749, first, in abstract, in *Acta Eruditorum*, Leipzig, 1683). These eminent thinkers, whom, in this connection, we can only mention, all conceive the earth and the solar system to have originated through the progressive differentiations of a primitive chaotic matter. This is the conception of modern evolution.

Meantime the notion of a material continuity in the successions of the organic world was repeatedly shadowed forth. Empedocles taught the progressive origination of organic forms. Aristotle maintained that immanent divine mind determines in nature a tendency towards improvement and perfection. Lucretius held that the races of men, however diverse, are derived from a common origin, and this through the continual survival of those best fitted for the environment. In later times, Sir Mathew Hale (*Primitive Origination of Mankind*, 1677, page 211), enumerates distinctly the results of the struggle for existence in the animal. De Maillet (*Telliamed*, Amsterdam, 1748), attempted to explain how animal forms undergo transmutation through the influence of changed environment; and Lamarck (*Philosophic Zoologique*, new ed. 1873) to this influence added

the principle of use and disuse, and admitted also an underlying inherent conatus towards beneficial change. These very concise references to the history of opinion, may be supplemented by a perusal of the article on "Evolution" in the *Encyclopaedia Britannica*, and by a study of the later works to be mentioned in the progress of this article. Within our restricted limits it will be more profitable to proceed to an outline of the evidences of evolution as at present understood.

III. *The Scientific Evidences.* —

1. *Inorganic Evolution.* The processes of change in the topographical and hydrographical features of the earth's surface are so familiar that we almost fail to note the fact that these recent transformations are but the last terms of a series of changes which have moulded the globe and imparted to it the features that complete its fitness for the reception of organic populations. But, in fact, the filling and drainage of a pond or lakelet in a human lifetime is the same kind of work as that which spread the deposits of the prairies of the Mississippi, the *tchornosjom* of southern Russia, the pampas of Buenos Ayres, and the steppes of southern Siberia. The alluvial sediment left by a Mississippi overflow of this year is only one of the succession of contributions which, in ages past, have formed the entire delta of the great river. The delta grows; ocean sediments accumulate; the hillsides waste; the mountains wear out; whole shore-lines rise or sink; and the integration of these minute annual changes between vast limits of time shows that all the grander features of our planet have grown into existence by progressive transformations of the original matter. All this is obvious.

So it is obvious that the observed and admitted tenor of events implies an ancient course of change, in times so remote that the conditions had not yet approximated to those revealed in the human period. The pages of geological science enumerate those changes. It is not necessary to assume that all or any of the conclusions of science are exact in reference to the particular events of the geological past; it cannot be doubted, however, that research has successfully shown that the present is the outcome of the past, and that the rocks and waters and gases which we observe are only a transformed portion of the material of the primeval world. The actual earth has passed, by material continuity, from a primitive state, in which all its physical conditions were extremely different from the present. Its mountains, rivers, islands, and seas have progressively come into existence. Its different portions have become more and more differentiated. It was

once more homogeneous. It has undergone a real evolution. But the geognostic data which pass before our observation disclose the primitive world in a process of emergence from a molten state. The world's history has been a history of cooling; and there are numerous indications that the actual records of geology note only the last stages of the world's cooling history. We have not the space at command, nor is it necessary, to enter into an enumeration of the grounds on which science has traced terrestrial evolution backward to a nebular state, and even to a remoter one, in which the matter of the whole solar system is disclosed in a process of common evolution, under the action of the same forces as enter into the transformations of the earth's surface in these times, before human eyes. That our planetary system has had a nebular history is almost unanimously admitted by the science of the present. The chief divergences of opinion concern only some details of that history. This conclusion implies a material continuity through the totality of the changes. Rocks and ocean and atmosphere have *grown* out of fire-mist and nebula. World-life is a grand spectacle of evolution, and it illustrates continuity and unity of method on a scale of vastness which is deeply impressive. The details of the evolution must be sought in special works (see Winchell, *World Life*, 1883). The conception of modern nebular theory is itself an evolution. It was first shadowed forth by the Greek and mediaeval thinkers already quoted. It began to assume a consistent and modern aspect at the hands of Immanuel Kant (*Allgemeine Naturgeschichte und Theorie des Himmels*, 1755, and a prize essay, read in 1754 before the Berlin Academy of Science). Sir William Herschel's nebular researches disclosed the apparent existence of enormous patches of chaotic world-stuff, which seemed to undergo a process of differentiation into stars and planets (see sundry memoirs, read before the Royal Society of London between 1783 and 1818, but especially in 1784, 1785, 1791, 1795, 1811, and 1814; also Sir John Herschel, *Observations of Nebulæ and Clusters of Stars at Slough*, 1825-33; *Phil. Trans.* November 21, 1833). Laplace, in apparent ignorance of Kant's remarkable speculation, brought the conception of nebular cosmogony to a rigorously scientific statement (*Exposition du Systeme du Monde*, 1796); and the general form of his theory enters into the most recent cosmological speculations, though the progress of discovery and of thought has necessitated slight modifications, and has greatly extended the scope of the grand generalization. That which for years was known as "the nebular hypothesis"* has strengthened into a nebular theory, accepted now with almost the same confidence as the Newtonian theory of universal

gravitation. This is the verdict of science on a question in its own appropriate field. No dissent from the outside is deserving of consideration: though, of course, exceptions taken by a scientific minority must be honestly examined. For a discussion of alleged difficulties of nebular cosmogony, see Winchell's *World Life*, pages 153-198.

* The "nebular theory" here referred to is based upon the supposition that the universe originally existed in the form of gaseous vapor diffused by intense heat throughout space, and that all the heavenly bodies have resulted from this by rotation and gradual condensation through cooling off. Most or all the phenomena which they exhibit, such as sphericity, orbital and axial revolution, together with earthquakes and volcanoes (as showing the still liquid central mass), are thought to be best explained on this hypothesis, and the fact that nebulae are yet discovered in the starry spaces is held as confirmatory of it. On the other hand, some of these nebulae have already been resolved by powerful telescopes into a mass of separate stars, and the presumption is therefore strong that such is the composition of all of them. Comets are too little known to be of much weight in the argument. Many astronomical facts, however, are decidedly antagonistic to the "nebular" view, such as the want of ascertainable ratio between the magnitudes, distances from the sun and periods of revolution of our own planets and the obliquity of their orbits, some celestial bodies actually moving in the opposite direction. Experiments with the spectrum show that they are not all composed of the same elements. Moreover it is impossible to see, if space were at first filled with incandescent gas, where the excessive heat could have radiated to. For these and other reasons some of the ablest astronomers, Proctor for example, wholly discard the theory as insufficient and disproved. The question is a purely scientific one, of no especial interest to the theologian, so long as the origination of matter, motion, and life, with their laws and properties, be attributed to the divine fiat. But the attempt to identify the processes of the nebular theory of cosmogony with any part of the narrative in the first chapter of Genesis is exegetically preposterous. Whatever therefore may become of that theory, Moses is not responsible for it, and revelation has nothing to do with it. — ED.

According to this conclusion, the cosmic realm is the grandest conceivable exemplification of the method of evolution pursued in nature. This evolution guides and determines all the ulterior details of inorganic history. The total inorganic universe, as we know it, is the final outcome of the method of efficient activity revealed in nature, and it has been exerted upon identical portions of matter from the dawn of cosmical history to the

present. The question of fact, so far as concerns inorganic nature, can no longer be agitated.

2. Organic Evolution. — This is a greater and more serious question. Does a material continuity run through the succession of organic types which have appeared and disappeared in the history of the world? Are the higher species of the modern world descended from the lower species of the ancient world? Are the diversified types derived from a common ancestry? Is man's bodily organism the outcome of genealogical descent? That these queries must be answered affirmatively seems to be the inevitable conclusion from an enormous amount of modern research. The proofs are numerous and diverse; but we may range them along five lines of argumentation, converging towards the conclusion.

(1.) Ontogeny. — By this we mean the history of the individual. This, beyond all controversy, is an evolution. The succession of changes from the beginning of conscious life to maturity is great, but they are wrought in the same identical being. Still greater ontogenetic transformations may be traced back through embryonic life to the earliest changes wrought in the fertilized ovum. The unfertilized ovum is itself only a transformed epithelial cell, and consists of yolk, germinative vesicle, and germinative dot. The successive transformations of these elements bring into view, first, the faint outlines of the most fundamental structures, as vertebrae, spinal marrow and brain, heart and digestive structures, then the complete details, and finally the accessory structures belonging to the perfected form. The particulars of the history are too technical to be enumerated in this place. This succession of embryonic transformations in a higher vertebrate reveals a wonderful case of characteristic evolution, beginning in a cell and ending in a complicated animal structure. But the most impressive significance of the history will be mentioned in another connection. For details, see Balfour, *A Treatise on Comparative Embryology* (1880, volume 1); Ktolliker, *Entwicklungsgeschichte des Menschen und der höheren Thiere* (1876); Foster and Balfour, *Elements of Embryology* (1874, volume 1, on the chick); Hackel, *Anthropogenie* (1874); Packard, *Life Histories* (1876); and, further, the important-works of Huckel, Owen, Bischoff, Parker, Remak, Agassiz, Clark, Reichert, von Baer, etc.

(2.) Morphology. — The forms of animals and plants are said to be similar in proportion to their affinities; but the implications of the statement are seldom appreciated. Among men, family resemblances are understood to

signify blood relationship more or less remote. All men of the same race possess so many points of resemblance that every one admits their common descent from the same original parent. All mankind, according to the doctrine of evolution, however diverse in feature or endowment, must have descended from a common primitive human ancestry. But when we speak of two so-called species of the cat family, say the leopard of Africa and the panther of Asia, the popular opinion is that they are primordially distinct; though their resemblances are vastly closer than those of the Bushman and his neighbor, the Cape Englishman, the denial of whose kinship we resent. In fact, these two cats are so closely similar that some zoologists unite them in one species. If pronounced one species, popular opinion would assign them a common descent; if two species, it would hold them primordially distinct. Yet the animals, with all their characteristics, remain the same, whatever view may be taken of the systematic value of their slight distinctions. Now the question of consanguinity is one of fact, not depending on the opinion which may be entertained respecting differences.* Whatever that opinion may be, it continues manifest that we have a better reason for ascribing these cats to a common ancestry than for doing this with a Congo African and a blonde Scandinavian. But suppose we compare the leopard and the tiger — two distinct species by all admissions. The nature of their resemblances is precisely the same as in the other case, and only a little less in degree. To admit the common descent of the leopard and panther is to compel, at the risk of inconsistency, the admission of the common descent of the leopard and the tiger. When we assent to the consanguineous relation of two recognised species the whole proposition, in all its breadth, is conceded, that not only all cats, but all mammals, are derived from some primitive stock; and the divergences existing have been acquired during the progress of the generations. But since mammals present so many graduations towards birds, in egg-laying ornithorhynchus and echidna, towards reptiles in the chelonians, and fishes in the cetaceans, we cannot refuse a common descent to mammals and all other vertebrates. This admission brings the whole animal kingdom with it, for some tunicates and cephalopods would be admitted close kinll to some of the lowest vertebrates. Indeed, if we compare any two representatives of the animal kingdom, however divergent, we shall find that they resemble each other in more points than the number of their differences; and the argument for their common descent is of the same nature as in the case of the negro and Scandinavian. This, then, is an indication of the nature of the argument from morphology — and we can only present the indication (for

further details, see works on zoology and botany). Some striking animal portraits may be found in Johnson, *Natural History* (2 volumes, 8vo); Cassell, *Natural History* (1883, 6 volumes, 8vo); Knight, *Animated Nature* (2 volumes, 4to); Brehm, *Thierleben* (9 volumes, 8vo). Details of structure in Owen, *Comparative Anatomy* (3 volumes, 8vo); Hackel, *Generelle Morphologie der Organismen* (volume 1); Gegenbaur, *Grundriss der vergleichenden Anatomie* (8vo); Huxley, *Manual of the Anatomy of Vertebrated Animals* (8vo), etc.

* But on this question we have, in the book of Genesis, *historical* proof which cannot safely be neglected; and it is more definite than the scientific. — ED.

(3.) Palaeontology. — The doctrine of the descent of all living species from a common remote ancestry implies that in former times the divergences of organic types were less than at present. Such a retral convergence of genealogical lines is precisely what palaeontology shows. Within historic times this convergence is almost imperceptible; but as soon as we enter the aeons of geology no fact is more conspicuous. To take an example which has been much bruited, the domestic horse, now so widely differentiated from five-toed quadrupeds, we find that in the age immediately preceding the present true horses lived, in which the rudimentary second and fourth digits, or splint bones, of the modern horse were more developed. Further back were horses with the same bones terminated by dangling hooflets. Still further back were horses having these hooflets more developed, and reaching the ground. But these horses had other splint bones, the rudimentary condition of a first digit, and in remoter times these rudiments are found terminated by dangling hooflets, and in still remoter, by functional hoofs. So we trace the succession of equine types back to a four-toed quadruped which, when we consider the corresponding divergences in the teeth, tibiae, and other structures, we should hesitate to group with modern horses, if they were not connected by a gradation so gentle that we find no place to draw the dividing line.* The ancient four-toed horses are connected with a type of five-toed predecessors by a similar kind of relationship. The equine succession leads back, therefore, to a five-toed quadruped. If we take the modern ox or sheep or pig or camel or rhinoceros, we shall be able to trace back similarly a succession which leads towards a primitive fivetoed quadruped; and in every case such quadruped approximates the form which stands at the beginning of the equine succession. The details of facts establishing such a

-generalization are accessible to all readers in the writings of Leidy, Cope, Marsh, Gaudry, Owen, Huxley, and other palaeontologists. See Cope's memoirs in reports of surveys under Hayden and Wheeler, and briefer papers in *American Naturalist*; Marsh, in *American Journal of Science* (sermon 3); Leidy, *U.S. Geol. Survey of the Territories* (volume 1); *Ancient Fauna of Nebraska* (1853); "Extinct Mammalia of Dakota and Nebraska," in the *Jour. Acad. Nat. Science* (Phila. 1869, volume 7). In a manner precisely similar the two types of modern birds — "flying " and "running" — may be traced back along two successional lines, to Mesozoic Samirian reptiles. So, progress has been made in tracing lines of succession among invertebrate animals and plants. The facts show what the doctrine of descent requires, a gradual convergence backward of all the lines of organic succession.

*But there does not seem to be a particle of proof that these latter races were *genetically* or actually derived from the former ones. On the contrary, these very differences all the evidence we possess on the subject-go to show that they are not their offspring. — ED.

But, if these successions are genealogical,** there must have been uninterrupted continuity along each line.

** This *genealogy* is, in our view, a pure assumption. — ED.

The chain connecting the past and the present exhibited no missing links. It is the attempt of palaeontology to discover traces of all the links; but obviously the attempt is more difficult than to find all the fragments of a meteorite which exploded in the sky before the Christian era. The work of paleontology is necessarily incomplete; the relics of many types which once contributed to the continuity of the successions worked out remain undiscovered. There are, indeed, many missing links in our knowledge; but the tenor of discovery is such as to imply that no missing links interrupted the continuity of the actual successions. Every year's acquisition of new facts narrows the great gaps, and closes up some of the smaller ones. Some successions are already reconstructed with marvellous completeness; beyond question much more is destined to be accomplished; and we may logically forecast the future state of the evidence and anticipate the conclusion. So we reason from palaeontology, and it seems entirely logical to conclude that in the actual life-history of our planet the successions of specific forms were nicely graduated from the rude and generalized types of the remote past to the large-brained and highly specialized types of the

present. But this admission does not establish any genetic connections running through the several series. Each species may still have resulted from a special origination. Only the presumptions to be, drawn from embryology and morphology suggest genetic descent in palaeontology. The facts of palaeontology might be as they are, with every species a primordial and persistent form; but the establishment of these graduated successions establishes what must have been the fact on the theory of common descent, and constitutes a link in the chain of argument.

(4.) Variability. — Is it within the economy of nature that organic types shall undergo indefinite secular variation, or maintain essential permanence? Within the historic period few undomesticated species are known to have varied to any marked extent; but all those domesticated have become differentiated, and sometimes to a striking extent. The different breeds of horses, cattle, dogs, fowls, and pigeons differ to such an extent that many of them, but for our knowledge of their common origin, would be set down by any naturalist as distinct species. They are distinct species in the same sense as the jaguar and the ounce and the panther are distinct. The elder Agassiz, though no evolutionist, used to proclaim the different races of men as widely distinct as the different families of monkeys. The suggestion that these divergences have not arisen in a state of nature seems to possess no relevancy, for it is still shown that the aptitude to vary is possessed by nature's organisms. Moreover, the influences brought to bear on these animals through man's treatment are the same in kind as those which sometimes arise from natural operations; they only differ in intensity, and thus accelerate changes for which nature fitted, and perhaps destined, the being. Finally, the changed forms result from the same kind of action of the same physiological forces as are in play in animals uninfluenced by domestication. Only powers like those of digestion, respiration, growth, and adaptation have been employed in the development of these varieties, and these are the functional activities of all animals. It would seem, therefore, that the results of domestication may be fairly appealed to as tests of the permanence of species. (See Darwin, *Animals and Plants under Domestication*.)

But it appears that great variations sometimes occur among animals and plants in a state of nature. Conflicts between individuals and conflicts with physical conditions are influences continually making their impressions on the organism. These are not causes, but only conditions, of organic change. By the law of adaptation the forces of the organism effect such changes as

changed environment demands. The same species of birds, mammals, and molluscs, in their wide range across a continent from east to west, and from north to south, are found to vary according to the latitude, longitude, altitude, and other circumstances. A thorough knowledge of such variations in North America has led to the merging of large numbers of once accepted species (Allen, *Proc. Bos. Soc. Nat. Hist.* 15:156; 16:276; *Bull. Mus. Comp. Zool.* 2, No. 4, page 345, August 1876; *Amer. Naturalist*, October 1876, page 625; Baird, *Mem. National Acad.* January 1863; *Amer. Jour. Sci.* II, 41, January, March, and May 1863; Ridgeway, *Amer. Jour. Sci.* III, 4:454, 5:415). Similar extreme variability is observed in many invertebrate species, both recent and extinct. Hackel, in a remarkable work on calcareous sponges, has reached the conclusion that all the forms belong to one species, so gradual are the transitions between the several nominal species (*Die Kalkschwamme*, 1872, 2 volumes, 8vo). Many forms of fossil shells formerly regarded as distinct species have more recently been united, simply because series of intermediate forms became known. Hilgendorf has traced minutely the secular variations of a species of *Planorbis* (*Ueber Planorbis multiformis in Steinheimner Susswasserkalk*), and Hyatt has extended these studies (*Proc. Amer. Assoc.* 1880, and "Anniversary Mem." in *Bost. Soc. Nat. Hist.* 1880). Similar work has been done among Paleozoic brachiopods.

The influence of changed environment is sometimes accelerated by human intervention. The axolotl, permanently gill-bearing in its native elevated home, loses its gills when kept near the sea-level, and becomes a land salamander. In Japan certain leeches and planarians have become adapted to land life, and a fish, even (*Periophthalmus*), frequents the land and seems in a transition state. Certain brine shrimps are reported by Schmaukevitch as undergoing important structural changes in the course of a few generations, when the brine is gradually freshened; and return to the original state as the salinity is again restored (*Zeitsch. wiss. Zoologie*, 25: Suppl. 1, 1875, page 103, pl. 6; *Annals and Mag. Nat. Hist.* March 1876; ib. 29:429-494, 1877. See, also, *Contributions on Knowledge of the Influence of External Conditions of Life upon the Organization of Animals*, transl. in Hayden's twelfth *Ann. Rep.* part 1, 473-514. But compare Verrill, *Proc. Amer. Assoc.* 1869, 230; *Amer. Jour. Sci.* II, 48, 244, 430; Packard, *Amer. Jour. Sci.* III, 2:108). The domestic cat on the Pribilof Islands becomes thickened, short, losing the tail, and undergoing

great change of voice. Certain domestic pigs in Texas are well known to have become solid-hoofed.

Through hybridity, also, probably, result forms divergent from recognized species. Among cultivated plants hybrids are not uncommon. In the wild state the number of reputed hybrid forms may be judged from a glance through any manual of botany. (See also, Hooker, *Flora of New Zealand*; Candolle, "Etude sur l'Espece," in the *Bibliothèque Univ. de Geneve*, November 1862; Hooker and Thomson, *Flora Indica*, volume 1," Introductory Essay," London, 1855; Gray, *Amer. Jour. Sci.* II, 21:134; Naudin: *Hybridity in the Vegetable Kingdom*). Among animals, fertile hybridity, as well as infertile, is pretty well established.* From the hare and the rabbit has arisen a self-sustaining hybrid now extensively employed in Europe for food. Fertile hybrids of the common and Chinese geese are extensively reared in India, as also in England; while several generations of the hybrid from the mallard and muscovy ducks are reported living in Mt. Auburn cemetery (Brewer, *Proc. Bos. Soc. Nat. Hist.* 21 January 1874). Carl Vogt reports fertile hybrids of the wolf and dog, as also of the goat and sheep, and the latter is confirmed by Hackeli Von Tschudi and Vogt both report the same of the goat and steinbock, and of the fox and dog. The same is alleged of the buffalo and bison. Without relying on the intervention of hybridity, enough has been observed of the power of organic forms to adapt themselves permanently to the permanent changes of the environment to fully establish the conclusion that it is the economy of nature to permit structural variations without limits.* If a full survey of the facts to which we have too briefly alluded justifies the conclusion, as we think it does, then no bar exists to the conclusion that the successions of Paleontological types have arisen through the continued variation of primitive forms; and that the latter, also, may have arisen through variation and descent from one primordial, life-endowed being. This extreme conclusion, however, is not at all necessary to the proof of a method of evolution in the world, since the genealogical lines may have proceeded from any such number of beginnings as the state of the observed relationships may allow.

* But we believe this is true only to a very limited extent, and the fertility very rarely extends to successive generations. — ED.

(5.) Comparative Embryology. — A careful study of the aspects of the developing embryo of a higher vertebrate, as indicated above, under

"Ontogeny," shows that it reaches, in ascending order, a succession of stages which may be enumerated and defined. Now the facts to which we wish to direct attention particularly, constitute a series of significant parallelisms.

(a) *Ontogenetic parallelism.* Research shows that every higher vertebrate passes through the same embryonic stages, and no divergences revealing the characteristics of class, genus, and species make their appearance until the development is well advanced. To a certain stage the human embryo cannot be distinguished from that of a fish; at later stages, it diverges successively from the embryo of reptiles, birds, quadrupeds, and quadrumana. The embryo chick is absolutely undistinguishable from the embryo of man until about the sixth day of incubation. Even invertebrates pursue a course of development closely parallel with that of the earlier stages of the mammalian embryo. (Hackel, *Naturliche Schopfungsgeschichte*, 11 Vortrag; *Anthropogenie*, 13-19 Vortrage; Balfour, *British Assoc. Address*, 1880, *Nature*, 22:418).

(b) *Taxonomic parallelism.* The succession of aspects presented by the mammalian embryo is identical with that shown in the gradations of living animals. The disappearance of the nucleus of the egg results in a simple cytode, which is paralleled in the living world by *Protamaeba*, the lowest known animal. The new-formed nucleus gives the ovum the character of *Amoeba*. The "morula" mass resulting from the divisions of the yolk is paralleled by *Labyrinthula*. The spheroid formed of a single layer of cells corresponds to the larvae of *Planula*. The invagination of this, forming a two-walled spheroid or urn ("gastrula") is paralleled by the larvae of *Protascus*. The four-layered, elongated form answers to the worm *Turbellarid*. The fibrous, semi-tubular cranium and gelatinous spine are found adult in the lancelet. The gill-arches of the embryo are permanent in the dog-fish and other sharks. The tailed condition represents the maturity of the reptile. So, without further particulars, it may be broadly asserted that the gradations of living animals are pictured in the successive stages of the mammalian embryo. (See especially Hicckel and Balfour, as cited; Baer, *Nachrichten uber Leben und Schrifien* 1865.) The principle has, indeed, found useful application in some cases, in determining the relative rank of animals.

(c) *Palaeontological parallelism.* It was amply shown by the elder Agassiz that the geological succession of organic types presents an order identical

with that of the classificatory arrangement of animals. (See especially, *Essay on Classification*.) This has been more fully illustrated by Haeckel (see citations above). Owing, however to the recognised imperfection of our knowledge of extinct life, this parallelism is less detailed than the others. We know specifically, however, that the primitive form, *Eozoon*, must have been akin to *Amoeba* and *Labyrinthula*; that the turbellarian grade was reached in *Scolithus*, of the Potsdam sandstone; that the shark type was attained in the Upper Silurian and Devonian; the transition from aquatic to terrestrial creatures, in the Amphibia of the Coal Measures, with some advance in the Trias; that reptiles succeeded in the Mesozoic, and birds appeared on their decline; that the lowest mammalian types existed in the Jurassic and higher types followed through the Tertiary; that the lowest four-handed animals were of Lower Eocene age, and that tailed monkeys, anthropoid apes, and men followed in due order.

*We submit that these very limited variations do not prove a capacity for unlimited variation. — ED.

The established facts of comparative embryology show a prolonged and detailed succession of organic conceptions literally three times repeated. The doctrine of chances demonstrates that this must result from some mutual dependence and connection among them. The palaeontological succession must result from the order of succession under a law of development as primitively exemplified in the evolution of the individual. In the latter, each successive stage arises demonstrably by continuity with the preceding. The palaeontological series consists of the final terms of many genetically related embryonic series successive in the extinct world. The taxonomic series consists of the final terms of many genetically related embryonic series simultaneous in the actual world. All the terms in each series are therefore materially connected through the embryonic series of which they are several parts.*

*The force of this argument, however, seems to us to be wholly invalidated by two facts: 1. No instance of the propagation of one species of animal by parents of another, has been historically found; 2. The embryo in every instance stops at the precise point prescribed by its specific character; and becomes either an abortion or a monster if it fails to reach it. — ED.

IV. Evolution Theories. — While most evolutionists believe that the intellectual and moral elements of man are, equally with the material

organism. the outcome of a long process of improvement, Mr. A.R. Wallace holds that both body and mind of man may have arisen in a different manner. (Wallace, *Contributions to the Theory of Natural Selection*, Am. ed. 1871; *Address at Glasgow Meeting. Brit. Assoc.* 1871, *Amer. Jour. Sci.* III, 13:377), while St. George Mivart limits the exception to man's psychic nature (*Genesis of Species*, 1871; *Lessons from Nature*, 1876). The majority of evolutionists maintain that man's body is so intimately identified in structure with that of lower animals that it is incredible that it has not participated in the common history. As to his psychic nature, it is held to be identical in many of its manifestations with the natures of brutes, and a strong presumption hence arises that even man's highest powers exist germinally in the lower animals.

The speculations of theorists concern chiefly the causes, conditions, and instrumentalities on which organic evolution depends. De Maillet, in a work whose title (*Telliamed*, 1748) was an anagram of the author's name, represents that organic beings possess an aptitude for structural changes, and that changes arise when, under changed conditions, the animal puts forth efforts to exercise changed functions. Lamarck (*Philosophie Zoologique*, 1809; new ed. by Martins, Paris, 1873) maintained that primitive rudiments of the great divisions of the organic kingdoms arose by *spontaneous generation*; that these were endowed with an *inherent tendency* to improvement, which becomes effective especially through *use and disuse* of organs, while the influence of *external conditions* determines use and disuse. The author of the *Vestiges of Creation*, 1844, suggested that life first appeared on our planet "in simple germinal vesicles," "produced by some chemico-electrical operation," and that successive steps of advance were effected "through the agency of the ordinary process of generation." The conditions under which this process resulted in an improved being were presented, he thought, in abnormally *prolonged gestation*. Next, the principle of *natural selection* was suggested simultaneously by Charles R. Darwin and A.R. Wallace (*Jour. Linnaean Soc.* London, August 1858; preceded by Wallace's paper in *Ann. and Mag. Nat. Hist.* September 1855), and this was most industriously and ably elaborated and illustrated by Darwin in a subsequent series of publications which have constituted an epoch in the history of scientific thought (*Origin of Species*, 1859; *Variations of Animals and Plants*, 1868; *The Descent of Man*, 1871; *Expression of the Emotions*, 1872; *Insectivorous Plants*, 1875; *Effects of Cross- and Self-Fertilization*, 1876, and; numerous other works

and memoirs bearing more or less directly on the question of natural selection). This theory is not to be identified with the broad doctrine of evolution, as is commonly done. It assumes that a method of evolution exists in nature, and undertakes to explain by what means and agencies it is carried on. Recognising the fact that a perpetual struggle exists among individuals for existence, and for most favorable conditions of existence, and that the strongest always succeed the best, while the feeblest tend to perish, the obvious and necessary inference is drawn that the species is perpetuated by its best representatives, and thus undergoes continual improvement, precisely as when man intervenes to improve the breeds of domestic animals. Darwin inclined at first to consider this tendency a full explanation of organic progress, but later he admitted other influences, including, like Lamarck, an inherent nisus towards improvement, and the effects of use and disuse of organs. For an ampler exposition of the doctrine, see the article "Darwinism " in the *Encyclopaedia Americana*. That a process of natural selection goes on, and that its tendency is what Darwin claims, all must admit. But there is a growing belief that organic advances and relapses require an appeal also, to other conditions, instrumentalities, and causes. For instance, professor Parsons, of Harvard, inclined to regard specific variation as the result of *extraordinary births* (*Amer. Jour. Science*, July 1860, II, 30:1), and soon afterwards Richard Owen advanced an almost identical idea (*Anat. of Vertebrates*, chapter 40; *Amer. Jour. Science*, II, 47:33). Galton's theory seems to be the same (*Hereditary Genius*, 1869, pages 363-383). Killiker varied this conception by suggesting *heterogeneous generation* through agamic and parthenogenic reproduction—a profound misapprehension of proper generation (*Ueber die Darwin'sche Schopfungsgeschichte*, 1864). Huxley, while accepting Darwinism for what it is worth, has indicated some qualifications and additions (*Lay Sermons, Addresses, and Reviews*, 1862; *On the Origin of Species*, 1863; *Critiques and Addresses*, 1869, etc.). He holds particularly that nature sometimes makes *considerable jumps*; that the process of natural selection *goes on among the molecules* of the organism, and that there exists an *inherent tendency of organization to vary*. The latter point he emphasizes. Alpheus Hyatt, in 1868, pointed out that degradational metamorphoses in the old age of the individual, or the type, could not rationally be referred to natural selection, which acts in the contrary direction. An *internal law* fixes the duration of the species as of the individual. Specific advance he attributes to habitual *acceleration of embryonic development*. In the advanced age of species the reverse takes

place, and thus the decline of a species reproduces, in inverted order, the succession of types which appeared during the rise of the species (*Mem. Boston Soc. Nat. Hist.* 1867, 1, part 2; *Amer. Naturalist*, June 1870, 4:230; *Fossil Cephalopods, Museum Comparatur Zool.* Cambridge, 1872). Professor E.D. Cope varied this conception by attributing the recession of organic types to the influence of retarded development (*Synopsis of Cyprinidae of Penn.* 1866; "Origin of Genera," in the *Proc. Acad. Nat. Science*, Phila. October 1868; "The Hypothesis of Evolution," in *Lipp. Mag.* 1870, and *University Series*, New Haven, 1873; "The Method of Creation of Organic Types," in the *Proc. Acad. Nat. Science*, Phila. 1871, and other papers). Probably the suggestions based on rate and duration of embryonic changes are all available. At the same time it is quite conceivable that the principle of natural selection obtains in embryonic life, both in conditions immediately present with the embryo and those external conditions which produce them — the circumstances surrounding the female parent, or even the male. This becomes intelligible on the basis of some such theory as Spencer's "Physiological Units," Darwin's "Pangenesis," Elsberg's "Plastidule Hypothesis" (*Proc. Amer. Assoc.* 1874, 1876), Hackel's "Perigenesis" (*Die Perigenesis*, 1876; *Die heutige Entwicklungslehre*, etc., 1879; *Nature*, October 4, 1877, and *Pop. Scien. Monthly Suppl.*) or Brooks' "Law of Heredity" (New York, 1883). Still, it must be admitted that in some cases widely variant forms, as in the Ancon breed of sheep, arise suddenly where, to all appearance, some other condition not yet known determines the divergence. We think also it must be finally admitted that the organism is affected by an implanted destination or law, which bends it constantly towards conformity to the environment, and employs the several agencies mentioned for the accomplishment of this result. In the history of the world the environment has undergone a progressive differentiation and improvement. Organization has advanced correspondingly. When the environment remains persistent, or deteriorates, organic forms persist or even deteriorate to a corresponding extent. If, however, no existing theory of organic evolution proves final, the fact of organic evolution remains highly probable.

V. Limitations of the Doctrine. — We have stated, preliminarily, that the question of evolution is simply one of fact. In ascertaining whether a method of evolution is a fact in the natural world, we are not concerned in anything outside of this simple inquiry. It is of no import whether the result is effectuated by necessity or free-will, by inherent forces, by implanted

forces or external forces, by material forces or spiritual forces, by mediate action or immediate action. We are not even concerned in determining what conditions are favorable, what instrumentalities are employed, whether the action is prenatal or postnatal, whether through embryonic development, prolonged, accelerated, or retarded. All these questions are interesting — some of them may be important. The human mind cannot be restrained from investigating them. But it is important to understand clearly that a verdict on any one of these questions does not bear on the antecedent question of fact. If the fact exists, different persons may explain and interpret it differently. The explanation falls within the domain of science; the interpretation touches philosophy and theism. Scientific explanations are already various — each probably partial. Interpretations may be materialistic or spiritualistic — that will depend on the antecedent philosophy of the thinker. They may be theistic or atheistic — that depends on the predisposition of the interpreter. Philosophic and theological opinions must rest on other grounds. The fact of a method of evolution in the world is not responsible for them.

More categorically, we may state:

- (1) The fact of evolution implies nothing in respect to causation. It throws no light on secondary cause or first cause. It does not imply the evolution of life from inorganic matter. It knows nothing of beginnings; it discovers only a method of continuance; the beginning may have been a creation by fiat. It knows nothing of the cause or causes of continuance; it may be by immanent divine agency.
- (2) There is no assumption of inherent forces or necessary activities, or eternal matter. It is allowable to deny inherent forces and necessary actions, and hold to the creation of matter and force, and even to the identification of natural force with the divine volition.
- (3) There is no implication concerning the nature or origin of mind. It may arise with each distinct organism; it may arise only in the human organism.
- (4) Nothing is implied concerning the interpretation of the activities going forward in the organism. We are at liberty to affirm that they imply choice selection, intelligence. We are at full liberty to trace intelligence in the methods of the inorganic world, or to affirm that the all-embracing method of evolution is itself the highest possible manifestation of intelligence and unity.

(5) We may also, if we please, maintain that the method of the world and the collocations of the world imply determination and motive. Thus, in brief, the limitations of the essential doctrine of evolution are such that, in spite of the speculative views of some evolutionists, the full acceptance of the doctrine does not conflict with any fundamental conception of Christian theology.

VI. Literature. — Many of the most important original works have been cited in the progress of this article. Some other titles may be added: Spencer, *First Principles of Philosophy; Principles of Biology*; Gray, *Darwiniana* (1878); Romanes, *The Scientific Evidences of Organic Evolution* (1882), Chapman, *The Evolution of Life* (1873); Semper, *Animal Life as Affected by the Natural Conditions of Existence; Die Verwandtschaftsbeziehungen der gegliederten Thiere* (1875); Lankester, *Degeneration, a Chapter in Darwinism* (1880); Lindsay, *Mind in the Lower Animals* (1879); Seidlitz, *Beiträge zur Descendenz-Theorie* (1876); Fritz Muller, *Für Darwin* (eod.); Zacharias, *Zur Entwicklungstheorie* (eod.); Jacoby, *Études sur la Selection dans ses Rapports avec l'Hérédité chez l'Homme*; Canestrini, *Teoria di Darwin Criticamente Esposta* (Milan, 1880); Du Prel, *Der Kampf ums Dasein am Himmel*; Faivre, *La Variabilité des Espèces* (1868); Weismann, *Studien zur Descendenz-Theorie* (1876); Ribot, *Heredity*; O. Schmidt, *Descent and Darwinism* (1875); H. Müller, *Die Befruchtung der Blumen durch Insecten* (1873; an Engl. translation, 1883); *Alpenblumen und ihre Befruchtung durch Insecten* (1881); Fechner, *Einige Ideen zur Schöpfungs- und Entwicklungsgeschichte der Organismen*; Mivart, *Man and Apes* (1874); Bastian, *Evolution and the Origin of Life*; Roux, *Der Kampf der Theile im Organismus* (1881); Gazelles, *Outline of the Evolution Philosophy* (1875). On the interpretation of evolution: Dreher, *Der Darwinismus und seine Stellung in der Philosophie* (1877); von Gizycki, *Philosophische Konsequenzen der Lamarck-Darwin'schen Entwicklungstheorie* (1876); R. Schmidt, *Die Darwin'schen Theorien und ihre Stellung zur Philosophie, Religion, und Moral* (eod.; id. Engl. translation); Henslow, *The Theory of the Evolution of Living Things, and the Application of the Principles of Evolution to Religion* (1873); Leconte, *Religion and Science*; Simcox, *Natural Law* (1877); Wright, *Philosophical Discussions*, especially pages 97-266; Weismann, *Ueber die letzten Ursachen der Transmutationen* (1876); Spiller, *Die Unkraft des Weltalls nach ihrem Wesen und Wirken* (eod.); Schneider, *Der thierische Wille* (1880);

Romanes, *Animal Intelligence* (1883); *Mental Evolution in Animals* (eod.); Savage, *The Religion of Evolution* (1877); Beale, *Life Theories, their Influence upon Religious Thought* (1871); Winchell, *The Speculative Consequences of Evolution* (1881); *Sparks from a Geologist's Hammer*, pages 301-385 (eod.), pages 301-385; Beckett, *On the Origin of the Laws of Nature*. Critical and adverse writings: von Hartmann, *Wahrheit und Irrthum im Darwinismus* (1875); Wigand, *Der Darwinismus u. die Naturforschung Newtons u. Cuviers* (1874-77, 3 volumes); Virchow, *Die Freiheit der Wissenschaft im modernen Staat* (1877; Engl. translation); Semper, *Hackelismus in der Zoologie* (1876); Michaelis, *Anti-Darwinistische Beobachtungen* (1877); Mivart, *Lessons from Nature, as Manifested in Mind and Matter* (1876); *Contemporary Evolution* (eod.); Agassiz, *Contributions to the Natural History of the U.S.* volume 1, Introduction; *Amer. Jour. Science*, July 1860; Dawson, *The Story of the Earth and Man* (1873); Hodge, *What is Darwinism?*; Barrande, *Trilobites* (1871); *Cephalopodes* (1877); *Brachiopodes* (1879). A monthly journal of highest ability, devoted to evolution, is *Kosmos*, Stuttgart. (A.W.)

Evovae

is an artificial word made out of the vowels in the words "saeculorum Amen;" which occur at the end of the Gloria Patri. Its object was to serve as a kind of *memoria technica* to enable singers to render the several Gregorian chants properly; each letter in evovae standing for the syllable from which it is extracted. It must be borne in mind that psalms, etc., were sung under antiphons, and that the music of the antiphon, being constructed in a particular "mode" or "scale," such as Dorian, Phrygian, and the like, the chant or "tone" ("tune") to the psalm, being not intended to represent a fill stop or close, might (and usually did) not end on the final belonging to the mode, leaving that for the concluding antiphon: thus different forms of the same mode or tone would arise, and these were called evovae, and sometimes by other names. This only applies to the latter half (cadence) of the chant, as in the "mediation" (at the middle of the verse of a psalm) scarcely any variety was admitted, except such as arose from local use. Thus, in the various works on the subject, and in service books, varieties of endings are to be found of greater or less antiquity. See Smith, *Dict. of Christ. Antiq.* s.v.

Evremond (Lat. Ebremundus), Saint

was born at Bayeux of a noble family; married a high-born lady, but suddenly devoted himself to a monastic life in Fontenay; afterwards became abbot of Mont Maire, in the diocese of Seez, and died about A.D. 720 (others say before 584). He is commemorated June 10. See Smith, *Dict. of Christ. Antiq.* s.v.; Guerin, *Les Petits Bollandistes*, 6:553.

Evroul (Lat. Ebrulfus)

(1) Saint, was brought up at the court of Childebert I and his successor, was noted for his learning and wealth, but renounced all for a monk's life, and founded the monastery of St. Evroul d'Ouche (Uticus), in the diocese of Lisieux (Neustria), where he died in 596. He is commemorated December 29.

(2) The eighteenth bishop of Noyon and Tournay, died A.D. 621 (according to others, before 575).

(3) Saint, is said to have been abbot of the monastery of St. Fuscien-aux-Bois, near Amiens, probably near the close of the 6th century. He is commemorated July 26.

Ewald, Christian Ferdinand

an Episcopal minister and famous missionary among the Jews, was born of Jewish parentage, September 14, 1802, at Maroldswesach, near Bamberg. At the age of twenty he joined the Christian Church, studied at Basle, and was in 1826 licensed to preach the gospel. In 1829 he was called to London, and having duly prepared for missionary work, he connected himself in 1832 with the London Society for Propagating the Gospel among the Jews. In 1836 he was ordained by the bishop of London, having been previously in Lutheran orders. There are but few of the society's missionaries whose sphere of labor has been so lengthened in duration or so wide in extent. For nearly ten years he labored with great devotedness in one of the most trying portions of the Jewish mission field-the north coast of Africa-at Algiers, Tunis, Tripoli, and other large towns. In 1839 he left Tunis for a time and proceeded to Leghorn, and in 1841 finally left Tunis to accompany the first Anglican bishop, Dr. Alexander, to Jerusalem as his chaplain, and for some ten years was earnestly engaged in the Holy City. An account of the work is given in his *Missionary Labors in the City of*

Jerusalem. In 1851 ill-health compelled him to leave the East, and, being appointed principal of the home mission, he took up his abode in London. In 1872 a general debility of constitution rendered it necessary for him to resign his position. He died August 9, 1874. The University of Erlangen, of which Ewald was a graduate, on the publication of his German translation of the Talmudic treatise *Aboda Sarah*, in 1856, conferred upon him *de religione Christiana inter barbaras gentes propaganda optime merito, linguarum orientalium gnarrissimo*, the diploma of a doctor in philosophy, and the archbishop of Canterbury conferred upon him, in 1872, the degree of bachelor of divinity, as stated in the diploma, in consideration "of his uprightness of life, sound doctrine, and purity of morals; of his proficiency in the study of divinity, of Hebrew and Oriental languages and literature; and also of his missionary labors and eminent services in the promotion of Christianity among the Jews." (B.P.)

Ewald, Georg Heinrich August

one of the most learned Orientalists of our century, was born at Gottingen, November 16, 1803. In 1820 he entered the university of his native city, and three years later received the degree of doctor of philosophy. After teaching for some time at the Wolfenbiittel gymnasium, he returned in 1824 to Gottingen, became *repetent* at the university, and in 1827 was made professor. In 1837 he was expelled from his position for having signed, with six other professors, a protest against the revocation of the liberal constitution of 1833, which Ernest Augustus, king of Hanover, effected. In 1829 and 1836 he had visited France and Italy, and now (in 1838) he visited England. In the same year he was appointed professor at Tubingen, where he remained for ten years. The bitter feuds with his colleagues made his stay there very unpleasant, and it was a relief when, in 1848, he was recalled to Gottingen. In 1867 he refused to take the oath of allegiance to the king of Prussia, and this refusal was punished by his exclusion from the faculty of philosophy, although he was still allowed his salary and the privilege of lecturing. This latter privilege was withdrawn in 1868, on account of utterances against the king. He died of heart disease, May 4, 1875. Ewald's writings have found about as many admirers abroad as at home. The value of much of his learning is seriously impaired by his dogmatic spirit. His independence often degenerates into self-conceit. His violent rationalism is conspicuous. His literary activity began in 1823, with the *Composition der Genesis Kritisch untersucht*, and only closed with an autobiography written during the last months of his life, which has not been

published. Of his many writings we mention, *De Metris Carminum Arabicorum* (Brunswick, 1825): — *Das Hohelied Salomo's ubersetzt und erklart* (1826; 3d ed. 1866): — *Libri Wakedii de Mesopotamiae Expugnatae Historia pars* (1827): — *Kritische Grammatik der Hebr. Sprache* (eod.), subsequently enlarged, and *Ausfuhrliches Lehrbuch der Hebr. Sprache des Alten Testaments* (1844; 8th ed. 1870; Engl. transl. by Nicholson, Lond. 1836; of the syntax alone, from 8th ed. by Kennedy, Edinb. 1879): — *Hebrdische Sprachlehre fur Anfinger* (1842; Engl. transl. from 3d ed. by Smith, Lond. 1870): — *Abhandlungen zur orientalischen und biblischen Literatur* (1832): — *Grammatica Critica Ling. Arab.* (1831-33, 2 volumes): — *Die poetischen Bucher des Alten Bundes* (1835-39; 3d ed. 1868; Engl. transl. Lond. 1880 sq.): — *Propheten des Alten Bundes* (1840, 1841; 2d ed. 1867, 1867, 3 volumes; Engl. transl. Lond. 1876-81, 5 vols.): — *Geschichte des Volkes Israel* (1843-59, 7 volumes; 3d ed. 1868; Engl. transl. corresponding to volumes 1-4): — *History of Israel* (Lond. 1867-74, 5 volumes): — *Die Alterthumer des Volkes Israel* (1848; Engl. transl. *Antiquities of Israel*, Lond. 1876): — *Die drei ersten Evangelien ubersetzt und erklart* (1850): — *Das ethiopische Buch Henokh* (1854): — *Das vierte Buch Ezra* (1860): — *Die Sendschreiben des Apostels Paulus ubersetzt und erklart* (1857): — *Die Johanneischen Schriften* (1861, 1862): — *Die Bucher des Neuen Testaments* (1870, 1871): — *Die Theologie des Alten und Neuen Bundes* (1870-75, 4 volumes): — *Jahrbucher der biblischen Wissenschaft*, 1-11, 1848-61, containing a number of essays which are still very valuable. In connection with L. Dukes he published, *Beitrage zur Geschichte der iltesten Auslegung des Spracherklarung des Alten Test.* (1844, 3 volumes). See Herzog-Plitt, *Real-Encyklop.* s.v.; Lichtenberger, *Encyclopedie des Sciences Religieuses*, s.v., Zuchold, *Bibl. Theol.* 1:341-344; Furst, *Bibl. Jud.* 1:261; Steinschneider, *Bibl. Handbuch*, s.v. (B.P.)

Ewe Version Of The Scriptures

The Ewe or Ewegbe (also called *Eipe*, *Aijigbe*, *Krepe*, *Dahomey*) language is spoken on the west coast of Africa, at and beyond the river Volta. The Rev. B. Schlegel, of the Bremen Missionary Society, began to translate the Holy Scriptures into this language in the year 1858, and the Bremen Bible Society undertook the printing of the same. In 1861 the four gospels were published. In 1874 the British and Foreign Bible Society published, at the request of the Bremen mission, St. Paul's epistles, which were translated by the Reverend Mr. Ulerz, and in 1878 the entire New Test. was issued from

the press. Several books of the Old Test. have also been published, as Exodus, Joshua to Ruth, and Samuel. Up to March 31, 1884, there were distributed 4500 portions of the Old Test. and 3000 portions of the New Test. For the study of the language, see Schlegel, *Schlüssel zur Ewe Sprache* (Stuttgart, 1857). (B.P.)

Ewh, Georg

a Lutheran minister, was born in 1828, at Kirchberg, in Rhenish Prussia. He studied theology at Bonn and Berlin, came to America in 1866, and was appointed pastor of the Lutheran Church (St. Matthew's) at Jersey City, N.J., where he died, April 7, 1881. (B.P.)

Ewing, Alexander, D.C.L.

a Scotch bishop, was born in Aberdeen, March 25, 1814. He was educated at a private school in Chelsea and at the University of Edinburgh, but, owing to his delicate health and ample inheritance, he did not adopt a profession on leaving school. He began preparation for the ministry in 1836, and entered into priest's orders in 1841, when he took charge of the Episcopal congregation at Forres. He remained in this position until 1846, when he was elected first bishop of the newly restored diocese of Argyll and the Isles, the duties of which office he discharged till his death, May 22, 1873. His theological views were communicated to the world in the form of letters to the newspapers, pamphlets, special sermons, essays contributed to the series of *Present Day Papers*, of which he was the editor, and a volume of sermons entitled *Revelation considered as Light*. He also published the *Cathedral or Abbey Church of Iona* (1865). See *Memoir*, by Ross (1877); *Encyclop. Brit.* (9th ed.), s.v.

Ewing, Greville, D.D.

a Scotch clergyman, was born in Edinburgh in 1767; educated at the highschool; apprenticed to an engraver, but when of age studied theology at Edinburgh University; became tutor to the family of Mr. Lockhart, of Castle Hill; was licensed to preach September 5, 1792, and his talents made him popular from the first. He was nominated by the trustees as minister of lady Glenorchy's chapel, Edinburgh, in June 1792, and ordained colleague in October 1793. Aided by Robert Haldane, Esq., he proposed to organize a select company for propagating the gospel in Bengal, but the East India Company was hostile to the movement. He established the *Missionary*

Magazine for Scotland, the first religious periodical in that country. He resigned his charge, December 26, 1798; became minister to a large congregation at the Tabernacle, Glasgow, in May 1799, under the auspices of Mr. Haldane, and presided over a seminary for training pious young men for the ministry for two and a half years with considerable success. Differences having arisen with Mr. Haldane, he resigned, and in 1811 became senior tutor to a new theological seminary belonging to the Congregational Union, and continued to discharge the duties with praiseworthy fidelity till obliged by debility to resign. He died August 2, 1841. He published five single *Sermons*; several controversial works; *A Greek Grammar, and Greek and English Scripture Lexicon* (Edinb. 1802, 1812): — *Facts and Documents respecting the Connections between Robert Haldane and Greville Ewing* (1809): — *An Essay on Baptism* (1823): — *Memoir of Barbara Ewing* (1829), with many smaller works. See *Fasti Eccles. Scoticanæ*, 1:80, 81.

Excellents

SEE GAONS.

Excision

an ecclesiastical sentence among the Jews, whereby a person was separated or cut off from his people. *SEE BAN*; *SEE EXCOMMUNICATION.*

Exclusiva

in ecclesiastical law, means the right, claimed by Austria, France, and Spain, to exclude each one candidate at a papal election. This right has never been formally acknowledged by the curia, but the claim has always, since the 15th century, been complied with by the conclave, although the Jesuits, shortly before the death of Pius IX, asserted that this right should no more be granted, since these states were no longer Catholic, in the old sense of the word, but tolerant rather. See Haberlin, *Romisches Conclave* (Halle, 1769), page 152 sq.; *Ueber die Rechte der Regierungen beim Conclave* (Munich, 1872); Bonghi, *Pio IX e il Papa Futuro* (Milan, 1877), pages 47-58; Mejerj in Herzog-Plitt, *Real-Encyklop.* s.v.; Smith, *Dict. of Christ. Antiq.* s.v. (B.P.)

Exedra

a name sometimes given by St. Augustine to the *ambo* (q.v.). It is often used in ancient writers as synonymous with the *apsis* (q.v.).

Exiteria

sacrifices offered by the ancient Greek generals before setting out on ally warlike expedition. They were of the nature of divination, to ascertain whether the enterprise was to be successful or disastrous.

Exdcatacceli

a name given to several officers of the Church at Constantinople, high in authority, and in public assemblies taking precedence of the bishops. Originally they were priests, but afterwards only deacons. The college of the *exocatacaeli* corresponded to the college of cardinals (q.v.) at Rome.

Exocionites

(Ἐξωκιονίται), a name applied to the Arians (q.v.) of the 4th century, who, when expelled from Constantinople by Theodosius the Great, retired to a place outside the city. The name occurs in the records of Justinian, and frequently in the chronicle of Alexandria.

Exoteric

SEE ESOTERIC.

Exothoumneni

(ἐξωθούμενοι), the first of the four classes of *catechumens* (q.v.) in the early Church. They were instructed privately outside the Church, and prevented from entering into the Church until they were more fully enlightened. Expectatives, a term employed in the 14th century, when the French pontiffs residing at Avignon assumed to themselves the power of conferring all sacred offices, by which means they raised immense sums of money, calling forth the bitterest complaints from all the nations of Europe. Expectatives were abolished by the Coticil of Constance, March 25, 1436.
SEE EXPECTANCY.

Expilly, Louis Alexandre

a French prelate, was born February 24, 1742, at Brest. He studied at Paris, and was made bachelor of divinity there; was nominated pastor of St. Martin of Morlaix; in 1789 became deputy of the states-general; was consecrated bishop of the department of Finistere, February 24, 1791, and shared the fate of twenty-five of his colleagues, who were beheaded, May 22, 1794, for having taken an appeal to the department of the West against the national convention. See Hoefler, *Nouv. Biog. Generale*, s.v.

Exsufflation

a part of the ceremony of baptism in the ancient Christian Church, in which the candidate stood with his hands stretched out towards the West, and struck them together; then he proceeded thrice to exsufflate or spit, in defiance of Satan. *SEE BAPTISM*.

Extispices

(Lat. *exta*, entrails, and *specio*, to look), a name sometimes given to the ancient *haruspices* (q.v.), because it was their duty carefully to examine the entrails of the victims offered in sacrifice.

Exucontians

(Ἐξουκόντιοι), a name given to the class of Arians called Aetians (q.v.), because they affirmed that the Son of God might be called God and the Word of God, but only in a sense consistent with his having been brought forth from non-existence. *SEE ARIANS*; *SEE SEMI-ARIANS*.

Eybenschitz, Jonathan

a Jewish rabbi, was born at Cracow in 1690. He was not only a very learned Talmudist, but especially a follower of the cabalistic system of the pseudo-Messiah Chayon, whom he had met at Prague in 1726. At the age of twenty-one Eybenschiitz was president of a rabbinical college at Cracow, which soon became very famous. From year to year the number of his pupils increased, and he was soon recognised as a great authority. His position shielded him from the ban which was to be pronounced upon the followers of Sabbathai Zewi (q.v.) and Chayon. To avoid all suspicion, Eybenschintz himself pronounced the ban upon all the followers of the pseudo-Messiah, and in 1728 the congregation of Prague appointed him

preacher. In 1740 he accepted a call to Metz, and in 1750 he went to Altona. It seemed as if with him an evil spirit had entered that place, which divided the German and the Polish Jews. When Eybenschitz came there; the famous Jacob Emden (q.v.) lived there, and, like his father, who had proscribed Chayon and his followers, regarded himself as the keeper of orthodoxy. An opportunity was soon offered to Emden whereby his vanity and his desire for heresy-hunting should be satisfied. At the time when Eybenschiitz came to Altona there was an epidemic in that city. Since every rabbi was regarded as a sort of magician, the new-comer was expected to put a stop to the disease. Eybenschitz prepared amulets, which he distributed among the people. For curiosity's sake one was opened, and lo! in it was written: "O thou God of Israel, who dwellest in the beauty of thy power, send down salvation to this person through the merit of thy servant Sabbathai Zewi, in order that thy name, and the name of the Messiah Sabbathai Zewi, may be hallowed in the world." This amulet came into the hands of Emden. Eybenschutz denied all connection with the adherents of Sabbathai, and as he had already gained a great influence, it was believed; at least, everybody kept quiet. But Emden was not quiet, and finally the Wan was pronounced against Eybenschutz. The matter was brought before the king, Frederic V of Denmark, who decided in favor of Emden. Eybenschutz lost his position as rabbi of the congregation. As his best friends left him, in his perplexity he finally went to a former pupil of his, Moses Gerson Kohen, who after his baptism had taken the name of Karl Anton (q.v.). Anton Wrote an apology in behalf of his teacher, which he dedicated to the king of Denmark. This, and other influences, had at last such effect that the whole affair was dropped, and Eybenschutz was elected anew as rabbi of the congregation. The Jewish community, however, became divided, and this division lasted as long as both Eybenschutz and Emden were alive. Eybenschutz died in 1764, and was followed twelve years later by his opponent Emden. Both are buried in the Jewish cemetery of Altona. Eybenschutz wrote, *^tnwhy tbha 8s*, sermons and comments (Hamburg, 1766): — *tykb ^wl a*, homiletical comments upon the Lamentations (ibid. 1765), etc. See Furst, *Bibl. Jud.* 1:261 sq.; De' Rossi, *Dizionario Storico*, page 96 (Germ. transl.); Gratz, *Gesch. d. Juden*, 10:385 sq., note 7, page 54; Jost, *Gesch. d. Juden. u.s. Sekten*, 3:250 sq., 309 sq.; Jocher, *Allgemeines Gelehrten-Lexikon*, s.v. (B.P.)

Eyck, Hubert and John Van

two brothers, were Flemish painters, and natives of the small town of Maeseeyck, on the river Maes. Hubert was probably born in 1366, and John in 1370. They established themselves at Bruges. They are said by some writers to have been the discoverers of oil painting. They generally painted in concert until the death of Hubert. Their most important work was an altar-piece with folding-doors, painted for Jodocus Vyts, who placed it in the Church of St. Bavon, at Ghent. The principal picture in this curious production represents the *Adoration of the Lamb*, as described by St. John in the Revelation. On one of the folding doors is represented. *Adam and Eve*, and on the other *St. Caecilia*. In the sacristy of the cathedral at Bruges is preserved a picture painted by John in 1436, representing the *Virgin and Infant*, with St. George, St. Donatius, and other saints. Hubert died September 18, 1429, and John in July, 1440. See Hoefer, *Nouv. Biog. Generale*, s.v.; Spooner, *Biog. Hist. of the Fine Arts*, s.v.

Eyckens, Peter

an eminent Flemish historical painter, was born at Antwerp in 1599, and was chosen director of the academy at Antwerp. His principal works in that city are, *The Last Supper*, in the Church of St. Andrew; *St. Catherine Disputing with the Pagans*, in the cathedral; and *St. John Preaching in the Wilderness*, in the Church of the Convent called Bogaerde. At Mechlin, in the Church of the Jesuits, were two of his most admired works. He died in 1649. See Hoefer. *Nouv. Biog. Generale*, s.v.; Spooner, *Biog. Hist. of the Fine Arts*, s.v.

Eyre, William

an English Calvinistic divine, was born in Wiltshire about 1613, and entered the University of Oxford in 1629. In 1654 he was minister of St. Edmund's Church, Salisbury, and was ejected for nonconformity in 1662. He died in 1670. He published, *Epistola ad Vaserium de Textus Hebraici Variantibus Lectionibus* (1652): — *The True Justification of a Sinner Explained* (1654); in Latin, under the title of *Vindiciae Justificationis Gratuitae* (eod.). See Allibone, *Dict. of Brit. and Amer. Authors*, s.v.

Eytel, Friedrich Hermann

a Lutheran minister of Germany, was born February 11, 1819, at Esslingen. He studied at Tiibingen, was in 1856 pastor at Hofingen, in 1861 at Maichingen, where he died, April 21, 1869. He published *Psalter in Modernem Gewande* (Stuttgard, 1862; 2d ed. 1866). See Koch, *Geschichte des deutschen Kirchenliedes*, 7:306. (B.P.)

Ezan

a hymn used in Mohammedan countries by the *Muezzin* (q.v.), or public crier, who chants it from the minarets of the mosques in a loud, deep-toned voice, summoning the people to their devotions. The proclamation is as follows: *God is great*, four times repeated; *I bear witness that there is no god but God*, twice repeated; *I bear witness that Mohammed is the prophet of God*, twice repeated; *Come to the temple of salvation*, twice repeated; *God is great, God is most great; there is no God but God, and Mohammed is his prophet*. At the morning prayer the muezzin must add, *Prayer is better than sleep*, twice repeated.

Ezekiel

a Jewish Greek writer, who lived a century before Christ, is the author of a dramatic poem after the manner of Euripides, on the *Deliverance of Israel from Egypt*, entitled ἔξαγωγή. Fragments of this poem are preserved in the *Praeparatio Evangelica* of Eusebius (9:28, 29), and in the *Stromata* of Clement of Alexandria (1:23, page 414). They are given by Delitzsch in his *Zur Geschichte der jüdischen Poesie* (Leipsic, 1836), pages 211-219. The best edition of them, with translation and notes, is by Philippson (Berlin, 1830), entitled Ἐζεκιήλου τοῦ τῶν Ἰουδαϊκῶν τραγωδιῶν ποιήτου ἔξαγωγή, etc. See Etheridge, *Introduction to Hebrew Literature*, page 114; Edersheim, *History of the Jewish Nation*, page 563 sq.; Herzfeld, *Gesch. des Volkes Israel*, 2:491, 517-519, 579 (Leipsic, 1863); Furst, *Bibl. Jud.* 1:264; Smith, *Dict. of Christ. Biog.* s.v.; Jocher, *Allgemeines Gelehrten-Lexikon*, s.v. (B.P.)

Ezengatsi, George (Armen. Keore)

an Armenian doctor, was born about 1338. He was a disciple of the celebrated John Orodnetzi, and a friend of Gregory Dathevatsi. He was one of the greatest theologians of his century, and professor in a monastery

near Ezenga. He wrote, *Instructions how to Administer the Sacraments of Marriage and Baptism: — Explications of the Homilies of St. Gregory Nazianzen: — A Commentary on the Apocalypse: — fourteen Sermons.* There is also attributed to him a *Commentary on Isaiah*. All these works remain in MS. See Hoefer, *Nouv. Biog. Generale*, s.v.

Ezengatsi, John (Armen. Hovan), surnamed Bluz and Torzoretsi

the last of the classical writers and fathers of the Armenian Church, studied under Parzerpetsi, became *vastabed* (priest and doctor), and retired to the monastery of Torzor. In 1281 he travelled through Armenia, and went on a pilgrimage to Jerusalem. On his return he was made patriarch and head of the school of Hromgla. Soon after he retired to a monastery on Mt. Sebouh, and wrote his *Treatise on Grammar*. In 1284 he went to Tiflis, and gained great celebrity as a preacher. He died in 1326, leaving numerous other works, for which see Hoefer, *Nouv. Biog. Generale*, s.v.

Eznik (or Eznag), Goghpatsi

(i.e., native of Kolp), a theologian, and one of the best writers of Armenia, was born in 397. He was well versed in the Syriac and Greek languages, so that his masters, the patriarchs Isaac and Mesrob, gave him a mission to Edessa in 425, then to Constantiniople, to collect and translate into Armenian the works of the Church fathers. Eznik became still later bishop of the province of Parcrevant and of the country of the Arsharounikhi. In 449 he attended the national council of Ardachad, which refused to embrace the religion of Zoroaster. Eznik died about 478, leaving, besides some homilies and short treatises, a work entitled *The Destruction of False Doctrines* (first published in the original Armenian at Smyrna, in 1762; and in a better form in the *Collection of Armenian Classics*, Venice, 1826; translated into French by Vaillant de Percival, Paris, 1833). See Hoefer, *Nouv. Biog. Generale*, s.v.; Smith, *Dict. of Christ. Biog.* s.v.

Ezra, Abraham ibn-

SEE ABEN-EZRA.

Ezra, Moses ibn-, ben Jacob

a Jewish writer, was born about 1070, and died about 1139. He is considered one of the most finished of Hebrew poets, but is equally

celebrated as a Talmudist and professor of Greek philosophy. Although, like his brother poets, he excelled in sacred song, he also tuned his lyre as an inhabitant of the West, and sang at times of love, but more often in praise of the beauties of nature, which in later times was even acknowledged by Alexander von Humboldt (*Cosmos*, 3, page 119), who praised his sublime description of natural scenery. His works are remarkable not only for the intrinsic excellence of the matter, but also for the purity, sweetness, and aesthetic grace of their style. His *selichoth*, or penitential hymns, are greatly esteemed by the Jews, who give to Ibn-Ezra the epithet of *has-salach*, or the "selichoth poet," par excellence. He wrote hymns for festival and other occasions, entitled **μυνωνj tw twrymz**, in the Sephardim ritual: — *Diwan R.M. ben-Ezra*, a collection of poems, lyrical, occasional, and devotional: — *Sefer ha-tarshish*, or *Sefer Anak*, **Be çyçrth 8s** or **qn[8s**; this poem is called *Tarshish*, from the number of its stanzas — 1210: *Sefer Arugath Hab-bosem*, **μçbh tgr[8s**, the "Garden of Spices," on the philosophy of religion, after the manner of Saadiah's *Emunoth*, in seven chapters, fragments of which have been published by Dukes, after a Hamburg MS. in *Zion* 2, page 117 (Frankfort-on-the-Main, 1842, 1843): — *Tokacha*, **hj kwT**, a penitential hymn, reprinted by Asker, in his *Book of Life*, with an English translation (Lond. 1849). See Fiirst, *Bibl. Jud.* 1:257 sq.; De' Rossi, *Dizionario Storico* (Germ. transl.), page 11; Gratz, *Geschichte der Juden*, 6:123 sq.; Delitzsch, *Zur Geschichte der jud. Poesie*, pages 45, 168; Jost, *Gesch. d. Juden. u.s. Sekten*, 2:414; Sachs, *Religiose Poesie der Juden*, page 69 sq., 276 sq.; Zunz, *Literaturgeschichte der synag. Poesie*, pages 202, 412, 585, 614; *Synagogale Poesie*, pages 21, 133, 228 sq.; Kimchi, *Liber Radicum* (ed. Biesenthal and Lebrecht), page 36 sq.; Kampf, *Nichtandalusische Poesie andalusischer Dichter*, pages 192-216; Dukes, *Moses ben-Ezra* (Altona, 1839); *Rabbinische Blumenlese*, page 58. (B.P.)

F

Faber, Aegidius

a Carmelite monk, who died at Brussels in 1506, is the author of, *De Origine Religionum: — De Testamento Christi in Cruce: — Commentarii in Evangelia, Epistolas Pauli, Librum Ruth et Job*. See Jocher, *Allgemeines Gelehrten-Lexikon*, s.v. (B.P.)

Faber, Frederick William, D.D.

an English clergyman and hymn-writer, was born at Calverley, Yorkshire, June 28, 1814. He was educated at Harrow and the University of Oxford, where he became a fellow of University College in 1837. About this time he gave up his Calvinistic views and became an enthusiastic admirer and follower of John H. Newman. In 1841 he travelled on the Continent, and on his return published *Sights and Thoughts in Foreign Churches and among Foreign Peoples*, a work of great merit. He now became rector of Elton, in Huntingdonshire, but soon proceeded again to the Continent to study the methods followed by the Roman Catholic Church. Returning to Elton he devoted himself earnestly to his parish, but was constrained to adopt the Romish faith in 1845. On leaving Elton his parishioners sobbed out, "God bless you, Mr. Faber, wherever you go." He founded a religious community at Birmingham, called Wilfridians, after the name Wilfrid, which Faber assumed. The community was ultimately merged in the oratory of St. Philip Neri, of which father Newman was the head; and in 1849 a branch of the oratory was established in London, over which Faber presided until his death, September 26, 1863. He was a voluminous writer, although it is mainly as a hymn-writer that he will be known in the future. Among his finest compositions of this class are, *The Greatness of God; The Will of God; The Eternal Father; The God of my Childhood; The Pilgrims of the Night; The Shadow of the Rock*. Besides the work above mentioned, he published, previous to his conversion to Romanism, *Tracts on the Church and the Prayer-Book* (1839): — *A Sermon on Education* (1840): — *The Cherwell Water-Lily and other Poems* (1840): — *The Styrian Lake*, etc. (1842): *Sir Lancelot*, a poem (1844): — *The Rosary*, etc. (1845), and several other papers. After his conversion he published, *Catholic Hymns: — Essay on Beatification and Canonization* (1848): —

The Spirit and Genius of St. Philip Neri (1850): — *Catholic Home Missions* (1851): — *All for Jesus* (1854): — *Groth in Holiness* (1855): — *The Blessed Sacrament* (1856): — *The Creator and the Creature* (1857): — *The Foot of the Cross, or Sorrows of Mary* (1858): — *Spiritual Conferences* (1859), and other works. The only complete edition of his *Hymns* is the one published by Richardson & Son in 1861 (2d ed. 1871). His *Notes on Doctrinal and Spiritual Subjects* were edited by father Bowden, and issued after Faber's death. See his *Life and Letters*, by father Bowden; *Early Life*, by his brother; *Encyclop. Brit.* 9th ed. s.v.

Faber, Georg

a Lutheran theologian, was born at Uffenheim, in Franconia, in 1579, and studied at Wittenberg. In 1606 he was preacher at Lichtenau, in 1616 at Niiremberg, where he died, July 16, 1634. He is the author of, *Institutiones Grammaticce Hebraice* (Nuremberg, 1626): — *Lectiois Hebr. Institutio* (Anspach, 1608). See J6cher, *Allgemeines Gelehrten-Lexikon*, s.v.; Furst, *Bibl. Jud.* 1:265; Steinschneider, *Bibliogr. Handbuch*, s.v. (B.P.)

Faber, Johann Gottlieb

a Lutheran theologian of Germany, was born at Stuttgart, March 8, 1717. He studied at Tiibingen, and was appointed professor there in 1748. In 1767 he was made member of consistory and abbot of Alpirsbach. He died at Stuttgart, March 18, 1779, leaving, *De Naturalismo Morali*. (Tubingen, 1752): — *De Anima Legum* (ibid.): — *De Principe Christiano* (ibid. 1753): — *De Miraculis Christi* (ibid. 1764): — *Meletema Philosophicum* (ibid. 1765): — *De Diverssis Fontibus Tolerantiae* (ibid. 1769): — *Theologia Dogmatica* (Stuttgart, 1780). See Doring, *Die gelehrten Theologen Deutschlands*, 1:392 sq.; Winer, *Handbuch der theol. Lit.* 1:685; Jocher, *Allgemeines Gelehrten-Lexikon*, s.v. (B.P.)

Faber, Matthias

a Jesuit, was born February 24, 1587, at Altomunster, in Bavaria. In 1607 he entered the German College at Rome, received holy orders there, and returned to Germany in 1611. In 1637 he went to Vienna and joined the Jesuits, and died at Tyrnau, in Hungary, in 1653. He is the author of a homiletical work entitled, *Concionum Opus Tripartitum*, which has often been published (latest ed. Ratisbon, 1879). Besides he wrote, *Rerum Naturce Descriptio* (Dillingen, 1607). See Jocher, *Allgemeines Gelehrten-*

Lexikon, s.v.; Literarischer Handweiser für das Katholische Deutschland, 1880, No. 266. (B.P.)

Faber, Philip

a Franciscan, and professor of theology at Padua, where he died, August 28, 1630, is the author of, *De Primatu Petri et Pontificis Romani: — De Censuris Ecclesiasticis: — De Praedestinatione*. See Jocher, *Allgemeines Gelehrten-Lexikon, s.v.*; Winer, *Handbuch der theol. Lit.* 1:460. (B.P.)

Fabiola

a Roman lady of an illustrious family, being married first to a man who became lost in debauchery, she divorced herself from him, and being then but little acquainted with the commands of the gospel, she married a second husband of the same sort as the first. For this act she was excluded from the communion of the Church, to which she eventually returned, after public penitence, with extreme humility. She spent all her fortune for the relief of the poor, and for the establishment of a large hospital at Rome. In A.D. 395 she went to Palestine, and visited Jerome at Bethlehem, The invasion of the Huns into Palestine forced her to leave that country, and she returned to Italy, where she continued to consecrate her life to continual exercises of piety and charity. Fabiola died December 29, 399. See Hoefer, *Nouv. Biog. Generale, s.v. Smith, Dict. of Christ. Biog. s.v.*

Fabre, Jean

a French preacher, was born at Tarascon, in Provence, about 1370. He entered the order of the Carmelite friars in 1390, and preached with success in divers churches in Provence. Pope Martin V appointed him archbishop of Cagliari in 1423. Fabre governed his diocese for seventeen years. Having been made patriarch of Cmesarea, he resigned his archiepiscopacy, and ended his days in retirement about the year 1442. His sermons have been collected under the title of *Homiliae Sacrae*. See Hoefer, *Nouv. Biog. Generacle, s.v.*

Fabricius, Johannes (1)

a German theologian, was born at Nuremberg in 1560, and was successively instructor and pastor there for forty-eight years, being enthusiastically attached to the doctrines of Melanchthon. He died in 1636,

leaving *De Dignitate Conjugii* (1592). See Hoefler, *Nouv. Biog. Generale*, s.v.

Fabricius, Johannes (2)

son of the preceding, a German theologian, was born at Nuremberg, March 31, 1616. He studied at Jena, Leipsic, Wittenberg, and finally at Altorf, where he became professor of theology. In 1649 he was appointed preacher in his native city, and died there about 1690. For his works, which are not now of much interest, see Hoefler, *Nouv. Biog. Generale*, s.v.

Fabricius, Theodosius

a Lutheran theologian of Germany, was born at Nordhausen, August 11, 1560. He studied at Wittenberg, was in 1584 deacon there, and in 1586 superintendent at Herzberg. He died at Gottingen, August 7, 1597, leaving *Compendium Doctrinae Christianae: — Harmonia Passionis et Resurrectionis Christi: Loci Communes ex Scriptis Lutheri*. See Jocher, *Allgemeines Gelehrten-Lexikon*, s.v.; Furst, *Bibl. Jud.* 1:265. (B.P.)

Fabronius, Hermann

a Reformed theologian of the 17th century, is the author of a didactic poem entitled, *Christiades*, i.e., *Israelis in Terram Sanctam Introductio per Mosen, et in Celum per Jesum Christum: — Concordia Lutherano-Calvinistica: — Weissagung Daniels von- Verwustung der Stadt Jerusalem*. See Jocher, *Allgemeines Gelehrten-Lexikon*, s.v.; Furst, *Bibl. Jud.* 1:265. (B.P.)

Facilides, Victorin Gottfried

a Lutheran theologian, was born in 1777 at Mittweida, in Saxony. He was for some time pastor at Rochlitz, in Bohemia, and from 1835 superintendent at Oschatz, where he died, December 31, 1841. He wrote, *De εὐκαρίῳας Homileticae Observatione* (Leipsic, 1830), and also published a number of sermons. See Zuchold, *Bibl. Theol.* 1:348; Winer, *Handbuch der theol. Lit.* 2:65, 173, 174, 176, 177. (B.P.)

Faculty Court

a court of the archbishop of Canterbury, which grants dispensations to marry, to eat flesh on days prohibited, to hold two or more benefices, etc. The officer of this court is called the master of faculties. *SEE FACULTY.*

Faes, Johann

a Lutheran theologian of Germany, was born at Liineburg, February 11, 1646. In 1675 he was pastor at Steigerberg, in the county of Hoya, in 1682 at Minden, in 1687 at Stade, and died there in 1712. He wrote, *De Jubilaeis Pontificum Romanorum: — Exercitatio in Cartesii Meditationes: — Anatome Bullae Jubilee Universalis Anni 1700: — Expositio in Epistolam ad Philemonem.* See Jocher, *Allgemeines Gelehrten-Lexikon*, s.v.; Winer, *Handbuch der theol. Lit.* 1:631. (B.P.)

Fagan, Luke, D.D.

an Irish prelate. was translated from the diocese of Meath to the see of Dublin in 1729. In 1733, probably the last of Dr. Fagan's life, the act was passed (7 Geo. II, c. 6) whereby converts from the Roman Catholic faith, whose wives were of that persuasion, or whose children were educated in it, were prohibited, under severe penalties, from exercising the office of justices of the peace. This prelate did not in any way distinguish himself. See *D'Alton, Memoirs of the Abps. of Dublin*, page 466.

Page, Durand

one of the French *Illuminati* (q.v.), was born at Aubais, in Languedoc, in 1681. After the suppression of the Camisards in 1705, he submitted to the Church authorities, and was taken across the frontier to Germany, whence he passed to Holland, and in 1706 went to London. He died, probably, in England about the middle of the 18th century, leaving a work entitled *Theatre Sacrs des Cevennes* (Lond. 1707, 12mo); reprinted under the title *Les Prophetes Protestants* (Paris, 1847, 8vo).

Fahlerantz, Christian Erik

a Lutheran theologian of Sweden, was born August 30, 1790. In 1829 he was professor of theology at Upsala; in 1849 was elevated to the episcopal see at Westeras, and died August 6, 1866. He was one of the editors of the

Ecklesiastik-Tidskrift, and published a collection of his writings (Orebro, 186366, 7 volumes). (B.P.)

Faigaux, Francois Louis

a French Protestant theologian, was born at Yverdun, in Berne, in 1707. He studied at Basle, where he was also preacher for some time. In 1751 he was called as French preacher to Cassel, where he died, October 20 the same year, leaving, *Religion du Cœur* (Rotterdam, 1736): — *Sermons Diverses* (Hague, 1740): — *Adversus Dilationem Conversionis* (Marburg, 1743): — *Les Paroles de la Vie Eternelle* (Schwabach, 1743; Cassel, 1752): — *Sur la Folie de l'Atheisme* (Schwabach, 1749): — *Le Petit Catechisme de Heidelberg* (ibid. 1752). See Jocher, *Allgemeines Gelehrten-Lexikon*, s.v. (B.P.)

Faillon, Michel Stiennie

a French theological and historical writer, was born at Tarascon in 1799. He became a Sulpician of Paris, and was sent to Montreal in 1854 as visitor of the houses of that congregation in America. He died in Paris, October 25, 1870. His literary work was confined chiefly to subjects connected with the history of Canada. His publications include a *Life of Margaret Bourgeoys*, foundress of the Congregation Sisters (1852): — *Life of Madame d'Youville*, foundress of the Gray Sisters (eod.): — *Life of the Venerable Mr. Olier* (1853): — *Life of Mlle. Maure*, foundress of the Hotel Dieu (1854): — *Life of Mlle. le Ber*, the recluse (1860): — and a very extended *History of the French Colony in Canada* (1865-66, 3 volumes, 4to), only a small part of his plan.

Fainche

an Irish virgin saint, commemorated January 1, was sister of St. Ennea, of noble lineage, and greatly aided him in his religious labors. See Smith, *Dict. of Christ. Biog.* s.v.

Fairbairn, Patrick, D.D.

a Scotch Presbyterian minister, was born at Halyburton, Berwickshire, Scotland, January 28, 1805. He was educated in the school at Greenlaw, and sent to College at Edinburgh; licensed to preach in 1826; in 1830 went to the Orkney Islands with a family who had large possessions there, and was shortly after ordained pastor of the island parish of North Ronaldshay,

where he labored six years. While there he translated Steiger on 1 Peter, for Clark's *Theological Library*, and began the study of typology. In 1837 he removed to Glasgow, where for three years he was pastor of one of the churches erected in connection with the church-building scheme of Dr. Chalmers; in 1840 he was installed pastor of the parish of Salton, East Lothian, where he was when the disruption of the Scottish Church occurred, and he continued in the Free Church there until 1852, when he was appointed first assistant professor, and shortly after professor of divinity in the Free Church College at Aberdeen. In 1856 he was transferred to Glasgow, being the first professor appointed to the Free Church Theological College, and the next year was elected principal of the same. In 1867 he was appointed a delegate from the Free Church of Scotland to visit the churches in America. He died suddenly at Glasgow, August 6, 1874. Dr. Fairbairn's literary productions were numerous. Besides editing the *Imperial Bible Dictionary* (2 volumes, 8vo), the following may be noted: *An Exposition of the First Epistle of St. Peter* (1836, 2 vols. 12mo): — *Typology of Scripture* (Edinb. 1845-47, 2 volumes, 8vo; Phila. 1853, 8vo): — *Commentary on the Psalms*, translated from Hengstenberg (1845-48, 3 volumes, 8vo): — *Jonah; His Life, Character, and Mission* (1849, 12mo): — *Ezekiel and the Book of his Prophecy* (1851, 8vo): — *The Revelation of St. John*, translated from Hengstenberg (Edinb. 1851, 3 volumes, 8vo): — *Prophecy, etc.* (1856, 8vo): — *Hermeneutical Manual* (1858, 8vo): — *Pastoral Epistles* (1874): — *Pastoral Theology* (posthumous, 1875): — *Law in Scripture* (1868). See *Fasti Eccles. Scoticanæ*, 1:366; 2:44; 3:411. (W.P.S.)

Fairchild, Ashbel Green, D.D.

an eminent Presbyterian minister, was born at Hanover, N.J., May 1, 1795, and was piously trained by a widowed mother. At the age of thirteen he commenced his classical studies at Morristown; in November 1812, entered the senior class in Princeton College, and graduated in September 1813. In January 1814, he made a public profession of religion, and united with the Presbyterian Church of Hanover; and in June of the same year entered the Theological Seminary at Princeton. He was licensed to preach by the Presbytery of New Jersey in April 1816, and in September following he left the seminary and entered upon a missionary tour of six months in North Carolina, as assistant to Reverend Dr. Hall. Returning home in April 1817, he spent two months in a missionary field in the north-western part of his native state. In September of the same year he entered upon another

missionary tour, under the direction. of the Western Missionary Society, spending three months on the waters of the Mononigahela, and then three months on the upper branches of the Allegheny. He was taken under the care of the Presbytery of Redstone, April 21, 1818, and was appointed stated supply to the congregation of George's Creek for half his time; on July 1 following was ordained as an evangelist in Pittsburgh; July 2, 1822, installed pastor of the churches of George's Creek, Morgantown, and Greensborough, Virginia, and for the first three years was obliged to make up the deficiency in his salary by teaching; in April 1827, he was installed pastor of the Tent Church, Pennsylvania, where he served for thirty-six years. He died there, June 30, 1864. In Dr. Fairchild the dignity and the simplicity of the Gospel ministry were most beautifully combined and exemplified. Besides frequent contributions to the weekly religious press, he published *The Great Supper: — Scripture Baptism: — Unpopular Doctrines: — and What Presbyterians Believe*, all issued by the Presbyterian Board of Publication. See *Genesis Cat. of Princeton Theol. Sem.* 1881, page 16; Nevin, *Presb. Encyclop.* s.v. (H.O.R.)

Fairfowl (or Fairfull), Andrew

a Scotch prelate, was born at Dunfermline, December 14, 1606; graduated from the University of St. Andrews in 1623; early became chaplain to the earl of Rothes; minister at Leslie in 1632; afterwards at North Leith, and at Dunse in 1636. He was preferred to the see of Glasgow, November 14, 1661, by king Charles II, and was consecrated in June 1662. He died at Edinburgh, November 2, 1663. See Keith, *Scottish Bishops*, page 265; *Fasti Eccles. Scotice*, 2:378, 549.

Fairlie (or Fairly), James, A.M.

a Scotch clergyman, was promoted from regent in the Edinburgh University; admitted to the living at South Leith in 1625; transferred to the professorship of divinity in Edinburgh University in 1629; presented to the collegiate or second charge, Greyfriars Church, Edinburgh, in 1630; resigned July 28, 1637, having been elected bishop of Argyll, but was deposed by the assembly in 1638. He failed in his suit to obtain the living of Largo and other parishes, was recommended by the Commission of Assembly, and accepted in March 1644, as minister at Lasswade, and was presented to that living by the king in 1645. He died in February 1658,

aged about seventy years. He published *The Muses' Welcome*, two poems. See *Fasti Eccles. Scoticanæ*, 1:45, 105, 289.

Fairy

(variously derived from the Celtic, *faer*, "to charm;" Old English, *ferē*, "a companion;" from *farān*, "to go;" Persian, *peri*; Arab. *feri*; but probably rather from the Lat. *fatum*, through the mediaeval *fatāre*, "to enchant;" the French *faer*, thence *faerie*, "illusion"), an illusory or imaginary being, properly female, of supernatural but limited power, common to the popular belief of most European countries. The *fay* of romance resembles the Greek *nymph*, generally represented as a damsel of almost angelic loveliness, who seduced knights into enchanted isles and palaces. Fairy-land was supposed to be sometimes underground, at others amid wildernesses, or even in the ocean. The English sprite, or male fairy, Shakespeare's *Puck*, called "Robin Goodfellow," corresponds to the German "Knecht Ruprecht," the Scotch "brownie," and the French "esprit folet," or "gobelin" (goblin), and the Cornish "pixy." **SEE ELF.**

Everything known of fairies in the way of sayings and fables came from the Romance people. There were at first only three of these beings, but soon their number swelled to seven, and later to thirteen. Since their number was seven, these are six good and one evil, likewise later twelve good, the thirteenth evil. This, probably, is a result of the influence of Christianity, which sought to bring the fairies, as heathen deities, therefore spirits of darkness, into disrepute, which, however, could not be accomplished at once. They are spoken of as superhuman, long-lived female beings, sometimes good, sometimes bad; the former adorned with all the charms of body and spirit, exceedingly beautiful and young, perfect mistresses of all female arts, and ever ready to help: the down-trodden, to lead the lost in the right path, by their gift of sorcery to make the impossible possible; and to use this power as becomes the perfect will of a divine being. The evil fairies are the opposite, but have no power to undo the work of other similar beings. In the French Pyrenees it is believed that if flax be laid on the threshold of a fairy grotto, they immediately change it into the finest thread. On New Year's day the fairies visit the houses whose inmates believe in them, and bring fortune in their right hand and misfortune in their left. In a room a table is spread for them, a white cloth on it, a loaf of bread, with a knife, a white shell full of water or wine, and a candle. The windows and doors are then thrown open, and he who shows the greatest

hospitality may hope for a rich harvest, but he who neglects this duty may fear the greatest disasters. On New Year's morning the family surround the table, the father breaks the bread and distributes it, whereupon it is eaten as breakfast; then all wish each other a happy New Year. In the Highlands of Scotland it is thought dangerous to speak out the name of a fairy on the mountains which they inhabit. The fairies are able assistants at births; therefore they are often taken as god-parents, and a place is reserved for them at the table. In FrancheComte there is known a *Fee Arie*, who appears at country festivals during the harvesting season, and rewards the diligent reapers; she drops fruit from the trees for good children, and during the Christmas season she distributes nuts and cake, similar to the German *Frau Holda*. Again, the fairies appear as giant maidens, carrying huge rocks on their heads and in their aprons, while with the other hand they turn the spindle. On Saturdays the power of the fairies leaves them; they therefore take all kinds of forms on this day, and try to elude the gaze of all eyes. They can hide in a tree, in a horse, in a sword, in a mantle, and this is the origin of the belief that such things are "gefeyt," that is, possessed of a fairy.

For the literature of the subject see Shakespeare, *Midsummer Night's Dream*; Perrault, *Contes de mi Mere l'Oye* (1697); *Keightly, Fairy Mythology* (Lond. 1860); and Scott's writings.

Faith-cure

a popular name for certain sudden and remarkable cases of recovery in recent times, claimed to have been effected by the power of faith in God alone, without the use of any medicine or physical remedy. We cite a few notable cases from the public prints:

"New HAVEN, CONN., March 27. — A remarkable faith-cure is reported from the village of Noank. Mrs. Fannie S. Spencer, the wife of ex-Representative John R. Spencer, has for many years been a victim of the opium habit and asthma. Her family is one of the wealthiest and most reputable in eastern Connecticut. She is now sixty-five years old. Over forty years ago she suffered from an attack of ill-health, and her physician prescribed opium. She is of a nervous temperament. The use of the drug as a medicine developed an appetite for it, to which she gave way. She was also a great snuff-taker, and in addition there was the asthmatic trouble which the drug was used to relieve. All the local doctors agreed that an

opium habit of forty years' standing was all incurable disease. One day about an week ago two or three of Mrs. Spencer's friends met at her residence, and a season of prayer was determined upon. Prayers were offered and continued with earnestness by those present for some time. It was during this period that Mrs. Spencer says she experienced a peculiar sensation of mind and body unlike anything she had ever felt before. She calls it the 'Blessings of the Holy Spirit.' From that moment she dates her complete cure, and she and her friends declare she has not since touched opium nor snuff, nor has she felt any desire for them, and she has been entirely free from the asthmatical trouble." — *N.Y. Times*, March 28, 1884.

"CLEVELAND, *June 29.* — A strange case of faith-cure came to light, here today. It is that of Miss Rebecca Kerby, who has been on an invalid's bed forty years, in a farm-house just out of Chardon, a small town near here. During that time she has been on her feet but twice, and then only at the expense of great suffering. For twenty-eight years she has not sat up, and yet it is told of her. that on Monday, after prayer and an exercise of faith, she arose from her bed, sat in a chair for an hour, and was able to walk once across the room." — *The Tribune* (N.Y.), July 1, 1884.

"Mrs. Emily J. Wimpy, wife of John A. Wimpy, a resident of the village of Norcross, twenty miles from the city of Atlanta, Georgia, who had not been able to walk upon the ground for twenty-two years in consequence of extreme physical weakness and suffering, was enabled to rise and walk and go about and do as others do without any assistance, being restored to her former state of good health. This was done through the faith that God was able and would heal her by divine power. The fact is attested and reported through the press by Reverend W.A. Parks, a presiding elder of the North Georgia Conference of the M.E. Church South, who was present and witnessed it." — *The Way of Holiness*, quoted in *The Law and Gospel*, Paris, Illinois, December 1884.

Many similar instances might easily be collected. In fact, there is a regular hospital, conducted by Dr. Cullis, of Boston, where patients of nearly all sorts repair for healing by means of simple prayer and faith, with no other outward sign than mere touch.* Professions of a like ability are put forth by several religious bodies, especially what is known as the "Irvingite," or

Catholic Apostolic Church (q.v.). With regard to all these statements we have to remark:

1. It is not impossible nor incredible that miracles should take place in modern times, provided that suitable occasions of necessity should arise. God is undoubtedly as able to effect them now as anciently. The only question is one of fact; and that is further limited to this inquiry: Do these phenomena take place through natural law — whether bodily or mental, or both combined — or are they the supernatural results of direct divine power in answer to believing prayer?
2. The evidence in most of the cases certainly and probably in all, if the circumstances were detailed, is decidedly in favor of the former, or natural solution. It will be observed that they are chiefly if not wholly of such a chronic character that the mind of the patient has largely to do with their existence and continuance. *They are nervous diseases*, functional and not organic derangements. We have yet to hear of an acute malady, a well-defined fever, a settled consumption, a broken limb, or a positive lesion of any kind being cured in this manner. With the older prophets, with Christ and his apostles, all these and much more marked disabilities were just as readily healed as any. There was nothing done in a corner, nor was there the least opportunity to doubt the absolute divine power. There is generally we might say invariably — an air of mystery and collusion about these cases, which justly lays them open to suspicion. Until, therefore, more palpable and *bona fide* examples shall be adduced, we hold ourselves justified in doubting that these cures are anything more than the effect of the imagination upon highly susceptible systems.
3. At the same time we fully and gladly admit that earnest faith and prayer have an influence upon divine providence, which may lead to a cure that would not take place without them. This is through a special blessing upon the means used, or upon the person, without any particular medical means. But this is a very different thing from the peculiar claim set up in the cases adduced. *SEE MIRACLE; SEE PRAYER.*
4. The prerequisite of "faith" on the part of the subjects applying for these cures is a suspicious circumstance; for they are required not only to believe that the Lord is able to perform the cure (which no Christian doubts), but that he is also willing to do it, and even that he actually *will* do it, which they have no right to assume. This is more than Jesus demanded. for the leper only said, "Lord, *if thou wilt thou canst,*" and the question asked on

another occasion was, "Believe ye that I am able?" Confidence enough to induce the patient to come to our Lord, or in friends to bring him, of course was necessary; but a fixed conviction that the cure was positively about to be wrought was not demanded. When it is said that "He could not do many mighty works because of their unbelief," in a certain place, it merely denotes this indisposition to apply to him. There never was a failure, however desperate the case, when this simple condition of asking was complied with. A larger measure of belief than this in such matters we judge to be *presumption* rather than wholesome faith.

5. The champions of "faith-cure" generally appeal to ~~5:14~~ James 5:14, 15, as a standing proof-text for the correctness of their position; but most of them pay little or no attention to the precise and express stipulations there made about "calling for the *elders of the church*," and "anointing with oil;" and they lay the whole stress upon "the prayer of faith." This, however, as the whole passage shows, is not the petition of the patient merely, nor of a self-constituted committee or a few volunteers, but of the regular ecclesiastical authorities, duly and formally convoked for that purpose. Most judicious expositors hold that this refers to the exercise of the miraculous "gift of healing" enjoyed by some early believers as a special endowment of the apostles, and that the direction has therefore ceased to be pertinent in later times. Such has been the practical comment of the Evangelical Church, departed from only by a few ecclesiastical bodies (with whom the experiment has been a signal failure), and by the Roman Catholics (who pervert it to teach "extreme unction"). *SEE ANOINTING.*

* The institution referred to is "The Faith-Cure House," which is part of a system of *Faith-Work*, established by Charles Cullis, M.D., at Grove Hall, Boston Highlands, in 1864, and now including in addition (according to the 19th *Annual Report*, 1883), "The Consumptives' Home, with its accommodation for eighty patients; the Spinal Cottage, with its four incurable cases of spinal disease; two Orphans' Homes, with their twenty-nine children; the Deaconesses' Home, for workers; Grove-Hall Church and the Little Chapel for the Dead;" besides the "Willard Tract Repository and Faith-Training College," in the city of Boston, branches in New York, Philadelphia, California, a Cancer Home at Walpole, Massachusetts, a college at Boydton, Virginia, for colored people, and a mission in India. The whole involved an expenditure for that year of \$37,353.91, and for the nineteen years, \$589,770.86; entirely raised by voluntary contributions, without personal solicitation. The Faith-Cure House was dedicated in 1882, after an expenditure of \$4,303.77, raised in

a similar manner. None of these institutions have any permanent fund or resources except the free-will offerings of friends from time to time. Many remarkable cures, it is claimed, have been effected through these instrumentalities — "cancers, tumors, paralysis, spinal diseases, consumption, chronic rheumatism " (see the cases in Dr. Cullis's two little volumes, entitled *Faith-Cures*, published in 1879 and 1881 at his Repository); but they require careful sifting in the light of medical science before they can properly be adduced to show any direct or preternatural divine interference. It is but just to say that this last assertion is scarcely made in its bold or full form by the advocates of the system; although their language, at least in the popular impression, seems to imply such a view. Of the numerous cases recited in these small volumes no scientific or exact statement is made, and in most instances the real nature of the disease is not disclosed at all, or very vaguely. A few are apparently examples of incipient consumption, cancer, or other dangerous and violent maladies. There are some of affections of the eyes, ears, and other special organs; but the symptoms are equally indefinite. Most are nervous disorders. Failures are not reported. The whole narrative, except in its pious sentiment, reads very much like the popular advertisements of cures by patent medicines. In nearly every example it is easy to trace the beneficial influence of hope upon the nervous system of the patient, as the probable mainspring of the recovery. That devout gratitude to God should be experienced by the subjects of these changes was certainly proper and natural; but it does not follow that they were correct in their opinion as to the particular channel or medium of the cure. There is nothing decidedly preternatural or supernatural about one of them. Nearly every physician of extensive practice has witnessed equally remarkable restorations in which no distinctively divine claim was set up. Nevertheless the facts are doubtless stated by Dr. Cullis with substantial truth, and if invalids may be cured in that way, it is certainly a very convenient and economical method of practice. There have been some other institutions in this country, however, that have attempted to imitate his plan, so far at least as to discard medical treatment; but they have been such woful failures that the civil law has been invoked in order to save their victims from death by criminal neglect. Providence commonly blesses only judicious physical means to beneficial physical results.

There are several similar establishments in Europe, the most noted of which are one at Mannedorf, near Zurich, in Switzerland; established by Dorothea Trudel, and since her death, in 1862, carried on by Samuel Teller, and one at Bad Boll, in Wurtemberg, Germany, established by a Lutheran clergyman and since his death carried on by his sons. These are

Christian retreats for a temporary sojourn of patients laboring under various diseases of body or mind, at a nominal charge for board, or, in the case of the poor, entirely free, where many remarkable cures are said to have been effected by prayer alone without medicine. As statistical reports are seldom or never issued by these institutions, which are all conducted on the voluntary plan, it is impossible to exhibit or analyze their results accurately.

Fakone

a district in Japan in which there is situated a lake, at the bottom of which the Japanese believe is found a purgatory for children. On the shore of this lake are built five small wooden chapels, in each of which sits a priest beating a gong, and howling a *nimanda*. *Fakone* is also the name of a temple in Japan, famous for its relics. It contains the sabres of the heroic Camis (q.v.), still stained with the blood of those slain in battle; the vestments which were said to have been worn by an angel, and which supplied the place of wings; and the tomb of Joritomo, the first secular emperor of the Japanese.

Falck, Nathaniel

a Lutheran theologian of Germany, was born at Dantzic, October 11, 1663. He studied at Rostock and Wittenberg, and died at Stettin, August 18, 1693, leaving, *De Daemonologia Recentiorum Autorum Falsa: — Septinarium Sacrum Concionum Sacrarum*, etc. See Jocher, *Allgemeines Gelehrten-Lexikon*, s.v. (B.P.).

Falco, Juan Conchillas

a reputable Spanish painter, was born at Valencia in 1651, and studied in the school of Mario. He was much employed for the churches and private collections, and died in 1711. See Spooner, *Biog. Hist. of the Fine Arts*, s.v.

Falconer, Colin

a Scotch prelate, was born in 1623, studied the liberal arts at St. Leonard's College, and graduated from the University of St. Andrews in 1645. He became a clergyman in 1651, and ministered to the parish of Essil, in the diocese of Moray, and a few years afterwards at Forres, where he continued until promoted to the bishopric of Argyle, September 5, 1679,

whence he was translated to the see of Moray, February 7, 1680. He died at Spynie, November 11, 1686. See Keith, *Scottish Bishops*, pages 154, 292; *Fasti Eccles. Scoticanæ*, 3:152, 169, 177, 446, 452.

Falconer, John, D.D.

a Scotch clergyman, son of Dr. David Falconer, graduated at Edinburgh University in 1679; became chaplain to the family of Wemyss; was admitted to the living at Carnbee, May 23, 1683, but deprived by the privy council in 1689 for not praying for the king and queen. He was consecrated a bishop of the Non-Jurant Church at Dundee, April 28, 1709, having the district of Brechin assigned to him in 1720. He died at Inglismadie, July 6, 1723, aged about sixty-four years. He wrote a tract describing the various covenants of God. See *Fasti Eccles. Scoticanæ*, 2:413.

Falconer, Thomas

a learned layman, was born at Chester, England, in 1736, and died September 4, 1792. He published, *Devotions for the Sacrament of the Lord's Supper* (1786): — *Chronological Tables from Solomon to the Death of Alexander the Great* (1796). See Chalmers, *Biog. Dict.* s.v.; Allibone, *Dict. of Brit. and Amer. Authors*, s.v.

Falconet, Etienne Maurice

an eminent French sculptor, was born at Paris in 1716, and studied in the school of Lemoine. In 1754 he was admitted to the Royal Academy, and was afterwards appointed professor and rector. Among his most important works in sculpture are *Christ's Agony*, *The Annunciation*, and *Moses and David*, in the Church of St. Roch, at Paris, also *St. Ambrose*, in the Church of the Invalides. He died in: 1791. See *Hoefer, Nouv. Biog. Generale*, s.v.; Spooner, *Biog. Hist. of the Fine Arts*, s.v.

Falk

is a name common to many Jewish rabbis:

1. JACOB JOSHUA, who died at Frankfort-on-the-Main in 1756, is the author of novellas on different treatises of the Talmud, for which see Furst, *Bibl. Jud.* 1:271 sq.
2. JOSHUA BEN-ALEXANDER *hak-Kohen*, who died about 1620, was rabbi at Lemberg, and wrote commentaries on the Jewish ritual, entitled,

hçyrpw hçyrd; he also wrote *derashas* on the Pentateuch. See Furst, *loc. cit.* page 272; De' Rossi, *Dizionario Storico* (Germ. transl.), page 103.

3. JOSHUA BEN-JOSEPH, who died in 1648, was rabbi at Cracow, and wrote discussions on some 'Talmudic treatises. See Furst, *loc. cit.* page 273 sq.

4. JOSHUA of Lissa, was rabbi at Hamburg, and wrote under the title [çwhy qm], i.e., *The Valley of Joshua*, expositions on sections of the Pentateuch. See Fiirst, *loc. cit.* page 273; De' Rossi, *loc. cit.* page 103; Jocher, *Allgemeines Gelehrten-Lexikon*, s.v. (B.P.)

Falk, Ludwig

a Reformed theologian of Germany, was born in 1801. He was first pastor at Landshut, afterwards first preacher at the Reformed Cathedral Church in Breslau, and member of the Silesian consistory. He died at Waldau, near Liegnitz, August 20, 1872, leaving a volume of sermons, entitled *Alles in allen Christus* (Breslau, 1843). See Zuchold, *Bibl. Theol.* 1:349. (B.P.)

Falling Away Or From Grace

SEE APOSTASY; SEE BACKSLIDE; SEE PERSEVERANCE.

Fan, Ecclesiastical

SEE FLABELLUM.

Fancourt, Samuel

a dissenting minister, and the originator of circulating libraries in London, was born in 1678, and died in 1768. He published several *Sermons* and theological treatises in 1720. See Chalmers, *Biog. Dict.* s.v.; Allibone, *Dict. of Brit. and Amer. Authors*, s.v.

Fano, Fidelis a

an Italian writer, was born December 24, 1838, at Fano, Italy. In 1855 he entered the order of the Franciscans, and was ordained priest in 1862. Having been called to Rome in 1870, he published there *Bonaventurae Doctrina de Pontificis Primatu et Infallibilitate: — Ratio Novae Collectionis Operum S. Bonaventurae* (1874). After having ransacked almost all the European libraries with a view to editing a new and critical

edition of Bonaventura's works, for which he seemed to have been specially adapted, he died August 12, 1881, at the College of St. Bonaventura in Quaracchi, near Florence. His notes, comprising several folio volumes, are in the hands of P. Ignatius, one of the first assistants of Fidelis, who will probably bring about the publication of the works of *the doctor Seraphicus*. (B.P.)

Fano, Menachem Asaria di

a Jewish rabbi, who died at Mantua in 1620, is famous alike for his Talmudic and Cabalistic lore. Most of his writings are on the Cabala, for which see Furst, *Bibl. Jud.* 1:274 sq.; De' Rossi, *Dizionario Storico* (Germ. transl.), page 103 sq.; Wolf, *Bibl. Hebraea*, 1, No. 772; 3, No. 1447. (B.P.)

Fanon

Picture for Fanon

(1) A head-dress worn by the pope when he celebrates mass pontifically. It is described as a veil variegated, like the Mosaic ephod, with four colors, symbolizing the four elements, put over the head after the pope was vested with the alb, and tied round the neck, forming a kind of hood, the tiara or other headdress being put on above it. The lower part was concealed by the *planeta*. The annexed figure is from a small brass statue on the doors of the oratory of St. John Baptist at the Lateran. At the "Foot-washing" the "Roman Ceremonial" directs that the pope should wear the *fanon* alone without the mitre.

(2) The napkin or handkerchief, used. by the priest during the celebration of the mass to wipe away perspiration from the face, etc., properly called *facitergium*.

(3) In later times the white linen cloth in which the laity made their oblations at the altar. The word is sometimes erroneously spelled "favones"

(4) A still later use of the word is for the church banners employed in processions. This is perhaps inot earlier than the French and German writers of the 11th century.

(5) The strings or lappets of the mitre.

Pansaga, Cosimo

an eminent Italian sculptor and architect, was born at Clusone, near Bergamo, in 1591, and visited Rome and studied sculpture and architecture under Pietro Bernini. The facade of the Church of Santo Spirito de' Neopolitani is the only work by him in that city. He, however, built and adorned a number of altars in Naples. Among his principal works are the facades of the churches of San Francesco Saverio, Santa Teresa degli Scalzi, and San Domenico Maggiore. He died in 1678. See Hoefer, *Nouv. Biog. Generale*, s.v.; Spooner, *Biog. Hist. of the Fine Arts*, s.v.

Fanti Version Of The Scriptures

Fanti is a language spoken in the neighborhood of Cape Coast Castle, in West Africa. The Fanti people are supposed to number about two millions, of whom about five thousand are able to read. At present the four gospels only are circulated, the translation having been made but recently (it is first mentioned in the annual report of the British and Foreign Bible Society for 1884), by a Mr. Parker, a very able native minister of the Wesleyan Church, whose father was a fetish worshipper. The version, chiefly made from the Authorized English Version, compared with the Otji translation, was submitted to a number of ministers for revision, and finally passed at the annual district meeting by a vote of the whole of the ministers. (B.P.)

Fara (or Burgundofara), Saint

daughter of Chagneric, a high official of the court of Theodebert, king of Austrasia, early became a nun at Meaux in 614, and afterwards abbess of a convent near that place. She died in 655, and is celebrated December 7.

Fardh

a term by which the Mohammedans describe what is clearly declared in the Koran; and they consider any one an infidel who rejects it.

Farinato, Paolo, degli Uberti

an eminent Italian painter, was born at Verona in 1522, and studied some time under Nicolo Golfino. Among his principal works which are at Verona are three pictures in Santa Maria in Organo, representing *St. Michael Discomfiting Lucifer*, the *Mothers Presenting their Children to Constantine*, and the *Murder of the Innocents*. In San Tommaso is a

picture of *St. Onuphrius*. One of Farinato's finest paintings is the *Descent from the Cross*, in the Church of the Cappucini. He painted a number of other pictures for different churches. He died in 1606. See Spooner, *Biog. Hist. of the Fine Arts*, s.v.; Hoefer, *Nouv. Biog. Generale*, s.v.

Farlatti, Daniele

an Italian Jesuit, was born at San Daniele in Friuli in 1690. He studied at Bologna, was for some time at Rome, and in 1722 was called to Padua to assist Riceputi in preparing his history of the Illyrian Church. For twenty years he arranged the material, and after Riceputi's death, in 1742, he commenced the publication of the work, of which he edited four volumes, while four more volumes were published after his death, April 23, 1773, by Coleti.. The title of the work is *Illyricum Sacrum* (Venice, 1751-1819, 8 volumes). The fifth volume contains a biography of Farlatti. See Jocher, *Allgemeines Gelehrten-Lexikon*, s.v. (B.P.)

Farmer, Richard, D.D.

a learned English divine, was born at Leicester in 1735, and educated at Emmanuel College, Cambridge, of which he became master in 1775.: He subsequently became vice-chancellor and principal librarian of the university, and obtained prebends at Lichfield and Canterbury. He exchanged the latter for a canonry at St. Paul's. Both an English and Irish bishopric were offered him and declined. He died in 1797. In 1766 he issued proposals for publishing a history of the town of Leicester, from the MSS. of Thomas Staveley. He found the work too laborious, and gave his materials to John Nichols, who published it under the title, *History and Antiquities of Leicester* (1795-1811). See Chalmers, *Biog. Dict.* s.v.; Alibone, *Dict. of Brit. and Amer. Authors*, s.v.

Farnham, Nicholas Of

SEE FERNHAM.

Farnsworth, Benjamin F., D.D.

a Baptist minister and distinguished educator, was born about 1790. He graduated from Dartmouth College in 1813; for a short time was editor of the *Christian Watchman*; and in 1826 was chosen first principal and professor of theology in the New Hampton Literary and Theological Institution. In 1836 he was called to the presidency of Georgetown

College, Kentucky, but shortly after went to Louisville, where he established the Prather Grove Seminary. Subsequently he was elected president of Union University, Murfreesborough, Tennessee, and then of the Memphis University. He died near Lexington, Kentucky, May 4, 1851. See *Amer. Baptist Register*, 1852, page 416. (J.C.S.)

Faro (or Burgundofaro), Saint

was born in Burgundy about 592, being the son of Agneric, one of the principal officers of Theodebert, king of Austrasia, and was educated at the court of that prince. In 613 he went over to Clotaire II, by whom he was highly esteemed. He then renounced the world, with the consent of his wife Blidechilde, received the clerical tonsure in Meaux, and was elected bishop of that city in 627. He administered his diocese with great zeal, died in 672, and was buried in the abbey of Sainte-Croix, near Meaux. He is commemorated October 28. See Hoefler, *Nouv. Biog. Generale*, s.v.; Smith, *Dict. of Christ. Biog.* s.v.

Faroese Version Of The Scriptures

SEE SCANDINAVIAN VERSIONS.

Farolfus, Michael Angelo

a native of Crete, who died March 6, 1715, joined the Minorites and studied at Padua. He was chaplain to pope Alexander VIII, and was elevated to the episcopal, see at Trau, in Dalmatia, by Clement XI. He wrote, *Conciones in Sacellis Pontificis Habite: — Synopsis Controversiarum Graecorum cum Latinis: — Pro Canonisatione B. Jacobi de Marchia* (3 volumes). The latter work made him lose the favor of the Roman see and the cardinalate, which was designed for him. See Jocher, *Allgemeines Gelehrten-Lexikon*, s.v. (B.P.)

Farquharson, James, F.R.S., LL.D.

a Scotch clergyman, son of the excise officer at Coull, was born in 1781; graduated at the University and King's College, Aberdeen, in 1798; was appointed schoolmaster of the parish the same year; presented by the prince regent to the living at Alford in August, and ordained September 17, 1813. He died December 3, 1843. His attainments in meteorological science were of a very high order, and he was a frequent contributor to various learned periodicals, and corresponded with most of the learned

men in Europe. He published, *A Near Illustration of the Latter Part of Daniel's Last Vision and Prophecy* (Lond. 1838): — *The Native Forests of Aberdeenshire*: — *Noah's Ark*: — *The Aurora Borealis*: — *The Currency*: — *An Essay on Cutting Grain with the Scythe*, in the *Transactions of the Highland Society*: — besides many papers in the *Philosophical Transactions*: — also *An Account of the Parish*. See *Fasti Eccles. Scoticanæ*, 3:547.

Farr, Alfred A.

a Methodist Episcopal minister was born in Middlebury, Vermont, August 29, 1810. He joined the Church in 1826, and in 1839 entered the Troy Conference, wherein he labored earnestly and faithfully as a pastor, chaplain, and missionary until 1869, when he became superannuated. He died November 4, 1874, honored as a sort of "veteran reserve" in all useful labor. See *Minutes of the Annual Conferences*, 1875, page 65.

Farrar, Abraham Eccles

an English Wesleyan minister, was of a family somewhat distinguished in clerical lists. His father (John) was a Methodist minister, who died in 1837; his younger brother was president of the British Conference in 1870, and is the author of *Dictionary of the Bible* and other valuable works; his elder son, Wesley, entered the Wesleyan ministry in 1846, and his youngest son is canon of Durham and author of the *Critical History of Free Thought*. Abraham E. was born at Sowerby, a village overhanging the vale of Todmorden, April 20, 1788. From 1797 to 1801 he was at the Kingswood School. Soon after his return home he gave his heart to God. He was articled to an attorney at Sunderland, but in 1807 was received into the ministry. His first field was Holderness, where this talented and refined young man was subjected to all the humiliating trials that mobs and persecuting rectors made the order of the day with the early Methodist preachers (Stevens, *Hist. of Methodism*, 3:211 sq.; Smith, *Hist. of Wesl. Meth.* 2:451 sq.). He served the Church faithfully, and was intrusted by it with important offices. While the fire of youth was still burning upon the altar, and the gravity of age and the maturity of intellect gave evidence of long years of usefulness, he was suddenly called away. On April 1, 1849, in great pain, he preached an anniversary sermon in the East London Circuit, and died one week thereafter. Farrar was amiable, courteous, diligent, and sympathetic. He had a mind of critical, reflective, and analytical power. He

wrote, *The Condemner of Methodism Condemned* (1814): — *Religious Instruction of Children Enforced* (1820): — *The Juvenile Bible-class Book* (1825): — *The Benefits of Messiah's Advent*, a sermon (1842): — *Sketches of Popular Antiquities for the Young* (1850). See *Minutes of the British Conference*, 1849; Stevenson, *City Road Chapel*, page 322; *Wesl. Meth. Mag.* 1849, pages 543, 986; 1853, page 305; *Wesleyan Takings*, 1:346.

Faselt, Christian

a Lutheran theologian of Germany, who died April 26, 1694, while pastor and superintendent at Liebenwerda, in Saxony, is the author of *Diss. de Imperio Hominis in Hominem*: — *De Origine Falsi*: — *De Unctura Christi Sepulcrali*: — *De Vita Solitaria*: — *De Primao Avium in* ~~<1002>~~ *Genesis 1:20*. See Jocher, *Allgemeines Gelehrten-Lexikon*, s.v. (B.P.)

Fassel, Hirsch B.

a Jewish rabbi, was born at Boskowitz, in Moravia, in 1801. He was for some time preacher at Prossnitz, in Moravia; and from 1851 until his death, in December 1883, at Gross-Kaniza, in Hungary. He wrote, *Das mosaisch-rabbinische Civilrecht* (Gross-Kaniza, 1852-54, 2 volumes): — *Das mosaischrabbinische Gerichtsverfahren* (ibid. 1858): — *Die mosaisch-rabbinische Tugend- und Rechtslehre* (ibid. eod.): — *Das mosaisch-rabbinische Strafrecht und strafrechtliche Gerichtsverfahren* (ibid. 1870). He also published a *Catechism of Judaism*, *Sermons*, and some minor treatises. See Furst, *Bibl. Jud.* 1:277; Lippe, *Bibliographisches Lexikon* (Vienna, 1881), page 98 sq. (B.P.)

Fassi, Guido

SEE CONTE.

Fast Of The Holy Apostles

a fast observed by the Greek Church in imitation of the apostles, who, they suppose, prepared themselves by fasting and prayer for going forth to proclaim the gospel message. This fast commences the week after Whitsuntide, and continues till the festival of St. Peter and St. Paul. Past Synods, a name given to Christian synods in ancient times, which met on fast weeks.

Fasti

the sacred books of the ancient Romans, in which were recorded *the fasti dies*, or lawful days — days on which legal business might be transacted before the praetor without impiety. These *fasti* contained a full enumeration of the months and days of the year, the various dates belonging to a calendar, and the several festivals arranged under their appropriate dates. Before the adoption of the practice of preparing such tables, it was customary for the priests to proclaim the different festivals, for the information of the people.

Fate (or Efatese) Version Of The Scriptures

This language is spoken on the island of Fate, or Sandwich island, the centre of the New Hebrides. In 1865 the gospel of Mark was translated by the Reverend D. Morrison of Errakor, and printed at Sydney in 1866. From the annual report of the British and Foreign Bible Society for 1866 we subjoin the following:

"The history of the gospel in Fate has been peculiar and interesting. For about a quarter of a century our brethren of the London Missionary Society have had native teachers from Samoa and Raratonga laboring on this island. Several of those devoted men were barbarously murdered by the natives; several more of them fell victims to the sickly climate, and some of them left the island to recruit their enfeebled health elsewhere. At times as many as six or eight stations were occupied by teachers, but, owing to the above causes, for the last ten or twelve years only one, or, at times, two stations could be kept open; the others relapsed to heathenism. But in one of these stations, *Errakor*, the chief and the whole people embraced Christianity; and although at one time for two years they had no teacher living among them, they held fast to their profession, while the rest of the island was heathen. Errakor was like an oasis in the desert. Six years ago we settled two Aneityum teachers on Fate. One of them died about three years ago; the other died in August last. This year we reopened one of the old stations, and settled three teachers from Mare. Eighteen months ago, when we settled Mr. Morrison at Errakor, he found a population of one hundred and sixty, all Christian. Of these sixty were Church members. There is another station at Panlgo, about three miles

distant, occupied by teachers, where the chief and a part of the people are Christians. Mr. Morrison has had no accessions as yet from the heathen; but there is evidently a softening process going on around, and from the growing intelligence and increased vigor of Christian character observable at Errakor, there can be little doubt that from this centre the Word of God will soon sound forth to the regions beyond, till all Fate shall receive the gospel of salvation."

In 1870 the gospel of John was printed at Auckland, New Zealand, the translation having been made by the Reverend James Cosh. This gospel was followed by the translation of that of Luke and the book of Genesis. In 1880 the Acts of the Apostles were also printed, the translation having been made by the Reverend J.W. Mackenzie. (B.P.)

Fates

SEE PARCAE

Fathers Of The Christian Doctrine

an order of monks collected in France by Caesar de Bus in the 16th century, who employed themselves in instructing the ignorant, and especially the young. It was approved by Clement VIII in 1597. Another order, bearing a similar name and having a like object, was formed in Italy about the same time by Marcus Cusanus, a knight of Milan, and was approved by Pius V and Gregory XIII. *SEE DOCTRINAIRES.*

Fathers Of The Oratory

SEE ORATORY, PRIESTS OF THE.

Fathers Of Somascho

a name given to the clerks (regular) of St. Majuli, from the town Somascho, Where their first general resided. *SEE SOMASCHIANS.*

Fatihah

(*preface or introduction*) is the title of the first chapter of the Koran, which consists only of the following short prayer: "Praise be to God, the Lord of all creatures, the most merciful, the king of the day of judgment. Thee do we worship, and of thee do we beg assistance. Direct us in the right way, in

the way of those to whom thou hast been gracious; not of those against whom thou art incensed, nor of those who go astray."

Fatima

the daughter of Mohammed, was born at Mecca in 606, five years before her father assumed the office of a religious reformer. At the age of fifteen she was married to Ali, the cousin of Mohammed, of whom she was the only wife. She died in 632. The Arabian dynasty of the Fatimites, which from 909 to 1171 ruled over Egypt and the northern part of Africa, and latterly over Syria and Palestine, claimed to be descended from Fatima. The religious tenets of their adherents differed, considerably from those of the orthodox Mohammedans, and in time they sought to give to the Koran an allegorical interpretation, so as to avoid obedience to its literal precepts. The Shiites, including the Mohammedans of Persia, hold both Ali and Fatima, as well as the twelve Imams, in the utmost veneration, while they regard Abubeker, Omar, and Othman as usurpers of the caliphate. They venerate Fatima as a saint, and the Shiites afford us the only instance which occurs in Islamism of giving religious honor to a woman. She was one of the four women whom the prophet regarded as perfect.

Faudoas, Pierre Paul, Baron de

a French prelate, was born at Lalanne, April 1, 1750, of a noble family in reduced circumstances. Having entered into orders, he became titular of the abbey of Gailiac in 1788. During the revolution he was obliged to emigrate, and returning to France, found himself compromised in some conspiracies of the royalists, but was advanced to the bishopric of Meaux in January 1805. Thereafter he attached himself strongly to the emperor. Louis XVIII, on his restoration, left him in a sort of disgrace until his death in 1819. See Hoefer, *Nouv. Biog. Generale*, s.v.

Fauns

Picture for Fauns

a species of demi-gods, inhabiting the forests, called also *Sylvani*, *satyrs*. They were sons of Faunus and Fauna, or Fatua, king and queen of the Latins, and, though accounted semi-divine, were supposed to die after a long life. They were Roman deities, unknown to the Greeks, and were represented with horns on their heads, pointed ears, and crowned with

branches of the pine, while their lower extremities resembled those of the goat. Later, when Greek mythology was introduced, they were often confounded with Pan. They were of a musical and voluptuous character. Female fauns are also spoken of.

Faust, Isaac

a Lutheran theologian, of Germany, was born at Strasburg, June 10, 1631, and died there, a doctor and professor of theology, November 20, 1702. He wrote dissertations in Latin on various passages of Scripture. See Jocher, *Allgemeines Gelehrten-Lexikon*, s.v. (B.P.)

Faust, Johann

brother of Isaac, was born at Strasburg, September 22, 1632, and died there July 1, 1695, a doctor and professor of theology. He wrote monographs in Latin on several Scriptural subjects. See Jocher, *Allgemeines Gelehrten-Lexikon*, s.v. (B.P.)

Fausta

a virgin martyr under Galerius, A.D. 305, was the daughter of rich parents, and noted for her Christian activity. She is commemorated September 20 or January 2.

Faustianus

SEE FAUSTINUS.

Faustinus

the name of numerous early bishops and several martyrs, of the latter of whom we here notice:

- (1) A soldier under Commodus, put to death cir. A.D. 182, for refusing to offer sacrifice; commemorated August 7.
- (2) Put to death under Diocletian, at the seventh milestone from Rome; commemorated July 29. The catacomb of Geilerosa, where he was buried, has lately been discovered.
- (3) A presbyter, put to death with his brother Jovita, at Brixia, in Italy, under Hadrian, commemorated February 15.

Fausto, Bartoloimeo A Santo

a Cistercian of Sicily, who died at Naples in 1636, is the author of *De Poenitentia*: — *De Horis Canonicis*: — *De Sacris Indulgentiis*: — *Speculum Confessariorum*: — *Thesaurus Confessariorum*, which were republished in three volumes, under the title of *Theologia Moralis*. See Jocher, *Allgemeines Gelehrten-Lexikon*, s.v. (B.P.)

Faustus

the name of numerous early bishops and martyrs, among whom we notice here:

(1) A presbyter and archimandrite of Constantinople, active in the Eutychnian controversy, A.D. 448-451.

(2) All Italian, confided in childhood by his parents to St. Benedict of Monte Casino, sent A.D. 543 to assist in founding the monastery of Glanfeuil, in Anjou, where he remained forty-six years. He is commemorated February 15.

Favaronibus, Augustin Der

(also called *Augustinus Romanus*), archbishop of Nazareth and Barletta, who died in 1443, was a native of Rome. He wrote annotations on the Revelation and St. Paul's epistles, also some treatises, as *De Peccato Originali*: — *De Potestate Papa*: — *De Perfecta Justitia Militantis Ecclesiae*: — *De Potestate Principum in Collatione Bonorum Suorum Ecclesiis Facta*. His *De Sacramento Unitatis Jesu Christi et Ecclesiae*, *De Christo Capite et Ejus Inclyto Principatu*, and *De Charitate Christi Circa Electos et Ejus Infinito Amore*, were rejected by the Council at Basle in 1435. See Jocher, *Allgemeines Gelehrten-Lexikon*, s.v. (B.P.)

Faye, Antoine de la

SEE LAFAYE.

Faye, Jean de

a French prelate, was born in the second part of the 12th century, of a noble family of Touraine. He was dean at the cathedral church of Tours, when, in 1208, he was called to the metropolitan see of that city by the majority of the suffragan bishops, but with much opposition. He introduced

the Minims into the city of Tours. He had great disputes with Maurice, bishop of Mans, whom he suspended from his pastoral functions; and excommunicated Pierre Mauclerc for persecuting Etienne, bishop of Nantes. De Faye died April 23 or 26, 1228. See Hoefler, *Nouv. Biog. Generale*, s.v.

Fayet, Jean Jacques

a French prelate, was born at Mende, July 26, 1787; studied law at Paris; entered the Minorite order at St. Sulpice, and there directed the catechismal exercises. In 1811 he was ordained; became principal of the college of Mende in 1814; was made chevalier of the Legion of Honor; went on a mission through the country; joined the editorial staff of *Le Conservateur*; went to Rouen as grand-vicar; in 1832 became assistant to the archbishop there; bishop of Orleans in 1842; and died April 4, 1849. See Hosfer, *Nouv. Biog. Generale*, s.v.

Fayumi Saadiah

SEE SAADIAH.

Febronia

a virgin martyr at Nisibus, in Mesopotamia, under Diocletian, A.D. 304; commemorated June 25.

Febure (or Fevre), Michel

(also called *Justinien de Tours*), a French Capuchin missionary and Orientalist, was born about 1640. For eighteen years he travelled in Syria, Mesopotamia, Chaldea, Assyria, Kurdistan, Arabia, Palestine, etc. There are no details of his life, but he left some very curious and valued works, especially *Overo Descriptione della Turchia* (Rome, 1674); translated later into French, German, and Spanish): — *Objectiones Muhameticæ adversus Catholicos* (ibid. 1679): — *Christian Doctrine*, in Arabic: — *Theatre de la Turquie* (Paris, 1682). See Hoefler, *Nouv. Biog. Generale*, s.v.

Febure, Nicolas le

a French Dominican, was born in 1588. He studied at Paris, was in 1631 prior of his convent at Chartres, and died at Rochelle in 1653, leaving *Expositio Doctrinæ Orthodoxæ*: — *Manuale Ecclesiasticum Historicum*.

See Echard, *De Scriptoribus Ordinis Dominicanorum*; Jocher, *Allgemeines Gelehrten-Lexikon*, s.v. (B.P.)

Febure, Turriane le

a Jesuit, was born at Douay, France, in 1608, and died there, June 28, 1672. He published, *Opuscula Varia: — Elogia Sanctorum*. See Jocher, *Allgemeines Gelehrten-Lexikon*, s.v. (B.P.)

Fecamp

(Lat. *Fiscanus* or *Fiscanum*), a place in Normandy, known for its famous abbey, which was dedicated to the Holy Trinity. It was founded in 658 by the count of Caux, but was destroyed in 841 by the Normans. Duke Richard I of Normandy had it rebuilt, and it was dedicated in 1006 as a Benedictine abbey to the Holy Trinity. The abbey lasted till the 18th century. See Busserolle, *Recherches-historiques sur Fecamp* (Paris, 1859); Fallue, *Histoire de la Ville et de l'Abbaye de Fecanmp* (Rouen, 1841); Berger, in Lichtenberger's *Encyclop. des Sciences Religieuses*, s.v. (B.P.)

Feckenham, John De

was the last abbot of Westminster, and at the age of eighteen went to Gloucester Hall, Oxford, where he was educated. His right name was *Howman*. He was the last mitred abbot who sat in the House of Peers. He published a few controversial pieces. See *Biog. Brit.*; Dodd, *Christ. Hist.*; Strype, *Cranmer; Athen. Oxon*. He was continually employed in doing good to the persecuted Protestants of his day, but was afterwards, to the disgrace of the crown, imprisoned himself, and died a captive in Wisbeach Castle, in the Isle of Ely, in 1585. See Chalmers, *Biog. Dict.* s.v.; Allibone, *Dict. of Brit. and Amer. Authors*, s.v.

Feddersen, Jakob Friedrich

a Lutheran theologian of Germany, was born July 31, 1736, at Schleswig. He studied at Jena; was in 1760 preacher to the duke of Holstein-Augustenburg; and in 1769 third preacher of St. John's, at Magdeburg. In 1777 he was called to Brunswick, and in 1788 accepted a call to Altona, where he died at the end of the same year. He published a number of sermons, which are enumerated in Doring, *Deutsche Kanzelredner*, page 55 sq. See also Koch, *Geschichte des deutschen Kirchenliedes*, 6:296 sq.;

Winer, *Handbuch der theol. Lit.* 2:252, 257, 321, 325, 328, 364, 383, 385. (B.P.)

Fehmel, Amandus Gotthold

a Lutheran theologian of Germany, was born July 30, 1688. He studied at Leipsic, and died July 22, 1721, doctor and professor of theology at Hildburghausen, leaving *De Catacumbis Romanis: — De Errorum Criteriis circa Religionem Communibus: — De Criteriis verae Religioni Communitibus: — De Consiliis Irenicis, Unionem Ecclesiae, Evangelicae cum Romana Concernentibus: — De Constitutione Unigenitus*. See Jocher, *Allgemeines Gelehrten-Lexikon*, s.v. (B.P.)

Fehre, Samuel Benjamin

a Lutheran theologian of Germany, who died October 28, 1772, is the author of *Die zwei Thiere in der Offenbarung Johannis* (Chemnitz, 1754): — *Der Weissagung in der Offenbarung Johannis* (Frankfort, 1757): — *Ueber Hanze's Kirchengeschichte des neuen Testaments* (Leipsic, 1768): — *Ueber Hane's Entwurf*, etc. (ibid. 1770). See Meusel, *Gelehrtes Deutschland*; Jocher, *Allgemeines Gelehrten-Lexikon*, s.v.; Zuchold, *Bibl. Theol.* 1:350. (B.P.)

Fehse, Johann Heinrich

a Lutheran theologian of Germany, who was born at Hamburg, June 10, 1725, and died in 1777, is the author of *Explicatio Dicti Paulini ad Galatians 1:8* (Rostock, 1744): — *Die Lehre von der Salbung Christi* (ibid. 1755). See Meusel, *Gelehrtes Deutschland*, s.v.; Jocher, *Allgemeines Gelehrten-Lexikon*, s.v. (B.P.)

Fei, Alessandro

(called *delBarbiere*), a reputable Florentine historical painter, was born in 1538 (or 1543), and studied successively under Ridolfo Ghirlandajo, Pietro Francia, and Tommaso Manzuoli. His works may be seen in the churches of Florence, Pistoja, and Messina. One of his most esteemed pictures is in the Church of Santa Croce. at Florence, representing the *Scourging of Christ*. See Hoefer, *Nouv. Biog. Generale*, s.v.; Spooner, *Biog. Hist. of the Fine Arts*, s.v.

Feigerle, Ignatius

a Roman Catholic theologian and prelate of Germany, was a Moravian by birth. In 1818 he received holy orders; was in 1823 professor of theology at the lyceum in Olmutz; in 1827 first rector of the newly founded university there; in 1830 professor at the Vienna University; in 1831 court chaplain; and in 1840 court preacher there. In 1852 he was consecrated as bishop of St. Polten, and died September 27, 1863. He wrote, *Historia Vitae SS. Thomae a Villanova, Thomae Aquinatis et Laur. Justiniani* (Vienna, 1839): — *Predigt-Entwürfe* (ibid. 1835, 3 volumes; 3d ed. 1844): — *Predigten über die heilige Messe* (ibid. 1844): — *Der geistige Kampf in Predigten* (ibid. 1861, translated also into Italian). (B.P.)

Feilire Of Aengus The Culdee

The word *feilire*, derived from "feil," the Irish equivalent of "vigils," is applied to the metrical festology composed by Aengus the Culdee about the year 780. It is the most ancient of five martyrologies belonging to Ireland. It consists of three parts: —

- (1) Five quatrains invoking a blessing on the poet and his work;
- (2) a preface of two hundred and twenty quatrains; and
- (3) the festology itself, in three hundred and sixty-five quatrains, for every day in the year.

Feimoser, Andreas Benedict

a Roman Catholic theologian of Germany, was born at Hopfgarten, in the Tyrol, in 1777. He took holy orders in 1800, and was for some time professor of theology at Innsbruck. In 1821 he was called to Tübingen, where he died, July 20, 1831. Besides contributing to the *Tübingen Theologische Quartalschrift*, he wrote *Einleitung in die Bücher des Neuen Bundes* (Innsbruck, 1810; Tübingen, 1830). See Winer, *Handbuch der theol. Lit.* 1:13, 75; Lichtenberger, *Encyclop. des Sciences Religieuses*, s.v. (B.P.)

Feki, The Blind Men Of

an order of blind devotees in Japan, instituted in A.D. 1150. There is a legend that their founder, Feki, was captured by Joritomo. The captive, though kindly treated, not being able to look upon his captor without an

irresistible desire to kill him, plucked out his eyes and presented them to Joritomo. There is another more ancient but less numerous order of the blind, claiming as its founder a son of one of the emperors of Japan, who cried himself blind at the death of his beautiful princess. This last society is composed of none but ecclesiastics; the other consists of secular persons of all ranks. They are not supported by alms, like many other devotees, but most of them are mechanics, who earn their own living.

Felbinger, Jeremias

a Socinian, who was born at Brieg, in Silesia, April 27, 1616, was for some time rector at Coslin in Pomerania, and afterwards chorister at the princely school in Stettin. On account of his Socinian tendencies he had to give up his position, and went to Holland, where he died in 1687. He wrote, *Demonstrationes Christianae* (1653): — *Die Lehre von Gott*, etc. (1654): — *Epistola ad Christianos unum Altissimum Deum, Patrem*, etc. (1672). He also translated into German the *Confessio Fidei Christ. edita Nomine Ecclesiar. quae in Polonia unum Deum, Profitentur* (1653): and made a translation of the New Test. from the Greek into German (Amsterdam, 1660). See Winer, *Handbuch der theol. Lit.* 1:169, 333, 419; Jocher, *Allgemeines Gelehrten-Lexikon*, s.v. (B.P.)

Felde, Albert Zum

a Lutheran theologian of Germany, was born September 9, 1675, at Hamburg. In 1704 he was pastor at Tonningen; in 1709 pastor, and doctor and professor of theology at Kiel, where he died, December 27, 1720, leaving *Institutiones Theologiae Moralis: Analecta Disquisitionum Sacrarum*: — *Politica Sacra: De Enallage Scripturae Sacrae*: — *Dialogus cum Tryphone verum esse Justini Martyris Faetum*: — *De Cultu imaginum Anti-Christiano*: — *Decas Observationum Sacrarum ex Patribus Apostolicis*. See Winer, *Handbuch der theol. Lit.* 1:127; Jocher, *Allgemeines Gelehrten-Lexikon*, s.v.; Moller, *Cimbria Litterata*. (B.P.)

Felder, Franz Carl

a Roman Catholic theologian of Germany, was born October 6, 1766. He studied at Dillingen, where Sailer was among his teachers. In 1789 he took holy orders, and in 1794 became pastor at Waltershofen, where he died, June 1, 1818. He published, *Festpredigten* (Ulm, 1804-5, 2 volumes): — *Kleines Magazin für Katholische Religionslehrer* (Constance, 1806-8, 3

volumes): — *Neues Magazin für Katholische Religionslehrer* (1809-16, 8 volumes): — *Literaturzeitung für Katholische Religionslehrer* (Landshut, 1810-16, 7 volumes): — *Gelehrten-Lexikon der Katholischen Geistlichkeit Deutschland und der Schweiz* (ibid. 1817; the second and third volumes were edited by Waitzenegger, 1820-22). See Doring, *Die gelehrten Theologen Deutschlands*, 1:397 sq.; Winer, *Handbuch der theol. Lit.* 1:12, 856; 2:42, 112, 151. (B.P.)

Feldhoff, Friedrich August

a Lutheran theologian of Germany, was born at Elberfeld, November 19, 1800. He studied at Heidelberg and Berlin; was for some time assistant to the Lutheran pastor of his native place, and accepted a call to Nymwegen, in Holland, in 1823. In 1828 he was called to Wupperfeld, and died January 8, 1844. He wrote, *Die Zeitenlinie der heiligen Schrift* (Frankfort, 1831): — *Ueber die Jahre der Geburt und Auferstehung unseres Herrn* (ibid. 1832): — *Die Volkertafel der Genesis* (Elberfeld, 1837): — *Gnomen zur Geschichte des vier Weltalter* (Barmen, 1840): — *Christliche Gedichte* (ibid. eod.): — *Feierklänge* (ibid.). See Koch, *Geschichte des deutschen Kirchenliedes*, 7:197 sq.; Zuchold, *Bibl. Theol.* 1:352. (B.P.)

Felice, Guillaume Adam De

professor and dean of the Protestant faculty of Montauban, was born at Otterberg in 1803. He studied at Strasburg; was in 1836 pastor at Bolbec; in 1838 was called to the chair of ethics and homiletics at Montauban, and in 1865 was made dean of the faculty. In 1870 he retired from public activity, and died at Lausanne, October 23, 1871. Felice was a very excellent preacher. Besides his contributions to *Les Archives du Christianisme*, *L'Esperance*, *New York Observer*, and the *Evangelical Christendom*, he published, *Essai sur l'Esprit et le But de l'institution Biblique*, a prize essay (Paris, 1823): — *Appel d'un Chretien aux gens de Lettres* (ibid. 1841; Germ. transl. by Dielitz, Berlin, 1843): — *Histoire des Protestants de France* (4th ed. Toulouse, 1861; translated into four different languages). See Pedezert, *G. de Felice, Professeur et Predicateur*; Recolin, in Lichtenberger's *Encyclop. des Sciences Religieuses*, s.v.; Zuchold, *Bibl. Theol.* 1:352 sq. (B.P.)

Felician, Saint

was arrested at Rome for being a Christian, in company with his brother Primus. The two were brought before the emperor Maximian Hercules, who, on their refusing to sacrifice to idols, condemned them to be publicly scourged. He then sent them to Promotus, the judge of Normentum, a city four or five leagues distant from Rome. Promotus not being able to shake their resolution, beheaded them both, in the year 286 or 287. Moreri says that "the acts of these martyrs do not seem authentical;" however it be, the Church honors their anniversary on June 9. See Hoefer, *Nouv. Biog. Generale*, s.v.

Felician

a noted Donatist bishop of Musti, somewhere in Africa, deeply implicated in the controversy concerning Praetextatus, at the close of the 4th century, and finally deposed. See Smith, *Dict. of Christ. Biog.* s.v.

Feliciano, Porfirio

an Italian prelate and poet, was born in the canton of Vaud in 1562. He was educated in philosophy, mathematics, jurisprudence, belleslettres, and wrote very fine Latin. Being at first attached to cardinal Salviati, he became secretary to pope Paul V, who appointed him bishop of Foligno, where he died, October 2, 1632. He left *Rime Diverse, Morali, Espirituali* (Foligno, 1630), and several volumes of letters in Latin and Italian. See Hoefer, *Nouv. Biog. Generale*, s.v.

Felicianus, Hispalensis

a Spanish Capuchin, who died between 1730 and 1740, is the author of *Instructio vitea Spiritualis Brevis et Clara* (Seville, 1696; Madrid, 1700): — *Cantiones Spirituales* (Seville, 1698): — *Oficinium Parvum SS. Trinitatis* (1700): — *De Fontibus Salvatoris* (1708): — *Lux Apostolica* (1716). See Bern a Bononia, *Bibl. Capucc.*; Jocher, *Allgemeines Gelehrten-Lexikon*, s.v. (B.P.)

Felicien De Sainte-Magdeleine

a French Carmelite monk, was born in the beginning of the 17th century, at Nantes. He taught theology in his native town and at Bordeaux; afterwards became prior of Agen; and at last definitor of the province of Touraine. He

distinguished himself by his great knowledge and regular habits. Being suspected as a Jansenist, he returned to Nantes, where he died in 1685, leaving *Defensio Providentiae Divinae* (Bordeaux, 1657, 3 volumes): — *Nova Eloquentiae Methodus* (Paris, 1666). See Hoefler, *Nouv. Biog. Generale*, s.v.

Felix

is the name of a very large number of early Christians. among whom we notice the following:

- (1) Bishop of Aptunga, apparently in proconsular Africa prominent in the controversy concerning the ordination of Csecilianus (q.v.) to the see of Carthage, early in the 4th century.
- (2) The apostle of the East Angles and first bishop of Dunwich; died cir. A.D. 647, and commemorated as a saint March 8.
- (3) Donatist bishop of Idisia, in Numidia, in 361; guilty of great excesses.
- (4) *Saint*, bishop of Nantes, in Brittany, in 550; died January 6, 582; commemorated July 7.
- (5) First bishop of Nuceria (or Nocera), in Umbria, in 402.
- (6) Archbishop of Ravenna in 708; carried to Constantinople and blinded, but afterwards restored, and died November 25, 724.
- (7) Metropolitan bishop of Seville; confirmed by the Council of Toledo near the close of the 7th century.
- (8) Bishop of Siponto; addressed by Gregory the Great in 591 and 593.
- (9) Bishop of Treves in 386; resigned about 398.
- (10) Bishop of Tubzoca, martyred under Diocletian in 303, and commemorated as a saint October 24.
- (11) Abbot of a little monastery in Byzacena, to which Fulgentius (q.v.) retired early in the 6th century.
- (12) Surnamed *Octavius*, a reader, of Abutina, in Africa, martyred at Carthage under Anulinus, the proconsul, with Dativus (q.v.), and commemorated as a saint February 12.

(13) A native of Scilita, martyred at Carthage under Severus (A.D. 200 or 202), along with Perpetua (q.v.) and others; commemorated July 17.

Felix Of Cantalicio, Saint

an Italian monk, was born at Cantalicio, Umbria, in 1513. He took the habit of a Capuchin, in 1543, at Ascoli. In 1546 he was sent to Rome as a mendicant friar. During a plague which desolated Rome in 1580, Felix made himself remarkable by his truly Christian zeal; as also during a famine in 1585. In spite of his privations and penances he lived to the age of seventy-four. Urban VIII beatified him October 1, 1625; Innocent X commenced his canonization February 6, 1652, and Clement XI finished it, May 8, 1709. See Hoefer, *Nouv. Biog. Generale*, s.v.

Felix Of Valois

SEE VALOIS, FELIX OF.

Fell, Samuel, D.D.

a learned English divine, was born in the parish of St. Clement Danes, London, in 1594, and was educated at Christ Church, Oxford. In 1626 he was made Margaret professor of divinity, and had a prebend at Worcester. He was then a Calvinist, but, renouncing that system, he was made dean of Lichfield in 1637, and in 1638 dean of Christ Church. He was appointed vice-chancellor in 1645, which office he retained until 1647. He died February 1, 1648-49. He published *Primitiae; sive Oratio Habita Oxoniae in Scholia Theologiae*, November 9, 1626. See Chalmers, *Biog. Diet.* s.v.; Allibone, *Dict. of Brit. and Amer. Authors*, s.v.

Fellon, Thomas Bernard

a French Jesuit, was born at Avignon, July 12, 1672, and died March 25, 1759. He published, *Paraphrase des Psaumes: — Traite de l'Amour de Dieu Selon Francois de Sales* (Nancy, 1754, 3 volumes). See Lichtenberger, *Encyclop. des Sciences Religieuses*, s.v.; Jocher, *Allgemeines Gelehrten-Lexikon*, s.v. (B.P.)

Fels

a name common to several Protestant theologians:

1. JOHANN HEINRICH, who was born at Lindau in 1733, and died in 1790, is the author of *Diss. de Varia Confessionis Tetrapolitanae Fortuna* (Gottingen, 1775). See Winer, *Handbuch der theol. Lit.* 1:332.
2. JOHANN MICHAEL, professor of theology and preacher at St. Gall, was born there in 1761, and died September 21, 1833. He is the author of, *Die Kirchliche Trennung der Confessionen* (St. Gall, 1829): — *Denkmal schweizerischer Reformatoren in Vorlesunogen* (ibid. 1819). See Winer, *Handbuch der theol. Lit.* 1:359, 748.
3. SEBASTIAN, was born September 20, 1697, at Kempten, in Suabia. He studied at Halle and Jena, and died at Lindau, May 18, 1749, leaving *De Protestantium Justificatione* (1718). See Jocher, *Allgemeines Gelehrten-Lexikon*, s.v. (B.P.)

Fels, Christian Lebrecht

a Jewish convert of Prague, was born in 1640, and died at Hamburg in 1719. He was professor of Hebrew at various universities and gymnasia, and wrote, **μϋδωϋηϋ ρδ harm**, i.e., *Hodegus Judaeorum* (Leipsic, 1703): — *Brevis et Perspicua via ad Linguam Sanctam* (Sondershausen, 1697): — *Brevis et Perspicua via ad Accentuationem* (Wittenberg, 1700). See Furst, *Bibl. Jud.* 1:278 sq.; Steinschneider, *Bibliographisches Handbuch*, s.v.; Wolf, *Bibl. Hebr.* 1:1009; Jocher, *Allgemeines Gelehrten-Lexikon*, s.v.; Roi, *Die Evangelische Christenheit und die Juden* (Carlsruhe, 1884), 1:116 sq. (B.P.)

Felton, Nicholas, D.D.

an English prelate, was born at Yarmouth, in Norfolk, in 1563, and educated at Pembroke Hall, where he became fellow November 27, 1583. He was rector of St. Mary-le-Bow, January 17, 1595, and some time of St. Antholin's, London. He was elected master of Pembroke Hall, June 29, 1616, and admitted rector of Great Easton, in Essex, October 23 following; in the same year collated to a prebend in St. Paul's, and in 1617 promoted to the see of Bristol, to which he was consecrated December 14. In 1618 he was nominated to the bishopric of Coventry and Lichfield, but translated to Ely March 11 of that year. He died October 5, 1626. See Chalmers, *Biog. Dict.* s.v.

Feltus, Henry J., D.D.

a Protestant Episcopal clergyman, was born in 1775. He was a native of Ireland, and came to America when quite a young man. Having been for some time a preacher in another communion, he was admitted into the ministry of the Protestant Episcopal Church about 1798. He officiated for a period at Easton, Pennsylvania, when he became rector of Trinity Church, Sweedsborough, N.J., whence he was called, in 1808, to the rectorate of St. Ann's Church, Brooklyn, L.I., and thence, in 1824, to that of St. Stephen's Church, New York city. He died August 24, 1828. Dr. Feltus was distinguished for piety, and fidelity in the discharge of all his ministerial duties. He was humble and affectionate, and much beloved and respected by his congregation. See *The Christian Journal* (N.Y.), 1828, page 287.

Felwinger, Johann Paul

a German theologian, was born at Nuremberg in 1616. Having been professor at Altdorf, he took part in the religious controversies of the time, and distinguished himself by his zeal against the writings of the Socinians, in opposition to whom he put forth, *Anti-Ostorodus: — Defensio pro A. Grawero contra Smalzium*. He died in 1681. See Hoefler, *Nouv. Biog. Generale*, s.v.

Fen, John

a Roman Catholic divine of the 16th century, was born at Montacute, Somersetshire. He was educated at New College, Oxford, where he continued till ejected by the queen's commissioners for his zeal for Romanism. He was then schoolmaster at Bury St. Edmund's, till removed on the same account. He fled to Flanders, thence to Italy, and at last fixed his residence at Louvain, where he died in 1613. He wrote and translated many books, living to celebrate his fiftieth year of exile beyond the seas. See Fuller, *Worthies of England* (ed. Nuttall), 3:106; Allibone, *Dict. of Brit. and Amer. Authors*, s.v.

Feneberg, Johann Michael

a German Jesuit, was born February 9, 1751, at Oberndorf, in Switzerland. In 1773 he was professor at the gymnasium in Ingolstadt, in 1795 preacher at Seeg, in 1805 at Vohringen, near Elm, where he died, October 12, 1812.

Feneberg is the author of several hymns, which breathe an evangelical spirit, and are found in Fuchs, *Sammlung Erbaulicher Lieder* (Kempten. 1812). See Sailer, *Aus Fenebergs Leben* (Munich, 1814); Koch, *Geschichte des deutschen Kirchenliedes*, 6:553 sq. (B.P.)

Fenner, William

a minister of the Church of England, was born January 31, 1831, at Southwark. In 1854 he entered the college of the London Jews' Society, and in 1857 was appointed lay missionary among the Jews of the duchy of Posen. In 1860 Mr. Fenner was to reopen the mission in Tunis, and was ordained: by bishop Tomlinson of Gibraltar. He died at Tunis, July 22, 1874. (B.P.)

Fenouillet (or Fenoillet), Pierre De

a French prelate, was born at: Annecy (Savoy), studied there, entered into orders, became theological tutor at Gap, and then went to Paris, where he became preacher to Henry IV. In 1607 he was nominated bishop of Montpellier, and in 1609 assisted at the Council of Narbonne; but he became so zealous for Romanism that the Protestants complained of his rigor, and he abandoned his diocese and joined the royal army, July 2, 1621. He was afterwards busy in commissions until his return to his diocese, September 20, 1636. In 1652, being sent to Paris on some religious matters, he died there, November 23, leaving a number of addresses, for which see Hoefer, *Nouv. Biog. Generale*, s.v.

Fenris (or Fenrir)

in Scandinavian mythology, was a wolf, the frightful son of the evil Loke and the giantess Angerbode. The Asas knew the danger that threatened them from the children of this pair, therefore they brought Fenris up, in order to moderate his wildness, which was so great that only one Asa, the strong and wise Tyr, could bring food to him. The gods attempted to bind him, and laid two huge chains on him, Leding and Droma, but when he stretched himself they flew apart. Then the Asas ordered a band to be made, which appeared to be of silk, but was composed of the beard of a woman, the root of a mountain, the breath of a fish, the saliva of a bird, and the muscles of a bear; this was called Gleipner. It was light, but the wolf did not allow it to be laid on him, and he had become much stronger since tearing the two chains. The Asas began to persuade him, telling him

that if he did not expose himself to some danger he would never become renowned; the band was certainly stronger than it appeared to be, but they would loose him in case he were too weak, "If I do not free myself," Fenris answered, "I know what awaits me; therefore let it not touch my feet. There must be some magic in play; but if you are honest, let one of you lay his hand into my throat as an assurance of your sincerity." After much persuasion, Tyr assented to lay his hand into the wolf's throat; the band was adjusted, but when Fenris wanted to stretch himself, he found that the band gradually contracted. Then the Asas laughed, except Tyr, for his hand had been bitten off. Since that time Tyr is one-handed. They might have killed the monster, but the sanctity of the place forbade it. They therefore took one end of the band, called Gelgia, drew it through a rock, Gjøl, and with the aid of another rock, Twite, they hammered the first still deeper into the earth, and as Feliris wanted to devour all who came near him, they put a sword into his throat, so that the handle lay in the upper, the blade in the lower jaw, and Fenris was made harmless. His body has grown so that by opening his mouth he touches heaven and earth. Eventually he will free himself, unite with his sister, the Midgardsnake, and with the sons of Surtur, in war against the Asas, devour the sun, and even the god Odin; but finally the god Allvadur will tear his throat so far apart that he will die. Odin will come from his grave, and the world will be renewed. Fenris had two sons, Skoll and Hate, by the giantess Grige. Skoll persecutes the sun, Hate devours the moon. *SEE NORSE MYTHOLOGY.*

Fenton, Roger, D.D.

an Anglican clergyman of the 16th century, was born in Lancashire, became fellow of Pembroke Hall, Cambridge, and was the laborious, pious, beloved, and learned minister of St. Stephen's, Walbrook, London. He was a friend of Dr. Nicholas Felton, collegiates and city ministers together. Fenton died in London in 1615, in his fiftieth year, leaving a treatise against usury. See Fuller, *Worthies of England* (ed. Nuttall).

Fenwick, Benedict Joseph

a Roman Catholic bishop, was born at Leonardstown, Maryland, September 3, 1782. He was made bishop of Boston, Massachusetts, November 1, 1825, a diocese which then had only three priests. He enlarged his cathedral, established schools, started a theological seminary, introduced the Sisters of Charity through Ann Alexis in 1832, saw the first

synod of Boston assembled in 1842, the erection of a new see of Hartford in 1844, founded the College of the Holy Cross at Worcester, through the Jesuits, the great Catholic university of New England, and died in Boston after an energetic episcopate, August 11, 1846, prudent, learned, and charitable. See De Courcey and Shea, *Hist. of the Cath. Church in the U.S.* page 509.

Fenwick, Edward

a Roman Catholic bishop, was a native of Maryland, long a Dominican missionary in Kentucky, and was consecrated the first bishop of Cincinnati, January 13, 1822, a see which then included Ohio, Michigan, and Wisconsin. He built churches throughout his vast diocese, dedicated the Cathedral of Cincinnati in 1826, called in the aid of the Sisters of St. Dominic, Sisters of Charity, and the Poor Clares, founded in his city the Athenaeum, now St. Xavier's College, and in 1831 established the *Catholic Telegraph*, the oldest of American Catholic papers. Edward Fenwick died of cholera at Wooster, Ohio, September 26, 1832. See De Gourcey and Shea, *Hist. of the Cath. Church in the U.S.* page 547.

Fenwick, Michael

an eccentric preacher, connected with the early Methodist movement in England, commenced to preach in 1750, and travelled some time with Wesley, until the latter, on account of Fenwick's peculiarities, dismissed him. He almost idolized Wesley, and imitated him so accurately in speaking, praying, preaching, and writing, that it was difficult to discriminate between them. Though imprudent, his courage and zeal for Methodism never changed. He was not given a circuit, nor was he acknowledged as a preacher for several years before his death. Yet he always attended the place of the annual conference, and continued there during its session, though he was not permitted to be present in conference after 1784. The conference allowed him a pittance annually, and he had many generous friends in different parts of the kingdom, in the house of one of whom he lived (in Bridlington) for some years before his death, in 1797. See Atmore, *Meth. Memorial*, s.v.

Feologild

archbishop of Canterbury, was consecrated June 9, 832, to that see, but died August 29 following. He had formerly been abbot of one of the

Kentish monasteries. See Hook, *Lives of Abps. of Canterbury*, 1:283 sq.; Smith, *Dict. of Christ. Biog.* s.v.

Feralia

a festival of the ancient Romans, observed annually in honor of the manes of deceased friends and relations. It was instituted by Numa, and lasted eleven days. The family and acquaintances of the deceased went to the graves and walked round them, offering up prayers to the gods of the infernal regions in behalf of their dead friends. An entertainment was then prepared and placed on a great stone, and of this the dead were supposed to partake. During the entire days of the feast no marriages were allowed to be celebrated, and the worship of the other deities was suspended, all their temples being shut.

Ferat

in Mohammedanism, is separation from God, the greatest and severest punishment for the damned.

Ferber, Johann Jacob

a Protestant theologian of Germany, was born at Strasburg in 1673. He studied at different universities, and died at his native place; February 12, 1717, shortly after he was called there as professor of theology. He wrote, *De Certitudine Theologicæ Naturalis* (Wittenberg, 1708): — *De iis quæ in Philosophia Morali Eximia Sunt* (ibid. 1709): — *De Theologia Experimentalis* (ibid. 1711): — *De Principio Cartesii de Omnibus est Dubitandum* (ibid. 1716). See Jocher, *Allgemeines Gelehrten-Lexikon*, s.v. (B.P.)

Ferdinand

SEE FERNANDO.

Ferdinand, Philip

a Jewish convert, was a native of Poland. He was professor of Hebrew at Oxford and Cambridge, instructed the famous Scaliger in the Talmud, and died in 1598. He wrote, y8 8y l wq, *Haec sunt Verba Dei*, in which he treats of the Jewish precepts, laws, feasts, etc. (Canterbury, 1587). See Furst, *Bibl. Theol.* 1:279; Wolf, *Bibl. Hebr.* 1, No. 1832; 3, No. 1832;

Jocher, *Allgemeines Gelehrten-Lexikon*, s.v.; Roi, *Die Evangelische Christenheit und die Juden* (Karlsruhe, 1884), page 186 sq. (B.P.)

Fergus, Saint

a primitive Scotch bishop and confessor, commemorated November 15 to 18, was probably of Irish birth, and passed through Scotland from the west southward, planting churches and converting the natives to Christianity. See Smith, *Dict. of Christ. Biog.* s.v.

Ferguson, Colin, D.D.

a Protestant Episcopal minister, was born in Kent County, Maryland, December 8, 1751. A Scotch schoolmaster became interested in him as a pupil and took him to Edinburgh, paying the expenses of his education at the university. In 1782 he was an instructor in the Kent County School at Chestertown, Md. When Washington College, the oldest in the state, was organized in 1783, he was chosen professor of languages, mathematics, and natural philosophy, and held the position till 1793, when he was appointed president. After studying theology, he was admitted to deacon's orders, August 3, 1785, to priest's, August 7 of the same year, and became rector in St. Paul's Parish, Kent County, Maryland, where he served until 1799. In 1804 he retired to his farm, near Georgetown Cross Roads, where he spent the rest of his life. He died March 10, 1806. Of the General Convention of 1789, which framed the constitution of the Church, he was an active member. He was more distinguished as a scholar than as a preacher. See Sprague, *Annals of the Amer. Pulpit*, 5:342.

Ferguson, James, LL.D.

a Scotch clergyman, born in Dolphinton, studied at the United College, and graduated at the University of St. Andrews in 1763; was licensed to preach in October 1768; presented to the living at Dolphinton in September 1772, and ordained April 7, 1773; transferred to Pettinain, February 22, 1780, and died May 18, 1803, aged fifty-six years, much esteemed for his literary abilities. He published *An Account of the Parish of Pettinain*. See *Fasti Eccles. Scoticanæ*, 1:221; 2:332.

Ferguson, Robert, D.D., LL.D.

an English Congregational minister, was born in Glasgow, May 12, 1806; educated at Hoxton College, and entered upon his ministry at Haddington

about 1830. He afterwards preached at Leicester, Finchingfield, Stepney, Stratford, ten years at Ryde, beginning with 1849, and then, returning to London, undertook the charge of Portland Chapel, St. John's Wood, but resigned six years later in order to devote his energies more directly to the establishment of the Pastors' Retiring Fund, of which he was one of the original founders. He died March 27, 1875. As a preacher Mr. Ferguson was in a marked degree argumentative and rhetorical, though not to the exclusion of the practical. As a writer he was elegant, persuasive, and forcible. Among other interesting productions of his pen are, *Sacred Studies: — Consecrated Heights: — The Pensalties of Greatness: — Sacrifice: — Family Prayers*. He was for some time editor of the *Eclectic Review*, and the *Free Church of England Magazine*. He was elected a fellow of the Antiquarian Society in 1854, and in the same year became a member of the Royal Irish Academy. He took great interest in the advancement of workingmen, and wrote for their benefit popular histories of England and Scotland. See (Lond.) *Cong. Year-book*, 1876, page 331.

Fergusson, James, D.D.

a Scotch clergyman, born in Blair-Athol, was licensed to preach March 29, 1809; ordained by the Presbytery of Dalkeith, December 7, 1813, as assistant at Inveresk; presented to the living at Beath by the earl of Moray in March 1815, admitted May 4 of the same year, and died March 19, 1866, aged eighty-four years. He published *An Account of the Parish*. See *Fasti Eccles. Scoticanæ*, 2:578.

Fergusson, David

a Scotch clergyman, born in Dundee, was nominated by the lords of the privy council to be the first Protestant minister at Dunfermline, in 1560. He was a member of thirty-nine assemblies, from June 1563, to May 1597, and moderator in those of 1572 and 1578. In 1567 Rossyth was under his care, and in 1574 Carnock and Baith were added. In 1576 he was appointed visitor of the churches in the diocese from Forth to Tay and from the Ochils to Dunkeld. He died August 23, 1598, at an advanced age. Though not educated at a university, yet from his good taste, lively fancy, piety, and integrity, he was highly useful in improving and enriching the Scottish language, and he was a favorite with all classes. He took a lively share in ecclesiastical affairs, wrote a diary of historical notes, and had a valuable library of books of theology and natural history. He wrote, *An Answer to*

the Epistle written by Renat Benedict (Edinb. 1563); a *Sermon* preached at Leith in 1572, and *Scottish Proverbs Gathered Together* (ibid. 1641). Some of his tracts were printed by the Bannatyne Club in 1860. See *Fasti Eccles. Scotice*, 2:565.

Feriae

(*holidays*), a name given by the ancient Romans to all peculiar seasons of rejoicing, including sacred festivals or days consecrated to any particular god. The *feriae* were of several classes. Some of the public festivals were regularly observed, and the date of their occurrence was marked in the *Fasti* (q.v.). Such were termed *Feriae Stativae* or stated holidays. Other public festivals were held annually, but not on any fixed day, and received the name of *Feriae Conceptivae*. The most solemn class of holidays were those appointed by the public authorities to be observed in consequence of some great national emergency or impending public calamity, and received the name of *Feriae Imperative*. No lawsuits were allowed to be conducted during the public *feriae*, and the people were strictly enjoined to abstain from work under penalty of a fine. The introduction of Christianity into Rome, and especially its adoption as the religion of the state, led to the abolition of the *feriae* and the substitution of Christian festivals.

Feriae Latine,

a festival instituted by Tarquinius Superbus, or perhaps at an earlier period, in honor of the alliance between the Romans and the Latins. It was held on Mt. Alba, and was originally dedicated to the worship of *Jupiter Latiaris*. The festival continued for several days, usually five or six. An ox was generally offered in sacrifice by the consul then in office, amid the assembled multitudes, who engaged in rejoicings of all kinds. The two days immediately following the festival were considered sacred, and on them no marriages were celebrated. This festival was observed until the 4th century.

Feriae Sementivae

a festival of the ancient Romans, observed during a single day in seed-time, for the purpose of praying for the blessing of the gods upon the seed sown.

Ferings, Richard De

an Irish prelate, was promoted and consecrated to the see of Dublin in 1299. Immediately after his consecration he made that conveyance of

Church lands alluded to by Carte in the introduction to *his Life of Ormond*. This caused some disturbance, but archbishop Ferings finally succeeded in bringing about an agreement in 1300. In 1303 he constituted the churches of Stagonil and Tipperkevin prebends of St. Patrick's Cathedral. In 1304 he renewed the privileges granted by his predecessors to the dean and chapter of St. Patrick's, and particularly the exemption of their prebendal churches from visitations by the archdeacon or dean. He did not succeed in his administration, and died October 18, 1306, while on his way from Rome. See D'Alton, *Memoirs of the Abps. of Dublin*, page 114.

Fernald, Mark

a veteran minister of the Christian denomination, was born March 9, 1784, in Kittery, Me. He learned the trade of a carpenter, and at different times in his youth went to sea; but was converted in 1807, and united with a Free-will Baptist Church. The following year he began to preach, at once engaged in itinerant labor, and was ordained September 20, 1809. For several years he was a travelling preacher, chiefly in New England. He became regular pastor at York in April 1818, but gradually became identified with the body called "Christians." He died at Kittery, December 29, 1851, where he had been pastor for thirty-six years. See his *Life*, written by himself. (J.C.S.)

Fernald, Woodbury Melcher

a Universalist minister, was born at Portsmouth, N.T., March 21, 1813. He began his ministry in Nashua in 1835, received ordination the following year, and in 1838 moved to Cabotville (now Chicopee), Massachusetts. In 1840 and 1841 he was located in Newburyport; then three years in Stoneham; in 1845 removed to Boston; embraced Swedenborgianism, and was ordained a preacher of that faith. He published, the same year, a work entitled *The Eternity of Heaven and Hell Confirmed by Scripture, and Grounded in the Realities of the Human Soul: — Compendium of the Theological and Spiritual Writings of Swedenborg* (1854): — *God in His Providence* (1859): — *Memoirs and Reminiscences of the late Professor Bush* (1860): — *First Causes of Character* (1865): — a posthumous volume of *Sermons*, found marked for publication at his decease, was issued under the title, *The True Christian Life, and How to Attain It* (1874). He died in Boston, December 10, 1873. Mr. Fernald was a voluminous and vigorous writer; a sincere, pure, and spiritually-minded

man; and possessed of a metaphysical turn of mind. See *Universalist Register*, 1875, page 124.

Fernandez, Alfonso

a Spanish Dominican, was born in 1573 at Placentia, and died after 1627. He is the author of *Historia Ecclesiastica de Nuestrros Tiempos: — Concertatio Praedicatoria pro Ecclesia Catholica contra Haereticos, Gentiles, Judaeos et Agarenos*. See Echard, *De Scriptoribus Ordinis Dominicanorum*; Antonii, *Bibliotheca Hispanica*; Jocher, *Allgemeines Gelehrten-Lexikon*, s.v. (B.P.)

Fernandez, Antonio

a Spanish Jesuit, was born at Coimbra, where he also died, May 14, 1628. He was for some time missionary in the East Indies, and after his return was preacher at Lisbon. He wrote, *Commentar. in Visiones Veteris Testamenti cum Paraphrasibus Capitum*. See Antonii, *Bibliotheca Hispanica*; Jocher, *Allgemeines Gelehrten-Lexikon*, s.v. (B.P.)

Fernando De Talavera

a Spanish prelate and theologian, was born at Talavera-la-Reyna (Old Castile) in 1445. He was a Hieronymite monk, became bishop of Avila, confessor and counsellor of Ferdinand V, the Catholic, and of his wife Isabella. He encouraged them particularly in their enterprise against the Moors, which finally led to the surrender of Grenada. He obtained the archiepiscopacy of that city, and labored Very zealously in the propagation of the Catholic religion. The biographers pretend that he died in sanctity, May 14, 1507, and that several miracles took place at his tomb. He wrote, *Provechosa Doctrina de lo que Debe Saber Todo Fiel Christiano: — Avisacion de las Maneras de Pecados: — El Restituir y Satisfacer: — De Cono Demos de Comulgar: — Ceremonial Detodos los Oficios Divinos*, in Latin and Spanish: — and divers other works. See Hoefler, *Nouv. Biog. Generale*, s.v.

Fernham, Nicholas Of

(or *Nicolas de Ferneham*), was born at Farnham, Surrey, and was educated as a physician at Oxford. He became a student in Paris, and there gained great esteem, being accounted *famosus Anglicanus* (Matthew Paris, 1229). Here he continued until the university was in effect dissolved

through the discords between the clergy and people. He lived for some years in Bologna, and on his return home became physician to Henry III, who at last made him bishop of Chester. Fernham became bishop of Durham in 1241, which see he also resigned in 1249. He wrote many books "of the practice in physic and use of herbs," and died at Stockton in private life in February 1258. See Fuller, *Worthies of England* (ed. Nuttall), 3:206.

Ferquhard

a Scotch prelate, was made bishop of the Isles, and presented to the temporality of this see, and to the commendary of Icolumkill, May 24, 1530. He resigned the bishopric into the hands of the pope, in favor of Roderic Maclean, in 1544. See Keith, *Scottish Bishops*, page 306.

Ferranti, Decio and Agostino

two miniature painters, very celebrated in their day, flourished at Milan in 1500. In the cathedral at Vigevano are three of their works, consisting of a *Missal*, a *Book of the Four Evangelists*, and a *Book of the Epistles*, illuminated with miniature pictures and ornaments in the most exquisite taste. See Spooner, *Biog. Hist. of the Fine Arts*, s.v.; Hoefler, *Nouv. Biog. Generale*, s.v.

Ferrara (d'Este), Ippolito

SEE ESTE.

Ferrari, Bartolommeo

(by some erroneously called *Ferrera*), a noted Italian monk, was born at Milan in 1497, of one of the first families there. He was left an orphan in youth, but distinguished himself by his piety and charity. In connection with Antonio-Maria Zaccario de Cremona and Giacomo-Antonio Morigia, a nobleman of Milan, he instituted the congregation of the Regular Clerks of St. Paul, sanctioned in 1530 under Clement VII, and confirmed three years afterwards by Paul III. Ferrari was elected superior in 1542, but governed his order two years only. The Barnabites (by which name his order was commonly known) spread over Germany, Bohemia, Savoy, France, etc., teaching in the principal universities. Soon afterwards women likewise joined themselves into communities, and were called *Angelice*, observing the rules of the Barnabites, under the direction of the same fathers; but the

discipline of this religious order did not keep its original purity very long. Ferrari died in November, 1544. See Hoefer, *Nouv. Biog. Generale*, s.v.

Ferrari, Gaudenzio

(also called *Gaudenzio Milanese*), an eminent Italian painter, was born at Vahlhlgia, in the territory of Novara, in 1484, and was probably a scholar of Pietro Perugino. Among his principal works was the cupola of Santa Maria, in Saronno. His picture of *St. Christopher*, in the church of that saint, at Vercelli, is greatly admired. In the same church are several other pictures of his, representing scenes in the life of Christ, including *Mary Magdalene* and the *Peassion*. There are many other paintings of his elsewhere. He died in 1550. See Hoefer, *Nouv. Biog. Generale*, s.v.; Spooner, *Biog. Hist. of the Fine Arts*, s.v.

Ferreol

is the name of several French saints.

(1) A presbyter and martyr of Besangon, suffered with Ferrutio in the time of Irenaeus; commemorated June 16.

(2) Martyr at Vienne, under Maximian, cir. A.D. 304, and commemorated September 18, was a military tribune who befriended the Christians.

(3) Fifth bishop of Uzes, said to have been born of a noble family in Narbonno, was educated by Roricus, bishop of Uzes, whom he sue cceeded in 553. He labored for the conversion of the Jews, and was once temporarily banished by king Childebert under false suspicion. HHe died in 581, and is commemorated January 4.

(4) Fourteenth bishop of Limoges, is said to have died in 595, and is commemorated September 18.

(5) Thirteenth bishop of Grenoble, is said to have been martyred A.D. 683, and is commemorated January 12 (or 16).

Ferrie, William, D.D.

a Scotch clergyman, was promoted from the professorship of civil history, St. Andrews; presented by the earl of Balcarras to the living at Kilconquhar in April 1813, which he held in conjunction, as agreed to by the assembly, and was ordained February 3, 1814. He died June 7, 1850, aged sixty-

seven years. He was an energetic and laborious minister, whom Dr. Chalmers characterized as "the best minister in Fife, and the worst professor." He published, *A Catechism on the Evidences of Revealed Religion, with Questions on Natural Religion* (Edinburgh), a *Sermon* preached at Kilconquhar in 1842, and *An Account of the Parish*. See *Fasti Eccles. Scoticanæ*, 2:438.

Ferrin, Clark Elam, D.D.

a Congregational minister, was born at Holland, Vermont, July 20, 1818. In 1845 he graduated from the University of Vermont, and, after teaching two years in Georgia, graduated in 1850 from Andover Theological Seminary. He was ordained December 9 following, at Barton, Vermont, and remained with that Church until December 13, 1854. From February 9, 1856, until September 7, 1877, he was pastor in Hinesburg, and in Plainfield from February 1878, till his death, June 27, 1881. During twenty-four years he was a member of the corporation of the Vermont University. In 1858 and 1859 he represented Hinesburg in the State Legislature, He was the author of several pamphlets. See *Cong. Yearbook*, 1882, page 30.

Ferris, Isaac, D.D., LL.D.

an eminent Reformed (Dutch) minister, was born in New York city, October 3, 1799. He graduated from Columbia College in 1816, and from the New Brunswick Theological Seminary in 1820; was licensed by the Classis of New Brunswick in the same year, and became pastor there in 1821; at Albany in 1824; Market Street, New York city, in 1836; and was then chosen chancellor of New York University, and professor of moral philosophy and evidences of revealed religion in 1852. After laboring seventeen and a half years, he was made emeritus, with the college debt paid and four professorships endowed. In 1870 he retired from active labors, and remained thus till his death, June 16, 1873. As a preacher, Dr. Ferris was clear, discriminating earnest, and practical; and as an administrator he has seldom been equalled. He was very successful as a pastor, possessing personal magnetism which gained for him friends; and made him a centre of influence. He had a noble, well-balanced, fully-disciplined, and broad mind. His nature was kind, and his benevolence large, yet he could be stern and positive when necessary. He was deeply pious, and this trait shone forth on all occasions. Many of his sermons and addresses have been published, and some of them delivered before various

religious societies are of permanent historical interest. See Corwin, *Manual of the Ref. Church in America*, 3d ed. page 258.

Ferus, Georg

a Bohemian Jesuit, was born in 1585, and died January 21, 1655. He translated from the Latin into the Bohemian language the *Lives of Ignatius Loyola and Francis Xavier*: — *The Glory of Ignatius*, by Nicol. Lancitius: — *The Spiritual Praxis*, by Nicol. Spondratus, etc. See Alegambe, *Bibliotheca Scriptorum Societatis Jesu*; Jocher, *Allgemeines Gelehrten-Lexikon*, s.v. (B.P.)

Fervers

in Zendic mythology, constitute the third rank of celestial deities, being the souls of every object that had life, to which, therefore, prayers were offered; a species of celestial *manes*.

Fesole, Congregation Of

an order of monks, founded about 1386 by Charles of Montegranelli, who lived among the mountains of Fesole. They were also called Mendicant Friars of St. Jerome. The order was approved by Innocent VII, and confirmed by Gregory XII and Eugenius IV. See Gardner, *Faiths of the World*, s.v.

Fessel, Daniel

a Lutheran theologian of Germany, was born in Saxony in 1599; studied at Wittenberg, was in 1625 court preacher to the widow of the elector of Brandenburg, in 1630 superintendent and member of consistory at Ctistrin, and died October 17, 1676, leaving, *Adversaria Sacra*: — *Theatrum Theologico-Politico Historicum*: — *Promptuarium Biblicum*: — *Theosophiae Mysticae Nucleus*: — *Regnum Christi et Diaboli Mysticum*: *Christus Mysticus*. See Winer, *Handbuch der theol. Lit.* 1:189; Jocher, *Allgemeines Gelehrten-Lexikon*, s.v. (B.P.)

Fessler, Joseph

a Roman Catholic theologian and bishop, was born December 2, 1813, at Lochau, in Vorarlberg, Austria, and studied at Brixen and Innsbruck. In 1837 he received holy orders, and was promoted in 1839 as doctor of

theology at Vienna. In 1841 he was made professor of Church history and of canon law at Brixen, and in 1852 was called to Vienna. In 1862 he was appointed bishop of Nyssa *in partibus*, and in 1865 succeeded Feigerle as bishop of St. Polten. At the Vatican council he was first secretary. He died April 25, 1872, leaving, *Ueber die Provincial-Synoden und Diocesan-Synoden* (Innsbruck, 1849): — *Institutiones Patrologiae* (1850-52, 2 volumes): — *Das Kirchliche Bucherverbot* (Vienna, 1858): — *Die Protestantzenfrage in Oesterreich* (ibid. 1861): — *Vermischte Schriften* (Freiburg, 1869): — *Die wahre und falsche Unfehlbarkeit der Papste* (Vienna, 1871). See Erdinger, *Joseph Fessler* (Brixen, 1874); Zuchold, *Bibl. Theol.* 1:354; *Literarischer Handweiser für das Kathol. Deutschland*, 1872, page 212. (B.P.)

Fest, Johann Samuel

a Lutheran theologian of Germany, was born in Thuringia, February 28, 1754. He studied at Leipsic, was in 1784 preacher at Trachenau near that city, and died there, November 16, 1796, leaving, *Ueber die Vortheile der Leiden und Widerwartigkeiten dees Lebens* (Leipsic, 1784; 2d ed. 1787; translated also into Dutch). His other publications are of no importance. See Doring, *Die gelehrten Theologen Deutschlands*, 1:399 sq.; Winer, *Handbuch der theol. Lit.* 1:426, 861; 2:160, 196, 383, 385, 386. (B.P.)

Fete Dieu

(*Feast of God*, the French name for *Corpus Christi*), a solemn festival observed in the Romish Church on the Thursday after the octave of Whitsuntide, for the performing of a peculiar kind of worship to our Saviour in the eucharist. The festival is said to have originated with pope Urban IV in 1264; but in consequence of the political commotions of the time, the bull appointing it was not universally obeyed. It was confirmed, however, by the Council of Vienne, in 1311, and further solemnized by pope John XXII, in 1316.

Feti, Domenico

an able Italian painter, was born at Rome in 1589; was a scholar of Lodovico Cardi, and afterwards studied the works of Giulio Romano at Mantua. There is a picture by him, representing the *Miraculous Feeding of the Multitude*, which is highly commended. Some of his other principal works are: *Christ Praying in the Garden*; *Christ Presented to the People*

by *Pilate; Christ Crowned with Thorns; and The Entombment*. Feti died at Venice in 1624. See Hoefler, *Nouv. Biog. Generale*, s.v.; Spooner, *Biog. Hist. of the Fine Arts*, s.v.

Fetiales

a college of ancient Roman priests, supposed to have been instituted by Numa, whose duty it was to see that, in all transactions with other nations, the public faith should be maintained inviolate. In case of any injury from a neighboring nation, four *fetales* were despatched to claim redress. One of these was chosen to represent the four. This deputy then proceeded to the court of the injuring tribe or nation, delivered his message, and waited thirty days for an answer. On his return the government would proceed in accordance with the message he brought, and in case of a declaration of war it became the duty of the *fetial* deputy to return at once to the border of the offending country, and, throwing a spear pointed with iron or smeared with blood, to make a solemn declaration of war in the name of the Roman people upon the inhabitants of that land.

Fetish

(from the Portuguese *fetisso*, "magician," and *fetisseira*, "witch"), is a general name for the deities of the negroes of Guinea; each differing according to the direction of his masoucki or priest. The natives of Africa ascribe all their good-fortune to these gods, and make libations of palm wine in their honor. Some birds, the sword-fish, and certain stones are considered fetishes. These deities are worshipped at the foot of certain trees, are adored as household gods, and carried about by the devotees.

Fetva

in Mohammedanism, is a declaration that a public act is in conformity with the Koran. The right of granting this sanction belongs to the Sheik ul-Islam, who usually consults the college of Ulemas before making a decision. No act of the Turkish government will be readily obeyed without the fetva, because not necessarily binding on the faithful. It has sometimes been used to dethrone sultans, and deliver them over to the fury of the Janizaries. The privilege was resisted by Mourad IV, who boldly beheaded the Sheik ul-Islam for opposing his will.

Feuarent, Francois

a French controversialist, a member of the order of the Discalceati (q.v.), and doctor of the Paris University, was born at Coutances, December 1, 1539. In 1576 he was made doctor of theology, and died, guardian of the monastery at Bayeux, January 1, 1610. He was a severe opponent of the Protestants, and a sort of Ishmael against his own co-religionists, when they differed from him. He wrote, *Theomachia Calvinistica: — Divins Opuscules et Exercices Spirituels de S. Ephrem, mis en Francais: — Censura Ecclesiae Orientalis de Praecipuis Nostri Saeculi Haereticorum Dogmatibus Hieremiae Constantinop. Patriarchae: — De Sacrorum Bibliorum Autoritate, Veritate, Ulilitate, Obscuritate et Interpretandi Ratione: — Biblia Sacra cum Glossa Ordinaria: — Reponses aux Doutes d'un Heretique Converti: — Antidota Adversus Impias Criminationes, quibus Antiquissimos et Sapientissimos Ecclesiae Africanae Doctores Tertullianum et Cyprianum Vexant Lacerantque Lutherani et Calvinii: — Homiliae 25 in Librum Tobum*. See Bayle, *Dictionnaire Historique Critique*; Winer, *Handbuch der theol. Lit.*, 1:341; Jocher, *Allgemeines Gelehrten-Lexikon*, s.v.; Hoefer, *Nouv. Biog. Generale*, s.v. (B.P.)

Feuerbach, Ludwig Andreas

a German philosopher, was born at Landshut, Bavaria, July 28, 1804. He studied theology and philosophy at Heidelberg and Berlin. In 1828 he began to lecture on philosophy at Erlangen, and opened his lectures with a dissertation, *De Ratione una, Universali, Infinita*. In 1830 he published, anonymously, *Gedanken uber Tod und Unsterblichkeit*, in which he denied the belief in immortality. As this book closed to him all and every academic advancement, he retired to Bruckberg, where he spent most of his life. In 1833 he published *Geschichte der neueren Philosophie von Bacon von Verulam bis Spinoza*; in 1837, *Darstellung, Entwicklung und Kritik der Leibnizschen Philosophie*; in 1838, *Pierre Bayle nach seinen fur die Geschichte der Philosophie und Menschheit interessantesten Momenten*. In 1839 he joined the so-called left wing of the Hegeliani school, became a very bitter opponent of his former master, and published *Kritik der hegelschen Philosophie*, in the *Berliner Jahrbucher*. Feuerbach now attempted an independent development in the direction of naturalism, or, rather, materialism. In his principal work, *Das Wesen des Christenthums* (Leipsic, 1841; Eng. transl. by George Eliot, Lond. 1853; new ed. 1881; Russian transl. by Philadelph Theomachoff; Lond. 1861), he defines God as

a mere projection into empty space of the human *ego*, as an image of man, and religion as a simple psychological process, as an illusion. In 1848 he once more lectured publicly at Heidelberg; but, when the revolutionary movement completely failed, he again retired to private life. Feuerbach died September 13, 1872. His writings comprise ten volumes (Leipsic, 1845-66; 3d ed. 1876). See Grun, *Ludwig Feuerbach in seinen Briefwechsel und Nachlasse* (Leipsic, 1874, 2 volumes); Beyer, *Leben und Geist Ludwig Feuerbachs* (ibid. 1873); Schaller, *Darstellung und Kritik der Philosophie L. Feuerbachs* (1847); Schaden, *Ueber den Gegensatz des theistischen und pantheistischen Handpunkts* (1848); Frantz, *Ueber den Atheismus* (1844); Haym, *Feuerbach und die Philosophie* (1847); Bartholmay, *Histoire Critique des Doctrines Religieuses de la Philosophie Moderne* (1855), 2:377; Matter, in Lichtenberger's *Encyklop. des Sciences Religieuses*, s.v.; Zuchold, *Bibl. Theol.* 1:355. (B.P.)

Feuerborn, Justus

a Lutheran theologian of Germany, born in Westphalia, November 13, 1587, was for some time court preacher at Darmstadt, afterwards professor at Marburg, and died at Giessen, doctor and professor of theology, February 6, 1656. He wrote, *Kenosigraophia Christologica: — Succincta Epitome Errorum Calvinianorum: — Expositio Epistolae Pauli ad Galatas: — Theologia Jobea: — Syntagma Disquisitionum Sacrarum*. See Winer, *Handbuch der theol. Lit.* 1:353; Freher, *Theatrum Eruditorum*; Jocher, *Allgemeines Gelehrten-Lexikon*, s.v. (B.P.)

Feuerlein

a name common to several Lutheran theologians, viz.:

1. CONRAD, was born November 29, 1629, in Franconia, studied at different universities, and died at Nuremberg, May 29, 1704. His publications are mostly sermons.
2. CONRAD FRIEDRICH, son of Friedrich, was born at Nuremberg, July 15, 1694, and died there August 22, 1742.
3. FRIEDRICH, brother of Johann Conrad, was born at Nuremberg, January 10, 1664, and died there December 14, 1716.
4. JACOB WILHELM, son of Johann Conrad, was born at Nuremberg, March 23, 1689. He studied at various universities; was in 1715 professor

at Altdorf, in 1736 at Göttingen, and died there May 10, 1776. He wrote, *De Dubitatione Cartesianâ Perniciosa* (Jena, 1711): — *An Existentiâ Dei sit Veritas In demonstrabilis* (Altdorf, 1717): — *Philosophemata Potiocra Recognitionum Clementi Romano Falso Attributarum* (ibid. 1728): — *De Scribâ Evangelico, ad Math. 13:52* (ibid. 1730): — *De Libero Arbitrio* (ibid. eod.): — *De Historia August. Confessionis* (ibid. 1731): — *De Axiomate, ex Nihilo Nihil Fit* (ibid. 1732): — *De Voce arb* (ibid. 1733): — *De Christo, Novo Legislatore* (ibid. 1739): — *De Jejuniis Antepaschali* (ibid. 1741): — *Bibliotheca Symbolica Evangelica Lutherana* (Göttingen, 1752). This is only a partial list of his many writings, the titles of which occupy five and a half columns in Jocher. See Gittens, *Gelehrtes Europa*, 2, 3; *Beitrag zur Historie der Gelahrtheit unserer Zeiten*, 5; Moser and Neubauer, *Jetztlebende Theologen*; Wills, *Nurnberger Gelehrten-Lexikon*; Pitter, *Gel. Geschichte von Göttingen*, page 115; Winer, *Handbuch der theol. Lit.* 1:317, 339, 456, 598, 602, 842, 861, 889.

5. JOHANN CONRAD; son of Conrad, was born January 5, 1650, and died superintendent at Nordlingen, March 3, 1718. His publications are mostly sermons.

6. JOHANN JACOB, son of Conrad, was born at Nuremberg, May 9, 1670, and died there May 30, 1716. See Jocher, *Allgemeines Gelehrten-Lexikon*, s.v.; and *Supplement* to Jocher, s.v. (B.P.)

Feustking, Johann Heinrich

a Lutheran theologian of Germany, was born at Stella, in Holstein, March 7, 1672. He studied at Rostock and Wittenberg; was in 1697 superintendent at Jessen; in 1703 provost at Kemberg; in 1706 court preacher at Zerbst; in 1709 professor of theology at Wittenberg; in 1712 first court preacher and member of consistory at Gotha, where he died, March 23, 1713. He wrote, *Pastorale Evangelicum: Historia Colloquii Jeurensis* (Zerbst, 1707). See Moller, *Cimbria Litterata*; Winer, *Handbuch der theol. Lit.* 1:763; Jocher, *Allgemeines Gelehrten-Lexikon*, s.v. (B.P.)

Feutrier, Jean Francois Hyacinthe, Count

a French prelate, was born at Paris, April 2, 1785. After studying at St. Sulpice, he entered into orders, and was soon appointed, by cardinal Fesch, general secretary of the great almonry of France., He was active in politico-religious affairs under Napoleon. On the restoration of royalty he

was appointed rector of La Madeleine, where he did many good works. In 1826 he was made bishop of Beauvais, and in 1829 a count and peer of France. He died at Paris, June 27, 1830. See Hoefer, *Nouv. Biog. Generale*, s.v.; Lichtenberger, *Encyclop. des Sciences Religieuses*, s.v.

Feyerabend, Maurus

a Roman Catholic theologian of Germany, was born October 7, 1754. In 1777 he took holy orders; was for some time teacher in the monastery at Ottobeuren, in Suabia; when it was closed in 1802, lived in literary retirement, and died March 8, 1818. He translated into German *the Epistles of Gregory the Great* (Kempten, 1807): — his *Homilies* (ibid. 1810): — and the *Writings of Cyprian* (Munich, 1817). See Doring, *Die gelehrten Theologen Deutschland*, 1:404 sq.; Winer, *Handbuch der theol. Lit.* 1:906 907. (B.P.)

Fiac

an Irish saint, commemorated October 12, was bishop of Sleibhte (now Sletty), and is said to have been consecrated by St. Patrick. There are two hymns attributed to him; one (probably genuine) entitled *The Praise of St. Patrick*: — another (probably spurious), *The Hymn on St. Brigida*. See Smith, *Dict. of Christ. Biog.* s.v.

Fiancels

a ceremony of betrothal as practiced in the Romish Church, after which an oath was administered to the man, by which he bound himself "to take the woman to wife within forty days, if holy Church will permit."

Fibus, Bartholomaus

a Roman Catholic theologian, was born at Aix-la-Chapelle, August 24, 1643. In 1662 he joined the Jesuits; was for some time professor of theology at Cologne, and died there, February 13, 1706. He wrote, *Apologia pro Conscientiis Infirmis* (Cologne, 1682): — *De Radice Damnatorum Propositionum aub Alexandro VII et Innocentio IIr* (ibid. 1682): — *Tia Veritatis et Vitae contra Atheos, Paganos, Judcios*, etc. (ibid.. 1696): — *Demonstratio Tripartita Dei adversus Atheos, Gentiles*, etc. (ibid. 1702). See Harzleim, *Bibl. Colon.*; Jocher, *Allgemeines Gelehrten-Lexikon*, s.v. (B.P.)

Fichte, Immanuel Hermann Von

a German philosopher, the son of Johann Gottlieb Fichte, was born. at Jena, July 18, 1797. Although he had given himself to the study of philosophy, he was at first teacher in the gymnasium at Saarbriick, afterwards at Diisseldorf, and in 1835 at Bonn as professor of philosophy. In 1842 he was called to Tubingen, and died there, August 9, 1879, having been ennobled by the king of Wurtemberg in consideration of his great merits. His career as teacher and writer may be divided into two epochs. The first begins with his *Beitragen zur Charakteristik der neueren Philosophie* (1829), and especially with his *Ueber Gegensatz, Wenidspunkt und Ziel heutiger Philosophie* (1832). During this period we find him in close connection with the Leipsic professor Weisse, with whom he labored for the destruction of the Hegelian system, out of which he tried to bring forth a speculative theism free from all rationalism. With his *Speculative Theologie* (1846), and *System der Ethik* (1850-53, 2 volumes), he closes this phase of development to give himself entirely to psychological speculation. To this second period belong his *Anthropologie* (1856; 3d ed. 1876), *Psychologie* (1864-73, 2 parts), and a number of monographs. His *Vermischte Schriften zur Philosophie, Theologie und Ethik* (1869) contain a part of his essays contributed to the *Zeitschriftful Philosophie und philosophische Kritik*, which he edited alone from 1837 to 1847. The ground character of his philosophy was a positive religious one, directed against all and every kind of materialism. See *Neue Evangelische Kirchenzeitung*, 1879, page 585 sq.; Matter, in Lichtenberger's *Encyclop. des Sciences Religieuses*, s.v.; Zuchold, *Bibl. Theol.* 1:356. (B.P.)

Ficoroni, Francesco Di

a famous Italian antiquary, who was born at Lugano in 1664, and died at Rome, January 25, 1747, is the author of, *Observazioni Sopra l'Antichita di Roma Descritte nel Diario Italico di Montfoucon* (Rome, 1709): — *Memorie piu Singolari di Roma e sue Vicinanae* (ibid. 1730): — *Le Vestigie e Rarita di Roma Antica, e le Singolarita di Roma Moderna* (ibid. 1744, 2 volumes). See Jocher, *Allgemeines Gelehrten-Lexikon*, s.v.; Hoefler, *Nouv. Biog. Generale*, s.v. (B.P.)

Fidanque, Jacob ben-Abraham

a Portuguese rabbi of Hamburg, who died at London, August 4, 1709, is the editor of Solomon ben-Melech's *ypwy l l km* (Amsterdam, 1685), and of Abarbanel's commentary on the former prophets (Hamburg, 1687). See Furst, *Bibl. Jud.* 1:280; Jocher, *Allgemeines Gelehrten-Lexikon*, s.v. (B.P.)

Fide, Jerome A Sancta

SEE JEROME A SANCTA FIDE.

Piedler, Caspar

a Lutheran theologian, was born at Rochlitz, in Bohemia, October 20, 1649, and died there, May 15, 1719. He was an ascetic writer. See Heynen, *Beschreibung von Rochlitz*; Jocher, *Allgemeines Gelehrten-Lexikon*, s.v. (B.P.)

Fiedler, Constantin

a Lutheran theologian, was born at Dantzig, March 6, 1579, and died at Rostock, October 21, 1644. See Jocher, *Allgemeines Gelehrten-Lexikon*, s.v. (B.P.)

Fiedler, Ferdinand Ambrosius

a Lutheran theologian of Germany, was born October 18, 1737, at Vienna. He joined the Augustinians, and after, having received holy orders, was for some time professor of apologetics and canon law. In 1767 he left the monastery, went to Leipsic and Hamburg, and in the latter place joined the Evangelical Church. In 1772 he was appointed court-preacher at Ludwigslust, and in 1773 received the degree of doctor of divinity. In 1774 he was made superintendent at Doberan, and died at Altona, June 26, 1780. He wrote, *Der Proselyt* (Leipsic, 1768-71, 3 volumes): — *De Ecclesia Representante* (Bitzow, 1773): — *Geschichte aller Ceremonien der misch-Katholischen Kirche* (Leipsic, 1777-85, 2 volumes). See Doring, *Die gebrten Theologen Deutschlands*, 1:406 sq.; Winer, *Handbuch der theol. Lit.* 1:626; Jocher, *Allgemeines Gelehrten-Lexikon*, s.v. (B.P.)

Field, Benjamin

an English Wesleyan minister of marked ability, was born at Sevenoaks, Kent, in 1823. He was converted when twelve years of age, under the ministry of Thomas Collins, became a local preacher at the age of sixteen, was accepted as a candidate for the ministry in 1843, spent three years at the Richmond Theological Institution, and July 2, 1846, was ordained; a few days after, with Glanville and Morris, sailed as a missionary to India. For this work he had every qualification except that of physical adaptability to the climate, and he was soon stricken with fever. Returning to England, he travelled the Chatteris (1850), Luton, Bradford, Hackney, City Road, London, and Penzance (1864) circuits until he was compelled to desist through disease. In December 1865; he embarked for Melbourne, Australia, where he spent the rest of his brief life. He edited the *Wesleyan Chronicle* for a year (1868). Mr. Field died in the city of Melbourne, September 1, 1869. His piety and earnestness were successful in winning souls, and his love for God, superior abilities, and accumulated sorrows, won for him the love of all. Field wrote, *Life of Mrs. C.E. Martin* [his sister] (1862, 24mo): — *The Penitent's Inquiry*, an admirable tractate, which has had a large circulation in England and Australia: — *The Student's Hand-book of Christian Theology*, an excellent treatise (Melbourne, 1868; enlarged ed., with a biographical sketch by Reverend John C. Symons, Lond. 1870, 12mo). Among the shorter presentations of a systematic Wesleyan theology this latter work is probably unsurpassed. See Symons, *Memoir*, s.v.; — *Minutes of the British Conference*, 1870, page 12; *Wesl. Meth. Magazine*, 1870, page 1026.

Field, Edward

an English prelate, was born in 1801. He studied at Rugby and Queen's College, Oxford, where he gained a Michel fellowship, was appointed public examiner in 1827, and was consecrated bishop of Newfoundland in 1844. He died June 8, 1876. See *Appleton's Annual Cyclop.* 1876, page 633.

Fierte

a privilege enjoyed formerly by the archbishops of Rouen, in Normandy, in consequence of the miraculous deliverance which St. Romanus is said to have had from a dragon which infested the neighborhood. The saint took with him a condemned malefactor, and repaired to the haunts of the

monster. He then stripped off his stole, bound it around the neck of the dragon, and ordered the criminal to lead it into the town, where it was burned in the presence of the assembled inhabitants. In reward for his bold feat the malefactor obtained his pardon; and in order to keep up the remembrance of this wonderful deliverance, a custom was long preserved in the district of bestowing pardon on Ascension day upon a criminal, if he would only assist to carry in procession the shrine called the *fierte* of St. Romanus.

Fiesco, Cattarina

SEE CATHARINE OF GENOA.

Fiesco, Giorgio

an Italian prelate, was archbishop of Genoa when pope Eugenius IV appointed him cardinal-priest, with the title of St. Anastasia, and bishop of Ostia. Nicholas V gave him the legation of Liguria. Giorgio Fiesco enjoyed the favor of Calixtus III and of Pius II. He died at Rome, October 11, 1461, but his body was transferred to Genoa. See Hoefler, *Nouv. Biog. Generale*, s.v.

Fiesco, Giovanni

an Italian prelate, was bishop of Vercelli, and was appointed cardinal-priest, with the title of St. Mark, in 1378, by pope Urban VI, who was very fond of him, and charged him with several important missions. Fiesco died in 1384. See Hoefler, *Nouv. Biog. Generale*, s.v.

Fiesco, Guglielmo

an Italian prelate, was born in Genoa, and was the nephew of pope Innocent IV, who made him, in December 1244, cardinal-deacon, with the title of St. Eustachius. The same pontiff gave him the protectorate of the Augustinians, and placed him at the head of some troops in 1254, to operate against France. Guglielmo came back to Rome after the death of his uncle, and took part at the election of pope Alexander IV, on December 12 of that year. He died in 1256, and was buried in the Church of San Lorenzo. See Hoefler, *Nouv. Biog. Generale*, s.v.

Fiesco, Luca

an Italian prelate, was appointed in 1298 cardinal-deacon, with the title of St. Mary in Via Lata, by pope Boniface VIII. Luca proved his gratitude September 9, 1303, by delivering Anagni from an insurrection. On January 6, 1309, he was at Aix-la-Chapelle, and assisted as legate-extraordinary of pope Clement V, in the coronation of the emperor Henry VII of Luxemburg. John XXII sent him as legate to England. Fiesco died in 1336, and was buried in the metropolitan church of Genoa. See Hoefer, *Nouv. Biog. Generale*, s.v.

Fiesco, Luigi

an Italian prelate, succeeded his uncle Giovanni through the favor of pope Urban VI, and was appointed, in 1385, cardinal-deacon, with the title of St. Adrian. Boniface IX nominated Luigi legate of the holy see in Romagna, and obtained by his instrumentality the submission of several cities, among them Anagni. In 1404 Luigi refused to recognise Cosmo de Migliorati (Innocent VII), who had been chosen by seven cardinals in place of Boniface IX. He put himself under the jurisdiction of the pope at Avignon, Pedro de Luna (Benedict XIII), whom he abandoned in 1409 or 1410, to join Pietro Philargi (Alexander V). The successor of this latter pontiff, Baldassare Cossa (John XXIII), appointed Luigi governor of Bologna. In 1414 he attended at the Council of Constance, and in 1417 at the election of Ottone Colonna (Martin V). He was sent by this pontiff as a legate into Sicily, and returned to Rome, where he died, April 3, 1423. See Hoefer, *Nouv. Biog. Generale*, s.v.

Fiesco, Niccolo

an Italian prelate, was bishop of Frejus and of Touloni. On the recommendation of Louis XII, pope Alexander VI appointed him, in May 1503, cardinal-priest of St. Nicolas *inter imagines*, afterwards with the title of the Twelve Apostles. Some time later Niccolo obtained the archbishopric of Embrun, and also that of Ravenna. According to the account of his contemporaries, he was a just and liberal counsellor of popes Alexander VI, Julius II, and Adrian VI. It is said that he refused to be a candidate for the papacy in competition with Giulio de' Medici (Clement VII), the successor of Adrian VI. Fiesco died June 14, 1524. See Hoefer, *Nouv. Biog. Generale*, s.v.

Fiesole, Giovanni Da

SEE ANGELICO.

Fifyne, Thomas De

a Scotch prelate, was probably a dignitary in the Church of Ross before his promotion to the bishopric of that see in 1274. See Keith, *Scottish Bishops*, page 187.

Fijian Version Of The Scriptures

This language is spoken in the Fiji islands (q.v.). The principal dialect is that of Ban, and a translation of the New Test. was made into this idiom by the late Reverend J. Hunt, in concert with other Wesleyan missionaries. The work was completed in 1849. In 1854 the British and Foreign Bible Society printed an edition of five thousand Fijian New Tests., and in 1858 the same society issued an edition of five thousand gospels. In the meantime the missionaries employed in the Fiji Islands were diligently engaged in the translation of the Old Test., which they completed in 1854. The printing of the work was commenced in England under the joint supervision of the Reverend Mr. Calvert, a long resident in the islands, and the editorial superintendent of the British and Foreign Bible Society, in the year 1857. As Mr. Calvert, however, was compelled to return to his missionary station, the work was left in an unfinished state. The printing was consequently suspended, and a new editor was appointed by the Wesleyan Missionary Society, to whom the examination of the unfinished part of the text was confided, in order that such revision might be introduced as was necessary to secure harmony in grammatical construction and orthography. The Reverend H.B. Lyth having been selected for this important duty, finished the work in 1864, and the committee of the British and Foreign Bible Society announced to its supporters in the report for 1865 the completion of the entire Bible in the language of Fiji, a work upon the preparation of which a vast amount of care and anxious study had been expended. The following account of the reception of the Scriptures in Fiji, soon after their arrival, will be read with interest:

"How the natives rejoiced at the sight of the complete Bible! When I told them that the vessel was in with the Bibles on board, they wanted me to start off at once to fetch them. On receiving them,

being greatly excited myself, I walked through Ban with a copy. I took it to the school, and to the king's house, followed by a troop of youngsters, who shouted as we went along, 'Here is the Bible complete-look at it, look at it!' On showing the copy to the king, he asked if we had plenty. I told him we had sufficient for all the preachers in Fiji. 'But,' said he, 'what about us chiefs who can read, and wish to have the whole book: can we not get a copy?' He was satisfied when I told him he should have one." (Report for 1866.)

The extensive circulation of the Fijian Scriptures made it necessary to print, in 1866, two editions of the New Test., consisting together of six thousand five hundred copies, and in 1870 another supply of three thousand copies. A revised edition of the Fijian Bible was published by the British and Foreign Bible Society in 1883. According to the annual report of this society, there were circulated up to March 31, 1884, fifty-five thousand and eight parts of the Bible. For linguistic helps, see Hazlewood, *A Compendious Grammar of the Feejeean Language*, and his *Feejeean and English and English and Feejeean Dictionary*. (B.P.)

Fikenscher, Georg Wolfgang August

a Lutheran theologian of Germany, was born August 28, 1773, at Bayreuth, and died there September 4, 1813. He wrote *De Pontificum Eccles. Christ. Maximor. Potestate* (Nuremberg, 1813). See Winer, *Handbuch der theol. Lit.* 1:679. (B.P.)

Fikenscher, Karl Christoph Christian

a Lutheran theologian of Germany, born at Culmbach, November 30, 1798, became pastor of St. Sebaldus at Nuremberg, and died in 1858. Besides a number of sermons, he published, *Geschichte des Reichstags zu Augsburg in Jahre 1530* (Nuremberg, 1830): — *Biblisich-Paraktische Auslegung des Evangelium Johannis* (ibid. 1831-34, 3 volumes): — *Die Protestantische Kirche gegen Herrn Weihbischof-Wittmann in Regensburg vertheidigt* (ibid. 1832). See Zuchold, *Bibl. Theol.* 1:357 sq.; Winer, *Handbuch der theol. Lit.* 1:752; 2:23, No. 135, 155, 307. (B.P.)

Fikoosan

a mountain in Japan, to which an order of Jammabos or monks go in pilgrimage once a year; an extremely difficult task, on account of the precipices with which it abounds. This mountain is believed to be a test of

the character of a man, for if a wicked person should undertake he pilgrimage, the devil would enter into him on his first attempt to ascend the hill. *SEE JAMMABOS.*

Filastre (or Fillastre), Guillaume

the name of two French prelates, uncle and nephew.

1. Born in 1347 or 1348 at La Suze (Maine), studied at the University of Angers, became dean of Rhleims, where he also taught theology and mathematics, and founded a library; took an active part in the politico-religious movements of his day; was made prior of St. Ayoub, archbishop of Aix: (in Provence), and in 1411 cardinal. He died at Rome, November 6, 1428. See Hoefler, *Nouv. Biog. Generale*, s.v.

2. Born probably in Maine, early entered the Benedictine order, became prior of Sermaise, abbot of St. Thierry in Champagne; was received as doctor at Louvain in January, 1436; made bishop of Verdun, September 30: 1437, but after many turmoils exchanged his see for that of Tournay in 1452, and died at Ghent, August 22, 1473, leaving *La Toison d'Or*, a treatise on that order, of which he had been chancellor (published at Paris, 1517; Troyes, 1530). See Hoefler, *Nouv. Biog. Generale*, s.v.

Filipowski, Herschell

a Hebrew scholar, was born in Poland in 1817. In 1840 he went to England, and received an appointment as teacher of Hebrew and Oriental languages in the Jews' College, Finsbury Square, London. Subsequently he became connected with the Colonial and Standard Life offices of Edinburgh, remaining in that city a number of years, and died July 12, 1872. Filipowski is especially known as the editor of older Jewish works, such as of Abraham bar-Chiyah's *Sepher Haibur*, which treats of the mathematical and technical chronology of the Hebrews, Nazarites, Mohammedans, etc. (Lond. 1851): — Menahem ben-Saruk's *Machbereth*, **trbj m**, or first Hebrew lexicon (1854): — Azarja de' Rossi's *Sepher Mazreph Lakesseph* or *Dissertio Critica de Aetate Mundi* (Edinb. eod.): — Abraham Saccuto's *Liber Juchassin*, **ˆysj wy 8s** (Lond. 1857). He also published *Sepher Ha-asiph*, or treatises pertaining to the exegesis of the Old Test. (Leipsic, 1849), and *Sepher Moed Moidim*, or a Hebrew and Roman almanac (Lond. 1846). See

First, *Bibl. Jud.* 3:84 sq.; Morais, *Eminent Israelites of the 19th Century* (Phila. 1880), page 71 sq. (B.P.)

Filippi, Sebastiano

(called *Bastianino*), an eminent Italian painter, was born at Ferrara in 1532, and was instructed by his father, Camillo. When eighteen years of age he went to Rome and entered the school of Buonarotti. His great work in the Cathedral of Ferrara, representing the *Last Judgment*, established his fame. Among his best works are the *Martyrdom of St. Catherine*, in the church dedicated to that saint; and the *Adoration of the Magi*, in Santa Maria de Servi. He painted also the *Virgin and Infant; St. John*, and the *Dead Christ supported by Angels*. Filippi died in 1602. See Spooner, *Biog. Hist. of the Fine Arts*, s.v.

Filles de Dieu

(*Daughters of God*), an order of nuns in France who devote themselves to visiting the sick. They repeat the Penitential Psalms once a week. Another religious order bearing the same name was formed in the 13th century, which afterwards became merged in the order of *Fontevrault* (q.v.).

Filliuccius (or Figliucci), Vincente

a Jesuit of Sienna, was born in 1566, and died professor of theology at Rome, April 5, 1622, leaving *De Christianis Officiis et Casibus Conscientie* (Lyons, 1626, 2 volumes): — *Synopsis Universae Theologiae* (ibid. 1628): — *De Statu Clericorum de Beneficiis, de Pensionibus, de Spoliis, de Clericorum Vita et Simonia, de Alienatione Rerum Spiritualium*. See Moreri, *Dictionnaire*; Alegambe, *Bibliotheca Scriptorum Societatis Jesu*; Le Mir, *De Scriptoribus Societatis Jesu*; Jocher, *Allgemeines Gelehrten-Lexikon*, s.v.; Lichtenberger, *Elcyclop. des Sciences Religieuses*, s.v. (B.P.)

Fillmore, Glezen, D.D.

a Methodist Episcopal minister, was born in Bennington, Vermont, December 22, 1789. He received license to preach in 1809, spent the following years as a local preacher, and in 1818 entered the Genesee Conference and was appointed to Buffalo and Black Rock. There were then about fifteen hundred inhabitants in Buffalo, and no church edifice. He leased a lot on what is now Franklin Street, forty-eight days later had on it

a house of worship, and two years later reported eighty-two members. His next appointment was to the presiding eldership of Erie District, which stretched from Lake Ontario to Meadville, Pennsylvania, and on which his labors were extremely severe and his support exceedingly meagre. In 1830 and 1831 he was pastor of the first and only Methodist Episcopal Church in Rochester. A camp-meeting held in Henrietta had such an effect upon Rochester that nine hundred people professed conversion. The last four years of his active ministry were spent as presiding elder of Buffalo District. In that city, as pastor and presiding elder, he labored twenty-one years. He belonged to the Genesee Conference fifty-four years, and to the Western New York two years, during the; last fifteen holilinga superannuated relation. He took an active part in the establishment of the Genesee Wesleyan Seminary, Lima, N.Y., and was chosen four times as a delegate to the General Conference. He died in Clarence, January 26, 1875. See *Minutes of Annual Conferences*, 1875, page 158; Simpson, *Cyclop. of Methodism*; Stevens, *Hist. of the M.E. Church*, 4:268.

Fillmore, Isaac Otis, D.D.

a Presbyterian minister, was born July 15, 1816, at Sennett, N.Y. He graduated with honor at Union College in 1840, and soon after entered Princeton Seminary, where he spent nearly two years in study. He was licensed to preach by the Presbytery of Troy, February 18, 1842; ordained and installed at Cambridge. Washington County, by the same presbytery, September 15, 1843; labored there twelve years, and was next at Batavia two and a half years; then became pastor of the Park Central Church, Syracuse, for seven years; in 1866 took charge of the Church at Knowlesville, where he labored four years, and then went to California, and for two years preached at San Francisco, Marysville, and other important places. After this he returned to the East, preached (1873-74) at Jordan, N. Y., and then at Green Island, Albany County, where he died, October 22, 1875. See *Necrol. Report of Princeton Theol. Sem.* 1876, page 24.

Finan, Saint

SEE FINNAN.

Finbar

SEE BARRFINN.

Finckel, Samuel, D.D.

a Lutheran minister, was born at Jonestown, Lebanon County, Pennsylvania, February 22, 1811. In 1825 he began preparations for the ministry under the direction of Reverend John Stein, of Jonestown; in 1827 continued his studies at Gettysburg; in July, 1831, was employed as tutor in the Dauphin Academy, Harrisburg; in 1832 was licensed to preach, and in the following year was ordained pastor of the churches in Middletown, and Greensburg. For more than-three ye.ars he resided in Taneytown, Maryland; about three years in Middletown, Pennsylvania; for years in Germantown, and nearly three years in Cumberland, Maryland. Then for twenty-three years he was pastor of the German Evangelical Church in Washington, D.C. Resigning this charge on account of advancing age, he subsequently gathered an English congregation in Memorial Hall, in the same city, to whom he ministered about two years. In 1848, in addition to his pastoral labors in Washington, he was employed as a clerk in the quartermaster general's office. He died in Washington, February 13, 1873. See *Fifty Years in the Lutheran Ministry*, 1878, page 235.

Findlay, John (1), D.D.

a Scotch clergyman, was born in Glasgow, September 26, 1751; graduated at Glasgow University; was licensed to preach August 2, 1780; presented to the living at the High Church, Paisley, ordained March 14, 1781, and died March 25, 1821. He was a warm friend of the Bible, missionary, and school societies, and aided by his advice the formation of auxiliary societies at Paisley and Renfrew. He was grave and cheerful in conversation, uniformly correct in language and matter, yet lively, entertaining, and instructive. He published *Sermons*, preached before the London Missionary Society (Lond. 1799). See *Fasti Eccles. Scoticanae*, 2:207.

Findlay, John (2), D.D.

a Scotch clergyman, was licensed to preach May 7, 1800; called to the living at Norriestown in March, and ordained June 16, 1803; promoted to St. Paul's Church, Perth, in August 1807, and died April 4, 1846, aged sixty-six years. He published an address, annexed to a sermon (Glasgow, 1803). See *Fasti Eccles. Scoticanae*, 2:619, 728.

Findlay, Robert (1), D.D.

a Scotch clergyman, son of Reverend Thomas Findlay, minister at Prestonkirk, graduated at Edinburgh University, December 10, 1734; was licensed to preach July 5, 1738; called to the living at Inch, April 3, and ordained July 26, 1739; engaged in business at London, November 18, 1761, and died March 30, 1782. See *Fasti Eccles. Scoticanae*, 1:758.

Findlay, Robert (2), D.D.

a Scotch clergyman, was licensed to preach October 5, 1743; called to the living at Stevenston in March, and ordained August 23, 1744; transferred to Galston April 29, 1745; promoted to the Town Church, Paisley, February 20, 1754; transferred to the north-west quarter, Glasgow, January 29, 1756; being admitted professor of divinity in the Glasgow University, he resigned his parish duties and charge, January 1, 1783. He died June 15, 1814, aged ninety-three years. Dr. Findlay published, *Vindication of the Sacred Books* (1770): — *Psalmody* (1763). See *Fasti Eccles. Scoticanae*, 2:26, 116, 187, 203; Allibone, *Dict. of Brit. and Amer. Authors*, s.v.

Fingask, Thomas De

a Scotch prelate, was employed in divers embassies to England during the captivity of king David II, and was bishop of Caithness in 1348 and 1357. He died in 1360. See Keith, *Scottish Bishops*, page 213.

Finlay (1)

a Scotch prelate, was bishop of Dunblane in 1406 and 1408. He died in 1419. See Keith, *Scottish Bishops*, page 176.

Finlay (2)

a Scotch prelate, was a Dominican friar, and chaplain to Murdoch, duke of Albany, in 1425. Upon the fall of the duke this prelate went to Ireland, and there died. He was probably for a time bishop of Argyle. See Keith, *Scottish Bishops*, page 287.

Finlay, John, D.D.

a Baptist minister, was born in the parish of Loudofin, Ayrshire, Scotland, March 10, 1794. He was educated in the Scottish Kirk; graduated from the

University of Glasgow in 1810; was converted under the ministry of Dr. Chalmers; came to America in 1817, and, soon after landing at Savannah, went to Augusta, Georgia, where he was elected rector of Richmond Academy. He was licensed by the Harmony Presbytery, and, for a time, preached in the "Brick Church" in Augusta; subsequently went to New York, where, uniting with Dr. Arch. McClay's Church, he was licensed as a Baptist preacher; soon after was ordained in Albany, N.Y., where he was pastor until called to the First Church in Baltimore, in 1821. In 1835 he removed to Jackson, Tennessee, preaching and teaching for a time until a church was formed. Subsequently he went to Louisville, Kentucky, where he was pastor a year and a half; then returned to Jackson; next went to Middleton, Ohio, then to Lebanon, and in the fall of 1849 to Memphis, Tennessee, where he remained till the spring of 1852. He died at Greenville, on the Mississippi, about 1860. See Borum, *Sketches of Tenn. Ministers*, pages 254, 263. (J.C.S.)

Finlayson, James, D.D.

a Scotch clergyman, professor of logic in the Edinburgh University, which office he held in conjunction with his benefice, was formerly tutor in the family of Sir William Murray; presented to the living at Borthwick, August 30, 1786, and ordained April 6, 1787; transferred to Lady Yester's Chapel of Ease, Edinburgh, June 8, 1790; promoted to Old Greyfriars Church in that city, December 25, 1793; transferred to the High Church, February 27, 1799; unanimously elected moderator of the General Assembly, May 20, 1802; appointed almoner to the king the same year, but resigned the office soon afterwards, and died January 28, 1808, in his fiftieth year. His life exhibited an example of self-prompted merit, unblemished purity, and elevated virtue; while to his generous aid not a few were indebted for their promotion in life. He was deeply interested in the welfare of the Church, and skilled in the management of her affairs. He published, *Argument in Support of Chapels of Ease* (fol. 1798): — *Preaching, a Means of Promoting the General Progress of Human Improvement* (Edinburgh; 1801): — *Sermons* (ibid. 1809, 8vo): — *Life of Dr. Blair*, with Blair's *Sermons*, volume 5. See *Fasti Eccles. Scoticanæ*, 1:24, 44, 63, 64, 268.

Finney, Charles G.

an eminent Congregational minister, was born at Warren, Connecticut, August 29, 1792. In early manhood he left his father's farm in western New

York, and began the study of law in Adams, Jefferson County, but shortly abandoned it for the ministry, to which he was ordained in 1824, with comparatively little previous theological training. He soon became noted as an evangelist, and great revivals attended his preaching everywhere. In 1835 he became a professor in Oberlin College, Ohio, where he continued as teacher, pastor, and president (1852-66), with brief tours as a revivalist in England (1848, 1851), until his death, August 16, 1875. He was eminently successful in religious labors for the conversion of sinners, which were conducted with great fervor and earnestness, very much after the manner of Methodists. Mr. Finney wrote, *Lectures on Revivals* (Boston, 1835, and many editions since): — *Lectures to Professing Christians* (Oberlin, 1836): — *Sermons on Important Subjects* (N.Y. 1839): — *Lectures on Systematic Theology* (Oberlin, 1846, and later). See *Autobiography* (N.Y. 1876); OBERLIN THEOLOGY.

Finnish Version

SEE RUSSIA, VERSIONS OF.

Finotti, Joseph M.

a Roman Catholic divine, was born in Ferrara, Italy, in 1817, and educated at the Jesuit College, Rome. Being induced, in 1845, by professor Ryder, of Georgetown College, to come to America, Finotti was ordained at Georgetown; in 1850 was pastor of St. Mary's Church, Alexandria, Virginia; in 1852 left the Society of Jesus, and went to Boston, Massachusetts, where he was for three years editor of the *Boston Pilot*, was also pastor of Brookline, Brighton, and other missions, and afterwards at Arlington, near Boston. He resided for a time at St. Mary's Seminary, near Cincinnati, Ohio, from there he went to Omaha, Nebraska, and finally to Central City, Colorado, in 1877, of which parish he had charge until his death, January 10, 1879. Finotti was a lover of books, most of his time being spent in his library, and he was constantly writing. He published, *A French Grammar* (in Italian): — *A Month of Mary* (1853): — *Life of Blessed Paul of the Cross* (1860): — *Italy in the Fifteenth Century*: — *Diary of a Soldier* (1861): — *The French Zouave* (1863): — *Herman, the Pianist* (ibid.): — *The Spirit of St. Francis of Sales* (1866): — *Works of Rev. Arthur O'Leary*: — *Life of Blessed Peter Cleaver*, etc. Most of these works are translations, or were edited by him. His greatest work, never completed, was his *Bibliographia Catholica Americana*, being a list of all

the Roman Catholic books published in the United States, with notices of their authors and epitome of their contents. The first part, bringing the list down to 1825, was published in 1872. One of the projects of Finotti was the introduction into schools of a wellarranged series of Christian classics. See (N.Y.) *Catholic Annual*, 1880, page 44.

Fire, Holy, of the Greek Church

a fire kindled by the Greek and Armenian monks in the Church of the Holy Sepulchre at Jerusalem, under pretense of a miracle, on Saturday of the Greek Easter week, amid the wildest enthusiasm of the multitude, and the utmost confusion and uproar; so much so that many are trampled to death in the crowd. Dr. Wolff, in his *Missionary Journal*, relates that the Greek metropolitan declared in reference to this pretended miracle, "The holy fire was known in the time of the Greek emperors; it was then seen in the Holy Sepulchre, and also in the time that the Crusaders were in possession of the place. Many of the Latin historians mention it. From the time of the invasion of the Turks till now; the holy fire has been seen both by believers and unbelievers." See Herschell, *Visit to my Fatherland in 1843*.

Fire Ordeal

SEE ORDEALS.

Fire, Pillar Of

SEE PILLAR OF CLOUD.

Firkowitsch, Abraham

a Karaite scholar, was born September 27, 1786, at Lootsk, in Volhynia, and died June 7, 1874, at Shufut-Kale, in the Crimea. He is known for his zeal in collecting old manuscripts concerning the history of the Karaite Jews. The collected material he published in *Massa, u-Meriba* (Eupatoria, 1838), and *Abne Sikkaron* (Wilna, 1872). Many of his manuscripts and epigraphs he sold to the Imperial Library at St. Petersburg. Although Firkowitsch was highly esteemed among his co-religionists, yet some doubts were raised as to the genuineness of some of his pretended dates, said to be found on tombstones and in manuscripts. What was a mere supposition while he was alive became a certainty after his death. Scholars like Strack and Harkavy examined his investigations, and proved that Firkowitsch was guilty of wilful forgeries, by which he deceived the literary

world. See Jellinek, *Abraham Firkowitsch* (Vienna, 1875); Harkavy, *Abr. Firkowitsch's Altudische Denkmaler in der Krim* (St. Petersburg, 1876); Deinard, *Biography of Firkowitsch* [in Hebrew] (Warsaw, 1875); but especially Strack, *A. Firkowitsch und Seine Entdeckungen* (Leipsic, 1876). (B.P.)

Firmament, in Christian Art

Picture for Firmament

This seems to be represented usually by a male figure supporting an arch (see cut under DOCTORS), but occasionally likewise by a female figure in a similar position (Martigny, *Dict. des Antiq. Chretiennes*, s.v.).

Firmin

the name of several early saints and ecclesiastics, of whom we particularize:

(1) Bishop of Amiens, a native of Pampeluna, ordained as a missionary bishop of Gaul, died probably A.D. 303, and commemorated Sept. 25.

(2) *Saint*, fourth bishop of Uzes, born in Narbonne of noble parentage, cir. A.D. 516; trained by his uncle, Poricus, early ordained, and consecrated bishop A.D. 538; died in 553, and commemorated October 11.

Firmin, Giles

an English Nonconformist divine, was born in Suffolk in 1617, and educated at Cambridge. He was ordained, and became minister at Shalford, in Essex, where he continued until he was ejected, in 1662, by the act of uniformity. He died in 1697, leaving several sermons and theological treatises (1652 sq.), the best of which is *The Real Christian*. See Chalmers, *Biog. Dict.* s.v.; Allibone, *Dict. of Brit. and Amer. Authors*, s.v.

Firmus

is the name of several early Christians, of whom we particularize: (1) A martyr with Rusticus at Verona, A.D. 304; commemorated August 9. (2) Bishop of the Cappadocian Caesarea, deposed by the Oriental party, and died A.D. 439. He left a number of letters, first published by Muratori, *Anecd. Graec.* (Patav. 1707), also by Migne, *Patrol.* lxxvii, 1477. See Smith, *Dict. of Christ. Biog.* s.v.

Fisch, George, D.D.

a French theologian, commonly known as "Pastor Fisch," was born at Nyon, canton of Vaud, Switzerland, July 6, 1814. He studied at Lausanne, was for some time preacher of a small German congregation at Vevay, till in 1846 called to Lyons, France, to become an assistant preacher to Adolphe Monod, whom he subsequently succeeded. In 1855 he went to Paris as successor of Louis Bridel, and died July 3, 1881, at Vallorbe, Switzerland. Fisch took an active part in the Constitutional Synod of 1849 which formed the union of the Evangelical churches of France. From 1863 till his death he was president of the Synodal Commission, and thus directed the work of the Free churches. When, in 1856, the Evangelical Alliance was founded, he became the very soul of the branch of this society in France, and attended the meetings at London, Paris, Berlin, Geneva, Amsterdam, and New York. He was particularly interested in the South-Africa mission among the Bassutos, in Mr. McAll's mission in Paris, and in every way he advanced the cause of the Gospel. See Lichtenberger, *Encyclop. des Sciences Religieuses*, s.v. (B.P.)

Fischart, Johann

(called also *Mentzer*, from his native place, Mayence), a Lutheran hymn-writer, was born about 1547. He studied law, and for some time practiced it at Frankfort-on-the-Main. From there he went to Strasburg and died in 1589. Many of his hymns are found in the hymn-books of the 16th and 17th centuries. A copy of his *Gesangbichlein*, published in 1576, has been found in the British Museum at London, by professor Max Muller, and from a copy made by him, with the assistance of Herr von Bunsen, an edition was published at Berlin in 1849. See Godecke, *Grundniss der deutschen Dichtung* (Hanover, 1849), 1:386-398; Vilmar, *Zur Literatur Fischart's* (Marburg, 1846); Weller, *Neue Originalp oesien Joh. Fischart's* (Halle, 1859); Gervinus, *Geschichte der poetischen Nationalliteratur der Deutschen*, 3d ed. 3, page 131; Kurz, *Geschichte der deutschen Literatur*, 4th ed. 4, page 26; Koch, *Geschichte des deutschen Kirchenliedes*, 2:279 sq., 487 sq. (B.P.)

Fischer, Augustin

a Roman Catholic theologian of Germany, was born April 12, 1766. He was for some time teacher at the Augustinian monastery in Erfurt, accepted a call in 1813 as court-preacher and sub-regent of the seminary at

Aschaffenburg, and died in 1816, leaving *Lehrbuch der christlichen Religion*, etc. (Erfurt, 1802; 6th ed. 1826). See Winer, *Handbuch der theol. Lit.* 2:242. (B.P.)

Fischer, Carl Gottlieb

a Lutheran theologian of Germany, was born October 9, 1745. He studied at Königsberg, where Kant's lectures greatly influenced him. In 1778 he was appointed pastor of the royal hospital at Königsberg, and died there, September 19, 1801, leaving *Homilien über merkwürdige Erzählungen aus der Geschichte Jesu* (Königsberg, 1799, 3 volumes). See Doring, *Deutsche Kanzelredner*, page 58 sq.; Winer, *Handbuch der theol. Lit.* 1:118, 232, 293. (B.P.)

Fischer, Christoph (1)

a Lutheran theologian of Germany, who died as court-preacher and general superintendent at Zell, in 1597, wrote *Erklärungen* on the passion, resurrection, and ascension of Christ, on the Psalms, on Luther's catechism, etc. See Jocher, *Allgemeines Gelehrten-Lexikon*, s.v. (B.P.)

Fischer, Christoph (2)

a Roman Catholic theologian, teacher of the Greek language and of hermeneutics of the New Test. at Prague, where he died, January 13, 1791, is the author of *Die heiligen Schriften des Neuen Testaments übersetzt mit Erklärungen* (Prague, 1784; Treves, 1794): — *Institutiones hermen. Novi Testamenti* (Prague, 1788). See Winer, *Handbuch der theol. Lit.* 1:107, 174. (B.P.)

Fischer, Erdmann Rudolph

a Lutheran theologian of Germany, was born November 28, 1687, was in 1721 preacher at Coburg, in 1758 general superintendent there, and died June 1, 1776. He wrote, *Comm. de θεοδρόμοις Veteris Ecclesiae Legatis* (Coburg, 1717): *Vita Jo. Gerhardi* (Leipsic, 1723): — *Die unverdinderte Augsburgische Confession* (Coburg, 1730; 1755): — *De Eliqenda inter Christianos Religione Dissidentes* (ibid. 1734): — *Cypriani Dissertationes Varii: Argumenti* (ibid. 1755): — *Hieronimi Epist. ad Nepotianum* (ibid. 1758). See Moser and Neubauer, *Jetztlebende Theologen*; Meusel, *Gelehrtes Deutschland*; Jocher, *Allgemeines Gelehrten-Lexikon*, s.v.; Winer, *Handbuch der theol. Lit.* 1:20, 30, 613, 860. (B.P.)

Fischer, Friedrich

a Lutheran theologian of Germany, was born in 1558. In 1586 he was rector at Grimma, and accepted a call in 1594 to Bautzen, where he died, in 1623, leaving, *Decalogus: or thirty-eight sermons on the decalogue* (Bautzen, 1608): — *Oratio Dominica*, or fifteen sermons on the Lord's Prayer (ibid. 1611): — *Misteriodidascalia*, or twenty-two sermons on baptism and the Lord's supper (Wittenberg, eod.): — *Paedagogia Christianiana*, or twenty sermons on the catechism (ibid. 1613). See Ober-Lausitzer, *Merkwurdigkeiten*; Jocher, *Allgemeines Gelehrten-Lexikon*, s.v. (B.P.)

Fischer, Gottfried Angelus

a Roman Catholic theologian of Germany, was born at Munich, November 5, 1768. He was for some time professor of philosophy and history at the gymnasium of his native place, received in 1817 a call as pastor to Niedervichbach, in Bavaria, and died in 1836. He wrote, *Lehre der Katholischen Kirche* (Munich, 1819): — *Predigten uber die acht Seligpreisungen* (ibid. 1834): — *Vollstandiges Katholisches Religionslehrbuch* (ibid. 1822, 1829): — *Lese- und Gebetbuch fur junge Katholische Christen* (Augsburg, 1827). See Winer, *Handbuch der theol. Lit.* 1:465; 2:120, 243, 373. (B.P.)

Fischer, Gottlob Eusebius

a Lutheran theologian of Germany, was born May 23, 1769, at Golssen, in Lower Lusatia. In 1797 he was deacon, in 1801 archdeacon, in 1810 pastor at Ranis, in 1819 superintendent at Sangerhausen, and died in 1849, leaving, *Predigtentwurfe uber freie Texte* (Eisleben, 1835, 1836, 2 volumes): — *Christliches Predigtbuch* (Sangerhausen, 1836): — *Christliche Betstunden* (Neustadt, 1834-36, 4 parts): — *Jesus Christus, eine Erzählung fur verstandige Kinder* (Leipsic, 1794): — *Kirchliche Catechisationen* (Neustadt, 1828-31, 4 volumes): — he also worked up the New Test. part to Dinter's *Die Bibel, als Erbauungsbuch fur Gebildete* (ibid. 1832). See Winer, *Handbuch der theol. Lit.* 2:56, 74, 84, 144, 189, 257, 271, 354; Zuchold, *Bibl. Theol.* 1:360 sq. (B.P.)

Fischer, Jacob Benjamin

a Lutheran theologian of Germany, general superintendent of Livonia, who died November 3, 1744, deserves to be mentioned for the great interest he took in having the Bible given to his people in their vernacular. The first Livonian or Lettish Bible was edited by his father, John, who died in 1705. The care of the second edition devolved on Jacob Benjamin, and it was printed at Königsberg in 1739. (B.P.)

Fischer, Johann Friedrich

a Lutheran theologian of Germany, was born at Coburg, October 10, 1724, became rector of the Thomas school at Leipsic, and died there, October 17, 1799. He published, *Commentatio de Statu et Jurisdictione Judaeorum Secundum Leges Rom. Germ.* (Strasburg, 1763): — *Prolusiones de Verss. Graec. Ve. Test.* (Leipsic, 1772): — *Prolusiones de Vitiis Lexicorum Novi Test.* (ibid. 1772-90): — *De Chaldaicis Onkelosi Jonathanaeque Versionibus Vet. Test.*, etc. (ibid. 1775): — *De Versione: Librorum Divinorum Novi Test. Vulgata* (ibid. 1776): — *Clavis Reliquiarum Vers. Graecar. V. Test. Aquilae, Symmachi*, etc. (ibid. 1758). See Furst, *Bibl. Jud.* 1:282; Winer, *Handbuch der theol. Lit.* 1:48, 125, 127, 128, 129, 130, 192. (B.P.)

Fischer, Johann Michael

a Lutheran theologian of Germany, was born at Coburg, March 21, 1682. He studied at Leipsic, was in 1709 rector at his native place, in 1714 preacher at the Holy Cross Church, and died March 1, 1724, leaving *De Solemnis Veteris Ecclesiae: Antepaschalibus* (Leipsic, 1704). See *Unschuldige Nachrichten*, 1725, page 1041; Winer, *Handbuch der theol. Lit.* 1:617; Jicher, *Allgemeines Gelehrten-Lexikon*, s.v. (B.P.)

Fischer, Ludwig Eberhard

a Lutheran theologian of Germany, was born August 6, 1695. He studied at Tübingen, was in 1727 preacher at Zavelstein, in 1732 at Stuttgart, and took a prominent part in the religious as well as political welfare of his country. He died in 1773, leaving several hymns, which are found in the Württemberg hymn-book. See Moser, *Schwabische Merkwürdigkeiten*, page 372; Koch, *Geschichte des Deutschen Kirchenliedes*, 5:85 sq. (B.P.)

Fischer, Samuel

a Reformed theologian, who died at Aarberg, in Switzerland, in 1831, is the author of, *Geschichte der Reformation in Bern* (Berne, 1827): — *Geschichte der Disputation und Reformation in Bern* (ibid. 1828). See Winer, *Handbuch der theol. Lit.* 1:811. (B.P.)

Fischlin, Ludwig Melchion

a Lutheran theologian of Germany, was born in 1672 at Hansen, near Brackenheim, in Wurtemberg, studied at Tubingen, and died August 11, 1729. He wrote, *Theatronam Mysterii ἀποκαταστάσεως πάντων* (Ulm, 1710, 2 volumes). See Jocher, *Allgemeines Gelerhten-Lexikon*; s.v.; Winer, *Handbuch der theol. Lit.* 1:856. (B.P.)

Fisen, Bartholomew

a Jesuit, was born at Liege inl 1591, and died at Lisle, June 26, 1649. He is the author of, *Origo Prima Festi Conpor is Christi* (Liege, 1628): — *Historia Ecclesiae Leodiensis* (ibid. 1642, 1696, 2 volumes, fol.). See Winer, *Handbuch der theol. Lit.* 1:619, 825; Jichler, *Allgemeines Gelehrten-Lexikon*, s.v. (B.P.)

Fish, in Christian Art

Picture for Fish 1

Picture for Fish 2

The fish is a symbol of almost universal occurrence in the painting and sculpture of the primitive Church. Like the dove or the lamb, it is used in more than one sense; but its nonscriptural or anagrammatic meaning was perhaps the most popular. *SEE ICHTHYS*. At so early a period as the middle of the 2d century, and under the continual dangers of persecution, the use of such a symbol for the person of the Lord was perfectly natural, as it would attract no notice from the outer world; and in the same manner, with even more obvious reasons, the form of the cross was frequently disguised up to the time of Constantine. But the mystic senses assigned to the emblem by various fathers often seem to the modern mind somewhat gratuitous and ill-founded. *SEE FISHERMAN*.

Fish, Henry, A.M.

an English Wesleyan minister, was born at Hooton-Pagnell, near Doncaster, August 5, 1802. He joined a class in his eighteenth year, was accepted by the conference as a candidate for the ministry in 1823, became a supernumerary at Kettering in 1847, was a happy and useful servant of the Church during his long retirement, and died January 16, 1879. He was a powerful preacher. "He had a quick discernment of the meaning of the text, and a faculty of clear, logical arrangement; and the Gospel which he proclaimed with noble eloquence and intense earnestness wrought deep conviction in the hearts of his hearers and turned many to righteousness, some of whom have ranked among the most gifted and devoted sons of Methodism." Mr. Fish published, *Truth of the Christian Religion* (Bristol, 1839): — *Natural Theology* (ibid. 1840): — *The Workings of Popery* (Lond. 1845): — *Methodism the Work of God* (Bristol, 1839): — *Death of Reverend Maximilian Wilson* (Lond. 1857): — *Purchase of the Truth* (Hull, eod.): — *Memorials of Mrs. Parson Cooper, of Dunstable* (Lond. 1845, 8vo): — *Joseph Pearson* (Bath, 1849, 12mo): — *John Wild, of Armley* (Lond. 1863, 18mo): — *Romanism* (Hull, 1836, 8vo): — *Movements of the Oxford Tractarians* (Lond. 1842, 8vo): — *Doctrines of the Oxford Tractarians* (ibid. 1841, 8vo): — *Chapters on the Teaching of the Roman Catholic Church* (ibid. 1853, 12mo): — *The Class-leaders' Manual* (ibid. 1849, 18mo): — *The Present Agitation in the Wesleyan Methodist Connection* (3d ed. ibid. 1851, 12mo): — *Rev. Evan Lewis, B.A. (Cong.), and the Wesleyan Methodists* (ibid. 1863, 2 volumes, 12mo). He also edited, with an introduction, *A Poetical Version of the Psalms of David*, by Charles Wesley (ibid. 1854, 8vo). He was for many years a contributor to Methodist periodical literature. See *Minutes of the British Conference*, 1879, page 24; *Wesl. Centenary Takings*, 1:307; Osborne, *Methodist Bibliography*, page 102.

Fish, Henry Clay, D.D.

a Baptist minister, was born at Halifax, Vermont, January 27, 1820; graduated from Union Theological Seminary, N.Y., in 1845; was ordained, June 26 of that year, over the Church in Somerville, N.J., and in January, 1851, became pastor of the First Church in Newark, which office he held till his death. October 2, 1877. Dr. Fish was the author of several works, among them, *Primitive Piety Revived* (Boston, 1855): — *Pulpit Eloquence of the Nineteenth Century* (N.Y. 1856, 1877): — *The Hand-book of*

Revivals (Boston, 1874). His *Bible Lands Illustrated* (Hartford, 1876), was the outcome of a tour in the Holy Land. See *Genesis Cat. of Union Theol. Sem.* 1876, page 36; (N.Y.) *Examiner*, October 1877; Cathcart, *Baptist Encyclop.* s.v. (J.C.S.)

Fish, John H., D.D.

a Protestant Episcopal clergyman, graduated from the General Theological Seminary, N.Y.; in 1853 was employed as chaplain in the United States army, at San Salba; in 1854 served in the same capacity at Jefferson Barracks, Missouri; in 1868 was removed to Fort Rice; in 1871 to Fort Randall, Dakota, and there remained until within a short time of his death, which occurred at Montclair, N.J., October 21, 1878, at the age of sixty-six years. See *Prot. Episc. Almanac*, 1879, page 168.

Fish, Simon

a zealous promoter of the English reformation, was born in Kent, educated at Oxford and died about 1531. He published, *The Supplicacyon for the Beggars*, a satire upon bishops, abbots, priors, monks, friars, and the popish clergy ion general (1526): — *The Sum of the Scriptures*, from the Dutch (1530). See Chalmers, *Biog. Dict.* s.v.; Allibone, *Dict. of Brit. and Amer. Authors*, s.v.

Fisher, Abiel, D.D.

a Baptist minister, was born at Putney, Vermont, June 19, 1787. He graduated from the University of Vermont in 1811; studied theology with Rev. Nathaniel Kendrick; was ordained an evangelist in Brandon, June 15, 1815; was pastor in Bellingham, Massachusetts, twelve years; in West Boylston, three years; and subsequently in Sturbridge, Mass., Pawtuxet, R.I., and Swansea and Sutton, Massachusetts. He died at West Boylston, in the summer of 1862. He was one of the "fathers" of the Baptist denomination in Massachusetts, and held in high esteem. See Cathcart, *Baptist Encyclop.* page 295. (J.C.S.)

Fisher, George H., D.D.

a Reformed (Dutch) minister, graduated from Columbia College in 1821, and from the New Brunswick Theological Seminary in 1825; was licensed by the Classis of New Brunswick in the same year; was pastor at North Branch until 1830; at Fishkill until 1835; at Hudson until 1841; at Broome

Street, New York city, until 1855; at Utica until 1859; at Hackensack, Second Church, from 1864 to 1870, and was then made pastor emeritus. He died at the last named place; November 23, 1874. As a preacher, Dr. Fisher stood for years in the foremost rank in his denomination, being fluent in speech, clear in statement, and tender in manner. He was for six years secretary of the Board of Domestic Missions for the eastern department, and published, *Divine Providence Proved and Illustrated*, in the *National Preacher* (1848). See Corwin, *Manual of the Ref. Church in America*, 3d ed. page 260.

Fisher, James

one of the four leaders of the secession from the Established Church of Scotland, and professor of divinity to the Associate (Burgher) Synod, was born at Bar, Scotland, January 23, 1697. He commenced his curriculum in Glasgow in 1712, and closed it in St. Andrews in 1716; and then entered the Divinity Hall in the University of Edinburgh, where he continued six sessions. He was licensed to preach in 1722, and for some time supplied pulpits within the bounds of the presbytery. His first parish was at Glenisla, Forfarshire, and in 1725 he removed to Kinclaven. In 1732 he took an active part in denouncing the encroachments of the British legislature on the ecclesiastical liberties of Scotland, before the General Assembly, which soon resulted in his being suspended from the ministry. Mr. Fisher, with his other dissenting brethren, shortly afterwards constituted themselves into a presbytery, and with their respective congregations thus formed *The Associate Presbytery*. After various fruitless endeavors on the part of the General Assembly to induce Mr. Fisher to return to the Established Church, he, in 1741, was ejected from the church and manse of Kilclaven, whence he removed to Glasgow in response to a unanimous call from a newly organized Church holding his views, which he served continuously for over thirty years. He died September 28, 1775. Mr. Fisher was somewhat under the middle size, well proportioned, had a lively, affectionate, cheerful countenance, easy and alert in all his movements, was neat in dress, and orderly and punctual in all his affairs, an habitual early riser, and a conscientious, diligent student. His published works are, *The Inestimable Value of Divine Truth*, (Edinb. 1739): — *Christ Jesus the Lord, Considered as the Inexhaustible Matter of Gospel Preaching* (ibid. 1741): — *The Character of a Faithful Minister of Christ* (ibid. 1752): — *The Assembly's Shorter Catechism Explained by Way of Question and Answer* (Glasgow, 1753, part 1, 8vo; part 2, 1760): — *Christ the Sole and*

Wonderful Doer in the Work of Man's Redemption (ibid. 1755), and a few reviews. See *Memorials of Alexander Moncrieff* and *James Fisher*, in the *United Presbyterian Fathers*, 1849, page 9; *Fasti Eccles. Scotianae*, 2:802.

Fisher, John, D.D.

an English prelate, was born in 1748. He received his early education at Peterborough and at St. Paul's School, London in 1766 was admitted at Peterhouse, Cambridge, where he took the degree of A.B. in 1770; in 1773 was elected a fellow of St. John's College, and in the same year proceeded A.M., in 1780 B.D., and in that year was appointed tutor to his royal highness prince Edward, afterwards duke of Kent. In 1781 he was nominated chaplain to the king, and appointed one of the deputy clerks of the closet; and in 1783 elected a fellow of the Society of Antiquaries. In 1785, his attendance upon prince Edward ceasing upon his royal highness going to Germany to finish his education there, he went to Italy for his health; but was recalled from Naples in 1786, and appointed by the king a canon of Windsor; he resigned his canonry in 1803, on being promoted to the see of Exeter; at the end of the same year was appointed preceptor to the princess Charlotte of Wales; in 1807 translated to the see of Salisbury, which position he held until his death, May 8, 1825. Bishop Fisher was an accomplished scholar and a sound divine; but owing to the numerous duties which devolved upon him he had but little leisure to devote to literary pursuits. He published a number of sermons delivered by him on special occasions, which possess superior merit. See *The (Lond.) Annual Register*, 1825, page 247.

Fisher, Jonathan Parker, D.D.

an English divine, was born about 1757. He was matriculated May 7, 1774; proceeded A.M. October 10, 1780; B.D. May 22, 1802; and grand compounder May 14, 1807. He died in 1838, being at the time sub-dean and canon-residentiary of Exeter Cathedral, and rector of Farringdon, Devonshire. See *The (Lond.) Christian Remembrancer*, September 1838, page 568.

Fisher, Nathaniel

a Protestant Episcopal clergyman, was born at Dedham, Massachusetts, July 8, 1742. He graduated from Harvard College in 1763, and soon after

the beginning of the revolution was in the service of the Society for the Propagation of the Gospel in Foreign Parts, as a schoolmaster at Granville, Nova Scotia. Having crossed the Atlantic for ordination in 1777, he was admitted to orders by the bishop of London, Sept. 25; not long after arrived at Nova Scotia as a missionary to the churches at Annapolis and Granville, and remained there till 1781. In the following year he was invited to the rectorship of St. Peter's Church, Salem, Mass.; but on arriving in that commonwealth he was arrested as a subject of Great Britain, and imprisoned. On taking the oath of fidelity to the new government he was released. His ministry in Salem covered a period of thirty years, until his death, December 20, 1812. Mr. Fisher actively promoted the organization of the Protestant Episcopal Church in Massachusetts, and was secretary of the first convention of the churches of Massachusetts and Rhode Island in 1784. In 1790 he was one of those chosen to frame the constitution for the government of the Protestant Episcopal churches in Massachusetts; elected a member of the first standing committee of the diocese, and was one of the persons appointed to publish the revised Book of Common Prayer. A volume of Mr. Fisher's *Sermons*, edited by judge Joseph Story, was published after his death. His style of preaching was compact, dignified, and vigorous. See Sprague, *Annals of the Amer. Pulpit*, 5:328.

Fisher, Peter S.

a pious and successful German Reformed minister, was born in Berks County, Pennsylvania, October 11, 1804; studied theology under the Reverend Dr. F.L. Herman; was licensed and ordained in 1826, and placed over some congregations in the vicinity of Harrisburg. After laboring there with great acceptance for seven years, he removed to Centre County, where he proved himself a faithful servant of Christ, and enjoyed the undiminished confidence of the people up to the time of his removal to Bucks County in 1857. Here he labored with his usual zeal, prudence, and success. Mr. Fisher always manifested a deep interest in the various benevolent operations of the Church, especially in the cause of orphans. He died very suddenly, May 22, 1873, universally esteemed. He is thought to have preached about ten thousand sermons, added to the Church some fifteen hundred members, and solemnized two thousand marriages. See *Ref. Church Mess.*, June 4, 1873. (D.Y.H.)

Fisher, Samuel R., D.D.

a prominent minister of the (German) Reformed Church, was born at Norristown, Pennsylvania, June 2, 1810. From his earliest childhood he evinced a spirit of piety, and became a full member of the Church when only fourteen years of age. About this time he entered the family of his pastor, the Reverend George Wack, in part as servant-boy and partly as student. Here he remained five years. In 1829 he matriculated at Jefferson College, Cannonsburg, and graduated in 1834. Soon afterwards he began the study of theology in the Seminary of the Reformed Church, then located at Carlisle. He was licensed to preach in 1836, and became pastor of the Reformed Church in Emmittsburg, Maryland. He remained here only about three years, when, in 1840, he became identified with the Publication Society of the Reformed Church, located at Chambersburg, Pa. In 1864 the establishment was removed to Philadelphia, where Dr. Fisher continued his labors, with slight changes, as editor-in-chief of the *Reformed Church Messenger* and superintendent of the publication interests of the Church. He died at Tiffin, Ohio, whither he had gone to attend the General Synod, June 5, 1881. During a period of forty years or more, Dr. Fisher acted as stated clerk of the Synod of the Reformed Church in the United States. The duties of this office he performed with scrupulous exactitude and fidelity. In the meantime, also, he filled other stations of honor and responsibility, serving for many years as a member of the board of visitors of the theological seminary and as treasurer of the board of education. In every position which he occupied he rendered full and complete satisfaction. He was a man of good natural endowments, fine culture, and great skill in the practical application and use of his acquirements. He was also noted for his extraordinary energy of character, perseverance, sterling integrity, and wonderful endurance. The amount of work which he accomplished was enormous. Besides the large amount of writing done as editor of the *Messenger* and stated clerk of the Synod, he published, *Exercises on the Heidelberg Catechism: — Heidelberg Catechism Simnplified:— Family Assistant*, a book of devotions: — *The Rum Plague*, translated from the German. He was also a frequent contributor to the *Guardiarc* and the *Mercersburg Review*. See *Ref. Church Mess.* June 15, 1881. (D.Y.H.)

Fisher, Samuel Ware, D.D., LL.D.

a Presbyterian minister, was born at Morristown, N.J., April 5, 1814. His father was an eminent Presbyterian minister in that town, his church being one of the largest in the state. Samuel graduated at Yale College in 1835; studied theology two years at Princeton, N.J., and one year at Union Seminary, New York. Shortly afterwards he was ordained pastor in West Bloomfield, N.J. Here he remained a little more than four years, and then was installed, October 13, 1843, over the Fourth Presbyterian Church of Albany, N.Y. From Albany he removed to Cincinnati, Ohio, and became pastor of the Second Presbyterian Church and successor of Dr. Lyman Beecher, entering upon the duties of his office in April 1847. Here he had a brilliant and eminently successful ministry. A series of sermons preached by him to young men, *Three Great Temptations*, published in 1852, went through six editions. In the fall of 1858 he was inaugurated president of Hamilton College, N.Y., and remained in office eight years. He was installed pastor of the Westminster Church of Utica, November 15, 1867, and remained four years in that position. His death took place at College Hill, near Cincinnati, Ohio, January 18, 1874. See *Biog. Encyclop. of Ohio*, page 55; *Genesis Cat. of Union Theol. Sem.* 1876, page 13. (J.C.S.)

Fisherman, in Christian Art

Picture for Fisherman 1

Picture for Fisherman 2

By this emblem our Lord and his disciples are frequently depicted on ancient monuments. The net is more rarely represented than the hook and line; but the net of St. Peter, with the Lord fishing with the line, is a device of the papal signets. At San Zenone, in Verona, the patron saint is thus represented, and this subject, with those of Abraham's sacrifice, Noah's ark, and others, on the bronze doors and marble front of that, most important church, are specially valuable as connecting the earlier Lombard carvings with the most ancient and scriptural subjects of primitive church-work. This symbol, like the vine, is adopted from pagan decorations, which, of course, proves its antiquity.

Fiske, Nathan, D.D.

Picture for Fiske

a Congregational minister, was born at Weston, Massachusetts, September 9, 1733. He graduated from Harvard College in 1754; became pastor May 28, 1758, in the Third Precinct, Brookfield, and died there, November 25, 1799. He had a genius for progressive improvement. His preaching was practical, and yet abounded in the beauties of literary composition. Besides several sermons, two volumes of his essays, entitled *The Moral Monitor*, are among his published works. See Sprague, *Annals of the Amer. Pulpit*, 1:571.

Fitch, Chauncey W., D.D.

a Protestant Episcopal clergyman, was for a number of years rector of the church in Piqua, Ohio; in 1861, of St. Stephen's Church, Terre Haute, Indiana; in 1864, of St. Paul's Church, Jeffersonville, and chaplain of the military hospital at that place; in 1866 was appointed post-chaplain at Fort Wayne, Detroit, Michigan, a position which he continued to hold until 1875, when he removed to Jeffersonville, Ind., and died there, July 13, 1878, aged seventy-seven years. See *Prot. Episc. Almanac*, 1879, page 168.

Fitch, Elijah

a Congregational minister, was born at Windham, Connecticut, in 1746, and graduated from Yale College in 1765. After preaching for a time in Franklin, Massachusetts, he was ordained, January 15, 1772, at Hopkinton, as colleague with Reverend Samuel Barrett, who died the December following, when Mr. Fitch became sole pastor of the church. He remained in office until his death, December 16, 1788. He was a fine scholar and poet, as well as an excellent minister. See *Hist. of Mendon Association*, page 117. (J.C.S.)

Fitton, James

one of the founders of the Roman Catholic Church in New England, was born in Boston, Massachusetts, in 1803, and was confirmed by the first bishop of Boston, Dr. Cheverus. He attended the first Catholic school in New England, under Reverend Dr. Matignoi, and was for a while teacher in the seminary attached to the old church in Franklin, where he had for

one of his pupils, Dr. Williams, archbishop of Boston. He was ordained to the priesthood by Bishop Fenwick, December 23, 1827. In 1829 he was sent on a mission to the Passamaquoddy Indians, in Maine, the same year to New Hampshire and Vermont, and soon established his headquarters at Hartford, Connecticut, where he purchased the first Catholic church, established the *Catholic Press*, and extended his labors to even county in Connecticut. He established what is now the College of the Holy Cross, at Worcester, Mass., and helped build the Catholic cause at Northampton, Providence, R.I., Newport, and other places in those two states. In August, 1855, he was transferred to East Boston, Mass., where he founded four parishes. He also established several schools. He died in Boston, September 15, 1881. Mr. Fitton compiled *The Triumph of Religion*, edited the *Manual of St. Joseph*, a prayer-book, and was the author of a *History of the Catholic Church in New England* (1872). "His work is seen in the whole history of Catholicity in New England. No page can be written without his impress upon it. Wisdom filled his works; wisdom completed them. In life he seemed to us what he really was, a model priest" (Bishop Healy). See (N.Y.) *Catholic Annual*, 1883, page 74.

Fitz, Daniel, D.D.

a Congregational minister, was born in New Hampshire in 1795; graduated from Dartmouth College in 1818, and from Andover Theological Seminary in 1825; was ordained June 28, 1826, pastor of South Church, Ipswich, Massachusetts, and died there, September 2, 1869. See *Trien. Cat. of Andover Theol. Sem.* 1880, page 64.

Fitz-Geffrey (or Fitz-Geoffroi), Charles

an English clergyman, was born in Cornwall about 1575; educated at Broadgate-hall, Oxford; became rector of St. Dominic's, in his own county, and died in 1636. He was an excellent Latin poet. His publications are, *Affanice sive Epigrammata*, lib. 3, and *Cenotaphia*, lib. 1 (1601): — a religious poem called the *Blessed Birthday* (1634, 1636). He also published some *Sermons*. See Chalmers, *Biog. Dict.* s.v.; Allibone, *Dict. of Brit. and Amer. Authors*, s.v.

Fitzgerald, Gerald, D.D.

Hebrew professor in Dublin University; published *Originality and Permanence of the Biblical Hebrew* (1796): — *A Hebrew Grammar*, for

the use of the students of the University of Dublin (1799). See Allibone, *Dict. of Brit. and Amer. Authors*, s.v.

Fitzherbert, Thomas

a zealous Roman Catholic, was born in Staffordshire in 1552; educated at Oxford; in 1614 became a Jesuit at Rome, and was rector of the English college in that city for twenty-three years. He died in 1640, leaving a treatise concerning *Policy and Religion* (1606-10), and several *Tracts in Defence of the Church*. See Allibone, *Dict. of Brit. and Amer. Authors*, s.v.

Fitz-James, Francois, Duc de

a French prelate and theologian, was born at Saint-Germain-en-Lave, June 9, 1709. He renounced his family dignities to enter the clerical life at the age of eighteen, and was appointed abbot of Saint Victor in 1727. He became bishop of Soissons in 1739, and afterwards succeeded cardinal of Auvergne, as first almoner of Louis XV. This prelate taught the rigid doctrines of Jansenism. He died at Soissons, July 19, 1764, and after his death his works were published under the title, *OEuvres Posthumes* (1769-70, 3 volumes). See Hoefler, *Nouv. Biog. Generale*, s.v.

Fitz-James, Richard

an English prelate, and a distinguished benefactor of Merton College, Oxford, was a native of Somersetshire. He went to Oxford about 1459, and in 1465 was elected probationer fellow of Merton College; in 1473 was proctor; in March, 1484, vicar of Minehead, and about the same time rector of Aller, in Somersetshire. In May 1496, he was consecrated bishop of Rochester, from which, January 1503, he was translated to Chichester, and in March 1505, to the see of London. He died January 15, 1522.

Fitz-Jocelin, Reginald

an English prelate, was the son of Jocelin, bishop of Salisbury, and was born in 1141. Early in life he was appointed archdeacon of Salisbury; when thirty-three he was elected to the important see of Bath and Wells, in 1174. He accompanied the archbishop-elect of Canterbury to Rome soon after, and was consecrated at the Church of St. John de Maurienne, in Savoy, by Richard, archbishop of Canterbury. On his return to England he was enthroned in great state. There was some opposition to this appointment.

Reginald appears to have been a weak, well-meaning man, probably under the influence of his associates. In 1191 he was very unexpectedly elected to the see of Canterbury. Reginald sent to Rome for the pallium, and would have gone himself had he not been detained by illness. Meantime his illness increased, and he said "It is God's will that I should not be an archbishop, and my will submits to his." He died December 26, 1191. See Hook, *Lives of the Abps. of Canterbury*, 2:574 sq.

Fitzpatrick, John Bernard, D.D.

a Roman Catholic bishop, was born of Irish parents, in Boston, Massachusetts, November 1, 1812. He received his education at Boston, the College of Montreal, and the Sulpitian Seminary, Paris. He was ordained priest in 1840, in 1844 was consecrated coadjutor-bishop of Boston, and in 1846 succeeded bishop Fenwick in the episcopacy. He died February 13, 1866.

Fitz-Ralph, Richard

an Irish prelate, is supposed to have been born in Devonshire. He was educated at Oxford, and in 1347 was created archbishop of Armagh. He was a strenuous opponent of the mendicant orders; and being in London at a time when a warm contest was carried on between the friars and secular clergy, about preaching, hearing confessions, etc., he delivered several sermons, in which he laid down nine conclusions against the mendicants. Upon complaint made by the latter to the pope, Richard was ordered to appear at Avignon, which he did, and well defended his views, Miracles were attributed to him after his decease, in 1360, and a fruitless application for his canonization was made to Boniface IX. He wrote, *Sermones ad Crucem Londciniensem* (1356): — *Adversus Errores Amenorum* (Paris, 1612): — *Defensio Curatoruun adversus Fratres Mendicantes*, etc. (Paris, 1496): — *De Ladibus S. Deipare*. Bayle says that he translated the New Test. into Irish.

Fitzsimon, Henry

a zealous Jesuit, was born at Dublin in 1569, educated at Oxford, and died in 1644. He published a *Justification of the Mass* (1611): — a *Catalogue of the Irish Saints* (1621), and some other theological treatises in defence of his faith. See Chalmers, *Biog. Dict.* s.v.; Allibone, *Dict. of Brit. and Amer. Authors*, s.v.

Fitzsimon, Patrick, D.D.

all Irish prelate, was dean of Dublin, and was appointed to the see of Dublin in 1763, having previously been parish priest of St. Audeon's. He filled this see six years, and died in Francis Street, Dublin, in 1769. His life seems to have been so unobtrusive and purely ecclesiastical as to leave no materials of interest for a memoir. See D'Alton, *A Memoirs of the Abps. of Dublin*, page 471.

Fitzsimon, Walter

an Irish prelate, was a bachelor of civil and canon law, a learned divine and philosopher, precentor of St. Patrick's Church, whose chapter he represented as proxy in a parliament of 1478. On June 14, 1484, he was appointed to the see of Dublin, and consecrated in St. Patrick's Cathedral, September 26 following. In 1487 this prelate was one of those who espoused the cause of Lambert Simnel, and were accessory to his coronation in Christ Church in 1488 Fitzsimon was permitted to renew his allegiance, and receive pardon through Sir Richard Edgecombe. In 1492 this prelate was made deputy to Jasper, duke of Bedford. While in this situation he endeavored to promote industrious habits among the more indolent of the people. In 1496 he held a provincial synod in the Church of the Holy Trinity, on which occasion all annual contribution for seven years was settled by the clergy of the province, to provide salaries for the lecturers of the university in St. Patrick's Cathedral. In May of the same year he granted to John Alleyne, dean of St. Patrick's, license to build a hospital for the relief of poor Catholics. In 1508 he was deputy to Gerald, earl of Kildare, and in 1509 lord-chancellor. He died May 14, 1511, at Finglass. See D'Alton, *Memoirs of the Abps. of Dublin*, page 171.

Fix, Christian Gotthelf

a Lutheran theologian, was born at Chemnitz, June 5, 1761, and died there, January 6, 1809. He published, *Der Kursächsische Kirchenstaat vor der Reformation* (Freiburg, 1806, 1807, 3 volumes): — *Abriss der Kursächsischen Kirchen- und Consistorialverfassung* (Leipsic, 1795, 2 volumes): — *Geistliche Statistik vom Königreich Sachsen* (Giessen, 1800). See Winer, *Handbuch der theol. Lit.* 1:800. (B.P.)

Flabellum

Picture for Flabellum 1

(*fan*; Gr. **ρίπίδιον**). Among the evidences of the Eastern origin of the Christian religion is the use of this implement during the celebration of the eucharist. Having its birthplace and earliest home in a climate teeming with insect life, where food exposed uncovered is instantly blackened and polluted by swarms of flies, it was natural that the bread and wine of its sacramental feast should be guarded from defilement by the customary precautions. The *flabellum* having been once introduced among the furniture of the altar for necessary uses, in process of time became one of its regular ornaments, and was thus transferred to the more temperate climates of the West, where its original purpose was almost forgotten.

Picture for Falbellum 2

The earliest notice of it as a liturgical ornament is in the *Apostolical Constitutions*, which direct that after the oblation, before and during the prayer of consecration, two deacons are to stand, one on either side of the altar, holding a *flabellum* made of thin membrane (parchment), or of peacock feathers, or of fine linen, and quietly drive away the flies and other small insects, that they strike not against the vessels. In the liturgies also of Chrysostom and Basil, the deacons are directed to fan the holy oblations during the prayer of consecration. This fanning ceased with the Lord's Prayer, and was not resumed. Early writers furnish many notices of the use of the *flabellum* as an essential part of the liturgical ceremonial. Moschus (*Prat. Spirit.* 196), when narrating how some shepherd boys near Apamea were imitating the celebration of the eucharist in childish sport, is careful to mention that two of the children stood on either side of the celebrant, vibrating their handkerchiefs like fans.

Picture for Flabellum 3

As the deacons were the officers appointed to wave the fan over the sacred oblations, its delivery constitutes a part of many of the Oriental forms for the ordination to the diaconate. After the stole has been given and placed on the left shoulder, the holy fan is put into the deacon's hands, and he is placed "at the side of the holy table to fan;" and again, the deacon is directed to take the fan and stand at the right side of the table, and wave it over the holy things. *SEE ELEVATION OF THE HOST.*

Although there is no mention of the flabellum in the Latin ritual books, there is no doubt that it was used by the Western Church at an early time. The fan appears to, have gradually fallen into disuse there, and to have almost entirely ceased by the 14th century. At the present day, the only relic of the usage is in the magnificent fans of peacocks' feathers carried by the attendants of the pope in solemn processions on certain great festivals.

Though the original intention of the fan was one of simple utility, various mystical meanings collected round it. Reference has been already made to the: idea that these feather fans typified the cherubim, and seraphim surrounding the holy throne. Germanus also holds (*Contemp. Rev. Eccles.* page 157) that the vibration of the fans typifies the tremor and astonishment of the angels at our Lord's Passion. We find the same idea in a passage from the monk Job, given by Photius, who also states (*Cod.* 5:25) that another purpose of the vibration of the fans was the raising of the mind from the material elements of the eucharist, and fixing them on the spiritual realities.

See Martigny, *De Usage du Flabellum* ; Bingham, *Christ. Antiq.* 8:6, § 21; 15:3, § 6; Bona, *Rer. Liturg.* 1:25, § 6; Augusti, *Christl. Archaeol.* 3:536 sq.; *Archaeol. Jour.* 5:200; 14:17; Smith, *Dict. of Christ. Antiq.* s.v.

Flaccilla

(sometimes written *Placilla* or *Placidia*), an early Christian empress, was a Spaniard by birth, or rather, perhaps, daughter of Antonius (praefect of Gaul); was married to Theodosius I, in 376, by, whom she had several children. She was a woman of great virtue and charity; died apparently in 385, and is commemorated as a saint in the Greek Church on September 14.

Flaccillus

(written also *Flacillus*, *Placillus*, *Flacitus*, *Placetus*, and *Placentius*), Arian bishop of Antioch, A.D. 333-342.

Flachs, Sigismund Andreas

a Lutheran theologian of Germany, was born November 21, 1692, studied at Leipsic, where he was also adjunctus of the philosophical faculty, and died at Leisnig, in Saxony, in 1745, leaving, *De Restitutendis Duobus Versibus Jos.* 21 (Leipsic, 1714): — *De Casu Stellarum in Fine Mundi*

(ibid. 1718): — *De Vocibus ἄπαξ λεγομένοις* in *Epistola Jacobi* (ibid. 1727): — *Einleitung zur Augsburgischen Confession* (ibid. 1730). See Winer, *Handbuch der theol. Lit.* 1:272; Furst *Bibl. Jud.* 1:282; Jocher, *Allgemeines Gelehrten-Lexikon*, s.v. (B.P.)

Flacksenius, Jacobus

a Finnish theologian and physician, a native of Mackylad, was provost of the cathedral of Abo. In 1665 he taught logic and metaphysics in that same city; in 1679 he lectured on theology, and died in 1696, leaving, *Institutiones Pneumaticae* (Abo, 1664): — *Colleqium Logicum*, (ibid. 1678). See Hoefler, *Nouv. Biog. Generale*, s.v.

Flacksenius, Johann

a Lutheran theologian and prelate of Finland, was born at Mackyla in 1636. He studied at the University of Abo, of which he became secretary in 1665. Still later he was successively connected with the faculty of philosophy, professor of mathematics in 1669, and pastor in 1682. Finally he became bishop of Wiborg, and died July 11, 1708, leaving, among other works, *Oratio Funebris in Abitum M. Andreae Thuronis*, etc. (Abo, 1665): — *De Ecclesia Ejusque Subjecto*, etc. (1689): — *Sylloge Systematum Theologiae*, etc. (ibid. 1690): — *Chronologia Sacra* (ibid. 1692): — *Harmoniae Evangeliae* (ibid. 1701). See Hoefler, *Nouv. Biog. Generale*, s.v.

Flaget, Benedict Joseph

a Roman Catholic prelate, was born at Courtenay, Auvergne, November 7, 1763. He entered the Sulpitianl seminary at Clermont, and after his ordination was received into the society of St. Sulpice. As the troubles of the French revolution came on he offered himself to bishop Carroll for service in America, and arrived in Philadelphia, November 7, 1793. His first mission was at Vincennes, Indiana, one of the oldest French settlements in the West, whence he was recalled in 1795 to assume a professorship in Georgetown College. On November 4, 1810, he was consecrated bishop of the new diocese of Bardstown. His zealous labors extended to St. Louis and New Orleans. He established a seminary in his new diocese, and by the aid of priests like David, Elder, Byrne, and the Dominican and Jesuit fathers, institutions arose to meet the needs of his flock. In 1832 his resignation of his see was accepted, but, with Dr. Chalrat as coadjutor, he was reinstated. Bishop Flaget then visited Rome, when the

pope urged him to travel through France and Northern Italy, to commend the, Association for the Propagation of the Faith. Cures said to have been effected by his prayers added to the force of his reputation. Returning to Kentucky, he resumed his toilsome labors. After his see was removed to Louisville, Dr. Chalrat resigned, and M.J. Spalding, afterwards the learned archbishop of Baltimore, succeeded him. Bishop Flaget closed his long and laborious life, February 11, 1850. See *Cath. Almanac*, 1872, page 57; De Courcy and Shea, *Hist. of the Cath. Church in the United States*, pages 70, 538.

Flambard (Or Passeflabere), Ranulph (Or Ralph)

an English prelate, and justiciar under William Rufus, was a Norman of low birth, who came to England in the train of William the Conqueror, in 1066. He took holy orders, obtained several Church preferments, was appointed chaplain to the bishop of London, and made prebendary of St. Paul's. He afterwards entered the service of William II, who made him his chaplain. By his unscrupulous artifices with the king he raised himself to the highest places in Church and State. He seems to have been the first man to apply feudalism to the estates of the Church. He suggested that they should be considered as fiefs or benefices held of the king, which at every vacancy should devolve to the crown till the vacancy was supplied. After the death of Lanfranc the king gave himself up unreservedly to Flambard. The justiciar obtained for himself the custody of the vacant abbeys of Winchester and Chertsey, the bishopric of Lincoln, and the archbishopric of Canterbury. His oppressive measures brought him into such odium that an attempt was made in 1099 to murder him at sea, which, however, proved unsuccessful. He was then rewarded with the see of Durham, for which he was obliged to pay the king £1000. On the death of William II, in 1100, he was imprisoned in the Tower, "the first man," says Freeman, "recorded to have dwelled as a prisoner in the Conqueror's fortress." In February of the following year he managed to escape from his prison, and fled to Normandy. There he joined duke Robert, instigated him to invade England, whither he returned with him. He was afterwards restored to his see, and appears to have attended to his duties faithfully the rest of his life. He completed his cathedral, built Norham castle, and fortified Durham. He endowed the college of Christ-church, and founded the priory of Motitsford. He died September 5, 1128. See *Encyclop. Brit.* 9th ed. s.v.

Flaminia

the name of a young priestess, who assisted the *Flaminica* in her sacred duties. This was also the name given to the house of the *Flamen Dialis*, from which no one could carry out fire except for sacred purposes.

Flaminica

the wife of the *Flamen Dialis*, *SEE FLAMEN*, or priest of Jupiter, among the ancient Romans. She was put under the same restrictions as her husband, and if she died he was compelled to resign his office. She sacrificed a ram to Jupiter on each of the *Nundinae* (q.v.).

Flaminio (Originally Tarrabini), Marco Antonio

an eminent Italian poet, was born at Seravalle, in 1498, studied philosophy at Bologna, attached himself to various ecclesiastics, and died at Rome, February 18, 1550, judge of St. Peter. He was appointed secretary for the Council of Trent, but, being of a friendly disposition towards Luther and his work, he refused to accept the appointment. He wrote several poetical works, especially, *In Librum Psalmorum Brevis Explanatio* (Venice, 1545). See Winer, *Handbuch der Theol. Lit.* 1:207; Furst, *Bibl. Jud.* 1:282; Jocher, *Allgemeines Gelehrten-Lexikon*, s.v.; Chalmers, *Biog. Dict.* s.v.; Hoefer, *Nouv. Biog. Generale*, s.v. (B.P.)

Flanders, Charles Worthen, D.D.

a Baptist minister, was born at Salisbury, Massachusetts, in February 1807. He graduated at Brown University in 1839; pursued his theological studies with Reverend John Wayland, D.D. (a brother of Dr. F. Wayland), then pastor of the First Baptist Church in Salem; was ordained over the First Baptist Church in Danvers, November 11, 1840, remaining there for nearly ten years, when he took charge of the First Baptist Church at Concord, N.H.; and subsequently was pastor of Baptist churches in Kennebunkport, Maine, and Westboro and Beverly Farms, Massachusetts. He died at Beverly, August 2, 1875. (J.C.S.)

Flavianus

the second of that name, bishop of Antioch, A.D. 498-512, was weak and vacillating in moral character, originally a monk at Tilmognon, in CoeleSyria, later nuncio of the Church of Antioch at the imperial court in

Constantinople, and was deposed in consequence of the Monophysite troubles at Alexandria, ending his life in banishment, A.D. 518. See Smith, *Dict. of Christ. Biog.* s.v.

Fleck, Ferdinand Florens

a Lutheran theologian of Germany, was born at Dresden, April 5, 1800, and died, doctor and professor of theology, at Leipsic, in 1849, leaving, *De Regno Christi* (Leipsic, 1826): — *De Regno Divino* (ibid. 1829): — *Otium Theologicum* (ibid. 1831): — *Wissenschaftliche Reise*, etc. (ibid. 1835-38, 2 volumes): — *Die Vertheidigung des Christenthums* (ibid. 1842): — *System der christlichen Dogmatik* (ibid. 1847): — *Der Fortschritt des Menschengeschlechts* (Giessen, 1848). He also edited *Testamentum Novum, Vulgatae Editionis*, etc. (Leipsic, 1840). See Winer, *Handbuch der Theol. Lit.* 1:440; Zuchold, *Bibl. Theol.* 1:363. (B.P.)

Fleetwood, John, D.D.

probably an assumed name for the author of the *Christian Prayer-book* (Lond. 1772): — *Christian Dictionary* (1773): — *Life of Christ* (often printed, and formerly very popular): — and *Lives of the Apostles, John the Baptist, and the Virgin Mary* (Glasgow, 1813). See Allibone, *Dict. of Brit. and Amer. Authors*, s.v.

Flekeles, Eleazar ben-David

a Jewish rabbi, was born at Prague in 1754, and died there in 1826, leaving *Ḳṛṣṭiyyāh* a disquisition and criticism of the sect of the Sabbathaeans in Prague, (1800): — *Ḳṛṣṭiyyāh* a collection of derashas, in which he vents his ire against the translators of the Bible, especially against the school of Moses Mendelssohn (1787): — *Ḳṛṣṭiyyāh* on the holy names of God in the Scripture (1812). See Furst, *Bibl. Jud.* 1:283 sq.; Spitz, *Ḳṛṣṭiyyāh*, or *Biography of Flekeles* (Prague, 1827). (B.P.)

Flemael (Fr. Flemalle), Bertholet

an eminent Flemish painter, was born at Liege in 1614, and was a pupil of Gerard Doufflest, at Liege, whence he went to Italy, and studied the works of the great masters. He soon gained distinction, and was invited to Florence by the grand duke of Tuscany, to do some work. He went to Paris, and painted for the cupola of the Carmelites, *Elijah taken up into*

Heaven, and *Elisha Receiving the Mantle of the Prophet*. He also painted the *Adoration of the Magi*, for the sacristy of the Augustines. He returned to his native city in 1647, and was employed in many important works for the churches, the first of which was *The Crucifixion*, for one of the collegiate chapels, which gained him great reputation. Some of his other principal works are, *The Elevation of the Cross*; *The Assumption of the Virgin*; *The Communion of St. Paul*; *The Raising of Lazarus*, and *The Crucifixion*. He was elected a member, and subsequently a professor, of the Royal Academy at Paris. He died at Liege in 1675. See Spooner, *Biog. Hist. of the Fine Arts*, s.v.; Hoefer, *Nouv. Biog. Generale*, s.v.

Fleming, Alexander (1), D.D.

a Scotch clergyman, son of a farmer in Hawkwood, was born July 30, 1747; licensed to preach March 28, 1780; presented by the duke of Hamilton to the living at Hamilton, second charge, and ordained November 17, 1775; appointed one of the king's chaplains in ordinary in Scotland, September 7, 1799, and died May 28, 1830. See *Fasti Eccles. Scoticanae*, 2:261.

Fleming, Alexander (2), D.D.

a Scotch clergyman, graduated at Glasgow University; was licensed to preach January 20, 1801; elected by the parishioners to the living at Neilston, Paisley, in June, and ordained September 27, 1804. The parishioners, in 1826, refused to take the sittings by auction, which led to protracted litigation, ending in an appeal to the House of Lords in April 1834. The assembly publicly thanked Mr. Fleming, in 1833, for his zeal, labors, and great exertions in the cause. The want of increased accommodation being felt in many other places gave rise to the appointment of a committee of the assembly in May 1828, for Church accommodation, which merged in May 1835, into that of the committee for Church extension, and has led to the erection of more than one hundred and fifty additional churches and parishes. Dr. Fleming died June 10, 1845, aged seventy-four years. His publications were numerous, and treated chiefly of Church matters in controversy at the time, one of which related to the building and endowing of churches. He printed *An Historical Lecture on Trends* (1835): — a *Sermon* preached at the admission of Reverend R. Stevenson (1836): — *A Letter to Sir Robert Peel* (1842): —

An Account of the Parish of Neilston. See Fasti Eccles. Scotianae, 2:231, 232.

Fleming, Caleb, D.D.

a distinguished English Independent minister, was born at Nottingham in 1698, and studied classical and scientific subjects and mathematics under able teachers in Nottingham and London. The bishops of Winchester and Carlisle made him handsome and liberal offers to enter the Church, but his preference was for nonconformity, and accepted a pastorate in Bartholomew Close in 1738, with a small imposition of hands. In 1753 he was appointed to succeed Dr. Foster as minister at Pinner's Hall. Here he labored till his death, July 21, 1779. His published works are mostly of a controversial character, the first issued in 1729, the last in 1775, and they are fifty in number. They show much learning and research, but his doctrines were Socinian in character, and they imbittered his temper and kept him in a continual atmosphere of contention and disputation. See Wilson, *Dissenting Churches*, 2:283.

Fleming, John (1), D.D.

a Scotch clergyman, son of William F., minister of Houston, was licensed to preach April 24, 1734; called in January to the living at Kilmalcolm, ordained June 23, 1737, and died June 30, 1787, aged seventy-five years. He was distinguished for his talents, knowledge, conduct, and piety, which commanded the highest esteem and respect. See *Fasti Eccles. Scoticanæ*, 2:251.

Fleming, John (2), D.D.

a Scotch clergyman, son of Alexander, of Bathgate, was born January 10, 1785; licensed to preach April 22, 1806; called to the living at Bressay in August, and ordained September 22, 1808; transferred to Flisk, Cupar, in 1810, and admitted April 18, 1811; promoted to Clackmannan, September 4, 1832; admitted professor of natural philosophy in the university and King's College, Aberdeen; but in 1843, having become identified with the Free Church, he resigned his position, and two years later became professor of natural science in the Free Church College of Edinburgh. He died November 18 1857. His writings were chiefly scientific. See *Fasti Eccles. Scoticanæ*, 2:251, 494, 697; 3:424, 697.

Fleming, Patrick

an Irish Roman Catholic ecclesiastic and writer, was born at Louth, April 17, 1599. He was appointed lecturer of divinity at Prague, where he remained until the city was besieged by the elector of Saxony in 1631, when he was murdered. He published *Collectanea Sacra, or Lives of Irish and Scotch Saints* (1667). See Chalmers, *Biog. Dict.* s.v.; Allibone, *Dict. of Brit. and Amer. Authors*, s.v.

Fleming (or Flemmynge), Richard

an English prelate, and the founder of Lincoln College, Oxford, was born at Crofton, in Yorkshire, about 1360, and educated at University College, Oxford. In 1406 he was presented to the prebend of South Newbold, in the Church of York, and in 1407 was proctor of the university. In 1415, being rector of Boston, in Lincolnshire, he exchanged his prebend of South Newbold for that of Langford, in the Cathedral Church of York, and in April 1420, was promoted to the see of Lincoln. In 1428 he executed that decree, of the Council of Constance which ordered that the bones of Wyckliff should be taken up and burned. He died at Sleaford, January 25, 1431.

Fleming, Thomas (1), D.D.

an Irish prelate, of the family of the barons of Slane, was a Franciscan friar, and for some time a professor of theology in Louvain. He was made archbishop of Dublin, October 23, 1623. In conformity with a proclamation issued by lord Falkland, in April 1629, the archbishop and mayor of Dublin seized upon several priests in that city in, the act of saying mass, their ornaments were taken from them, the images battered and destroyed, and the priests and friars were delivered up to the soldiers. Between the years 1633 and 1640, Dr. Fleming's life appears to have been passed in the unobtrusive exercise of his ecclesiastical duties. In 1640 he presided at a provincial council, which was held at Tycrogher, in the county of Kildare. In 1642 archbishop Fleming, being much annoyed with the affairs of the country, sent the Reverend Joseph Everard to appear as his proxy at the synod of the Roman Catholic clergy, which met at Kilkenny in May of that year. On June 20, 1643, archbishop Fleming and the archbishop of Tuam were the only prelates who signed the commission authorizing. Nicholas, viscount Gormanston, Lucas Dillon, Sir Robert Talbot, and others, to treat with the marquis of Ormond for the cessation of arms. In July 1644, he

was present at the general assembly, when the oath of association was agreed upon, whereby every confederate swore to bear true faith and allegiance to the king and his heirs, to maintain the fundamental laws of Ireland, the free exercise of the Roman Catholic faith, and to obey the orders and decrees of the supreme council. In 1649 he was one of those who signed the declaration, at Clonmacnoise, reconciling all former differences. In October 1650, this prelate, in person, at Galway, signed the document authorizing Dr. Nicholas French, bishop of Ferns, and Hugh Rochfort, to treat and agree with any Catholic prince, state, republic, or person as they might deem expedient for. the preservation of the Catholic religion. He died about 1666. See D'Alton, *Memoirs of the Abps. of Dublin*, page 390.

Fleming, Thomas (2), D.D.

a Scotch clergyman, a native of Kirkmichael, was educated at the parishschool of Blairgowrie, at the grammar-school, Perth, and at the universities of St. Andrews and Edinburgh. He became tutor to Robert Haldane, of Airthrey, and his brother, who were the founders of the Tabernacle Church; was licensed to preach November 5, 1777; called March 4 to the living at Kirkmichael, and ordained April 29, 1779; transferred to Kenmore July 4, 1780, and presented to the living by the earl of Breadalbane; promoted to Kirkcaldy by George III, in July 1788; transferred to Lady, Yester's Chapel of Ease in Edinburgh, April 17, 1806, and died July 19, 1824, aged seventy years. He was characterized by enlightened piety, holy deportment, the diligent discharge of public and private duty, and the strenuous opposition he gave to infidelity and vice. The benevolent institutions of Edinburgh reaped much advantage from his friendly counsels and aid; he gave particular attention to the affairs of George Heriot's Hospital, the Orphan Hospital, the Elinburg Education Society, and the Christian Knowledge Society. He published three single *Sermons* (1790-1809): — *Sermons* (Edinburgh, 1826): — *A Remarkable Agitation of the Waters of Loch Tay* (Trans. Royal Soc. Edinb.): — *An Account of the Parish of Kirkcaldy*: — *Memoir of Robert Cathcart, Esq., of Drum*. He translated the Shorter Catechism into Gaelic, and assisted in revising the translation of the Scriptures into Gaelic. See *Fasti Eccles. Scoticanæ*, 1:64; 2:516, 804, 824.

Fleming, William, D.D.

a Scotch clergyman, a native of Strathaven, studied at Glasgow University; was licensed to preach April 28, 1818; became assistant in succession to the Reverend Dr. Pollock, of Govan, and Dr. Taylor, of St. Enoch's, Glasgow; was presented by George IV, in February 1826, to the living at Westruther, and ordained May 11; transferred to Old Kilpatrick in August of the same year. Having been elected professor of Oriental languages in Glasgow University, he resigned his benefice October 23, 1832, and died March 3, 1866, aged seventy-four years. See *Fasti Etccl'es. Scoticane*, 1:537; 2:362.

Flemish Version Of The Scriptures

This is merely a dialectic variety of the Dutch. It is spoken in East and West Flanders, in Antwerp, and in part of Limburg. It is also spoken in the arrondissements of Brussels and Louvain, in Brabant, and even in parts of the neighboring departments of France. The first printed edition of the Belgic or Flemish Bible appears to have been that published at Delft in 1477, and again at Gouda in 1479. Other editions were printed at Antwerp in 1518 and 1525. In 1526 another translation of the Scriptures into Belgic was made by several learned men, and published at Antwerp. The next edition was that of the Old Test. by William Vosterman, published at Antwerp in 1528; the New Test. was published in 1531 and again in 1533. This edition was followed by others, almost too numerous to be here specified. Many of these editions were afterwards prohibited by the Inquisition, and their continued publication was suspended by the edict of Charles V, in 1546. In spite of this edict, certain divines of the University of Louvain, among others Nicholas von Wingham, a regular canon of Louvain, undertook the revision and correction of the Belgic version according to the last revision of the Vulgate, and this revised edition was published under the sanction of the emperor, at Louvain and Cologne, in 1548. After numerous editions of this version had been issued at Antwerp, it was revised and corrected by the doctors of Louvain, according to the text of the Vulgate as revised by order of pope Clement VIII. This revised translation was printed by Plantin, at Antwerp, in 1599; again at Cologne in 1604, and at Antwerp in 1626; and it may, perhaps, be regarded as the standard Flemish version. Several other revised editions of this version followed. In 1717, Algildius Wit, a Ghent divine, published another version of the Belgic Scriptures, and about the same time another translation was

commenced by Andrew Scurrius, at Gorcum. Two volumes were printed at Utrecht in 1715-17, but the death of the translator, in 1719, put an end to the work, when he had carried it only as far as the Second Book of Kings. It is said to be in the purest dialect of the Flemish. Another Flemish translation, according to the Vulgate, was printed at Antwerp in 1717, and again at Utrecht in 1718. In 1820, in accordance with the wishes of the people, permission was given by the archbishop of Malines to print an edition of the Flemish New Test., translated by Maurenhof. This appeared at Brussels about 1821; an edition of the whole Bible was printed at the same time from the Louvain edition of 1599. In 1837 the British and Foreign Bible Society published an edition of the Flemish Testament under the superintendence of her agent, Mr. W.P. Tiddy, then residing at Brussels. Soon other editions of the Test., and an edition of the entire Bible followed. Of late the British and Foreign Bible Society has undertaken a revision of the Flemish New Test., and in the report for 1877 we read that pastor De Jonghe has, "at the request of the committee, undertaken a new translation of St. Matthew's gospel from the Greek into Flemish, with the assistance of M. Matthyssen of Antwerp. This new version has been ordered, not so much in deference to the wishes of the Belgian Protestant clergy, who make use of the Dutch states-general version, but from a desire not to be restricted in the Flemish to the Louvain translation, which was made from the Vulgate at the end of the 16th century, but to have a version made directly from the original. M. Matthyssen is also superintending a new edition of the Louvain Test., in which the orthography will be conformed to that now in general use, and adopted by the Belgian government." Of the revised edition the four gospels and Acts are now circulated. Up to March 31, 1884, the British and Foreign Bible Society, had disposed of 248,075 parts of the Flemish Bible version. (B.P.)

Flessa, Johann Adam

a Lutheran theologian of Germany, was born December 24, 1694. He studied at Altdorf, was in 1723 professor at the gymnasium in Bay-reuth, and in 1727 court-deacon to the margrave George Friedrich Carl. In 1741, he was called as professor of theology and director of the gymnasium at Altona, and died at Oldenburg, October 11, 1775. He wrote, *De Beneficiorum Fundamento in Fenuturum*, ex ^{<518>}1 Timothy 6:19 (Altdorf, 1716): — *Disis. Theses Theologico-Ecclesiasticae* (Bayreuth, 1731): — *De Illo Paulino ὀρθοτομεῖν* ^{<515>}2 Timothy 2:15 (ibid. 1733): — *De Fatis*

Babylonis θεοπνευστίας Prophetarum Testibus (Altona, 1748). See Doring, *Die gelehten Theologen Deutschlands*, 1:412 sq. (B.P.)

Fletcher, Charles

a Methodist Episcopal minister, was born near Leeds, Yorkshire, England, January 10, 1811. He was converted in 1827, licensed in 1829, and was for several years a local preacher in England and America. He joined the New York East. Conference in 1852, filling the stations of Summerfield Church, Brooklyn; Birmingham and Bridgeport, Connecticut; Seventh Street and Twenty-seventh Street, New York City; Mamaroneck, New York; Meriden, Connecticut; Sands Street, Brooklyn; First Church, New Haven-Pacific Street, Brooklyn. He served full terms as presiding elder of Long Island South and New York East Districts. Death closed his successful ministry, April 20, 1880. He was an excellent preacher, and people of mature judgment and scholarship and of cultivated taste, sat under his ministry with delight. See *Minutes of Annual Conferences*, 1881, page 79.

Fletcher, David, A.M.

a Scotch prelate, second son of Andrew, of Dundee, graduated at the University of St. Andrews in 1625; was elected by the town council to the second charge, or collegiate church, at Edinburgh, and admitted May 22, 1635; in 1638 was assaulted and maltreated by several women for refusing to obey some unruly people in the city; was deposed by the commission of assembly, January 1, 1639, for disobeying the General Assembly at Glasgow, and reading and defending the service-book; but restored by the General Assembly in August following; was admitted to the living at Melrose, February 4, 1641; was a member of the commission of assembly in 1645 and 1647; and promoted to the bishopric of Argyll in 1662, yet retaining his benefice in conjunction till his death in March, 1665, aged about sixty years. See *Fasti Eccles. Scoticanæ*, 1:14, 560.

Fletcher, Giles

an English theologian and poet, nephew of bishop Richard Fletcher, was born about 1588; educated at Cambridge; entered into orders, and became in 1617 rector of Alderton, Suffolk, which position he retained till his death in 1623. Besides some minor effusions, he is thought to have been the author of *Christ's Victory and Triumph over Death*, a poem of

considerable celebrity (Cambridge, 1610, 4to; 1632, 1640, 1783; improved ed. by Grosart, Lond. 1869).

Fletcher, Horace, D.D.

a Baptist minister, was born at Cavendish, Vermont, October 28, 1796; graduated from Dartmouth College; studied law, and practiced it in his native village; became a teacher in the academy at North Bennington; was licensed, and in 1843 called to a pastoral charge in the latter place, and so continued until his death at Townshend, November 26, 1871. (J.C.S.)

Fletcher, Joshua, D.D.

a Baptist minister, was born at Kingsbury, Washington County, N.Y., April 27, 1804; graduated from what is now Madison University in 1829; shortly after was ordained pastor of a Church in Saratoga, where he remained until 1848. His other pastorates were in Amenia and Cambridge, in Southington, Conn., and Wallingford, Vermont. He died at Wallingford, May 8, 1882. See Cathcart, *Baptist Encyclop.* page 400. (J.C.S.)

Fletcher, Richard, D.D.

an English prelate, was probably a native of Kent; graduated from Trinity College in 1563; in September 1572 was instituted to the prebend of Islington; in 1585 received that of Sutton-Longa, in the Church of Lincoln; in 1589 was promoted by Queen Elizabeth to the bishopric of Bristol; in 1592 was translated to Worcester, and about two years after to the see of London. He died in London, June 15, 1596.

Fleuriu, Louis Gaston

a French prelate, was born in Paris in 1662. After he had been canonist successively of Chartres, abbot of Moreilles, and treasurer of St. Chapelle, he was appointed, in 1698, bishop of Aire, and transferred in 1706 to the episcopal see of Orleans. On his entry into the city he delivered eight hundred and fifty-four debtors from the prison. He died January 11, 1733, leaving, *Ordonnances Reglements et Avis Synodaux* (Orleans, 1736): — *Histoire de l'Entree de Louis Gaston Fleuriu d'Annenonville* (Paris, 1707): *Discours Academique* (Orleans, eod.). See Hoefer, *Nouv. Biog. Generale*, s.v.

Fleury

(Lat. *Floriacum*), a French town, famous for its Benedictine abbey, was situated in the department of Loiret-on-the-Loire, not far from Sully. The abbey was founded about the year 640, and, after the bones of St. Benedict were transported there in 653, it became very famous. The school founded there by St. Odo was soon known as a seat of learning. The monastery, with its library, was destroyed in 1652 by the Calvinists. See Rocher, *L'Histoire de Abbaye Royale de St.-Benoit-sur-Loire* (Orleans, 1865); herger, in Lichtenberger's *Encyclop. des Sciences Religieuses*, s.v. (B.P.)

Fleury, Andre Hercule De

a French statesman and prelate, was born at Lodeve, June 22, 1653; studied early at the College of Clermont, in Paris, and afterwards at that of Harcourt; entered into political life, was made bishop of Frejlus about 1707, but left that position in 1715 for the abbe of Tournus, and afterwards for that of St. Stephen, in Caen; in 1726 was made cardinal, and died at Paris, January 29, 1743. See Hoefler, *Nouv. Biog. Generale*, s.v.

Flexman, Robert, D.D.

an English Presbyterian minister, was born at Great Torrington, Devonshire, February 22, 1778. He studied for the ministry at Tiverton Academy; in 1730 was ordained at Modbury; next spent five years at Crediton, and four years at Chard, and settled at Bradford, Wilts, in 1739. In 1747 he removed to Rotherhithe, London. In 1783 his health failing, he resigned, and the Church was dissolved, but he continued the morning lecture at St. Helen's. He afterwards preached occasionally as health permitted. His published works were varied. He was a man of prodigious memory, which secured him the task of compiling the general index to the journals of the House of Commons from 1660 to 1697. He published sermons, tracts, and several important biographical sketches of distinguished ministers. He died June 14, 1795. See Wilson, *Dissenting Churches*, 4:361-366.

Flimmer, Johannes

a Lutheran theologian and hymn-writer, was born in 1512. In 1537 he was preacher at Augsburg, in 1553 at Strasburg, and died there in 1578. See

Rittelmeyer, *Die evang. Kirchenliederdichter des Elsasses* (1855); Koch, *Geschichte des deutschen Kirchenliedes*, 2:278 sq. (B.P.)

Flins

Picture for Flins

(or Flinz), in Slavonic mythology, was a manly, bearded figure on a large flint stone (whence the name). The figure is very thin, so that it was held as a skeleton in some places, and thus made this the god of death among the Slavs. From several attributes of the accompanying figure it has been concluded that the black, burned staff indicates a torch, significant of the resurrection. The animal standing by was said to be a lion, because by his loud roaring he would raise the dead.

Flint, Ephraim, D.D.

a Congregational minister, was born at Lincoln, Massachusetts, November 29, 1828. He attended Lawrence Academy at Groton; graduated from Williams College in 1851; the next year was principal of the academy in Westfield, and held the same position in 1855. Meantime (1853-54) he was in charge of Orleans Academy. From 1856 to 1862 he was principal of the high-school in Lee; and thereafter until 1865 occupied the same position in Lynn. Subsequently he was a resident student at Andover, was ordained pastor of the church in Hinsdale, September 19, 1867, and died November 28, 1882. See *Cong. Year-book*, 1883, page 22.

Flint, James, D.D.

a Unitarian minister, was born at Reading, Massachusetts, December 10, 1779. He studied under the Reverend Eliab Stone, and graduated from Harvard College in 1802; was engaged for a year or two as principal of an academy at Andover; then became a student of theology under the Rev. Joshua Bates, of Dedham. In due time he was licensed to preach; was ordained pastor of the Congregational society in East Bridgewater, October 29, 1806; resigned in 1821; was installed September 19 of that year over the East Society in Salem, and died there, March 4, 1855. His publications consisted chiefly of single sermons. See Sprague, *Annals of the Amer. Pulpit*, 8:407.

Flipart, Jean Jacques

a reputable French engraver, was born at Paris in 1723, instructed by his father, Jean Charles, became a member of the Royal Academy, and died in 1789. The following plates, among others, are by him: *The Holy Family; Adam and Eve after their Fall; Christ Curing the Paralytic*. See Spooner, *Biog. Hist. of the Fine Arts*, s.v.; Hoefer, *Nouv. Biog. Generale*, s.v.

Flittner, Johann

a Lutheran theologian and hymn-writer of Germany, was born November 1, 1618. He studied at different universities, was in 1646 deacon at Grimmen, near Greifswalde, and died at Stralsund, January 7, 1678. His hymns are published in *Himmlisches Lust Gairlein* (Greifswalde, 1661). . See Mohnike, *Hymnologische Forschungen* (Stralsund, 1830), 2:1 sq.; Jocher, *Allgemeines Gelehrten-Lexikon*, s.v.; Koch, *Gesch. des deutschen Kirchenliedes*, 3:442 sq.; 4:128; 8:232. (B.P.)

Flora

Picture for Flora

in Roman mythology, was the goddess of flowers, whose lively festivals were celebrated on April 27. Her first temple was dedicated to her in Rome by the Sabine king Titus Tatius. Her festival, called Floralia, was instituted in the year of the city 516. It was celebrated by plays, dancing, and midnight debauches. The accompanying figure, after an antique statue, may be found in the museum at Naples.

Florence Of Worcester

an English monk and chronicler, lived during the end of the 11th and beginning of the 12th century. He acquired a great reputation for learning, and died June 5, 1118. He wrote a *Chronicle*, which begins with the creation of the world and ends with the year of his death. That part of the work which relates to contemporary events is one of the most valuable of existing authorities. The chronicle was continued from 1118 to 1141 by an anonymous writer. The most accessible edition is a translation, with notes, by Thomas Forester, in Bohn's Antiquarian Library. See *Encyclop. Brit.* 9th ed. s.v.

Florentina

a Spanish saint, commemorated June 20, was sister of Leander, Isidore, and Fulgentius, and became a nun and superior of the convent near Astigis (Ecija) about the close of the 6th century.

Florentius

a Scotch prelate, was elected to the see of Glasgow in 1202, but was never consecrated. He died at Rome. See Keith, *Scottish Bishops*, page 236.

Florez, Alphonso de

a Spanish Jesuit, who died December 11, 1660, is the author of *De Inclyto Agone Maratyrrii*, etc.: — *In Cap. xxiv Ecclesiastici*. See Alegambe, *Bibliotheca Scriptorum Societatis Jesu*; Jocher, *Allgemeines Gelehrten-Lexikon*, s.v. (B.P.)

Florez, Enrique

a Spanish historical scholar, was born at Valladolid, February 14, 1701. He entered the order of St. Augustine, taught theology at the University of Alcalá, and published a *Cursus Theologicæ* (1732-38, 5 volumes, 4to). He afterwards devoted himself exclusively to historical studies, and died at Madrid in May or August 1773. He wrote, *Clave Historial* (1743): *La Espana Sagrada* (1747-49), a vast compilation of local ecclesiastical history, which obtained a European reputation, and of which twenty-nine volumes appeared in the author's lifetime, and others by later hands at subsequent dates: and other works of less importance. See Hoefler, *Nouv. Biog. Generale*, s.v.

Florinus

a presbyter of the Church of Rome, degraded for heresy in the latter part of the 2d century (Euseb., *Hist. Eccl.* 5:15, 20).

Floriot, Pierre

a French theologian, was born in the diocese of Langres in 1604. He became curate of Lais, a parish near Paris, and finally confessor of the nuns of Port-Royal-des-Champs. He died December 1, 1691, leaving, *La Morale du Pater* (Rouen, 1672): — *Homolies sur les Evangiles* (Paris, 1677): — *Traite de la Messe* (ibid. 1679): — *Recueil de Pieces*

Concernant la Morale Chretienne (Rouen, 1745). See Hoefer, *Nouv. Biog. Generale*, s.v.

Floris, Frans

an eminent Flemish painter, was born at Antwerp in 1520, and studied sculpture under his uncle, Claude de Vriendt, until he was twenty, when he turned his attention to painting, and entered the school of Lambert Lombard. He afterwards went to Rome and studied there several years. He was favored with the especial patronage of the counts of Hoorn and Egmont, and was received into the academy at Antwerp in 1559. His most esteemed work is, *The Last Judgment*, painted for the Church of Notre Dame, at Brussels, and now in the Museum there; in the Museum at Antioch is his next best work, *The Fall of Luciftr*. He died in 1570. See Spooner. *Biog. Hist. of the Fine Arts*, s.v.; Chalmers, *Biog. Dict.* s.v.

Florke, Wilhelm

a Lutheran theologian of Germany, who died August 6, 1874, pastor at Toitenwinkel, near Rostock, is the author of, *Die Lehre vom tausend jahrigen Reiche* (Marburg, 1860): — *Von hochwürdigen Sakramente* (Breslau, 1869): — *Die letzten Dinge in Vortragen* (Rostock, 1866): — *Das Summ-episcopat, seine Bedeutung und sein Fall* (Hanover, 1872). (B.P.)

Floss, Heinrich Joseph

a Roman Catholic theologian of Germany, was born July 29, 1819, at Wormersdorf, near Rheinbach; received holy orders in 1842; commenced his academical career at Bonn in 1854, and died a professor of theology there, May 4, 1881, leaving, *Geschichtliche Nachrichten uber die Aachener Heiligthumer* (Bonn, 1855): — *Die Papstwahlen unter den Ottonen* (Freiburg, 1858): — *Die Uebertragung der heiligen Dreikonige von Mailand nach Koln* (Cologne, 1864): — *Das kloster Rolandswerth bei Bonn* (ibid. 1868), (B.P.)

Flowers, Festival Of

a classical festival of the Hindis, celebrated by the Rajpoots during nine days, in honor of Gauri, the wife of *Mahadeva* or *Iswara*. It takes place at the vernal equinox, the ceremonies commencing on the entrance of the sun into Aries, which is the opening of the Hindu year. Clay images are formed

of Gauri and Siva, which are immediately placed together. A small trench is then opened in the earth, in which barley is sown. The ground is irrigated, and artificial heat supplied until the grain begins to germinate, when the women with joined hands dance round the trench, invoking the blessing of Gauri upon their husbands. After this the young barley is taken up and presented by the women to their husbands, who wear it in their turbans. Various ceremonies are then performed during several days within the houses, at the close of which the images are richly adorned and carried in a grand procession.

Flugel, Gustav Lebrecht

a German Orientalist, was born February 18, 1802, at Bautzen, in Saxony, and studied theology and philology at Leipsic. He continued his Oriental studies at Vienna under Hammer-Purgstall, and at Paris under De Sacy. In 1851 Fligel was called to Vienna to prepare a catalogue of the Oriental manuscripts of the imperial library. His main work is the *Lexicon Bibliographicum et Encyclopaedicum a Haji Khalfa. Compositum*, which he published with a Latin translation and commentary, at the expense of the Oriental Translation Fund of London (Lond. and Leipsic, 1835-58, 7 volumes). He also edited an elegant edition of the Koran (Leipsic, 1834, 1841, 1858), and published *Concordantiae Corani Arabicae* (ibid. 1842). Of his other writings we mention, *Geschichte der Araber* (1832-40, 3 volumes; 2d ed. 1864): — *Al-Kindi, genannt der Philosoph der Araber* (ibid. 1857): — *Mani, seine Lehren und seine Schriften* (ibid. 1862): — *Die grammatischen Schulen der Araber* (ibid. eod.): — *Geschichte der Araber bis auf den Sturz des Chalifats von Bagdad* (2d ed. 1864), besides contributions to German reviews and cyclopaedias. Flugel died at Dresden, July 5, 1870. After his death, Rodiger and Muller published his edition of *Kitab al-Fihrist*, of Ibn-al-nadin (1871-72, volumes 1 and 2). See Dugat, *Histoire des Orientalistes* (Paris, 1870), 2:91, 291; Lichtenberger, *Encyclop. des Sciences Religieuses*, s.v.; Brockhaus, *Conversations-Lexikon* (13th ed.), 6:927 sq. (B.P.)

Flugge, Christian Wilhelm

a Lutheran theologian of Germany, was born December 7, 1773, at Winsen, in Luneburg; studied at Gottingen, where he also lectured after completing his studies; in 1801 took charge of the pastorate of Scharnebeck, in Liineburg, and died June 21, 1828, leaving *Geschichte des*

Glaubens (Leipsic, 1794-1800, 3 volumes): — *Versuch einer Geschichte der theolog. Wissenschaften* (Halle, 1796-98, 3 volumes): — *Darstellung des bisherigen Einflusses der Kantischen Philosophie* (Hanover, 1796): — *Einleitung in die Geschichte der theologischen Wissenschaften* (Halle, 1799): — *Einleitung in das Studium und in die Literatur der Religions- und Kirchengeschichte* (Göttingen, 1801): — *Die Himmelfahrt Jesu* (Hanover, 1808). See Doring, *Die gelehrten Theologen Deutschlands*, 1:416 sq.; Winer, *Handbuch der theol. Lit.* 1:5, 509, 529, 562, 604, 634, 779. (B.P.)

Fobes, Perez, LL.D.

a Congregational minister, was born at Bridgewater, Massachusetts, September 21, 1742. He graduated from Harvard College in 1762, then taught school, studied theology, and November 19, 1766, was ordained pastor at Raynham. During the Revolution he was the outspoken friend of liberty, and, notwithstanding his feeble health, volunteered as chaplain in the army in 1777. The president of Brown University, Dr. Manning, having been elected to Congress in 1786, Mr. Fobes was chosen vice-president, and soon after became professor of natural philosophy. These positions, however, did not affect his pastoral charge, and he still resided at Raynham. From 1795 until his death, February 23, 1812, he was a fellow of the university. In 1796 he was called to the supervision of Bristol Academy, to which institution he rendered important aid. The American Academy of Arts and Sciences numbered him among its members. As a preacher, he had more than a common reputation; his sermons were carefully prepared, and were marked by their perspicuous style. In the pulpit his manner was earnest and accompanied by considerable action. His success as a teacher grew out of his rare talent in communicating knowledge. See Sprague, *Annals of the Amer. Pulpit*, 1:645.

Fobian, Moses

a Jewish writer, who flourished in Greece in the 16th century, published the book of Job with a Neo-Greek translation in Hebrew letters, *ymamWr μWgrTijp22[bwbac* Constantinople, 1576): — the Proverbs of Solomon in the same manner (ibid. 1548): — the Pentateuch, with a Neo-Greek and Spanish translation (ibid. 1547; Ferrara, 1583). See Furst, *Bibl. Jud.* 1:285 sq. (B.P.)

Fock, Johann Georg

a Lutheran theologian of Germany, was born November 16, 1757, at Neuenmünster, in Holstein. For some time superintendent of the evangelical congregations in Austria and pastor, at Vienna, he was called in 1796 to Kiel, where he died, August 23, 1835. He published *Sammlung einiger Kanzelvorträge* (Vienna, 1791): — *Oeffentliche Religiöse Vorträge* (ibid. 1793): — *Anleitung zur grundlichen Erkenntniss der christlichen Religion* (ibid. 1794; 6th ed. 1834). See Winer, *Handbuch der theol. Lit.* 2:93, 178, 205, 208, 221, 273; Zuchold, *Bibl. Theol.* 1:366. (B.P.)

Focus

the ancient Roman *hearth*, which was dedicated to the Lares (q.v.) of each family. The domestic hearth was looked upon with such veneration that to swear by the royal hearth was accounted the most sacred oath among the Scythians. On the occasion of religious festivals the hearth was adorned with garlands.

Fodhail, Ben-Aiadh, Abou Ali

a Mohammedan saint and ascetic, was born at Abiwerd (Khorassan) or at Samarcand. He commenced by being a thief on the highway, then he studied the works of Coufa, and settled at Mecca, where he died in the year 187 of the hegira (A.D. 803). He is the reputed author of a large number of sentences and replies, some of which may be mentioned here: "God," said he, "multiplies the afflictions of those whom he loves, and the worldly prosperity of those whom he hates;" "Actions of piety which are performed through ostentation are the actions of pagans;" "It is better to be affectionate to one's equals and to try to be agreeable to them, than to spend the night in prayer and the day in abstinences." Fodhail had one day refused the presents of the caliph, Haroun al-Raschid; his companions remarked to him that he ought to have accepted these gifts in order to distribute them among the poor; but he answered, "If this money had been legally acquired, it would have been legal to accept it." Fodhail laughed but once after his conversion, and that was when he heard of the death of his son, "for," said he, "what pleases God, pleases me also." See Hoefler, *Nouv. Bing. Generale*, s.v.

Foering, Christian Frederick

an early Reformed (Dutch) minister, was born in Hanover, Germany, in 1736, and studied theology under professor Weyberg. His father died in the military service of his country, and his mother brought him, when he was but seven years old, to New York. Afterwards they settled in Philadelphia. He became a school-teacher, then a surveyor, and at last a minister, being licensed in 1770 by the Classis of New York, in the Reformed Dutch Church. He was settled in Germantown, Pennsylvania, in 1771; in the German Reformed Church, New York, from 1772 to 1774; and in the Dutch Reformed Church, Hillsborough, or Millstone, N.J., from 1774 to 1779, where he died, March 29 of the latter year. Mr. Foering was of a devout and fervid spirit, and preached in German, Dutch, or English. He was one of the original trustees of Rutgers College. During the American Revolution he espoused the cause of his adopted country with patriotic zeal. See the *Millstone Centennial Hist. Discourse*, by Reverend E.F. Corwin, one of his successors, pages 47-55; Corwin, *Manual of the Ref. Church in America*; page 83. (W.J.R.T.).

Foinard, Frederic Maurice

a French theologian, who died at Paris in 1743, is the author of, *Explications du Sens Litteralet Spirituel de la Genese* (2 volumes): *Projet pour un nouveau Breviaire Ecclesiastique* (1720): — *Breviarium Ecclesiasticum* (2 volumes): — *Les Psaumes traduits*, etc. (1742). See, Moreri, *Grand Dict. Historique*, 4:110, 230; Jocher, *Allgemeines Gelehrten-Lexikon*, s.v.; Lichtenberger, *Encyclop. des Sciences Religieuses*, s.v. (B.P.).

Foix, Paul de

a French prelate, was born in 1528; became first a magistrate, and was engaged in royal commissions; but in 1576 was made archbishop of Toulouse, and in 1579 went as ambassador to Rome, where he died about the end of May 1584. See Hoefler, *Nouv. Biog. Generale*, s.v.

Foix, Pierre de

cardinal and archbishop of Aries, was born in 1386. Pope Benedict XIII sent him as a legate to the Council at Constance, and he greatly promoted the cause of Martin V, who, after his election, sent him as his legate to the

king of Aragon. In 1429 he convened a council at Tortosa, and the then pending differences were harmonized by him. In 1457 he attended the provincial council at Avignon. He died in 1464. See Lichtenberger, *Encyclop. des Sciences Religieuses*, s.v.; Jocher, *Allgemeines Gelehrten-Lexikon*, s.v. (B.P).

Folcher, John

a Swedish theologian, was a native of Calmar. He studied at Upsal and at Giessen, became master of arts in 1693, licentiate in theology in 1696, professor of philosophy at Calmar in 1698, and of theology at Pernau in 1701. His sympathies with the doctrines of the Pietists involved him in violent controversies, so that he had to flee to Stockholm at the time of the taking of Livonia by the Russians. He then retired to an estate which he possessed in Scania. In 1723 he came back to Stockholm, where he found again the same opposition. He died in 1729, leaving, *De Spiritu Animali* (Upsal, 1689): — *De G. Fabio Cunctatore* (Giessen, 1693): — *Δογμασία Veri Hominis Christiani*, etc. (ibid. 1696): — *Streitschriften mit Broems, Gezelis und Humble*. See Hoefer, *Nouv. Biog. Generale*, s.v.

Foley, Thomas, D.D.

a Roman Catholic bishop, was born in Baltimore, Maryland, March 6, 1822. He graduated from Mount St. Mary's College in 1840, studied theology for six years, was ordained priest, August 16, 1846, served missions in Montgomery County, in a few months was called to St. Patrick's Church, Washington, D.C., in 1848 was appointed secretary to archbishop Eccleston, and in 1851 was made chancellor. In 1864 bishop Spalding of Baltimore selected him as chancellor, and in 1867 as vicar-general. He was appointed to the see of Chicago, November 19, 1869, was consecrated March 27, 1870. and died there February 19, 1879. "In point of person and dignified bearing, Foley was one of the best specimens of a thoroughbred Churchman on this continent. He was a fine pulpit orator, possessed great executive ability, and was beloved by all for his piety and charity." See (N.Y.) *Catholic Annual*, 1880, page 41.

Foligno, Agnola De

an Italian nun, was born at Foligno (duchy of Spoleto). She made herself famous by an exalted piety from her early life, but married a nobleman of her native town, yet did not discontinue her religious practices. Being left a

widow in the prime of life, she entered a convent of the third order of St. Francis, and connected herself closely with Ubertino de Casal, a monk of the same order, who was famous for his mysticism. According to Ubertino's report, it was Agnola who guided him into the way of salvation, sustaining him by her example and advice. She assisted him also in writing the *Arbor Vitae Crucifigae Jesu* (Venice, 1485), a rare and singular book, in which the authors pretend that Jesus himself was the founder of their order. Agnola submitted cheerfully to flagellations and macerations the most painful, saying, "that the surest mark of love is to suffer freely for the one who is loved." She composed a book, giving an account of her various temptations by the evil spirit, published at Paris in 1538, under the title, *Theologia Crucis*. She died January 4, 1309. See Hoefler, *Nouv. Biog. Genrale*, s.v.

Foliot, Gilbert

a monk of Cluny, was abbot of Gloucester in 1139, and bishop of Hereford in 1148. He was also bishop of London in 1163. He died in 1188, leaving *Expositio in Cant. Canticorum* (ed. Junius, 1638). See Allibone, *Dict. of Brit. and Amer. Authors*, s.v.

Foliot, Robert

cousin of bishop Gilbert Foliot, was a native of Devonshire. According to Bale (*De Script oribus Brit.* cent. 3, No. 8), he lived for a long time in France, where he got the surname of Robertus Melodunensis (Robert of Melun). He was first tutor to Becket, by whose favor he succeeded his kinsman in the see of Hereford. He wrote several books, of which that on *The Sacrament of the Old Law* is the most remarkable. According to bishop Godwin (*Lives of the Bishops*) Robert, de Melun (also bishop of Hereford) was a distinct person from Robert Foliot, and the latter was advanced bishop after the death of Becket; He is also called the archdeacon of Oxford. He died in 1186. See Fuller, *Worthies of England* (ed. Nuttall), 1:404.

Fonda, Jesse

an early Reformed (Dutch) minister, was born at Watervliet, N.Y. in 1786. He was converted in youth, and graduated from Union College with honor, in 1806. The Classis of Albany licensed him to preach in 1809, his theological course having been pursued with some neighboring ministers.

He then began a course of systematic and thorough study, which gave high tone to his future ministry. His first settlement was at Nassau, from 1808 to 1813, in connection with the adjacent church of Schodack. His reputation grew so rapidly as a preacher that he was called in the latter year to the First Church of New Brunswick, N.J. Here he sustained himself with marked ability in the presence of the professors and students of the college and theological seminary. In 1817 he removed to the large and flourishing church at Montgomery, N.Y., where he labored until his decease in 1827. Mr. Fonda published several pamphlets upon subjects of current interest, and was the author of a valuable practical volume upon *The Sacraments*, which elicited considerable discussion as to his views of the nature of the baptism of John the Baptist; viz. that it was not Christian baptism. See *Magazine of Ref. Dutch Church*, November and December 1827, 2:228, 263, 340; Steele, *Centennial Discourse*; Corwin, *Manual of the Ref. Church in America*, s.v. (W.J.R.T.)

Fonseca, Aaron and Isaac Diaz

two brothers of Portuguese descent, were both strict adherents of orthodox Judaism. When they found that the teachings of the Bible were not in harmony with those of the rabbins, they questioned them with regard to their doubts, which finally had the result that on February 28, 1712, they were both excommunicated from the Jewish community. In the eyes of the Christians they were suspected of being Atheists, and to counteract this suspicion the two brothers appealed to the pastor of the Reformed Church, Hero Sibersma, requesting him to examine them. He did so, and openly declared them to be true believers in the Old Test. A more diligent study of the Old Test. in the light of the New brought them to the knowledge of the Messiah, and six months after their excommunication from the synagogue they were received into the Church. The two brothers published, in the Dutch language, in 1714, the reasons for their apostasy from Judaism. See Furst, *Bibl. Jud.* 1:286; Kalkar, *Israel u. die Kirche*, page 64; Jocher, *Allgemeines Gelehrten-Lexikon*, s.v.; Le Roi, *Die Evangelische Christenheit und die Juden* (Carlsruhe, 1884), page 415 sq. (B.P.)

Fonseca (Soares), Antonio da

(better known by the name of *Antonio das Chagas*), a celebrated Portuguese theologian, was born at Vidigueira, June 25, 1631. He studied at the University of Evora, and after the death of his father engaged as a

simple soldier, but having killed a man in a duel, fled to Brazil. At Bahia he was reformed from a life of licentiousness by reading a treatise of F. Luiz da Granada, and from that time resolved to become a Franciscan. He returned to Europe, and, after some relapses of faith, joined the order of St. Francis of Evora, May 18, 1662. Afterwards he studied theology at Coimbra, established a seminary at Torres-Vedras in 1678, and there died, with the reputation of sanctity, October 20, 1682, leaving the following works, posthumously published: *Faiscas de Amor Dicino* (Lisbon, 1683): — *Obras Espirituaes* (ibid. 1684, 1687, in 2 parts): — *O Padre nosso Commentado* (1688): — *Espelho do Espirito em que deve verse e Compose a Alma* (1683): — *Escola da Penitencia* (1687) *Sermoes Genuinos* (1690), besides a number of ascetical writings still in MS. See Hoefer, *Nouv. Biog. Generale*, s.v.

Fonseca, Juan Rodriguez de

a Spanish prelate, was born at Toro in 1451. He became successively dean of Seville, bishop of Badajoz, of Cordova, of Valencia and Burgos, and archbishop of Rosana. He accomplished several diplomatic missions. While dean of Seville he was charged with the ordering of the armament destined for the discovery of the New World. Being consulted before on the project of Christopher Columbus, he treated the great navigator as a visionary. He never forgave him for having succeeded, and let pass no occasion for doing him harm, especially after the death of Isabella, when Fonseca, being charged with the management of affairs regarding the New World, pursued with all his hatred the family of Columbus. He was less hostile to Fernando Cortez and to La Casas, who challenged and obtained, in 1520, the dissolution of the council of which this prelate was president. Being a hard-man, fanatic and passionate, Fonseca became a great friend of the inquisitor Torquemada. He died at Burgos, March 4, 1524. See Hoefer, *Nouv. Biog. Generale*, s.v.

Font, Baptismal

Picture for Font

The material in the Western Church was, as a rule, stone, frequently porphyry, or other rich marbles. In the Eastern Church the font was usually of metal or wood, and seldom or never possessed any beauty (Neale, *Eastern Church*, 1:214).

The usual form of the font was octagonal, with a mystical reference to the eighth day, as the day of our Lord's resurrection, and of regeneration by the Spirit (comp. Ambros. *Epist.* 20, 44). The piscina is sometimes found of a circular form, and is occasionally, though very rarely (as at Aquileia) hexagonal. Gregory of Tours (*De Glor. Martyr.* lib. 1, c. 23) speaks of a font in the shape of a cross, in Spain. The form of a sepulchre is stated to have been sometimes adopted, in allusion to the Christian's burial with Christ in baptism (~~see~~ Romans 4:4).

The piscina usually formed a basin in the center of the baptistery, rather beneath the level of the pavement, surrounded with a low wall. It was entered by an ascent and descent of steps. According to Isidore Hispal. (*Orig.* 15:4; *De Div. Oq.*: 2:24) the normal number was seven; three in descent, to symbolize the triple renunciation of the world, the flesh, and the devil; three in ascent, to symbolize the confession of the Trinity, and a seventh, "septimus... qui et quartus," at the summit of the enclosing wall, for the officiating minister to stand on. But the rule concerning the number was not invariable. At Nocera, the number of steps is five, two in ascent, and three in descent. The descent into the piscina of St. John Lateran is by four steps.

Font, Consecration Of

Picture for Font

In the 4th century, the ceremony of blessing the water to be used in baptism was already regarded as of high antiquity (see Basil the Great, *De Spiritu Suacta*, 27; Ignatius, *Ad Ephes.* 18; Irenaeus, *Haeres.* 1:21, § 4; Tertullian, *De Baptismo*, 4; Cyprian, *Epist.* 70, 71; Sedatus of Thuburbum, *Sententien Ejusc.* 18, 3 Cyprian's *Works*; Cyril of Jerusalem, *Catech.* 3:3; Ambrose, *De iis qui Initiantur*, 5). Probably the earliest form extant, which cannot be assumed with certainty to be older than the beginning of the 4th century, is that of the *Apostolical Constitutions* (7:43), in which the priest, after a recitation of the mercies of God, analogous to the preface of the eucharistic office, proceeds, "Look down from heaven, and sanctify this water, and grant grace and power that he who is baptized according to the command of thy Christ may with him; be crucified and die, and be buried and rise again to the adoption which is in him, by dying unto sin, but living unto righteousness." Compare Dionysius Areop. *Hierarch Eccles.* c. 2.

Another ceremony, the pouring in of chrism, generally so as to form a cross on the surface of the water, was probably of later introduction, though it is found at least as early as the 6th century. Amalarius (*De Eccl. Off.* 1:25) expressly mentions insufflation as one of the rites in exorcism (q.v.). After the expulsion of the evil spirit by exorcism, he simply says, "munitur aqua crucis signaculo," not distinctly mentioning the pouring in of chrism in the form of a cross.

In the Gregorian *Sacramentary* (pages 71-73) is mentioned another rite, that of plunging tapers into the water to be consecrated. Two lighted tapers are carried before the bishop to the font; after the benediction, the aforesaid two tapers are plunged into the font, and the bishop "insufflates" on the water three times. After this the chrism is poured into the font, and the children are baptized. The ceremony mentioned by Consecration of the Baptismal Water by a Taper. (From a Pontifical of the 9th Century.). Amalarius (*De Eccl. Off.* 1:25), of plunging the tapers of the *neophytes* into the font, seems to be distinct from this. See Martene, *De Rit. Ant.*; Binterim, *Denkwürdigkeiten*; Probst, *Sakraniente u. Sakramentalien*; Smith, *Dict. of Christ. Antiq.* s.v.

Fontaine, Nicolas

a French theologian, was born at Paris in 1625. At the age of twenty he joined the Port-Royalists, and soon became intimately acquainted with Nicole, Arnauld, De Sacy, and others. In 1666 he was imprisoned with De Sacy. After his release he lived at different places, and finally died at Melun, January 28, 1709. He wrote *Histoire de l'Ancien et du Nouveau Testament* (Paris, 1670): — *Psaumes de David* (1674): — *Explication du Nouveau Testament* (1675, 4 volumes; 1685, 2 volumes): — *Vies des Patriarches* (1683): — *Vies des Prophetes* (1693): — *Dictionnaire Chretien* (1691, 1712): — *Sermons de St. Grgoire de Nazianae* (1693, 2 volumes): — *Homilies de St. Chrysostom, sur les Epitres de St. Paul* (7 volumes), besides other works. He is best known by his posthumous work, *Memoires pour Servir a l'Histoire de Port-Royal* (Cologne, 1736). See Lichtenberger, *Encyclop. des Sciences Religieuses*, s.v.; Jocher, *Allgemeines Gelehrten-Lexikon*, s.v.; Hoefer, *Nouv. Biog. Generale*; *Biog. Universelle*, s.v. (B.P.)

Fontana, Carlo

a famous Italian architect, was born in 1638, and died at Rome in 1714. He wrote, *Il Tempio Vaticano, etc.* (Rome, 1694, fol.): — *Descrizione della Capella del Fonte Baptismale nella Basilica Vaticana* (ibid. 1697). See Winer, *Handbuch der theol. Lit.* 1:814; Jocher, *Allgemeines Gelehrten-Lexikon*, s.v.; Hoefer, *Nouv. Biog. Generale*, s.v. (B.P.)

Fontana, Domenico

an eminent Italian architect, was born near lake Como in 1543; studied architecture at Rome, and while there was employed to erect the chapel of the Persepio in Santa Maria Maggiore. The pope, being desirous of raising an obelisk in the square of St. Peter's, collected about five hundred mathematicians, engineers, and learned men, among whom Fontana's plan was approved, and with the assistance of one hundred and forty horses and eight hundred men, he removed this immense mass, weighing about 750,000 pounds. For this undertaking he was created a knight of the Golden Spur, and a Roman nobleman. He afterwards erected other obelisks in Santa Maria Maggiore. He died at Naples in 1607. See Spooner, *Biog. Hist. of the Fine Arts*, s.v.; Hoefer, *Nouv. Biog. Generale*, s.v.

Fontana, Francesco Ludovico

an Italian prelate, was born August 28, 1750, at Casala Maggiore (duchy of Milan); entered the Barnabite order in 1767; eventually became professor of eloquence in the College of Milan, where he acquired great fluency in the Greek language; in 1804 he accompanied Pius VII to France, and on the return of the pope to Rome was made cardinal, March 8, 1816, placed at the head of the congregation of the Index, still retaining his title as superior-general of the Barnabites. He died at Rome, March 19, 1822. See Hoefer, *Nouv. Biog. Generale*, s.v.

Fontana, Lavinia

an eminent Italian painter, daughter of Prospero Fontana, was born at Bologna in 1552, and studied under her father. She painted a number of works for the Bolognese churches, of which the best are, *The Miracles of the Loaves*; *The Annunciation*; and *The Crucifixion*. She subsequently went to Rome, where she practiced portrait-painting with great success.

She died at Rome in 1614. See Hoefler, *Nouv. Biog. Generale*, s.v.; Spooner, *Biog. Hist. of the Fine Arts*, s.v.

Fontana, Prospero

an eminent historical and portrait painter, was born at Bologna in 1512, and studied under Francucci. His masterpiece is at Bologna, in Santa Maria della Grazie. In the same church is an admirable picture of *The Annunciation*, by him. He also executed the *Descent from the Cross*, in the Bolognese Academy. He died in 1597. See Hoefler, *Nouv. Biog Generale*, s.v.; Spooner, *Biog. Hist. of the Fine Arts*, s.v.

Fontanes, Ferdinand

a French Protestant theologian, was born at Nimes, May 15, 1797. He studied at Geneva, and entered the ministry in 1821. While discharging his ministerial duties at his native place, there occurred, in 1824, a vacancy in the theological faculty at Montauban. Fontanes made an application, and passed such an excellent examination that his appointment. became a matter of course. Rumors from Nimes having reached the faculty as to some liberal opinions of the candidate, it was thought best to prepare a theological formula which Fontanes was to sign. But he refused to do this on conscientious grounds. In 1826 he succeeded M. Olivier Desmont at Nimes, and died there, January 9, 1862. Of his writings we mention, besides his many articles in the *Evangeliste: Catechisme Evanglique* (8th ed. 1867): — *Histoire Sainte*, in questions and answers (4th ed. 1866): — *De l'Unite Religieuse dans l'Eglise Reforme de France* (1844): — *De la Lutte Engagee dans les Eglises Protestantes* (1842). See Lichtenberger, *Encyclop. des Sciences Religieuses*, s.v. (B.P.)

Fontinalia

a festival celebrated annually among the ancient Romans on October 13, when the wells were adorned with garlands, and flowers thrown into them.

Foote, Charles Henry, D.D.

a Presbyterian minister, was born at Lenox, Massachusetts, June 17, 1825. He prepared for college at Rochester, N.Y.; graduated from Williams College in 1849; taught one year at the academy at Mendon; studied law one year; graduated from Princeton Theological Seminary in 1854; was licensed by the New Brunswick Presbytery, and afterwards ordained pastor

of the Second Presbyterian Church of that city. After an earnest and successful pastorate of three and a half years, he removed to the West; in 1866 was installed pastor at Jerseyville, Illinois; next at Cairo, in 1868; over the North Church of St. Louis, Missouri, in 1871; over the Walnut Street Church, Evansville, Indiana, in 1876, and at Ionia, Michigan, in 1879, where he died, June 28, 1880. See *Necrol. Report of Princeton Theol. Sem.* 1881, page 72. (W.P.S.)

Foote, James, D.D.

a Scotch clergyman, son of the Reverend James Foote, minister of Fettercairn, graduated from Marischal College and the University, Aberdeen, March 31, 1798; was licensed to preach July 25, 1804; presented by king George III to the living at Logie, and ordained December 21, 1809; promoted to the third charge at Aberdeen in November 1824, and admitted. June 23, 1825; joined the Free Secession May 24, 1843, and died June 25, 1856, aged seventy-four years. He published four single *Sermons* (Dundee, 1813; Lond. 1819): — *Lectures on the Gospel by Luke* (Glasgow, 1838, 6 vols.): — *Pastoral Letter to the Congregation of the Free East Church* (Aberdeen, 1844): — *A Treatise on Effectual Calling* (Edinb. 1846): — *A Sermon in the Free Church Pulpit* (volume 1). See *Fasti Eccles. Scoticanae*, 3:473, 838.

Foote, William Henry, D.D.

a Presbyterian minister, was born at Colchester, Connecticut, December 20, 1794. He entered Yale College in the junior year; spent some time teaching, and then entered and studied for one year in Princeton Theological Seminary. Having been licensed by the Presbytery of Winchester in October 1819, he preached at various missionary stations in Virginia until June 1822, when he organized and afterwards became pastor of a church in Woodstock. In November 1824, he became pastor of the congregations of Mount Bethel, Springfield, and Romney; about 1838 agent of the Central Board of Foreign Missions, laboring within the bounds of the synods of Virginia and North Carolina. While thus engaged, he gathered the materials for his volumes, afterwards published, of *Sketches, Historical and Biographical, of the Presbyterian Church in Virginia and North Carolina*. In 1845 he returned to his old charge, in Romney, and continued till 1861. During the war he was occupied in lower Virginia as agent for Hampden-Sidney College, also in supplying vacant pulpits, and in

Petersburg, during Grant's siege, as chaplain to the hospital. He returned to Romney and Springfield (now in West Virginia), and labored till his death, November 22, 1869. See *Obituary Record of Yale College*, 1870; *Genesis Cat. of Princeton Theol. Sem.* 1881, page 27.

Footprints, Monumental

Picture for Footprints 1

Sepulchral slabs have been found in the catacombs and elsewhere incised with footprints. The two feet as a rule point the same way, though sometimes, but rarely, they are turned in opposite directions. A slab in the Kircherian Museum bears two pairs of footprints pointed contrary ways, as of a person going and returning (fig. 1). Some of these slabs are certainly Christian, though the fact in other cases is uncertain. A slab given by Boldetti, inscribed with JANUARIA IN DEO at one end, bears the sole of a foot, with IN DEO incised upon it, at the other. Perret gives a slab erected by a Christian husband to his wife, with a pair of footprints incised on it, not bare, as is customary, but shod in shoes or sandals. Sometimes, but more rarely, we find a single foot seen in profile.

The signification of this mark is much controverted. Some regard the footprint as the symbol of possession, denoting that the burial-place had been purchased by the individual as his own. This view is based on a false etymology. The idea that a sense of their loss and a deep regret and affection for the departed was thus indicated is a mere romantic fancy. More may be said for the view, that as such emblems were sometimes dedicated as votive offerings by travellers on their return from a journey, they were intended on a Christian slab to indicate a holy thankfulness for the safe completion of the earthly pilgrimage of the departed. Another, more prosaic, but by no means, improbable, interpretation, especially of a single foot, is that it was a thank-offering for recovery from gout or other disease affecting the foot.

Picture for Footprints 2

The same emblem is frequently found on seal rings. The sole of the foot bears sometimes the name of the owner, e.g. FORTVNIVS (Boldetti, page 506 ; Perret, volume 4, pl. 11, No. 4); JVSTVS (Aringhi, 2:698; Agincourt, *Sculpt.* pl. 8, No. 23), from the catacomb of St. Agnes; sometimes a Christian motto or device, e.g. SPES IN DEO (fig. 2) (Perret,

n.s. No. 5), and the monogram of Christ (ib. No. 6). In an example given by' Perret (volume 4, pl. 23, No. 21), we see the stamp of such a seal bearing the sole of a foot, with PAVLI incised on it, five times repeated on the mortar in which a gilt glass had been imbedded, in the catacomb of St. Sixtus.

Forbes, Alexander

a Scotch prelate, was rector of Fettercairn, in Mearns, and was promoted to the see of Caithness, November 12, 1606, where he sat until he was translated to Aberdeen in 1615. See Keith, *Scottish Bishops*, page 217.

Forbes, Alexander Penrose, P.C.L.

a Scotch bishop, was born in Edinburgh, June 6, 1817. He was educated at the Edinburgh Academy, the University of Glasgow, and Haileybury College. In 1836 he went to Madras, India, but finding the climate unfavorable to his health, was obliged after two or three years to return to England. He then entered Brasenose College, Oxford, graduated in 1844, was ordained in the English Church, and held an English curacy. In 1846 he became vicar of St. Saviour's, Leeds, and in the following year was appointed bishop of Brechin. Being prosecuted for heresy, on account of some opinions set forth in his primary charge, delivered and published in 1857, he was acquitted with "a censure and an admonition." He died at Dundee, Oct. 8, 1875, leaving treatises on the Nicene Creed, the Thirty-nine Articles, various commentaries and devotional works, discourses, and reviews. See *Encyclop. Brit.* 9th ed. s.v.

Forbes, George, D.D.

a Scotch clergyman, second son of the minister at Leochel, graduated from Marischal College and the university, Aberdeen, March 31, 1797; was licensed to preach July 12, 1803; presented in November following to the living at Strathdon, and ordained March 1, 1804; resigned his cure in November, 1829, and retired from the ministry January 27, 1830. He died suddenly, February 16, 1834, aged fifty-five years. He discharged the duties of his ministry with zeal, and his labors were crowned with eminent success. See *Fasti Eccles. Scoticanae*, 3:565.

Forbes, John

a Scotch clergyman, third son of William Forbes of Corse, was born about 1566; studied at San Salvator's College, and took his degree from the University of St. Andrews in 1583; was admitted to the living at Alford in 1593. He was commissioned in 1605 to wait upon the king to inform his majesty what the assembly of Aberdeen had done in opposition to the royal pleasure, he having been the moderator. The privy council condemned him to be imprisoned, first in Edinburgh castle, then in the castle at Blackness. In 1606, he, with five others, was tried at Linlithgow on the charge of treason, declining to acknowledge the authority of the privy council, and banished, October 23, 1606, for life. He went to Sedan in 1607, became the minister to the British merchants at Middleburgh, laid the foundation of a Scottish church there in 1611, removed to the church at Delft in 1621, was displaced by order of the British government, and died about 1634. He published, *The Saint's Hope, and its Infalibleness* (1608): — *Two Sermons* (eod.): — *A Treatise Tending to the Clearing of Justification* (1616, 4to): — *A Treatise how God's Spirit may be Discerned from Man's Spirit* (Lond. 1617): — *Four Sermons on 1 Timothy 6* (1635, 4to): — *Certain Records Touching the Estate of the Kirk in 1605, 1606*: — *Three Letters to James VI* (1851). See *Fasti Eccles. Scoticanæ*, 3:545.

Forbes, Lewis William, D.D.

a Scotch clergyman, graduated at the university and King's College, Aberdeen, March 29, 1811; was licensed to preach July 4, 1815; presented to the living at Boharm in June, and ordained August 20, 1816; elected moderator of the General Assembly in May 1852, and died January 8, 1854, aged sixty years. He occupied a prominent position in the Church in the North, was most exemplary in the discharge of his duties, and much esteemed. He published the sermon he preached at the opening of the General Assembly in 1853, and also *An Account of the Parish of Boharm*. See *Fasti Eccles. Scoticanæ*, 3:228, 898.

Forbes, Patrick

a Scotch clergyman, son, of the Reverend Francis Forbes of Grange, graduated from Marischal College and the university, Aberdeen, in 1793; was appointed schoolmaster of the parish of Boharm, May 1 following; licensed to preach by the Presbytery of Strathbogie, May 3, 1797; presented to the living at Boharm in May, and ordained August 14, 1800;

promoted to Old Machar, second charge, April 25, 1816; was elected moderator of the General Assembly in May 1829, and died October 13, 1847, aged seventy-two years. He published *Considerations on the Constitution of the Church of Scotland* (Edinb. 1841), and translated *Principles of Interpretation of the Old Testament*, by J.H. Pareau, in the *Biblical Cabinet*, volume 8. See *Fasti Eccles. Scoticanæ*, 3:220, 488, 898.

Forbin-Janson, Charles Auguste Marie Joseph, Comte De

a French prelate, was born in Paris, November 3, 1785; early became a politician, but shortly after entered the seminary: of St. Sulpice; was ordained in 1811; immediately became grand-vicar of the diocese of Chambdry; was consecrated bishop of Nancy and Toul in 1824; during the political dangers following he took refuge in Canada, but returned to France, and died near Marseilles, July 12, 1844. See Hoefer, *Nouv. Biog. Generale*, s.v.

Ford, James, D.D.

a Scotch clergyman, graduated from Edinburgh University, April 14, 1743; was licensed to preach November 26, 1746; ordained July 31, 1751, as minister to the congregation at Warnford; presented by the earl of Lauderdale to the living at Lauder; admitted September 27, 1753, and died September 24, 1810, aged eighty-six years. He published two single *Sermons* (1777-78), and *An Account of the Parish of Lauder*. See *Fasti Eccles. Scoticanæ* 1:521.

Ford, Simon

a divine and Latin poet of some notoriety, was born in East Oghwell, Devonshire, in 1619, and educated at Magdalen Hall, Oxford. In 1651 he was vicar of St. Laurence, Reading, of Northampton in 1659, and in 1685 of Old Swinford, Worcestershire. He died in 1699. He was one of the translators of *Plutarch's Morals*, printed in 1684, and published a number of sermons, Latin poems, etc., from 1646 to 1696, a list of which will be found in *Athen. Oxon*. See Chalmers, *Biog. Dict.* s.v.; Allibone, *Dict. of Brit. and Amer. Authors*, s.v.

Fordicidia

a festival celebrated annually in the month of March among the ancient Romans. It was instituted by Numa, in consequence of a general.

barrenness which happened to prevail among the cattle. The name was derived from the sacrifice of a *Forda*, that is, a cow with a calf.

Fore-jotre

in Norse mythology, was the principal Jote, i.e., the oldest giant, the forefather of the ancient Forjontnian deities, who ruled over Scandinavia prior to the Asas, and were driven out by Odin. Their history lies so far in the past that little is known of them save their name; but from this we deduce a mythology personifying nature. Fore-jotre had three sons: AEger, the sea; Kare, the air; Loge, the fire; and one daughter: Ran, theft. This last was the wife of AEger, and by him she had nine daughters: Himinglafa, the heaven-threatening; Dufa, the deep; Blodugadda, the blood-thirsty; Heffring, the rising; Udur, the falling; Raun, the rustling; Bylgia, the storm; Drosbna, the threatening; Kolga, the flood. Kare, the air, produced Frosta, the frost; the latter produced Snio-hingamble, the icy snow. Loge, the third son of Fore-jotre; married Glod, the flame; and by him she had Einmiria, the coal, and Eisa, the ashes. *SEE NORSE MYTHOLOGY.*

Foreman, Andrew

was prothonotary apostolic in Scotland in 1499, in 1501 was promoted to the see of Moray, and together with it held in commendam the priories of Pittenweem in Scotland, and of Cottingham in England. About 1506 he was appointed by king James IV as his ambassador, to procure a personal conference between him and Henry, king of England. In 1514 he was translated to the see of St. Andrews, and in 1517 was also perpetual commendator of the monastery of Dunfermline. He died in 1522. See Keith, *Scottish Bishops*, page 35, 146.

Formalists

a sect of thinkers which arose in the 12th century, as a compromise between the doctrines of the *Nominalists* and *Realists*. They professed to hold an intermediate place between the two parties, abstracting the forms of things, and assigning to them the place of universals. Duns Scorls is said to have originated *formalism*, although the elements of the doctrine were to be found in the writings of mediaeval philosophers anterior to his time.

Forman, Aaron Parker, D.D.

a Presbyterian minister, was born November 12, 1827, in Ralls County, Mo. He was converted at the age of eleven; graduated from Centre College, Kentucky, in 1849, with the highest honors of his class, and from Princeton Theological Seminary in 1853; preached that year in Hannibal, Missouri, and in March 1854, was ordained pastor there. In 1864 he was called to St. Joseph, where he acted with great prudence, fidelity, and zeal. In 1870 broken health compelled him to resign, and travel in Minnesota and Colorado; and after serving in the Price Street Church, St. Louis, Missouri, in March 1872, he became pastor of the Church in Canton, Miss. He died at Courtland, Alabama, October 14, 1875. Dr. Forman was a man of great gentleness and amiability of character, combined with unusual firmness and sound judgment; an excellent scholar, a popular preacher, and a beloved pastor. See *Genesis Cat. of Princeton Theol. Sem.* 1881, page 178. (W.P.S.)

Formosans, Religion Of The

Formosa is a large island in the China Sea, called in Chinese *Taiwan*, 245 miles in length from north to south, and about 100 miles in breadth at the broadest part, containing an area of 14,982 square miles. The religion of the islanders is polytheistic in its character, there being recognized among them a plurality of deities, two of whom are regarded as supreme, one of them residing in the north, and the other in the east. The one is a guardian of men, the other, who is a goddess, the guardian of women. They acknowledge also another deity who resides in the north, and is an evil spirit. There are two gods of war, a god of health, a god of forests, and a god of cornfields. They have also household gods, who preside over the several departments of nature. The worship of the gods, which consists of invocations, sacrifices, and libations, is conducted by priestesses called *Juibas*, who work themselves up to a frenzy, or fall into a trance, during which they pretend to hold familiar intercourse with the gods. The Formosans acknowledge the immortality of the soul, and always erect a bamboo hut for the dwelling of the spirit of a departed relative or friend. They also hold to future rewards. and punishments, but have no idea of the resurrection of the body. An attempt was made by the Dutch in the 17th century to Christianize the island, but without success. They are now in gross heathenism.

Formula

in ecclesiastical phrase, is a profession of faith.

Fornacalia

a festival celebrated among the ancient Romans in honor of the goddess of baking, *Fornax*. It is said to have been instituted by Numa, and the time of its celebration was announced every year by the Curio Maximus.

Fornari, Maria Victoria

an Italian foundress of a religious order, was born at Genoa in 1562. She was married to Angelo Strate, by whom she had five children, who all devoted themselves to the Church. After the death of her husband, she instituted the order of the *Celestial Annonciades*, which had over a hundred houses in Italy, Germany, and France. The nuns were dressed in white robes, with a light blue shawl. She died December 15, 1617. See Hoefer, *Nouv. Biog. Generale*, s.v.

Fornari, Niccolo

an Italian prelate, was born at Rome, January 23, 1788. He studied with ardor, was received into orders, and devoted himself to instruction in theology. Pope Gregory XVI made him nuncio to Brussels. He was afterwards appointed a chief commissioner of the congregation of studies. Fornari was made cardinal *in petto*, December 21, 1846, and proclaimed as such September 30, 1850. He was for some time papal nuncio at Paris, where he died, June 15, 1856. See Hoefer, *Nouv. Biog. Generale*, s.v.

Forrest, John, D.D.

a Presbyterian minister, was born at Edinburgh, Scotland, September 19, 1799. He graduated from Edinburgh University, studied theology, received a call from the Scotch Presbyterian Church of Charleston, S.C., in June 1832, and being ordained by the Edinburgh Presbytery, was in due time installed pastor. He continued there until his death, which occurred in July 1879. (W.P.S.)

Forrester, Walter

a Scotch prelate, was first a canon of the Church of Aberdeen, next was made secretary of state, and then promoted to the bishopric of Brechin in

1401, where he was still ruling in 1415. See Keith, *Scottish Bishops*, page 163.

Forsete

in Norse mythology, was a son of Baldnr, and Nanna, the lovely daughter of Nef. He was the god of peace, union, and friendship; pacifying every quarrel. A beautiful palace called Glitner, resting upon golden pillars, and covered with silver shingles, was his throne, which constituted the most righteous judgmentseat of the world.

Forstemann, Carl Eduard

a Lutheran theologian of Germany, secretary at the university library in Halle, who died in 1847, published, *Brück's Geschichte der Religionshandlung* (in the *Archiv für die Geschichte der Kirchl. Reformation*, Halle, 1831): — *Urk-undenbuch zu der Geschichte des Reichstages zu Augsurgi im Jahre 1530* (1833, 2 volumes): — *Zehn Briefe Dr. Johann Forster's an Johann Schradi* (Nordhausen, 1835): — *Luther's Testamente aus den Jahren 1537 und 1542* (ibid. 1846): — *Denkmale dem D.M. Luther von der Hochachtung und Liebe seiner Zeitgenossen errichtet* (ibid. eod.): — *Luther's Tod und Beyrabiß im Jahre 1546* (ibid. eod.). See Winer, *Handbuch der theol. Lit.* 1:741, 752; Zuchold, *Bibl. Theol.* 1:367. (B.P.)

Forster, Froben

a German philosopher and ecclesiastic, was born August 30, 1709, at Königsberg. He studied at Regensburg, where he also joined the Benedictines, and took holy orders in 1733. In 1744 he was called to Salzburg, but in 1747 was recalled to his monastery, and became its prior in 1750. In 1762 he was made abbot, and died October 11, 1791. He wrote, besides philosophical treatises, *De Scripturæ Sacre Vulgata Editione* (Salzburg, 1748), and edited *Alcuini Opera* (ibid. 1777, 4 volumes, fol.). (B.P.)

Forster, Heinrich, D.D.

an eminent Roman Catholic prelate of Germany, was born November 24, 1800, at Gross-Glogau. He studied at Breslau, and received holy orders in 1825. While chaplain and pastor at Landshut, his pulpit abilities became known, and he was called, in 1837, as cathedral-dean to Breslau. When

bishop Hepenbrock died in 1853, Forster was appointed as "persona gratissima" his successor. At the Vatican council he belonged to the opposition party, but finally yielded, and accepted the dogma of infallibility. Not obeying the so-called May-laws of the Prussian government, he was deposed, in 1875 from his office, and fled to the castle in Johannisberg, in Austro-Silesia, where he died, October 20, 1881. He is the author of, *Lebensbild Diepenbrocks* (Breslau, 1869): — *Predigten* (ibid. 1851, 7 volumes; 5th ed. Ratisbon, 1878): — *Pastoral Letters* (Breslau, 1880, 2 volumes). See Franz, *Heinrich Forster, Furstbischof von Breslau, ein Lebensbild* (Breslau, 1875). (B.P.).

Forster, Johann

a Lutheran theologian of Germany, was born Dec. 25, 1576. He studied at Leipsic, was in 1599 preacher there, in 1601 rector at Schneeberg, in 1609 professor of theology at Wittenberg, and in 1613 general superintendent and president of the consistory at Mansfeld. He died Nov. 17, 1613, leaving, *Systema Problematum Theologicorum: — Vindiciae Lutheri: — Comment. in Jesaicam: — Thesaurus Catecheticus: — Comment. in Jeremiam Ejusque Threnos: — Medulla Capitis 53 Jesaiae Disputationibus 5 Expressa: — Passio Christi Typica ex Psalmis et Prophetis*, etc. See Jocher, *Allgemeines Gelehrten-Lexikon*, s.v. (B.P.)

Forster, Johann Christian

a Lutheran theologian of Germany, was born at Auerstidt, in Thuringia, October 6, 1754. He studied at Leipsic, was in 1782 afternoon-preacher at Naumburg, and in 1794 cathedral-preacher there; in 1800 accepted a call as superintendent to Weissenfels, and died there at the end of that same year. He published a number of ascetical books. See Doring, *Die gelehrten Theologen Deutschlands*, 1:418 sq.; Winer, *Handbuch der theol. Lit.* 2:132, 207, 213, 224, 252, 331, 366, 394. (B.P.)

Forsyth, John Alexander, LL.D.

a Scotch clergyman, son of John Forsyth, graduated from the university and King's College, Aberdeen, in 1786; was licensed to preach October 13, 1790; presented by the king to the living at Belhelvie, in succession to his father, in January 1791, and ordained August 24 following. He died June 11, 1843, aged seventy-four years. To his knowledge of theology and the pastoral office he added a profound knowledge of chemistry, and was of

great service to the British government in the manufacture of gunpowder. He was the discoverer, in 1805, of the percussion-lock, which was afterwards universally adopted, both in the army and by sportsmen; but he never received any public reward. See *Fasti Eccles. Scoticanae*, 3:495.

Fortiguerra, Niccolo (1)

a Dominican of Sienna, was born in 1180, made bishop of Aleria in 1264, and died in 1270, leaving *Postillae in IV Prophetas Majores, in IV Evangelia, in Epistolas Pauli et in Apocalypsin*: — *Comment. in Dionysium de Divinis Nominibus*: — *De Duabus in Christo Natunis*: — *De Coelibatu*. See Jocher, *Allgemeines Gelehrten-Lexikon*, s.v. (B.P.)

Fortiguerra (or Forteguerra), Niccolo (2)

an Italian cardinal of the 15th century, who rendered important military and diplomatic service to popes Engenius IV, Nicholas V, Pius II, and Paul II, and was a liberal patron of learning, died at Viterbo in 1473, aged fifty-five years.

Fortiguerra, Niccolo (3)

an Italian prelate and poet, surnamed *the Younger*, to distinguish him from an ancient member of his family, the cardinal of the same name, was born at Pistoja, November 25, 1674. While still young, he showed quite a disposition for poetry; but after he had been made doctor, in 1695, he went to Rome, and distinguished himself there by his knowledge. He accompanied into Spain the papal legate, Zondadari, and on his return to Rome became honorary chamberlain to Clement XI, canon of Santa Maria Maggiore, and referendary of two chancelleries. About the same time he was admitted into the academy of the Arcades, under the name of *Nidalmo Tiseo*. In 1715 he improvised a poem in the manner of Berni, Du Pulci, and Ariosto. He died February 17, 1735, leaving several orations, addresses, and other minor pieces, for which see Hoefler, *Nouv. Biog. Generale* s.v.

Fortius, Johannes

a convert from Judaism, who lived in the 16th century, is the author of a Hebrew grammar, entitled **qwdqd 8s** (Prague, 1570): — *De Mystica Litterarum Significatione* (part of it reprinted in Kircher's *OEdipus Aegyptiacus*, Rome, 1652-54). See Furst, *Bibl. Jud.* 1:287; Steinschneider,

Biblogr. Handbuch, s.v.; Jocher, *Allgemeines Gelehrten-Lexikon*, s.v. (B.P.)

Fortlage, Arnold Rudolph Karl

a German philosopher, was born June 12, 1806, at Osnabrick. He first studied theology at Gottingen and Berlin, but, attracted by Hegel's lectures, betook himself entirely to the study of philosophy, which he continued in 1829 at Munich, under Schellilig. In the same year he commenced his philosophical lectures at Heidelberg; in 1845 he was at Berlin, and in the following year accepted a call to Jena, where he died, November 8, 1881. Of his works we mention, *Die Lucken des Hegel'schen Systems der Philosophie*, etc. (Heidelberg and Leipsic, 1832): — *Philosophische Meditationen uber Plato's Symposion* (Heidelberg, 1835): — *Aurelii Augustini Doctrina de Tempora* (ibid. 1836): — *Genetische, Geschichte der Philosophie seit Kant* (Leipsic, 1852): — *Das System der Psychologie als empirischer Wissenschaft aus der Beobachtung des innern Sinnes* (ibid. 1855, 2 vols.): — *Acht Psychologische Vortrage* (Jena, 1869): — *Sechs Psychologische Vortrage* (1870): — *Vier Psychologische Vortrage* (1874): — *Beitrage zur. Psychologie als Wissenschaft aus Spekulation und Erfahrung* (Leipsic, 1875), as a supplement to his *System*. His position concerning the philosophy of religion Fortlage had already defined in the *Darsfellung und Krik der Beweise fui das Dosein Gottes* (Heidelberg, 1840). The belief in God is not a matter of rational persuasion, but rests entirely on moral motives. Religion is essentially a moral state, and only the translation of this state into the idea is the dogma of God's existence. Philosophic speculation had the peculiar fate that it commenced with the secondary factor of the religious consciousness, and found itself, and this against its own will, only towards the end driven back to the other. This turn, so rich in consequences, commenced with Kant — after him the philosophy of religion, instead of advancing, has only been protracted. But Kant, too, needs to be supplemented: the purely transcendental belief, emanating from a moral and religious need, asks for precise points from which it connects with the material world; it necessarily wishes to know the places, where upon entering into the world, it can suppose the efficiency of the character of its moral persuasion, in accordance with reason and experience. This is the gap which Fortlage endeavored to fill out in his lectures on the philosophy of religion. Besides these works he wrote, *Das musikalische System der Griechen*, etc. (Leipsic, 1847): — the article "Griechische Musik," in Ersch and Gruber's

Allg. Eucyklopidie, 81:175-245 (ibid. 1863): — *Die Gesänge Christlicher Vorzeit* (Berlin, 1844, containing translations of Greek and Latin hymns): — *Vorlesungen über die Geschichte der Poesie* (Stuttgart, 1839). (B.P.)

Fortsch, Michael

a Lutheran theologian of Germany, was born July 24, 1654, at Wertheim, in Franconia, studied at different universities, was in 1695 professor at Tübingen, in 1705 professor at Jena, and died April 24, 1724. He published, *Commentarius ad Ambrosii Libros de Officiis*: — *Institutio Isagogica de Justitia et Jure*: — *De Origine, Veritate, et Immutabili Rectitudine Juris Naturalis*, etc.: — *Vindiciae Doctrinae de Divina Scripturae Sacrae Inspiratione*: — *Dissertationes ad Ezech. 3:17-19; Hosea. 6;* ~~<1028>~~ *Matthew 19:28; 10:22;* ~~<8104>~~ *Romans 1:4; 1:17; 1:19, 20; 8:14; 8:21;* ~~<8010>~~ *Titus 1:1, 2;* ~~<8210>~~ *Hebrews 2:10, 11*, etc. See Kocher, *Schediasma de Vita, Scriptis, ac Meritis Faertschii in Ecclesiam* (1725); Jocher, *Allgemeines Gelehrten-Lexikon*, s.v. (B.P.)

Fortunatus

an Italian hagiographer, was born at Vercellae in the beginning of the 6th century. He has been confounded sometimes with Fortunatus Venantius. He merited by his knowledge the surname of the *Philosopher of the Lombards*, and was elevated to the episcopate; it is not known, however, in what diocese. He was obliged to leave his church, but for what reason is unknown; retired to France, where he bound himself in friendship with St. Germanus, bishop of Paris; and died at Chelles, near Paris, about 569. He wrote the *Life of St. Marcellus*. The *Life of St. Hilary* has also been attributed to him. See Hoefer, *Nouv. Biog. Generale*, s.v.; Smith, *Dict. of Christ. Antiq.* s.v.

Fortunatus's (Venantius) Hymns

Fortunatus is the author of the following hymns: *Vexilla Regis Prodeunt* (q.v.), translated into English ("The royal banners forward go") by Neale, in *Mediaeval Hymns and Sequences* (Lond. 1867), page 6: — *Quem Terra, Pontus, Aethera* (English translation, "The God whom earth and sea and sky," in *Hymns Ancient and Modern*): — *Pange Lingua, Gloriosi* (q.v.): — *Crux Benedicta Nitet* (the original is found in Trench, *Sacred Latin Poetry*, page 130 sq., and an English translation, "The blessed cross shines now to us," in *Lyra Messianica*, page 220 sq.): — *Salve, Festa*

Dies, toto Venerabilis Evo (q.v.): — *Agnoscet Omne Saeculum*, on the nativity of Christ: — *Tibi Laus Perennis Author*, on baptism. "The poetry of Venantius Prudentius," says Mr. Yule (*Dict. of Christ. Biog.* s.v.), "represents the expiring effort of the Latin muse in Gaul. Even the poet himself felt the decadence not merely of language, but of thought, which characterizes his verse,

*'Ast ego sensus inops . . .
Faece gravis, sermone levis, ratione pigrescens,
Mente hebes, arte carens, usu rudi, ore nec experts'
(Vit. St. Martin, 5:26-28),*

and it is difficult to dissent from the severe judgment he has passed upon himself. His style is pedantic, his taste bad, his grammar and prosody seldom correct for many lines together. Two of his longer poems, however, display a simplicity and pathos which are foreign to his usual style. One of these treats of the marriage of Galesuintha, sister of Brunehart, with Chilperic; the other is the elegy upon the fall of Thuringia. For what is of real merit in these two pieces we are in all probability indebted to the genius of Rhadegund rather than to any sudden access of inspiration in the poet himself." See Trench, *Sacred Latin Poetry*; Daniel, *Thesaurus Hymnologicus*, 1:16 sq.; Bormann, *Ueber das Lebel des Lateinischen Dichters Fortunatus* (Fulda, 1848), (B.P.).

Fortune

Picture for Fortune

in Roman and Greek mythology, "chance." This goddess, called *Tyche* by the Greeks, was represented at AEGira, in Achaia, in a small temple, by the horn of Amalthea, and a small winged Cupid, which signified that the love-affairs of men were furthered more by fortune than by beauty. Pindar, therefore, called her one of the Parcae, or goddesses of destiny. The Fortuna of the Romans had temples in various parts of the city, and in several cities of the empire, those at Antium (Horace, *Od.* 1:35) and Fraeneste being the most celebrated.

Fortunio, Agostino

an Italian member of the order of the Camaldules, who lived in the 16th century, is the author of, *Historiarum Camaldulensiam Libri 3* (Florence, 1575): — *Historiar. Camald. pars Posterior* (Venice, 1579): — *De*

Origine Ordinis Camaldulensis (Florence, 1592). See Winer, *Handbuch der theol. Lit.* 1:714; Jocher, *Allgemeines Gelehrten-Lexikon*, s.v. (B.P.)

Forty Martyrs.

- (1) This number of soldiers is commemorated on March 9, as having suffered under Licinius in 320, at Sebaste, in Armenia.
- (2) Another set of forty martyrs is commemorated on May 20, as having suffered in Persia, A.D. 375.
- (3) Forty virgins are said to have suffered on December 24, under Decius, at Antioch, in Syria.

Foscarari (Lat. Forsherarius), Egidio

an Italian Roman Catholic prelate, was born at Bologna, January 27, 1512. He entered the Dominican order, and in 1544 became prior and inquisitor at his native place, and afterwards bishop of Modena. He was imprisoned for heresy by Paul V, but vindicated by Pius IV. He entered the Council of Trent in 1561, in which he assisted Forerius and Leonardo Marini in preparing the catechism, and correcting the missal and breviary. He died at Rome, December 23, 1564. He was frugal, modest, and austere, and devoted much time and money to the poor and to the reclamation of the vicious classes.

Foss, Archibald Campbell

a Methodist Episcopal minister, son of Reverend Cyrus Foss, was born at Phillipstown, N.Y., March 6, 1830. He spent two years of his youth as clerk in a dry-goods store in New York city; entered Amenia Seminary at the age of seventeen; became highly honored for his scholarly and Christian character; received license to preach; entered the Sophomore class of Wesleyan University at the age of nineteen; supported himself by teaching during vacations; graduated in 1852, and immediately joined the New York Conference. His appointments were: Lenox, 1852 and 1853; Morrisania, 1854 and 1855; Thirtieth Street, New York city, 1856 and 1857; St. Paul's, 1858 and 1859; the next year with Dr. McClintock, Tarrytown, but labored there only a few weeks, when, being appointed to the professorship of Latin and Hebrew in Wesleyan University, he repaired thither, and there continued two years; Poughkeepsie District, 1862 to June 1865; Thirtieth Street, New York city, July 1865, to 1867, and finally to Sing Sing, in

1868, where he labored one year, and then retired from the effective ranks and sailed to Europe. In 1869 he preached one month in Florence, Italy, and another in Lausanne, Switzerland. Early in 1870 he left his pleasant Swiss home for a tour through the principal cities of Italy. He returned to Clarens, Switzerland, March 3, thoroughly worn out with fatigue, and prostrated with gastric fever, and after a few days of suffering died. Mr. Foss was pre-eminently independent and original. He was brave and self-reliant, a wise and safe counsellor, generous, yet cautious, patient, painstaking, able, and eminently successful. See *Minutes of Annual Conferences*, 1870, page 97.

Fossarii

Picture for Fossarii

(or Fossores), the term by which the *grave-diggers* or sextons of the early Church were designated. The *term fossor* is of frequent occurrence in the inscriptions of the catacombs. The most common appearance of the term is in the later epitaphs, which testify to the purchase of graves from individuals of this class. The burial of the departed was probably at first a work of Christian charity, performed without fee or reward by their surviving brethren. Afterwards, when the Church had become more numerous, it was carried out at the public expense under the special care of the presbyters of the "titles" of Rome. When Christianity became the established religion, the *fossores* evidently established a kind of property in the catacombs, which authorized them to sell graves either to living persons for their own burial, or to the friends of the deceased. This state of things seems, to have had a widespread but transient existence. A fossor's pick has been discovered by De' Rossi in the cemetery of Callistus, much oxidized, but still recognizable. See Martigny, *Dict. des Antiq. Chretiennes*, s.v.

Fosse, Charles De La

an eminent French painter, was born at Paris in 1640, studied under Charles le Brun, and having gained the prize of the academy, was sent to Italy with the royal pension. On his return to Paris he was immediately taken into the service of Louis XIV, and painted four fine pictures for the apartments of the Tuileries. His next work was a fresco painting in the chapel of St. Eustache, representing *Adam and Eve*, and the *Marriage of the Virgin*. 1693 he was elected a royal academician. The following are

some of his best paintings at Versailles: *The Sacrifice of Iphigenia*; *The Infant Moses Saved from the Nile*; *The Resurrection*; *The Nativity*; *The Adoration of the Magi*. He died at Paris in 1716. See Spooner, *Biog. Hist. of the Fine Arts*, s.v.

Fosta

in North German mythology, was a goddess worshipped by the Frisians. She stands in close union with Herthia, the goddess of the earth. Both are goddesses of peace, and it is singular that they appear armed. In the temple of Fosta, on Helgoland, she was represented with bow and arrow at her back, a helmet on her head, five arrows in her left hand, and four ears of corn in her right. She was worshipped in Holstein and Denmark.

Foster, Even Burroughs, D.D.

a Congregational minister, grandson of Reverend Eden Burroughs, D.D., of Hanover, N.H., was born at Hanover, May 26, 1813. He studied at Kimball Union Academy; graduated from Dartmouth College in 1837, and spent one year at Andover Theological Seminary. From August 18, 1841, to January 7, 1847, he was pastor in Henniker. After supplying the church in Pelham for several months, he was installed pastor of it, June 21, 1848, and remained until January 1853; thereafter was pastor of the John Street Church, Lowell, Massachusetts; in 1861 at West Springfield; and in May 1866, was reinstalled at Lowell, where he died, April 11, 1882. After 1875 he was assisted by a colleague. Among his publications are the following: *Sermons on Baptism* (1843): — *Duty of Young Men* (1850). See *Cong. Year-book*, 1883, page 22.

Fothad

a Scotch prelate, was deprived in the first year of his administration of the see of St. Andrews (952), by king Inldulfus. He died in 961 or 962. See Keith, *Scottish Bishops*, page 6.

Fotherby, Martin, D.D.

dean of Canterbury, was born at Great Grimsby in 1559, educated at and became a fellow of Trinity College, Cambridge. In 1596 was prebendary of Canterbury, and in 1618 bishop of Salisbury. He died March 11619, leaving *Four Sermons* (1608): — *The Clearing of Four Truths against*

Atheists (1622). See Chalmers, *Biog. Dict.* s.v.; Allibone, *Dict. of Brit. and Amer. Authors*, s.v.

Fothergill, George, D.D.

an English divine, was born at Lockholme, in Ravenstonedale, in 1705, and educated at Oxford, where he became fellow. He was elected principal of Edmund Hall, October 17, 1751, vicar of Bramley soon after, and died October 5, 1760. His works were published in 1756, 1757, 1758, and some *Sermons* in 1761 and 1762. See Chalmers, *Biog. Dict.* s.v.; Allibone, *Dict. of Brit. and Amer. Authors*, s.v.

Foullon, Jean Erard

a French Jesuit, and rector of the college at Huy, who was born at Liege in 1608, and died October 25, 1668, is the author of, *Jonas Typus Hominis a Deo Fugientis: — Compendium Historic Leodicensis: — Comment. Historici et Morales ad Duos Libros Maccabaeorum*. See Winer, *Handbuch der theol. Lit.* 1:825; Jocher, *Allgemeines Gelehrten-Lexikon*, s.v.; *Biog. Universelle*, s.v. (B.P.)

Foulques

(Lat. *Fulco*), a French prelate, was born about 850, and educated in the church at Rheims, where he was eventually a canon. He afterwards became abbot of St. Beitun, and in March 883, archbishop of Rheims. He greatly improved the diocese, but at length became so deeply involved in the political convulsions of the times that he was assassinated in 900. See Hoefer, *Nouv. Biog. Generale*, s.v.

Foulques

(surnamed the *Great*), a French writer of sacred history, was born in the first part of the 11th century. He was the thirty-first abbot of Corbie; assisted as such at the Council of Rheims in 1049, and at the Council of the General States in 1065, at Corbie. He is noted for his long contest for the privileges of his Church against two bishops of Amiens. He died in 1095. See Hoefer, *Nouv. Biog. Generale*, s.v.

Fountayne, John, D.D.

an English clergyman, was born at Merton, near Doncaster, about 1714. He was educated at Catherine Hall, Cambridge, of which he became fellow; and was successively prebendary of Salisbury, canon of Windsor, and dean of York. Twice in his life, if not oftener, he might have been advanced to the episcopal bench, but declined it. He died February 14, 1802. He was exemplary in the discharge of every relative and social duty; hospitable, benevolent, and a lover of good men. See *The* (Lond.) *Christian Observer*, February 1802, page 144.

Fouquet (or Foucquet), Louis

a French prelate, who died in 1703, bishop and count of Agde, and master of the royal oratory, became involved in trouble, and finally retired from his diocese. See Hoefler, *Nouv.: Biog. Generale*, s.v.

Four Crowned Martyrs

SEE CORONATI QUATUOR.

Four Rivers

SEE RIVERS, THE FOUR.

Fourmont, Michel

a famous French Orientalist, was born at Herblay, September 28, 1690, and died at Paris, February 5, 1746. He was professor of Syriac at the royal college in Paris, and member of the Academy of Inscriptions. Many of his dissertations are found in the *Memoires* of the academy. See Lichtenberger, *Encyclop. des Sciences Religieuses*, s.v.; Freret, *Eloge de l'Abbe Fourmont*, in *Hist. de l'Academie des Inscriptions*, 18:432; Jocher, *Allgemeines Gelehrten-Lexikon*, s.v.; Hoefler, *Nouv. Biog. Generale*, s.v.

Fournier (baron de la Contamine), Marie Nicolas

a French prelate, was born at Gex (Ain), December 27, 1760; educated in Paris; became professor of theology at Orleans; after the Revolution went to Paris as a preacher; was appointed (1805) chaplain, afterwards almoner to the emperor, and bishop of Montpellier, July 15, 1806; was nominated, in 1817, for the archbishopric of Navarre, but was not confirmed, and died

at Montpellier, December 29, 1834. See Hoefler, *Nouv. Biog. Generale*, s.v.

Fowler, Charles James, LL.D.

a Scotch clergyman, was licensed to preach by the Aberdeen Presbytery in 1828; elected minister of the church at Roxburgh Place, Morningside, Edinburgh, and ordained August 7, 1834; transferred to St. Luke's, Glasgow, February 22, 1837; promoted to Ratho, December 22, 1842, and died at Torquay, England, March 16, 1866. He published *The Right Improvement of Divine Judgments* (a sermon, 1851): — lectures on *The Evidences of Revealed Religion*, on *Infidelity*, and on *Sabbath-Schools*: — *A Preface to Watson's Apology for the Bible*. See *Fasti Eccles. Scoticanæ*, 1:131; 2:45.

Fowler, Joseph

an eminent English Wesleyan minister, was born at Little Horton, near Bradford, Yorkshire, May 18, 1791. He was educated at the Bradford Grammar-school, converted under the preaching of John Crosse, vicar of Bradford, and in 1811 admitted into the ministry. In 1848 he was elected secretary of the conference, and it was owing to failure of health that he was not elected president in 1849 or 1850. He died, after acute suffering, in the Chapel-house, City Road, London, March 17, 1851, being the only preacher who has died there since Wesley. Joseph Fowler was an able preacher, a judicious superintendent, an unwearied pastor, and a large-hearted friend. He was the leader of the liberal section of the conference. See Stevenson, *City Road Chapel*. page 324 sq.; *Wesl. Meth. Magazine*, 1851, pages 400, 918; 1852, page 242; *Minutes of the British Conference*, 1851; *Wesl. Takings* (Lond. 1841), 1:351.

Fowler, Philemon Halsted, D.D.

a Presbyterian minister, was born at Albany, N.Y., February 9, 1814. He received his preparatory education at the academy in his native place; graduated from Hobart College, Geneva, in 1832, and for one year was tutor in that institution; was licensed by the Albany Presbytery, October 15, 1835; graduated from Princeton Theological Seminary in 1836; served as pastor elect the Second Presbyterian Church of Washington, D.C.; and in 1839 was installed in Elmira, N.Y., where he remained until 1850. In 1851 he became pastor of the First Presbyterian Church of Utica, where he

labored till 1874. In 1866 he was made a member of the Joint Committee on, Reunion, on the part of the New School General Assembly; in 1869 was elected moderator of the General Assembly. He died December 19, 1879. Dr. Fowler was the author of a number of published sermons and small volumes, his largest work being his *History of Presbyterianism in Central New York* (1877). He was a member of the American Board of Commissioners for Foreign Missions, a trustee of Hamilton College, and a director of Auburn Theological Seminary. He was widely known and honored for his personal qualities. He preached Christ with great directness and fidelity. See *Necrol. Report of Princeton Theol. Sem.* 1880, page 23.

Fowler, Robert, D.D.

an Irish prelate, was prebendary of Westminster, and received his education at Trinity College, Cambridge, where he took the degree of bachelor of arts in 1747, master of arts in 1751, and in 1771 was promoted to the see of Killaloe and Kilfenora. In 1773 he was ordered by the House of Lords to preach before them at Christ Church on October 2; translated to the see of Dublin, December 22, 1778; in 1782 was one of twelve spiritual peers who protested against the bill for the relief of the Dissenters; in 1789 concurred with fourteen others in protesting against the memorable address of the Irish House of Lords to the prince of Wales. He died at Bassingbourne Hall, near Dunmow, in Essex, October 10, 1801. See D'Alton, *Memoirs of the Abps. of Dublin*, page 347.

Fowler, William Chauncey, LL.D.

a Congregational minister, was born at Killingworth (now Clinton), Connecticut, September 1, 1793. He graduated from Yale College in 1816, and then spent a year as private tutor in a family in Fauquier County, Virginia; resumed his position as rector of the grammar-school in New Haven, beginning also the study of theology under Professor Fitch. In 1819 he was appointed tutor in the college, and August 31, 1825, was ordained pastor of the Congregational Church in Greenfield, Massachusetts. In 1827 he was dismissed, to accept the professorship of chemistry and natural history in Middlebury College, Vermont, where he remained until 1838, and then went to Amherst College, Massachusetts, as professor of rhetoric. He resigned this position in 1843, but continued to reside in Amherst till 1858, when he removed to Durham, Conn., and died there, January 15, 1881. From the time of his resignation as professor, he was engaged in

preparing various works for the press. In 1845 he edited the university edition of Webster's *Dictionary*. He next prepared three volumes, composing a series of English grammars, entitled *The English Language in its Elements and Forms*. In 1858 he published *Memorials of the Chaunceys*; in 1863 *The Sectional Controversy*; in 1866 a *History of Durham*; in 1872 a *Treatise on Local Law in Massachusetts and Connecticut*; and later several collections of essays. In 1850 he was elected to the Massachusetts legislature from the town of Amherst. He represented the 18th district of Connecticut in the state senate in 1864. See *Obituary Record of Yale College*, 1881.

Fox, Charles M., LL.D.

a Protestant Episcopal clergyman, of the diocese of Illinois, was rector of St. Paul's Church, Brooklyn, N.Y., in 1870. He died September 4, 1871. See *Prot. Episc. Almanac*, 1872, page 127.

Fox-worship

a species of idolatry practiced only among the Japanese, who seem to be in doubt as to whether the fox is a god or a devil. If a Japanese feels himself in need of supernatural aid, he sets out a platter of rice and beans as an offering to his fox, and if on the following day some of it has disappeared, this is looked upon as a favorable omen. There are in Japan two species of foxes, very much like the ordinary foxes of Europe and America, and, from the immunity they enjoy, they are great nuisances. See Gardner, *Faiths of the World*, s.v.

Fraction

a technical name for the act of breaking the bread in the celebration of the holy eucharist. There are three kinds of fraction in use at present; though only the first of them is essential to the sacrament, and can be traced with certainty to the infancy of the Church:

- (1) a fraction illustrative of the words of institution, and therefore a direct imitation of our Lord's action;
- (2) purely symbolical fractions after the consecration has been completed;

(3) the necessary fraction for the distribution of the bread among the communicants. For the illustration of each of these in the various rituals, see Smith, *Dict. of Christ. Antiq.* s.v.

Frahn, Christian Martin

a famous German Orientalist, numismatician, and historian, was born at Rostock, June 4, 1782, where he also pursued his Oriental studies. In 1807 he was appointed professor of Oriental languages at Kasan, and in 1815 chief librarian and director of the Asiatic Museum at St. Petersburg, where he died, August 16, 1851. He published, among other works, *Recensio Numorum Muhamedanorum* (St. Petersburg, 1826), to which must be added his *Opuscula Posthuma* (ed. by Dorn, *ibid.* 1855-77, 2 volumes): — *Ibn Fossilans und anderer Araber Berichte uber die Russen alterer Zeit* (*ibid.* 1823): — *Topographische Uebersicht der Ausgrabungen von alten arabischen Gelde in Russland* (*ibid.* 1841): — *Cunrarum Exeget. et Crit. in Nahumunt prophet. Specimen* (Rostock, 1806): — *De Chasaris* (St. Petersburg, 1822). See Hoefler, *Nouv. Biog. Generale*, s.v. (B.P.)

Franceschini, Baldassare

(called *il Volterrano*), an eminent Italian painter, was born at Volterra in 1611, and studied under Matteo Roselli and Gio. de San Giovanni. Among his great frescos is the cupola of the Cappella Niccolini, in the church of Santa Croce at Florence; and in the vault of a chapel of Santa Maria Maggiore is a picture of *Elias*, which is considered a grand production. He died in 1689. See Hoefler, *Nouv. Biog. Generale*, s.v.; Spooner, *Biog. Hist. of the Fine Arts*, s.v.

Franceschini, Cav. Marc Antonio

an eminent Italian painter, was born at Bologna, April 5, 1648, and was instructed in the school of Gio. Battista Galli. The principal works of this master at Bologna are a ceiling in the Palazzo Ranuzzi; *The Death of St. Joseph*, in Corpus Domini; *St. Francis of Sales Kneeling before the Virgin and Infant*, in La Madonna di Galeria; a fine picture of *The Annunciation*, at the Institute. At Rimini, in the Church of the Augustines, is a fine picture of *St. Tommaso Giving Alms to the Poor*. Franceschini died December 24, 1728. See Hoefler, *Nouv. Biog. Generale*, s.v.; Spooner, *Biog. Hist. of the Fine Arts*, s.v.

Francesco, Medico

an Italian convert from Judaism, who lived at Mantua in the 17th century, is the author of, **trçæø** *Epistola in Lingua Hebr., Chald., Syriaca*, etc. (Mantua, 1630; transl. into Germ. by Chrys. Dudulaeus, Nuremberg, s.v.). See First, *Bibl. Jud.* 1:287; Wolf, *Bibl. Hebr.* 3:951. (B.P.)

Franchi, Antonio

a reputable Italian painter, was born at Lucca, July 14, 1634, studied under Baldassare Franceschini, and settled at Florence. He painted a number of works for the churches, among which his picture of *Christ Giving the Keys to St. Peter*, in the parochial church of Caporignano, at Lucca, is considered his masterpiece. He died July 8, 1709. See Hoefer, *Nouv. Biog. Generale*, s.v.; Spooner, *Biog. Hist. of the Fine Arts*, s.v.

Franchi, Guglieimo

an Italian convert from Judaism, of the 16th century, is the author of **ˆwçl çmç vdqh**, or a Hebrew grammar in the Italian language (Bergamo, 1591, and often): — *Alphabetum Hebraicum*, or a Hebrew reader (Rome, 1596). See Furst, *Bibl. Jud.* 1:287; Jocher, *Allgemeines Gelehrten-Lexikon*, s.v. Steinschneider, *Bibliogr. Handbuch*, s.v.; Wolf, *Bibl. Hebr.* 3:237. (B.P.)

Franchini. Giovanni

an eminent Italian ecclesiastical historian, was born at Modena, December 28, 1633. Having entered the order-of the Minorites, he became theologian to Francis II, duke of Modena. He died in his native city, April 4, 1695, leaving several works on the history of his order, for which see Hoefer, *Nouv. Biog. Generale*, s.v.

Francis

SEE FRANCESCO; SEE FRANCOIS.

Francisci, Erasmus

a Lutheran hymn-writer, was born November 19, 1627, at Lubeck; and died at Nuremberg, December 20, 1694. Some of his hymns are still to be found in German hymn-books. See Molleri, *Cimbria Litterata*, 1:178-184;

Wezel, *Hymnopaeographia*, 1:227-233; Jocher, *Allgemeines Gelehrten-Lexikon*, s.v.; Koch, *Geschichte des deutschen Kirchenliedes*, 3:526 sq. (B.P.)

Franciscis, Alessandro Di

an Italian Dominican of the 16th century. Being of Jewish origin, he was also called *Hebraeus* or, *Hebraeinus*. He was vicargeneral and procurator of his order, in 1594 received the episcopal see at Forli, but resigned his office in 1597, and retired to Rome, where he died about 1600. He wrote a commentary on Genesis and on Exodus 1-20, which is still in manuscript in the Vatican library. See Jocher, *Allgemeines Gelehrten-Lexikon*, s.v.; Ughelli, *Italia Sacra*, 2:629; Delitzsch, *Wissenschaft, Kunst, Judenthum*, page 292. (B.P.)

Franck, Johann

a Lutheran hymn-writer of Germany, was born June 1, 1618, at Guben, in Lower Lusatia, and died June 18, 1677. His hymns belong to the gems of German hymnology. Some of his spiritual songs have also been translated into English. See Wezel, *Hymnop.* 1:164 sq.; Pasig's introduction to his edition of Franck's *Hymns* (Grimma, 1846); Jeutsch, *Johann Franck von Guben* (Guben, 1877); Koch, *Gesch. des deutschen Kirchenliedes*, 3:278 sq. (B.P.)

Franck, Sebastian

SEE *FRANCUS*.

Franck, Solomon

a Lutheran hymn-writer of Germany, was born March 6, 1659, at Weimar, and died July 11, 1725. Some of his hymns are still in use in the German Church. They were edited by Schauer, *Sol. Franck's Geistliche Lieder* (Halle, 1855). See Wezel, *Hymnop.* 2:217 sq.; Koch, *Geschichte des deutschen Kirchenliedes*, 5:420 sq. (B.P.)

Francke, August

a Lutheran theologian of Germany, was born in 1792. He commenced his ministerial work in 1816, was in 1821 preacher at Dresden, in 1828 court-preacher there, and died in 1859. He published, *De Fide Christo Habenda*

(Dresden, 1830): — *Das Altarfest des evangelischen Christen* (ibid. 1834): — *Geschichte des biblischen Offenbarung Glaubens* (ibid. 1830): — *Das Leben Jesu* (Leipsic, 1839; 3d ed. 1842): — *Die Grundlehren der Religion Jesu* (ibid. 1848). He also published a number of sermons. See Winer, *Handbuch der theol. Lit.* 1:445; Zuchold, *Bibl. Theol.* 1:371 sq. (B.P.).

Francke, Christoph

a Lutheran theologian of Germany, was born at Nuremberg, October 26, 1642. He studied at different universities, commenced his academical career at Kiel in 1665, and died professor and librarian, February 11, 1704, leaving, *Specimen Controversiarum Ecclesiae Lutheranae cum Remonstrantibus*: — *Exercitationes anti-Wendelianae et anti-Limzborchionae*: — *Brevis et Liquida Demonstratio Deitatis Christi, Jonae Slichtingio Opposita*. See Jocher, *Allgemeines Gelehrten-Lexikon*, s.v.; Winer, *Handbuch der theol. Lit.* 1:353. (B.P.).

Francke, Georg Samuel

a Lutheran theologian of Germany, born September 7, 1763, was in 1806 preacher at Sonderburg, in 1810 doctor and professor of theology at Kiel, and died March 28, 1840. He published, *Entwurf einer Apologetik der Christl. Religion* (Altona, 1817): — *De Historia Dogmatum Adminiorum* (Kiel, 1814): — *Commentat. Quaedam Theologicae de Librorum Vet. Test.* (1788): — *Ueber die neuen Schicksale des Spinozismus* (1808): — *Theologische Encyklopadie* (Altona, 1819). See Winer, *Handbuch der theol. Lit.* 1:3, 386, 765; Furst, *Bibl. Jud.* 1:290. (B.P.)

Francke, Johann

a Lutheran theologian of Germany, was born in 1650. He studied at Leipsic, had several pastorates in Poinerania, and died April 17, 1723. He published, *Lux Tenebrosa, etc.*: — *Tenebrae Lucide, etc.*: — *Commentarius in Psalmos*: — *Prophetia Amosi, Nahumi, Habacuci, Sophoniae, Obadiae, Haggai, Malachiae*: — *Ministerium Accentum Hebraeorum*. See Jocher, *Allgemeines Gelehrten-Lexikon*, s.v. Furst, *Bibl. Jud.* 1:288. (B.P.).

Francklin, Thomas, D.D.

an English clergyman, was born in 1721, and in June, 1750, was chosen Greek professor of Cambridge. He was preferred to the livings of Ware and Thundrich in 1757, and to that of Brasted in 1776. He died in 1784. He published, separately, translations from Phalaris, Cicero, Sophocles, and Lucian (1749-81). See Chalmers, *Biographical Dictionary*, s.v.; Allibone, *Dict. of Brit. ad Amer. Authors*, s.v.

Franco, Alfonso

an eminent painter of Messina, was born in 1466. His best pictures were in Messina, a *Taking Down from the Cross*, in the Church of San Francesco di Paolo, and the *Dispute of Christ with the Doctors*, in San Agostino. He died in 1524.

Franco, Battista

(called *il Semelei*), an eminent painter and engraver, was born at Venice in 1498. He went to Rome and studied the works of Michael Angelo. He painted in fresco the choir of the Metropolitan Church at Urbino; and a picture in oil representing the *Virgin and Infant, between St. Peter and St. Paul*. There are several easel pictures from the life of Christ in the cathedral at Osimo. The following are some of his works; *Moses Striking the Rock*; *Abraham Meeting Melchisedec*; *Abraham about to Sacrifice Isaac*; *The Israelites Gathering Manna in the Desert*; *St. Jerome Holding Skull*; *The Virgin and Infant with St. John*; *St. John the Baptist*; *The Adoration of the Shepherds, with Angels in the Clouds*. He died in 1561. See Hoefler, *Nouv. Biog. Generale*, s.v.; Spooner, *Biog. Hist. of the Fine Arts*, s.v.

Francois, Claude

a French ecclesiastic, was born at Paris in 1559, and made his profession at the abbey of the Benedictines of St. Vannes, March 21, 1589. In 1606 he aided in effecting a radical reformation within his congregation, revised the principal articles, and became a deputy to Monte-Cassino to consult the constitutions of that monastery. In 1610 he was sent to Paris to secure the approval of the new regulations by the ecclesiastical superiors and Louis XIII, and frequently served as president of his congregation. He died at St.

Mihiel, August 10, 1632, leaving several works relating particularly to the affairs of his order, for which see Hoefler, *Nouv. Biog. Generale*, s.v.

Frank

a name common to several Lutheran hymnwriters, of whom we mention the following:

1. MICHAEL, was born March 16, 1609, and died September 24, 1667. His hymns are collected in *Geistliches Harpiffenspiel* (Coburg, 1657), and *Geistlicher Lieder erstes Zwölf* (ibid. 1662). See Koch, *Geschichte des deutschen Kirchenliedes*, 3:435 sq.
2. PETER, a brother of Michael, was born September 27, 1616, studied at Jena, was preacher in 1645, and died July 22, 1675. See Koch, *ut sup.*, page 441 sq.; Ludovici, *De Hymnis et Hymnopolis Hennebergicis*, page 21; Wezel, *Hymnographie*, 1.
3. SEBASTIAN, oldest brother of the three, was born January 18, 1606, and died April 12, 1668. He suffered very much from the miseries of the Thirty Years' War. See Ludovici, *De Hymnis*, etc.; Winterfeld, *Der evang. Kirchengesang*, 2:468, 472 (Berlin, 1845); Koch, *ut sup.*, page 431 sq. (B.P.)

Franke, Karl Christian Lebrecht

a Protestant theologian of Germany, was born November 24, 1796, and died May 1, 1879, at Halle, doctor and professor of theology. He wrote, *De Diei Dominici Apud Veteres Christianos Celebratione* (Halle, 1826): — *Geschichte der Hallischen Reformation* (ibid. 1841). Besides, he published sermons, for which see Winer *Handbuch der theol. Lit.* 1:617; 2:36, 174; Zuchold, *Bibl. Theol.* 1:373 sq. (B.P.)

Frankel, David (1)

a Jewish author of Germany, born at Berlin in 1779, was director of the Jewish schools at Dessau, and died in 1865. He published, *Zeitschrift zur Beforderung der Kultur und Humanitat unter der jud. Nation* (1806-1840): — *Geneinnutzige Blatter fur Wissenschaft, Schule und Leben* (Dessau, 1835): *Die Lage der Juden in der altern und neueren Zeit* (ibid. 1808). With M.E. Bock he translated the Pentateuch and Joshua into German (ibid. 1815). See Furst, *Bibl. Jud.* 1:291. (B.P.)

Frankel, David (2) ben-Naftali Hirsch

a Jewish rabbi, who was born at Dessau in 1707, and died at Berlin in 1767, is the author of a commentary on several treatises of the Jerusalem-Talmud. See Furst, *Bibl. Jud.* 1:290 sq. (B.P.)

Frankel, Zacharias

a Jewish theologian, was born at Prague, October 18, 1801. He studied in the University of Pesth, and received the degree of doctor of philosophy in 1831. In the spring of 1832 he was intrusted with the district-rabbinate of Leitmeritz, in Bohemia, and in the temple at Teplitz, his seat of office, the service received a new cast, owing to the German sermon which he was the first to introduce in the Bohemian synagogue. In 1836 he was called to Dresden as chief rabbi for Dresden and Leipsic. At Dresden, Frankel battled for justice at the bar of public opinion, and secured for the Jews the right of citizenship by his *Die Eidesleistung der Juden in theologischer und historischer Bedeutung* (Dresden, 1840; 2d ed. 1847), followed by *Der gerichtliche Beweis nach mosaisch-talmudischen Rechte* (Berlin, 1841), which promoted the cause of his Prussian co-religionists. In 1854 Frankel was called to Breslau to organize the Jewish theological seminary, whose director he became. He died at Breslau, February 13, 1875. In the Christian world he is known as the author of, *Vorstudien zur Septuaginta* (Leipsic, 1841): — *Ueber den Einfluss der Pallstinischen Exegese auf die Alexandrinische Hermeneutik* (ibid. 1851): — *Ueber Paldstinische und Alexandrinische Schriftforschung* (Breslau, 1854). Of other works we mention, *Hodegetica in Mischnam Librosgue cum ea Conjunctos* (in Hebrew, Leipsic, 1859): — *Additamenta* to the preceding work (also in Hebrew, ibid. 1865): — *Grundlinien des mosaisch-talmudischen Eherechtes* (Breslau, 1859): — *Entwusf einer Geschichte der Literatur der nachtalmudischen Responsen* (ibid. 1865): — *Introductio in Talmud Hierosolymitanum* (Hebrew, ibid. 1870): — *Targum der Propheten* (ibid. 1872). He also intended to publish a new edition of the Jerusalem-Talmud, with notes; of this, however, only two treatises, Berachoth and Peah, were printed (Vienna, 1874). In connection with other learned Jews, he published *Zeitschrift fur die Religiösen Interessen des Judenthum* (Berlin, 184446, 3 volumes); and in 1851 he commenced his *Monatschrift fur Geschichte und Wissenschaft des Judenthums*, which is still continued by Gritz and Frankel. See Furst, *Bibl. Jud.* 1:294; Zuchold, *Bibl. Theol.*

1:374; *Morals, Emminent Israelites of the 19th. Century* (Philadelphia, 1880), page 81 sq. (B.P.)

Frankenberg, Abraham von

a German nobleman, an adherent of Jacob Bohme, was born June 24, 1593. He studied at Breslout, where he became acquainted with Bohme's writings. The latter's philosophy influenced him so much that he now betook himself entirely to mystic contemplations, and in order to do this with greater effect, he retired to his countryseat. He died June 25, 1652. For his writings and hymns see Arnold, *Ungarteiische Kirchen- und Ketzer-Historie*, 2:410 sq.; Wezel, *Hymnopographia*, 4; *Weimarisches Jahrbuch*, 1854, pages 157-160; Jocher, *Allgemeines Gelehrten-Lexikon*, s.v.; Koch, *Geschichte des deutschen Kirchenliedes*, 3:287 sq. (B.P.)

Frankfurter, Naftali

a Jewish rabbi of Germany, was born February 13, 1810, at Oberndorf, in Wirtemberg; studied at Heidelberg and Tübingen, was rabbi at Braunsbach, accepted in 1840 a call to Hamburg, and died there, April 13, 1866, leaving, besides *Sermons, Stillstand und Fortschritt* (Hamburg, 1841): — *Die Verantwortlichkeit des Volkslehrers im jetzigen Israel* (ibid. 1844). In connection with Berthold Auerbach he published *Gallerie der ausgezeichneten Israeliten* (Stuttgart, 1838). See Kayserling, *Bibliothek judischer Kanzelredner*, 1:278 sq.; *Allgemeine Zeitung des Judenthums*, 1866, col. 266; Fiirst, *Bibl. Jud.* 1:296. (B.P.)

Frankland, Benjamin, A.B.

one of the men representing the scholarship of the English Wesleyan Connection, was born at St. Ives, Cornwall, in May 1819. He was a descendant of Dr. Benjamin Frankland, eminent as the great Puritan schoolmaster of his time (see Dr. Halley's *Puritanism in Lancashire*, etc.), the son of Rev. Benjamin Frankland, and brother of Reverend W. Joseph Frankland. He was educated at the Woodhouse Grove School (1829-33), and the University of Dublin (1837 sq.); and was for ten years tutor at Woodhouse Grove, and six months master at Wesley College, Sheffield. He was converted when eighteen years of age, entered the ministry in 1845, and throughout his various circuits, from Diss, in 1845, to Islington, London, in 1863, his ministry was greatly prized, especially by the thoughtful and cultivated, and his personal character won profound and

affectionate esteem. In 1864 he succeeded J. Gilchrist Wilson as assistant editor of the *Wesleyan Methodist Magazine* and other connectional publications, and on the death of the lamented Thornton, in 1865, the entire duties of editorship devolved on him, shared however, in 1868, by the appointment of a colleague, Benjamin Gregory. This position he held until his unexpected death after a short illness, January 17, 1876. Besides his scholarly contributions to the *Magazine*, Frankland wrote, *Outlines of Literary Culture* (Lond. 1853, 12mo): — *Intuitionism* (ibid. 1861, crown 8vo): — *Of Israel, but not Israel* (Exeter, 1859, 12mo): — *The Wesleyan Conference* (Lond. 1852, 8vo). See *Wesl. Meth. Magazine*, 1876, page 192, 742, 844; *Minutes of the British Conference*, 1876, page 19.

Frankland, Thomas

an English divine, was born in Lancashire in 1633, and was educated at and became a fellow of Brazenose College, Oxford. He became a preacher, afterwards a physician, and died in 1690. His published works are, *The Honors of the Lords Spiritual Asserted* (1681): — *The Annals of King James I and King Charles I* (eod.). See Chalmers, *Biog. Dict.* s.v.; Allibone, *Dict. of Brit. and Amer. Authors*, s.v.

Franzoni, Luigi

an Italian prelate, was born at Genoa, March 29, 1789; studied under the direction of Zanobi Benucci; was ordained priest in 1814; became first an urban missionary, bishop of Turin in 1831, and died March 26, 1862. He was an avowed champion of Ultramontaniam, for which he was imprisoned in 1850, and took refuge in Lyons. See Hoefler, *Nouv. Biog. Generale*, s.v.

Fraser, Edward

a talented colored Wesleyan preacher, was born a slave in the island of Barbadoes. He was in youth so appreciated by his master that he was given a good education and made his confidential clerk. Converted in Bermuda, becoming a local preacher and called into the ministry in 1827, he was given his liberty at the request of the British Wesleyan Conference, and labored in several of the West Indian islands. As a preacher, he was thoughtful, calm, dignified, clear in exposition and powerful in application. He moved with dignity and grace among the people of his charge training the young, comforting the sick, and relieving the poor. On perplexing questions his well-balanced mind and clear, logical views made him

powerful among his brethren. He was for eighteen years district secretary. For the cause of missions and education he twice visited England, where the memory of his noble pulpit and platform deliverances are still remembered. At the annual missionary meeting in Exeter Hall, London, in his visit of 1837-38, he delivered a powerful address. He died at Grateful Hill, Jamaica, in 1872, aged seventy-four years. See *Minutes of the British Conference*, 1872, page 41; Smith, *Hist. of Wesl. Methodism*, 3:366, 367; Everett, *Wesleyan Centenary Takings*, 2:14.

Fraser, James, D.D.

a Scotch clergyman, graduated from the university and Marischal College, Aberdeen, in 1771; was licensed to preach February 3, 1779; presented to the living at Drumoak in November 1785, ordained June 15, 1786, and died January 31, 1828, aged seventy-two years. He published *An Account of the Parish of Drumoak*, and edited *Lectures on the Pastoral Character of Principal George Campbell* (1811). See *Fasti Eccles. Scoticanae*, 3:498.

Fraser, Paul, D.D.

a Scotch clergyman, a native of Inverness, graduated from the university and King's College, Aberdeen, April 30, 1755; was ordained by the Presbytery of Lorn, September 2, 1761, as missionary at Glencoe, from which he was removed to that of Fort William; was admitted minister of the parish of Craignish in 1765; transferred to the second charge, Inverary, May 28, 1789, admitted June 17, and died "Father of the Church," October 2, 1827, aged ninety-five years. For a time he held the chaplaincy of the 98th Foot regiment, and the 5th regiment of Fencibles. He published *An Account of the Parish of Inverary*. See *Fasti Eccles. Scoticanae*, 3:4, 6.

Fratercili

SEE FRATRICELLI.

Fratzscher, Heinrich Wolfgang

a Lutheran theologian of Germany, born at Erfurt, November 12, 1694 studied at Halle, was in 1720 magister at Erfurt, in 1738 professor, accepted in 1744 a call as general-superintendent of the duchy of Coburg, and died July 14, 1757. He wrote, *De Jeremia et Vaticinio Ejus* (Halle,

1712): — *De Necessitate et Utilitate Lectionis Script. Sacrae in Fontibus* (Erfurt, 1738). See Jocher, *Allgemeines Gelehrten-Lexikon*, s.v. (B.P.)

Frauenstadt, Christian Martin Julius

a German philosopher, was born April 17, 1813, at, Bojanowo, in the duchy of Posen. He studied theology and philosophy at Berlin and published, in 1838, *Die Freiheit des Menschen und die Personlichkeit Gottes*, which was followed in 1839 by *Die Menschwerdung Gottes nach ihrer Moglichkeit, Wirklichkeit und Notwendigkeit*. In his *Studien und Kritiken zur Theologie und Philosophie* (Berlin, 1840), he examined the philosophy of religion of Steffen, and with his *Schelling's Vorlesungen in Berlin* (ibid. 1842), he placed himself in opposition to *the Philosophic der Offenbarung*. In 1846 he made the acquaintance of Schopenhauer, and became his most ardent admirer. In 1848 he published his *Ueber das wahre Verhaltniss der Vernunft zur Offenbarung* (dedicated to Schopenhauer), followed by other works in which he advocated more or less the system of his friend, whose works he also edited (Leipsic, 1873-74, 6 volumes; 2d ed. 1877). Frauenstadt died at Berlin, January 13, 1879. See Brockhaus, *Conversations-Lexikon* (13th ed.), s.v. Zuchold, *Bibl. Theol.* 1:377. (B.P.)

Fravashis

certain fetichistic spirits worshipped by the early inhabitants of Media.

Fravitta

(Phravittas, Flavita, or Flavianus), twenty-third bishop of Constantinople, A.D. 489, is said to have acquired his position by a remarkable fraud, having been originally a presbyter of the Church of St. Thecla, in the suburbs of that city. He died within four months, and the trick was exposed.

Frazer, John (1)

a Scotch prelate, was abbot of Melrose, and promoted to the see of Ross in 1485. He was witness to an agreement between the community of Linlithgow and the priory of St. Andrews in 1497, and was one of the king's privy council in 1506. He died February 5, 1507. See Keith, *Scottish Bishops*, page 189.

Frazer, John (2), D.D.

a Methodist Episcopal minister, was born in Ireland in 1803. He was a descendant of the celebrated Scotch Frazer family, which gave so many distinguished officers to the British army. At the age of seventeen he sailed to the United States and entered the woods of Maine as a lumberman. In 1831 he joined the New York Conference, and began his itinerant career on the shores of lake Champlain. For twenty-five years he continued to preach in that region, then embraced in the Troy Conference. His appointments were Middlebury, Poultney, and Grand Isle in Vermont; Albany, Troy, Schenectady, Lansingburg, and two terms as presiding elder in New York. In 1856 failing health induced him to remove to Ohio, where he joined the Ohio Conference, and was stationed as presiding elder three years each in Columbus and Zanesville. In 1866 he was transferred to the Southern Illinois Conference, and stationed first at Alton, then at Brighton, and last at Lebanon, where he died, February 17, 1871. Dr. Frazer was a man of the purest character, a scorner of all hypocrisy and double-dealing; thoroughly read in theology, was powerfully fluent, and an eminently successful revivalist. See *Minutes of Annual Conferences*, 1871, page 231.

Frazer, William

a Scotch prelate, was promoted to the see of St. Andrews in 1279, and was consecrated at Rome by pope Nicholas III, June 14, 1280. About the same time he was lord chancellor and witness to king Alexander III. In 1288 he was chosen to be one of the regents of the kingdom, and after the death of queen Margaret he yielded a forced submission to Edward I of England. He died at Arteville, September 13, 1297. See Keith, *Scottish Bishops*, page 20.

Freda

was a god of war among the Frisians, who was worshipped with another similar figure, Weda, which caused the Romans to make a comparison with Castor and Pollux. They appear armed, with wings projecting from their shoulders. Predegaire (Lat. *Fredegarius*), a French ecclesiastical historian of the middle of the 7th century, has left a chronicle of France, and of Burgundy in particular, from Gregory of Tours to his own time (published as a sequel to the works of the former, Basle, 1568, 8vo, and later).

Freder, Johannes (1)

a Lutheran theologian and hymn-writer of Germany, was born Aug. 29, 1510, at Cdslin, in Pomerania. He studied at Wittenberg, was in 1537 called to Hamburg, in 1547 to Stralsund, in 1549 to Greifswalde, and in 1556 to Wismar, where he died, January 25, 1562. See Jocher, *Allgemeines Gelehrten-Lexikon*, s.v.; Koch, *Geschichte des deutschen Kirchenliedes*, 1:421 sq.; Mohnicke, *Johannes Frederus Leben und geistliche Gesange* (Stralsund, 1840); Zuchold, *Bibl. Theol.* 1:377. (B.P.) .

Freder; Johannes (2)

son of the preceding, was born at Hamburg, January 6, 1544. He studied at Wittenberg and Rostock, was professor of theology at the latter place, and died in 1604. He edited Dav. Chytrmei *Summa Doctrinae de Vera Dei Agnitione: — Explicatio Articulorum Symboli Apostolici de Filio Dei: — Liber de Spir. Sanct. Divinitate*. He wrote, *Theses de Praedestinatione Honinuum in Christo ad Vitam et Salutem Eternam*. See Jocher, *Allgemeines Gelehrten-Lexikon*, s.v.; Molleri, *Cimbria Litterata*. (B.P.)

Frederick III Of Saxony

(usually styled *the Wise*), was born at Torgau, January 17, 1463, and succeeded his father Ernest as elector, in 1486. He is chiefly known as the founder of the University of Wittenberg, and the friend of Luther, whom he carried off for safety to the Warburg; but he had not the courage to establish the reformed faith in his dominions. He became administrator of the empire in 1519, and declined the imperial crown. He died May 5, 1525. See the literature by Kluppel, in Plitt-Herzog's *Real-Encyklop.* s.v. **SEE LUTHER.**

Frederick III Of The Palatinate

(called *the Pious*), was born February 14, 1525, succeeded his father, John II, in 1556, as palatine of Simmern, and Otto Henry as elector-palatine in 1559. In 1537 he married a Lutheran princess, and adopted the Reformed faith, which in 1560 he introduced into his dominions, despite an effort in 1566 to secure an imperial edict against him. He died October 26, 1576. See the literature in Plitt-Herzog's *Real-Encyklop.* s.v. **SEE REFORMATION.**

Predet, Pierre, D.D.

a Roman Catholic priest, was born at Sehasat, France, about 1801; educated at Clermont; became a member of the Society of St. Sulpice, and came to Baltimore in 1831, where, till his death, January 1, 1856, he was attached to St. Mary's Seminary. He is said to have been a diligent and thorough student, and a voluminous writer. See Hough, *Amer. Biog. Notes*, page 149. (J.C.S.)

Fredol, Berenger De

(called *the Elder*), a French prelate, was born at the chateau de la Vdrune about 1250; became successively canon at Bdziers, Narbonne, and Aix, bishop of Beziers, October 28, 1294, and cardinal in 1305. He was employed by the pope in several literary and diplomatic functions, and died at Avignon, June 13, 1323, leaving a few works on canon law, for which see Hoefer, *Nouv. Biog. Generale*, s.v.

Free Christian Brethren

the name under which one congregation in Scotland is returned in the British census of 1851.

Free Methodist Church

SEE METHODISTS, FREE.

Freeman, Bernardus

a Reformed (Dutch) minister, was born in Westphalia, and licensed there; came to America in 1700; was refused by the Church at Albany for want of education; became a missionary to the Mohawks (1700-5); preached at various places on the western end of Long Island, and died in 1743. He was a man of great natural ability, and the author of several works in the Mohawk language, for which see Corwin, *Manual of the Ref. Church in America*, 3d ed. page 265.

Freeman, George W., D.D.

missionary bishop of the Protestant Episcopal Church in the south-west, was born at Sandwich, Massachusetts; taught a large boarding-school in Warrenton, N.C.; was ordained rector of Christ Church, Raleigh, where he remained for many years; then of Emmanuel Church, New Castle,

Delaware; consecrated bishop October 26, 1844, in Philadelphia, Pennsylvania, and died at Little Rock, Arkansas, April 29, 1858, aged sixty-nine years. See *Amer. Quar. Church Rev.* 1858, page 340.

Free-thinking Christians

a sect which arose in London in 1796, professing to be a Christian Church founded on the principles of free inquiry. They were originally a body of Universalists, who separated from their congregation. by rejecting the doctrine of the trinity, the atonement, and many other doctrines held by orthodox Christians generally. Their next step was to dispense with the sacraments, and deny the immateriality of the soul. Finally, they rejected the Scriptures, and abolished all forms of worship, though still holding their meetings on the Sabbath as a matter of convenience. They assembled for purposes of discussion and debate on religious and social questions.

Fregoso, Federigo

an Italian prelate, was born at Genoa about 1480; early took religious orders; became bishop of Gubbio in 1507; fled on account of political troubles to Rome, but returned to Genoa in 1513; was of great service in the civil war ensuing; made cardinal in 1539, and died at Gubbio, July 13 1541.

Freia

in Norse mythology, was the most excellent among the Asas next to Frigga, the wife of Odin, being daughter of the dark Niord and the shady Skade. Freia was the goddess of the moon, in the ancient Scandinavian religion of nature. Later she was the goddess of love. She favors suitors, and finds great pleasure in songs, which she teaches to the scalds. She loves spring and flowers, and is gracious to the elves. In order to secure greater swiftness she makes use of a pair of falcon wings, which she allows other deities to use. The glittering necklace which the dwarfs presented to her is called *Brising*. Freia was married to Odur, and had two daughters by him: Hnos (beautiful) and Gersemi (attractive). Some time after, Odur made a journey, and as he did not return, Freia sought him, travelling through many countries, and assuming different names: Mardol, Horn, Gefion, Syr, Vanadys; but it was all useless. She therefore shed bitter tears, which were changed into gold. Her journey made her known in all lands, and she was worshipped under various names. In North Germany,

Denmark, Friesland, and Saxony, she retained the name Freia. She was represented with helmet, armor, bow, and sword, above in male, below in female dress. Odin receives valiant warriors into Valhalla; Freia receives all virtuous and lovely women into her heavenly dwelling, Folkvangur. She herself loves mostly to stay in her hall, Sesrumner, and has melancholy thoughts about her departed husband, Odur. The Swedes dedicated a number of temples to her, among which that at Upsala was the most celebrated. Her name is connected with the German verb "freien," to woo, and the sixth day of the week, Friday, is named after her.

Freind, Robert, D.D.

an English clergyman, was born in 1667; educated principally at Westminster; elected to Christ Church, Oxford, in 1686; engaged in the famous controversy about the epistles of Phalaris, and died in 1751, leaving some Latin and English poetry, for which see Bentley, *Nichols's Collection*. He also published a *Sermon*, preached before the House of Commons (1711), and *Cicero's Orations* (1724). See Chalmers, *Biog. Dict.* s.v.; Allibone, *Dict. of Brit. and Amer. Authors*, s.v.

Freir

(or Frey), in Norse mythology, was the son of Niord; the latter became one of the Asas, after showing his power to perform wonders. Freir's mother was Skade. His sister Freia represents the moon, and correspondingly he represents the sun. Freir is called the most excellent of the Asas. He rules over the rain and sunshine, and must be invoked for fruitful years and for peace. He presides over wealthy people, gives to maidens their lovers, and restores to women their husbands, when taken in battie. Freir once seated himself on the throne Hlidskialf, from which he could look over the whole world. This throne was designed only for Odin, and Freir was immediately punished for the liberty he took by becoming enamored of a Jote maiden, namely, the beautiful Gerdur, daughter of the mountain-giant, Gymer, and of Aurboda. When he came home, he neither ate nor drank, nor said anything. A consuming melanecholy fell upon him, and no one dared to talk with him. Even his father Niord asked his servant, Skirner, to find out what was the trouble. Freir said he loved the beautiful Jote maiden and could not live without her any longer. Skirner then went out to woo Gerdur for him, after he had asked Freir for his trusty sword, which had been made by dwarfs, and possessed the singular faculty of killing of itself

after it had once been drawn. Freir gave it to him, and thus, when he was attacked by the powerful Beli, he was forced to slay him with the horns of a reindeer. Skirner brought back the favorable answer that after nine nights Gerdur would appear to him. Then Freir said, "I cannot wait so long, for a single night is longer than a whole month." Gerdur is the northern light personified. Freir lives with her in Alfheim. As god of the sun, he also possesses the gold-colored boar, Guillinbursti. Besides this he owns the horse Blodughofi. He also has a skillful air-vessel, called Skidbladnir, made by dwarfs, the sons of Yvold. Oaths are given in Freir's name, in which case usually a boar is sacrificed to him, and a ring dipped in its blood, which is held by the swearer, who says: "So help me, Freir, Niord, and the mighty Asas!"

Freitag, Augustine M.

a Redemptorist preacher, was born in Hanover, of Lutheran parentage, in 1836. At the age of sixteen he joined the Roman Catholic Church, and commenced his preparatory studies for the priestly office at Gottingen. After coming to America, he completed his studies at Cumberland, Maryland, and joined the Redemptorists. He was ordained priest in 1863, and assigned to duty in New York city. After serving there for some years he was transferred to Boston, Massachusetts. In 1882 he returned to New York city, became assistant-rector of St. Alphonso's, and died there July 26 of the same year. (B.P.)

Preminet, Martin

an eminent French painter, was born at Paris in 1567. He produced a fine picture of *St. Sebastian*, at Paris, when very young; afterwards visited Rome and studied the works of Michael Angelo; spent fifteen years in Italy, then returned to Paris in the reign of Henry IV, who appointed him his painter, and employed him in the chapel at Fontainebleau, the ceiling of which represents subjects from the Old and New Testaments, among them *Noah and his Family Entering the Ark*, and *The Annunciation*. He died at Paris, June 16, 1619. See Hoefer, *Nouv. Biog. Generale*, s.v.; Spooner, *Biog. Hist. of the Fine Arts*, s.v.

Fremont, Charles

a French monk, was born at Tours in 1610; entered the order of Grammont at the age of eighteen, and conceived the idea of bringing back the monks

to the rigor of their primitive rule. Despite his superiors, through the protection of cardinal Richelieu, he succeeded in establishing the ancient discipline, not only in the house of Thiers, in Auvergne, which citizens had founded for him in 1650, but also in six or seven other houses, which had become nearly ruined. He died in 1689, leaving *La Vie, la Mort et les a Miracles de Saint-Etienne, Confesseur, Fondateur de l'Ordre de Grammont* (Dijon, 1647). See Hoefler, *Nouv. Biog. Generale*, s.v.

French-Basque Version

SEE BASQUE FRENCH.

French Version Of The Scriptures

The British and Foreign Bible Society, since its inception of Bible-work in France and the French-speaking countries, circulated the translations of Martin, Osterwald, and De Sacy; the latter for the use of Roman Catholics. In 1869 the same society published a revised edition of Osterwald's New Test. The object of this edition was to bring it as far as possible into conformity with the original editions, and to do away with the needless alterations which have been introduced by various printers or editors. On the same basis the Old Test. was published in 1871. In 1875 the Reverend Arnold Bovet addressed a communication to the agent of the British and Foreign Bible Society in Germany, the subject of which was the present condition and character of the French Protestant versions. In how far Mr. Bovet's suggestions were carried out we do not know, but in the report for the year 1877 we read: "The committee have been busy throughout the year in remedying certain minor defects in several of the French editions, in order to make them more perfect and more uniform. Several new versions of the Scriptures in French have been urged on the committee, but they did not see their way to the adoption of any of them; they hope, however, that the present activity in Bible translating and revision may lead to the production of a version more accurate and more acceptable: to the French people than any which they now possess." From the annual report published in 1884 it appears that the *Societe Biblique de France* had undertaken a revision of Osterwald, and that this revised recension has also been adopted by the British and Foreign Bible Society. The report reads thus: "The committee have resolved to adopt the recently revised version of Osterwald. The revision of the New Test. was completed by Mons. Frossard in 1869. A conference of pastors at Paris appointed a

commission to examine the version, and they expressed the wish in the following year that *the Society Biblique de France* should publish it. In 1868 a committee, consisting of MM. Bruston, H. Kruger, W. Monod, and M. Byse began the revision of the Old Test. In 1877 the number of revisers was raised from four to thirteen, namely, professors Bois, Bruston, Chapuis, and Coussivat, and pastors Le Savoureux, Kruger, Monod, Laufer, Bornand, Byse, Favez, Frossard, and Monnier. All the books of the Old Test, were revised at least twice, the greater part three times, and some (Psalms, Daniel, Hosea, Joel, Amos, etc.) four times. "The direction of the work was intrusted to pastor Frank Vermeil, with whom were associated MM. Matter and Frossard. In 1879 the publication commenced. Since then 17,000 of the 8vo and 16mo Bibles have been sold, and 150,000 copies of the revised New Test. since its publication. The basis of the revision of the New Test. was the *Textus Receptus*. The committee of the British and Foreign Bible Society, in taking up this latest revision of Osterwald's version, have the hearty approval of the *Society Biblique de France*." The British and Foreign Bible Society has also undertaken since 1879 the printing of De Sacy's Bible, collated with the folio of 1759, and with' alternative readings from the originals for all passages liable to misconstruction.

Outside of the Bible societies, there were published *La Sainte Bible, Texte de la Vulgate, Traduction Francaise en Regard, avec Commentaires Theol., Moraux, Philol., Histor., etc. Rediges d'Après les Meilleurs Travaux Anciens et Contemp.* (Paris, 1869-82, 16 volumes). In this Bible work, the commentaries of German, French, English, and American scholars have been made use of. Thus, Alexander's *Commentary on Isaiah*, Lyman Abbott's *New Test.*, *The Speaker's Commentary*, the works of Alford, Wordsworth, Ellicott, and even Smith's *Dict. of the Bible* have been perused. Besides this work of Roman Catholics, we must mention the Protestant Bible work by Reuss, *La Bible. Traduction Nouvelle avec Introductions et Commentaires* (Paris, 1874-81, 16 parts). The different parts have the following titles, besides the *Preface et Introduction Generale* and *Table Generale des Matieres*: I. *Histoire des Israelites Depuis la Conquite de la Palestine jusqu'a l'Exil (Livres des Juges, de Samuel et des Rois)*; II. *Les Prophetes*, 2 volumes; III. *l'Histoire Sainte et: la Loi (Pentateuque et Josue)*, 2 volumes; IV. *Chronique Ecclesiastique de Jerusalem (Chronicles, Ezra, Nehemiah)*; V. *Poesie Lyrique (Le Psautier, les Lamentations, le Cantique des Cantiques)*; VI. *Philosophie Religieuse*

et Morale des Hebreux (Job, les Proverbes, Ecclesiaste, l'Ecclesiastique, la Sapience, Contes Moraux [Jonas, Tobit, Susanne, Pages du Roi Darius], Baruch, Manasse); VII. Litterature, Politique, et Polemique (Ruth, Maccabees, Daniel, Esther, Judith, le 3me Livre des Maccabees, l'Histoire du Bel et du Serpent, l'Epitre de Jeremie); VIII. Histoire Evangelique (Synopsis des 'Trois Premiers Evangiles); IX. La Theologie Johannique (Evangile et Epitres); X. L'Histoire Apostolique (Actes des Apotres); XI. Les Epitres Pauliniennes, 2 volumes; XII. Les Epitres Catholiques; XIII. L'Apocalypse.

Last, but not least, we mention the new translation of the Old Test. from the Hebrew text by the Reverend Dr. Louis Segond, published at Geneva in 1874 (2d ed. Nancy, 1877; 8d ed. Geneva, 1879), and the new translation of the New Test. from the Greek, published in 1879. His work has been accepted by the University Press, Oxford, England. This version is regarded as a decided improvement upon all others, and as worthy of national official use. In 1878 appeared *La Bible Annoteepar une Socigte de Theologiens et de Pasteurs*, fasc. 1 (*Ancien Testament, les Pirophetes I*), Neulfchatel. (For a review of this part comp. Diestel, in Schurer's *Theol. Literaturzeitung*, 1879, col. 217). (B.P.)

French, John W., D.D.

a Protestant Episcopal clergyman of the diocese of Maryland, graduated from the General Theological Seminary of New York, was for some years rector in Washington, D.C.; in 1857 was chaplain at the Military Academy, West Point, N.Y.; in 1866 was appointed professor of moral philosophy in the same institution, and continued there until his death, July 7, 1871. See *Prot. Episc. Almanac*, 1872, page 127.

French, William, D.D.

an English clergyman, was born in 1786, and educated at Caius College, Cambridge. In 1820 he was master at Jesus College, and canon of Ely in 1832. He died in 1849, leaving *New Translations of the Proverbs of Solomon* (1831): — *New Translations of the Book of Psalms* (1842). See Allibone, *Dict. of Brit. and Amer. Authors*, s.v.

Frensdorff, Solomon

a Jewish writer, and professor at the Israelitish teachers' seminary in Hanover, who died in 1880, is the author of, *Fragmente aus der*

Punctations- und Accentlehre der hebraischen Sprache (Hanover, 1847): — *Die Massora Magna nach den ältesten Drucken* (ibid. 1875, of which only the first part, *Die Massora in alphabetischer Ordalung*, was published). He also edited the masoretic work, **hl kaw hl ka** (ibid. 1864), a description of which is given under *Oclah ve-Oclah* in this *Cyclopaedia*. (B.P.)

Frenzel

a name common to several German authors, of whom we mention:

- 1.** ABRAHAM, was born in November, 1656, at Kosel, studied at Wittenberg, and died April 15, 1740, at Schonau, near Bernstadt. He wrote, *De Originibus Linguae Sorobicae, libri 4* (Bautzen, 1693-96): — *De Diis Slavorum et Soroborum in Specie* (published in Hoffmann's *Scriptores Rerum Lusaticorum*, 2 volumes): — *De Vocabulis Propriis Sorobicis Pagorum* (published also in Hoffmann's work). Besides, he left in manuscript a *Dictionary of the Wendish Language*, works on the manners of the people of Upper Lusatia (extracts from which were published by Muka under the title *Frenceliana, in Casopis Macisy Serbskeje*, Bautzen, 1880-82). See Jocher, *Allgemeines Gelehrten-Lexicon*, s.v.
- 2.** MICHAEL, born February 2, 1628, studied at Leipsic, was pastor at Kosel, and died June 29, 1706. He translated the New Test. into the Wendish language, also the Psalms, and Luther's catechism. See Jocher, *Allgemeines Gelehrten-Lexikon*, s.v.
- 3.** MICHAEL, Jr., brother of Abraham, was born February 14, 1667, studied at Wittenberg, and died as deacon at Hoyerswerda, February 11, 1752. He wrote *Dissertatio de Idolis Slavorum* (Wittenberg, 1691).
- 4.** SOLOMON GOTTHOLD, son of Michael, Jr., who was born in 1701, and died deacon at Hoyerswerda, March 22, 1768, is the author of a *Wendish Catechism* (Libau, 1738). See Jocher, *Allgemeines Gelehrten-Lexikon*, s.v. For the family Frenzel see Schubert, *Chronike der-Geschlechter Frenzel und Schletter* (Dresden, 1843). (B.P.)

Fresco

or wall-painting in water-colors, was very common in the early ages of the Christian era, and was gradually introduced into sacred places, especially churches and the catacombs, portions of it still remaining. The subjects are

usually Scriptural, though sometimes purely ideal. (See illustration on page 417.) For the details see Smith, *Dict. of Christ. Antiq.* s.v. **SEE PAINTING.**

Fresnoy, Charles Alphonse Du

a very eminent French painter, was born in Paris in 1611, and studied in the school of Francois Perrier, after which he visited Italy. In 1656 he returned to his native city, where he painted, among other works, a fine picture of *St. Margaret*, for the church of that name. He died in Paris in 1665. He was occupied during a long period of his life in preparing for publication his admirable poem on art, *De Arte Graphica*, which was issued after his death. See Spooner, *Biog. Hist. of the Fine Arts*, s.v.; Hoefer, *Nouv. Biog. Generale*, s.v.

Freudentheil, Wilhelm Nicholas

a Lutheran theologian of Germany, was born at Stade, in Hanover, June 5, 1771. He studied at Gottingen; was in 1792 professor of literature and history at Zelle; in 1796 subrector; in 1805 con-rector; in 1809 rector at Stade; in 1816 was called as deacon to Hamburg; in 1828 was pastor at the Church of the Holy Ghost, and was honored in 1841 by his *alma mater* with the theological doctorate. He died March 7, 1853. Besides his *Commentatio de Codiae sacro more*, etc. (Gottingen, 1791), he contributed some fine specimens to German hymnology. See Winer, *Handbuch der theol. Lit.* 1:108; Schroder, *Lexicon der Hamburger Schrifstellen*; Geffcken, *Biographical Introduction to Freudentheil's Poems* (Hamburg, 1854); Koch, *Geschichte der deutschen Kirchenliedes*, 7:71 sq. (B.P.)

Frey, Franz Andreas

a Roman Catholic theologian of Germany, was born July 20, 1763, at Bamberg, where he also, studied, and took holy orders in 1787. In 1795 he commenced his lectures on canon law at the university of his native place, and died there, June 24, 1820. He published, *Disp. Theses theol. de Religione, nec non de Principiis Theologicis* (Bamberg, 1787): — *Kritischer Commentar uber das Kirchenrecht fur Katholiken und Protestanten* (ibid. 1812-20, 3 volumes). See Doring, *Die Gelehrten Theologen Deutschlands*, 1:435 sq.; Winer, *Handbuch der theol. Lit.* 2:9; Zuchold, *Bibl. Theol.* 1:380. (B.P.)

Frey, Jean Jacques

an eminent Swiss engraver, was born at Lucerne in 1681, and after acquiring the elements of, his art in his own country, went to Rome, where he studied for some time under Arnold van Westerhout. The following are some of his many plates: *The Holy Family*; *St. Jerome*; *St. Joseph Presenting Cherries to the Infant Christ*; *St. Andrew Kneeling before the Cross*; *St. Bernard*; *The Adoration of the Shepherds*; *The Archangel Michael*. He died at Rome in 1752. See Hoefer, *Nouv. Biog. Generale*, s.v.; Spooner, *Biog. Hist. of the Fine Arts*. s.v.

Freyenmoet (or Frymuth), John Caspar

a Reformed (Dutch) minister, was born in Switzerland in 1720, came to America in his youth, and lived at what is now Port Jervis, N.Y., then the centre of the Dutch churches situated on the Delaware river Minisink, Walpeck, Smithfield, and Mahackemack which sent him to Holland to be educated for the ministry and ordained as their pastor. He returned in 1741, and ministered to them until 1756. His great popularity as a preacher, and his deep piety and zeal, created an active strife for his services between the churches referred to and those in Ulster County. He removed to Columbia County in 1756, and continued until his death, in 1778, the acceptable and useful minister of the churches of Kinderhook, Claverack, Livingston Manor, Red Hook, and Schodack. He favored the ordination of ministers in this country, and was a conservative in the early Coetus party, but indignantly withdrew when they proposed to organize a classis. His social qualities were of a high order, and his prudence and skill in settling delicate ecclesiastical cases brought him into frequent request upon official commissions. See Slauson, *Hist. Discourse at Port Jervis*; Zabriskie, *Centennial Discourse at Claverack*; Corwin, *Manual of the Reformed Church in America*, s.v. (W.J.R.T.)

Freytag, Georg Wilhelm Friedrich

a German theologian and scholar, was born at Luneburg, September 19, 1788, and educated in philology and theology at the University of Gottingen. From 1811 to 1813 he acted as theological tutor there, then went to Konigsberg as sub-librarian; in 1815 became a chaplain in the Prussian army, in which capacity he visited Paris; afterwards resigned his chaplaincy, and remained in Paris to prosecute his Oriental studies under De Sacy. In 1819 he was appointed professor of Oriental languages at

Bonn, and continued in that position until his death, November 16, 1861. Besides publishing a compendium of Hebrew grammar (*Kurzgefasste Grammatik der hebraischen Sprache*, 1835), and a treatise on Arabic versification (*Darstellung der Arabischen Verskunst*, 1838), Freytag edited two volumes of Arabic songs (*Hamasaë Carmina*, 1828-52), and three of Arabic proverbs (*Arabum Proverbia*, 1838-43). His principal work, however, was his *Lexicon Arabico-Latinum* (1830-37), which rapidly superseded the earlier lexicons. See *Encyclop. Brit.* 9th ed. s.v.

Fricco

in Norse mythology, was the third god with Odin and Thor, who were worshipped in the great temple at Upsala (then the capital of Sweden). According to the latest researches he is one with *Freir*.

Friday

the Mohammedan weekly Sabbath, commencing at the preceding sunset. The Mohammedans regard it as the chief of all days. The public services, which occupy only a portion of the day, the rest being devoted to business and recreation, commence at noon, and besides the usual prayers there are additional ceremonies performed, including the reading and reciting of parts of the Koran from the reading-desk, and the delivery of sermons from the pulpit by the Imams.

Friderici, Jeremias

a Lutheran theologian of Germany, was born at Leipsic in 1696, studied in the same city and became master of arts, catechist, and preacher, and died there, September 6, 1766. He wrote, *De Hosea Propheta* (Leipsic, 1715): — *De Daniele* (ibid. 1716): — *De Zacharia* (ibid. 1718): — *De Ezechiele* (ibid. 1719): — *De Deo, Patriarche Jacobi* (ibid. 1729): — *Sixtini Anamae Parcenesis* (ibid. 1730). See Jocher, *Allgemeines Gelehrten-Lexikon*, s.v. (B.P.)

Friderici, Johann Christoph

a Lutheran theologian of Germany, was born June 25, 1730, at Tempelburg, in Pomerania, studied at Halle, and was for some time military chaplain. In 1760 he was called to the pastorate at Neustadt-Magdeburg, and in 1768 to Gottingen. In 1770 he was appointed general superintendent and first pastor at Clausthal, but five years later he accepted

a call to Hamburg, where he died, August 12, 1777. Besides a number of sermons, he published *Specimen Inaugurale Theologicum de Virtute vere Christiana* (Kiel, 1776; Germ. transl. by Thiess, Hamburg, 1779). See Doring, *Die gelehrten Theologen Deutschlands*, 1:448 sq.; Jocher, *Allgemeines Gelehrten Lexikon*, s.v. (B.P.)

Frideswida

(Fredeswithe, Frithswith, etc.), an early English saint, is said to have been a king's daughter, who fled to Oxford to escape marriage, and founded a convent there about the time of Bede. She died about 735, and is commemorated on October 19.

Fried-Ailek

in the mythology of the Laplanders, is that one of the three supreme gods who superintended Friday. He was the companion of the sun, and allowed no works on that day; sacrifices, however, could reconcile him.

Friedemann, Friedrich Traugott

a Lutheran theologian of Germany, born March 30, 1793, was in 1820 rector at Wittenberg, in 1823 rector at Brunswick, in 1828 director at Weilburg, and died in 1839. He wrote, *De Summa Christianae Doctrinae* (Wittenberg, 1821; transl. by Fried. Beck, Leipsic, 1823): — *Christlichreligiöse Anregungen* (Weilburg, 1837). See Winer, *Handbuch der theol. Lit.* 1:369; 2:378; Zuchold, *Bibl. Theol.* 1:383. (B.P.)

Friedenthal, Marcus Beer

a Jewish writer of Germany, was born at Gross-Glogau in 1779, and died at Breslau, December 5, 1859. He wrote, **hnnwma yrq[**, *Ueber die Dogmen des Jüdischen Glaubens* (Breslau, 1816-18, 3 volumes): — **tdh dwsy** (1821-23, 7 volumes), a kind of apology, of Judaism, which was followed by a supplement, entitled **tdhw hnwbt hmkj h** (ibid. 1843-46). See Furst, *Bibl. Jud.* 1:299 sq. (B.P.)

Friederich, Gerhard

a Protestant theologian of Germany, born January 2, 1779, was in 1812 preacher at Bornheim, in 1816 at Frankfort-on-the-Main, and died there in 1860. He published, *Reden der Religion und demn Vaterlande geweiht*

(Frankfort, 1817-19, 2 volumes): — *Christliche Vortrage* (3d ed. Hanau, 1833, 2 volumes): — *Christus an die Herrscher und das Volk* (Frankfort, 1831): — *Das Christenleben* (Stuttgart, 1836): — *Religion und Kirchentum* (Giessen, 1842), etc. See Winer, *Handbuch der theol. Lit.* 1:408; 2:99, 159, 172, 315, 321, 336, 364, 366, 374, 379, 403; Zuchold, *Bibl. Theol.* 1:383-385. (B.P.)

Friedlieb, Philipp Heinrich

a Lutheran theologian of Germany, who died at Stralsund, September 10, 1663, wrote, *Theologia*: — *Angelologia*: — *Anthropologia Christologia*: — *Ecclesiologia*: — *Medulla Theologiae Theticae, Polemicae et Moralis*: — *Theologia Biblica seu Exegetica*: — *Phosphorus Biblicus*, etc. See Jicher, *Allgemeines Gelehrten-Lexikon*, s.v.; Witte, *Diarium Biographicum*. (B.P.)

Frimel, Johannes (1)

a Lutheran theologian of Germany, was born at Breslau, in Silesia, November 2, 1606. He studied at different universities, was deacon at Wittenberg in 1631, preacher in his native city in 1647, and died February 5, 1660. He wrote, *Proba Fidei Evangelica*: — *De Coelo Beatorum*: — *De Legitima Vocatione Lutheri*: — *De Verbo Dei Scripto*. See Jocher, *Allgemeines Gelehrten-Lexikon*, s.v.; Winer, *Handbuch der theol. Lit.* 1:759. (B.P.)

Frimel, Johannes (2)

son of the foregoing, born at Wittenberg, November 20, 1632, studied at different universities, was deacon at Breslau in 1660, archdeacon in 1676, and died November 13, 1688. He wrote *De Bona Conscientia*. See Jocher, *Allgemeines Gelehrten-Lexikon*, s.v. (B.P.)

Frind, Anton Ludwig

a Roman Catholic historian, was born October 9, 1823, at Hainspach, in Bohemia. In 1847 he received holy orders, was in 1851 catechist, in 1852 professor at the gymnasium in Leitmeritz; in 1859 was made director of the gymnasium at Eger. and in 1869 canon of the chapter at Prague. In 187s he was transferred to the episcopal see of Leitmeritz, and died October 28, 1881. His main work is *Kirchengeschichte Bohmens* (Prague, 1864-78, 4 volumes, the last volume coming down to the year 1561). Besides, he

published, *Katholische Apologetik für gebildete Christen* (3d ed. *ibid.* 1877): — *Geschichte der Bischöfe und Erzbischöfe von Prag* (*ibid.* 1873): — *Der heilige Johannes von Nepomuk* (*ibid.* 1879). (B.P.)

Frisch, Johann

a Lutheran theologian, who died while preacher at Altona in 1692, wrote, *Disp. Historico-Theologica de Waldensibus* (Wittenberg, 1659): — *Historischer Tagweiser, oder Anweisung dessen, was sich in der Christenheit zugetragen* (*ibid.* 1675). See Thiessens, *Hamb. Gelehrten Geschichte*; Jocher, *Allgemeines Gelehrten-Lexikon*, s.v. (B.P.)

Frisch, Johann David

a Lutheran theologian of Germany, born August 21, 1676, was in 1701 deacon at St. Leonhard, in Stuttgart, in 1714 preacher, in 1720 general-superintendent, in 1726 member of consistory, and died January 8, 1742. He wrote, *Neuklingende Harfe Davids*, or a commentary on the Psalms:— *De Origine, Diis et Terra Palcestinorum*. See Jocher, *Allgemeines Gelehrten-Lexikon*, s.v.; Furst, *Bibl. Theol.* 1:304, (B.P.)

Frisch, Johann Friedrich

a Lutheran theologian of Germany, was born December 26, 1715. He studied at Leipsic, and died there as pastor of St. George's, November 4, 1778. He wrote, *Commentatio Philologica de Nulla*, etc. (Freiberg, 1740): — *De Vero Sensu et Genuina Ratione Legis Divinae*, ~~(1720)~~ *Deuteronomy* 22:10 (Leipsic, 1744): — *De Muliere Peregrina apud Hebraeos* (*ibid.* eod.): — *De Levi cum Matthaeo non Confundendo* (*ibid.* 1746): — *Apocalyptischer Catechismus* (1773). See Jocher, *Allgemeines Gelehrten-Lexikon*, s.v.; Furst, *Bibl. Jud.* 1:304; Winer, *Handbuch der theol. Lit.* 1:566, (B.P.)

Frisch, Samuel Gottlob

a Lutheran theologian of Germany, was born March 22, 1765, at Freiberg. He studied at Leipsic, was for some time deacon at Mutshen, in Saxony, morning preacher at Freiberg and after 1822 court preacher at Dresden, where he died, April 21, 1829. Of his publications we mention, *Lucae Commentarium de Vita, Dictis Factisque Jesu et Apostolorum* (Freiberg, 1817; reprinted in Rosenmuller's *Commentationes Theologicae*, 1:272 sq.).

See Doring, *Die gelehrten Theologen Deutschlands*. i, 450 sq. Winer, *Handbuch der theol. Lit.* 1:87; 2:94, 163, 204. (B.P.)

Frisius, Simon

an eminent Dutch engraver, was born at Leeuwarden, in Friesland, about 1580. He is regarded as the first who brought etching to perfection. The following are some of his principal works: *The Descent of the Holy Ghost*; *The Assumption of the Virgin*; *The Virgin Suckling the Infant*. See *Biog. Universelle*, s.v.; Spooner, *Biog. Hist. of the Fine Arts*, s.v.

Fritsch, Johann Heinrich

a Lutheran theologian of Germany, was born at Quedlinburg, February 3, 1772. He studied at Halle, and was in 1795 preacher at his native place. In 1804 he was appointed first preacher of St. Benedict's; in 1817 he received the degree of doctor of theology from the Königsberg University; in 1821 was made superintendent, and died January 1, 1829. He published some homiletical works, for which see Doring, *Die gelehrten Theologen Deutschlands*, 1:456 sq.; Winer, *Handbuch. der theol. Lit.* 1:496, 863; 2:36, 46, 56, 67, 123, 153, 296; Zuchold, *Bibl. Theol.* 1:386. (B.P.)

Frizon, Pierre

a French historian and theologian, was born in the diocese of Rheims, in the latter part of the 15th century. He was a Jesuit for some time, and taught in the colleges of that society; but left it to enter the University of Paris, where he was made doctor in 1623. He was admitted to the College of Navarre in 1624, and became in 1635 grand-master of it. He died in July 1650 or 1651, leaving, *La Moyens pour Discemere les Bibles Francaises Catholiques* (Paris, 1621): — *Gallia Purpurata* (ibid. 1638), against which Baluze wrote his *Anti-Frizonius* (Toulouse, 1652). See Jocher, *Allgemeines Gelehrten-Lexikon*, s.v.; Hoefer, *Nouv. Biog. Genrale*, s.v. (B.P.)

Friuli, Council Of

(*Concilium Forojuliense*), was held A.D. 796 (not 791), as Pagi shows, under Paulinus, patriarch of Aquileia, whose letter to Charlemagne, formerly misconceived with the synod of Altino, A.D. 802, assigns three causes for its meeting: (1) the orthodox faith; (2) ecclesiastical discipline; and (3) recent outrages, probably by the Huns. The first of these is

explained in his speech, which is an elaborate apology for the reception into the Western creed of the clause "and the Son," which Charlemagne had attacked, and the pope vindicated, the second Nicene Council two years before for not having in theirs; Paulinus himself endeavoring to prove both right. The resemblance between parts of this speech and the Athanasian creed has been remarked, and is very close. Besides it is observable that all priests are required to commit to memory the entire exposition of "the Catholic faith," with which he concludes while, for everybody else, the learning by heart of the Creed and the Lord's Prayer is prescribed. Of the canons, the 1st threatens simony; the 2d drunkenness; the 4th and 5th deprecate secular employments and amusements for the clergy. By the 10th, a divorced person is forbidden to marry again till the former partner dies; and by the 13th all are inhibited from working on Sundays and holidays. See Smith, *Dict. of Christ. Antiq.* s.v.; Landon, *Manual of Councils*, s.v.

Fro

in Norse mythology, is a deity of the second grade, worshipped by the Goths and Danes as the ruler of the winds. He received bloody, often human, sacrifices, which he himself instituted. According to other accounts, black animals were sacrificed to him by the Danish king, Hadding, which later were replaced by human sacrifices; they are called *Froablot*. Others make Fro the same with *Freir* (q.v.).

Froeligh, Solomon, D.D.

a Reformed (Dutch) minister, was born at Red Hook, N.Y., in 1750. He studied theology with Dr. Theodorick Romeyn and Reverend J.H. Goetschius, and was licensed to preach in 1774. His first pastoral charge was on Long Island, in the churches of Jamaica, Newtown, Oyster Bay, and Success (1775-76). He was an ardent patriot during the Revolutionary War, and was compelled to flee from his congregations when the British occupied Long Island. From 1776 to 1780 he supplied the churches of Fishkill and Poughkeepsie, and at the end of the war was pastor at Hillsborough and Neshanic, N.J. In 1786 he removed to the united churches of Hackensack and Schraalenbergh; was appointed by the General Synod lecturer in theology in 1792, and in 1797 professor of theology, an office which he held until 1822. The churches over which he was last settled had long been in difficulties, which were not quieted by his coming

among them and, in 1822, he seceded, with four other ministers in the North, Messrs. Brokaw, Palmer, Toll, and Wyckoff, who had previously been suspended for contumacy, and they organized what was called "The True Reformed Dutch Church." A small number of disaffected congregations and ministers afterwards joined them. In 1823 Dr. Froeligh was suspended by the General Synod from his professorship and from the ministry, for schism and contempt of ecclesiastical authority, and for promoting divisions in the Church. His own letters proved that he had for many years contemplated this secession. After this he continued to minister to the two churches which had seceded with him, as their pastor, until his decease, October 8, 1827. For a full history of these events, see *Annals of the Classis of Bergen*, by Benjamin C. Taylor, D.D., pages 188-233; also autobiographical notes incorporated in Rev. C. T. Demarest's *Lamentation over Reverend Solomon Froeligh, D.D.* Dr. Froeligh was neither very learned nor gifted with genius, but was a man of unquestioned ability and respectable attainments in the old theology. In his early ministry he was useful and blessed with considerable success. See also Corwin, *Manual of the Ref. Church in America*, s.v.; *Minutes of General Synod*, 1823; *Memoir*, by Peter Labagh, D.D., pages 129-135. (W.J.R.T.)

Frohberger, Christian Gottlieb,

a Lutheran theologian of Germany, was born July 27, 1742, at Wehlen, near Pirna, in Saxony. He studied at Halle and Leipsic, and was in 1774 preacher at Rennersdorf, near Herrnhut. In 1820 he retired from the ministry, and died January 29, 1827. He published some ascetical works, for which see Doring, *Die gelehrten Theologen Deutschlands*, 1:461 sq.; Winer, *Handbuch der theol. Lit.* 1:774; 2:130; Zuchold, *Bibl. Theol.* 1:389; Koch, *Gesch. des deutschen Kirchenliedes*, 6:289 sq. (B.P.)

Frohne, JOHANN ADOLPH

a Lutheran theologian of Germany, was born January 11, 1652. He studied at Jena, where he also lectured for some time. In 1678 he accepted a call as rector to Lemgo, was in 1680 preacher there, and succeeded his father in 1691 as preacher at Muihlhausen. In 1692 he went to Giessen, and presented for the degree of theologine licentiatius, *De Fide ut Dispositione Meritoria ad Justificationem contra Pontificios*. In 1693 he received the theological doctorate, and died November 12, 1713. He published, *Grundlicher Beweis des geistlichen Priesterthums* (Muhlhausen, 1703,

against which Eilmar wrote his *Grundliche Erörterung der Lehre von dem geistlichen Priesterthum*, 1704): — *Recht des geistlichen Priesters* (written against Eilmar, 1705): — *Theologia Definitiva* (Frankfort-on-the-Main, 1707). See Walch, *Bibl. Theol.* 2:765 sq.; Jocher, *Allgemeines Gelehrten-Lexikon*, s.v. (B.P.)

Fromman, Andreas

a German philosopher, was born at Coburg, August 11, 1591 and died March 26, 1666. He wrote, *Dissertationes de Stultitia Atheismi, ad Psa.* 14: — *De Metu Pauli ad ^{<47103>}2 Corinthians 11:3*: — *De Fide Pontificiotum Explicata et Implicita, Formata et Informi*. See Jocher, *Allgemeines Gelehrten-Lexikon*, s.v. (B.P.)

Frommann, Erhard Andreas

a Lutheran theologian of Germany, was born November 8, 1722. He studied at Coburg and Altdorf, was in 1756 professor of Greek and Oriental languages at Coburg, and died October 1, 1774. He wrote, *De Cultu Deorum ex ὄνοματοθεσι Illustri* (Altdorf, 1745): — *De Hermeneuta Veteris Ecclesie* (ibid. 1747): — *De Syntaxi Linguae et Praecipae Ebraice* (ibid. eod.): — *De Lingua Profunda ad Esa.* 33:19; *Ezech.* 3:5, 6 (ibid. 1748): — *De Opinata Sanctitate Linguae Ebraicae* (Coburg, 1756): — *De Sacris Judaeorum* (ibid. 1759): — *An Variarum Lectiones ad Codicem V. Test. ex Mischna Collogi Possint* (ibid. 1760): — *De Ecclesiae Christianae Reformatione Judaeis Utili* (ibid. 1761): — *Disp. Spec. Topices Pauli in Fide Salvifica ex Vet. Test. Probanda* (ibid. 1762): — *De Feminis Quibusdam quae Evangelii Veritatem Tempore Reformationis Sacrorum Scriptis Defenderunt* (ibid. 1764): — *De Canone Hermeneutico* (ibid. 1767). See Jocher, *Allgemeines Gelehrten-Lexikon*, s.v.; Winer, *Handbuch der theol. Lit.* 1:21, 132. (B.P.)

Frommann, Georg Carl,

a Lutheran theologian of Germany, was born April 9, 1809, at Lauten, near Coburg. He studied theology at Jena, Bonn, and Berlin, with Bleek, Nitzsch, Schleiermacher, and Neander for his teachers. He commenced his theological lectures at Jena, and his *Darlegung des johanneischen Lehrbegriffs*, published in 1833 in the *Studien und Kritiken*, proved him to be a worthy pupil of his teachers. In 1837 he was appointed professor of theology, and in 1839 published his *Darlegung* in an extended form, in

consideration of which the Rostock University honored him with the doctorate of theology. In the same year he was called as pastor to St. Peter's, in St. Petersburg, where he labored for twenty-five years, accompanied with great blessing. In 1865 he resigned his position, and made Berlin his residence, where he lectured as honorary professor. In 1868 he was recalled to St. Petersburg as general superintendent, but in 1876 was paralyzed, and returned as an invalid to Jena, never to resume again his work. He died December 5, 1879. He also wrote, *De Disciplina Arcani, quae in Vetere Ecclesia Christiana Obtinuisse Fertur* (Jena, 1833). See Zuchold, *Bibl. Theol.* 1:390. (B.P.)

Fronteau, Jean

a French archaeologist and controversialist, was born at Angers in 1614. After completing his studies in his native city, he took the habit of a regular canon in the abbey of Toussaint, at Angers. He was called to Paris in 1634, and engaged to teach philosophy, and then theology, at the abbey of St. Genevieve, and was made chancellor of the University of Paris. Being suspected, however, of Jansenism, he was exiled to the diocese of Angers in 1661, but soon called back to Paris, where he remained until his death, April 17, 1662. He wrote, *Summa Totius Philosophice* (Paris, 1640): — *Thomas a Kempis Vindicatus* (ibid. 1641): — *De Jure Episcoporum* (1659): — Φιλοτησία *Veterum* (1640). See Hoefer, *Nouv. Biog. Generale*, s.v.

Froreisen, Isaac

a Lutheran theologian and professor of theology at Strasburg, who died June 5, 1632, is the author of, *De Aug. Confess. Materia, Fundamento et Forma, etc.*: — *Scutum Catholicae Veritatis pro Invenianda Vera in his Terris Militante Ecclesia*: — *Dissertationes contra Weigelianos*: — *Apologeticus contra Carolum Sachsium Calvinistam*: — *Vindiciae Synopticae pro Sacro Geneseos Codice contra Bellarminum*: — *De Angelis Bonis, ad* ◀404▶ *Matthew 4:11*: — *De AEdificio Spirituali ad* ◀401▶ *1 Corinthians 3:11-13*. See Witte, *Diarium Biographicum*; Jocher, *Allgemeines Gelehrten-Lexikon*, s.v. (B.P.)

Froreisen, Johann Leonhard, a Lutheran theologian, was born May 9, 1694. He studied at Giessen and Jena, was in 1724 professor of theology at Strasburg, and died Jan. 13, 1761, leaving, *Disp. de Ostracismo* (Strasburg, 1711): — *De Penitentia Dei* (ibid. 1714): — *De Infelici Divitis Felicitate*

ad Luc. 16:19: — *De Characteribus Verae Reformationis* (Jena, 1717): — *De Charlataneria Theologorum* (Strasburg, 1735): — *De l'Domesticis Pastorum Visitationibus* (ibid. eod.). See Moser, *Jetztlebende Theologen*; Strodtmann, *Jetztlebende Gelehrte*; Jocher, *Allgemeines Gelehrten-Lexikon*, s.v. (B.P.)

Frosch, Johann

the reformer of Augsburg, originally belonged to the Carmelites. In 1516 he was made licentiate of theology at Wittenberg, under the presidency of Luther, and in 1517 prior of the Carmelite monastery at Augsburg. When Luther openly broke with the Church of Rome, Frosch, too, began to preach the pure gospel at Augsburg, and in 1522 he was appointed by the city council as evangelical preacher. In 1527 he held a disputation with the Anabaptists at Augsburg, and in 1531 was dismissed by the council because it leaned towards Zwinglianism. Frosch went to Nuremberg, and died there in 1533. See Jocher, *Allgemeines Gelehrten-Lexikon*, s.v.; Koch, *Gesch. des deutschen Kirchenliedes*, 1:405; 2:475. (B.P.)

Frossard, Benoit Daniel Emilien

a French theologian, youngest son of Benjamin Sigismond (q.v.), was born June 26, 1802, at Paris. At the age of fifteen he was sent to England, where he came into direct relationship with some distinguished members of the Friends, who made a lasting impression upon him. Having returned to France, he studied theology at Montauban, and presented as his thesis for the degree of bachelor of divinity, *Accord entre le Recit de Moese sur l'Age du Genre Humain et les Phenomenes Geologiques*. In 1825 he was called to Nimes, and in 1847 was appointed director of the seminary which was to be established beside the theological university at Montauban. In 1848 he resigned his position, and made his home at Bagneres-de-Bigorre, at the foot of the Pyrenees, where he died, January 25, 1881. His great zeal for the Protestants scattered about the Pyrenees was so effective and so laborious that he was styled "the apostle of the Pvrenees." He wrote, *L'Ami de la Famille*: — *Les Archives Evangeliques*: — *La Vie Reelle*: — *Le Livre des Faibles*: — *Le Catechisme Biblique*. See Lichtenberger, *Encyclop. des Sciences Religieuses* s.v.; Zuchold, *Bibl. Theol.* 1:391. (B.P.)

Frothaire

a French prelate, was born in the second part of the 8th century. He Was educated at the monastery of Garze, became abbot of St. Evre, at Toul, and bishop of that city in 813. During the revolt of Bernard, he proved himself faithful to the cause of Louis le Debonnaire, and took an important part in several councils which judged the rebel bishops. He left twenty-one letters, which were published by Andri Duchesne, in his *Historiae Francorum Scriptores*, 2. See Hoefler, *Nouv. Biog. Generale*, s.v.

Fructuosus

an early martyr, commemorated January 21, was bishop of Tarragona in the 3d century, and burned alive during the Diocletian persecution. See Smith, *Dict. of Christ. Biog.* s.v.

Frymuth

SEE FREYENMOET.

Fryxell, Andres

a Swedish historian, was born February 7, 1795, at Hasselskoj, in Dalsland. In 1822 he was teacher, in 1828 rector of the Marien school at Stockholm, in 1833 professor, and in 1836 pastor at Sunne, one of the largest parishes of Sweden. In 1840 he was received into the Stockholm Academy, and in 1845 made doctor of theology. He died March 21, 1881. He is known as the author of *Berichte aus der Schwedischen Geschichte*, of which more than forty volumes have been published since 1823. (B.P.)

Fuchs, Adolph Friedrich

a Lutheran theologian of Germany, was born December 27, 1758, at Neuenkirchen, in Mecklenburg-Strelitz. He studied at Gottingen, was in 1778 con-rector at the gymnasium in Prentzlau, in 1781 rector of the cathedral-school at Ratzeburg, and in 1810 superintendent of the Gistrcof diocese. He died April 13, 1828, leaving *Der Brief Pauli an die Romer* (Stendal, 1789): — *Progr. in qua Ratione ad Reliquos de Libri Hagiographorum* (Rostock, 1797). See Doring, *Die gelehrten Theologen Deutschlands*, 1:466 sq. (B.P.)

Fuchs, Gottlieb Daniel

a Lutheran theologian of Germany, who died at Stuttgart in 1783, is the author of *Bibliothek der Kirchenversammlungen des 4 und 5 Jahrhunderts* (Leipsic, 1780-1784, 4 volumes). See Winer, *Handbuch der theol. Lit.* 1:659. (B.P.)

Fuchs, Karl Heinrich

a Lutheran theologian of Germany, who was born in 1762 at Heidelberg, and died at Munich in 1842, is the author of, *Annalender Protest. Kirche im Konigreich Bayern* (Nuremberg, 1819-23): — *Allgemeine Uebersicht des Zustandes der Protest. Kirche in Bayern*, etc. (Anspach, 1830): — *Die Einfuhrung der Kirchenvorstande* (Nuremberg, 1822): — *Die Evangelische Kirche, ihre Bekenntnisse und Gottesdienstlichen Handlungen* (ibid. 1829): — *Annalen der Protest. Kirche im Konigreich Bayern* (Munich, 1839-43). See Winer, *Handbuch der theol. Lit.* 1:785; 2:20, 72, 77, 79, 100, 195; Zuchold, *Bibl. Theol.* 1:392 sq. (B.P.)

Fuchten, Johann

a Protestant theologian, was born at Antwerp, November 26, 1568, became pastor at Hildesheim in 1602, and died at Helmstadt, November 26, 1622, professor and doctor of theology. He edited, *Paschasii Ratberti Testimonia SS. Patrum de Genuino Eucharistiae Intellectu Usuque*: — *Ejusdem Libri II de Spiritu S. Sancti Augustini Sententias ex Omnibus ejus Operibus a S. Prospero Excerptas*, etc. See Witte, *Diarium Biographicum*; Jicher, *Allgemeines Gelehrten-Lexikon*, s.v.; Winer, *Handbuch der theol. Lit.* 1:911. (B.P.)

Fuga, Ferdinando

an eminent Italian architect, was born at Florence in 1699, and studied under Gio. Battista Fugini. In 1725 he was sent to Naples by cardinal Giudire, to erect a chapel in his palace. He also erected the Church della Morte, in the Strada Giulia. He died at Florence, February 7, 1782. See *Biog. Universelle*, s.v.; Spooner, *Biog. Hist. of the Fine Arts*, s.v.

Fuhrich, Joseph Von

a Bohemian painter, was born at Kratzau in 1800. His admiration for the pictures in the wayside chapels of his native country led him to attempt a

sketch of *The Nativity* for the Christmas festival in his father's house. He became the pupil of Bengler in the Academy of Prague in 1816, and in 1826 went to Rome, where he added three frescos to those executed by Cornelius and Overbeck in the Palazzo Massimi. In 1831 he finished the *Triumph of Christ*, now in the Raczynski Palace at Berlin. In 1834 he became custos, and in 1841 professor of composition in the Academy of Vienna. After this he completed the monumental pictures of the Church of St. Nepomuk, and (1854-61) the vast series of wall-paintings which cover the inside of the Lerchenfeld Church at Vienna. In 1872 he was pensioned, and made a knight of the order of Francis Joseph. He died March 13, 1876. "Fuhrich has been fairly described as a 'Nazarene,' a romantic religious artist, whose pencil did more than any other to restore the old spirit of Diirer and give new shape to countless incidents of the gospel and scriptural legends." His principal works are his illustrations of Tieck's *Geneva*, *The Lord's Prayer*, *The Triumph of Christ*, *The Road to Bethlehem*, *The Succession of Christ*, according to Thomas a Kempis, *The Prodigal Son*, and the verses of the Psalter. See *Encyclop. Brit.* 9th ed., s.v.

Fuhrmann, Wilhelm David

a Protestant theologian of Germany, was born at Soest, May 15, 1764, was in 1806 preacher at Hamm, and died January 20, 1838. He is the author of, *Handbuch der theol. Literatur* (Leipsic, 1818-21, 2 volumes): — *Handbuch der neuesten theol. Literatur* (Barmen, 1835): — *Handwörterbuch der christl. Religions- und Kirchengeschichte* (Halle, 1826-29, 3 vols.): — *Christliche Glaubenslehre in alphabetischer Ordnung* (Leipsic, 1802): — *Christliche Morallehre für den Kanzelgebrauch in alphabetischer Ordnung* (ibid. 1797-1803, 5 volumes). See Winer, *Handbuch der theol. Lit.* 1:6, 295, 538; 2:56; Zuchold, *Bibl. Theol.* 1:395. (B.P.)

Fulborn, Stephen De

an English prelate of the 13th century, was born at Fulborn, Cambridgeshire. In 1274 he became bishop of Waterford and lord treasurer of Ireland; hence he was preferred archbishop of Tuam, and was also chief-justice of Ireland. He is reported to have given to the Church of Glastonbury, England, "indulgences of an hundred days," probably, as Fuller suggests, so many days to all in his province who went on a

pilgrimage to that place — "an over-papal act for a plain archbishop." He died in 1288, and was buried in Trinity Church, Dublin. See Fuller, *Worthies of England* (ed. Nuttall), 1:228.

Fulcran

saint and bishop, was a native of Lodeve, archdiocese of Narbonne; France, in the 10th century, and from his childhood exhibited marked piety. He was educated by Theodoric, bishop of Lodeve, who ordained him. On the death of Theodoric, the city elected Fulcran to be his successor, and he was consecrated at Narbonne by archbishop Imerick, February 4, 949. His zeal and humility endeared him to his flock, as did also his abundant charity in time of famine. For a harsh word ("The man deserves to be burnt") spoken of a bishop who had fallen into heresy, and whom he heard was actually burned by the people, he was filled with remorse, twice went to Rome to do penance. tore the clothes from his back, bade his companions beat him through the streets with thorn branches, and made his confessions in the Church of St. Peter. When near his death, multitudes poured to Lodeve to receive his blessing. Fulcran died in 1006. He is celebrated in the Gallican martyrology (February 13), and his life has been written by bishop Bernard Guido, compiled from ancient notices and lives of this saint, published by Bollandus. See Baring-Gould, *Lives of the Saints*, 2:294.

Fulford, Francis, D.D.

a Canadian prelate, was born at Sidmouth, England, in 1803, and educated at Exeter College, Oxford, of which he became a fellow in 1825. He held prominent positions in the Church of England, and in 1850 became lord-bishop of Montreal and metropolitan of Canada. He died in Montreal, September 9, 1868. His writings include *Sermons: — Progress of the Reformation: —* and other works.

Fulke Of Stamford

was born in Somersetshire, made treasurer of St. Paul's, London, and then by papal bull declared archbishop of Dublin in 1256. He died in his manor of Finglas in 1271, and was buried in St. Mary's chapel, of the Church of St. Patrick. See Fuller, *Worthies of England* (ed. Nuttall), 3:94.

Fulla (or Volla)

in Scandinavian mythology, was a goddess, the sister and companion of the goddess Freia.

Fuller, Nicholas

a learned English divine, was born at Southampton in 1557, and educated at a free school in the same place, and at Hart Hall, Oxford. He became rector of Allington, Wiltshire, prebend of Salisbury, and rector of Bishop Waltham, Hampshire. He died in 1622. His works are *Miscellanea Theologica*, lib. 3 (Heidelberg, 1612): — *Miscellanea Sacra* (1622). See Chalmers, *Biog. Dict.* s.v.; Allibone, *Dict. of Brit. and Amer. Authors*, s.v.

Fuller, Richard, D.D.

an eminent Baptist minister, was born at Beaufort, S.C., April 22, 1804. He studied under Rev. Dr. Brantly, entered Harvard University in 1820, but on account of ill-health left it during his junior year, and became a lawyer in his native state. In 1832 he was converted, under the preaching of Reverend Daniel Barker, joined the Baptist Church, was ordained the next year pastor at Beaufort, and in 1847 removed to Baltimore to take charge of the Seventh Baptist Church. In 1836 he visited Europe, and during his pastorate at Beaufort was engaged in a controversy with bishop England on the Roman Catholic claims, as well as with Dr. Wayland on the slavery question. He died in Baltimore, October 20, 1876. Dr. Fuller was an eloquent preacher, an admirable pastor, and a noble specimen of Christian manliness and power. Besides *Letters on the above controversies* and several *Sermons*, he published an *Argument on Close Communion* (1849), and was one of the editors of the *Baptist Hymnbook*. See Cathcart, *Baptist Encyclop.* s.v.; Drake, *Dict. of Amer. Biog.* s.v.; *Life*, by Cuthbert (N.Y. 1879).

Fulrad

(Lat. *Folredus*), an early French prelate, the son of wealthy parents in Alsace, became fourteenth abbot of St. Denis, in Paris, about 750, and was for many years ambassador of kings and popes, who conferred upon him the most special privileges. He died in 784. See Smith, *Dict. of Christ. Biog.* s.v.; Hoefler, *Nouv. Biog. Generale*; s.v.

Fulton, William, D.D.

a Protestant Episcopal clergyman, officiated, after his ordination, in Fremont, Ohio; about 1859 removed to Chicago, Illinois; and in 1860 to Cedar Rapids, Iowa, where he became rector of Grace Church; in 1864 of All-Hallow's parish, Snow Hill, Maryland; in 1870 of Spring Hill parish, Salisbury, where he died, December 6, 1877, aged forty-nine years. See *Prot. Episc. Almanac*, 1879, page 168.

Fumel, Jean Felix Henri De

a French prelate, was born at Toulouse in 1717; studied at St. Sulpice; was consecrated bishop of Lodeve in 1750; distinguished himself by his episcopal ability, his ardent charity, and his attachment to the authority of the Church, and died January 2, 1790. He wrote several funeral orations. See Hoefler, *Nouv. Biog. Generale*, s.v.

Funeral Service

that part of the liturgy which the Church of England appoints to be read at the burial of the dead. It is said to have been of very great antiquity, and was used both in the Eastern and Western churches. This service is read over all the dead indiscriminately, with the exception of those who die unbaptized, of self-murderers, and those who die under the sentence of the greater excommunication.

Furies (Eumenides or Diree)

mythical personages, either daughters of Nox and Acheron, of Terra and the blood of Saturn, of the Earth and Darkness, of Eris, that is, Contention, or of Jupiter. Their names were Alecto, Meegaera, and Tisiphone. Some add a fourth, called Lyssa; though others recognise but one Fury, called Adrastia, daughter of Jupiter and Necessity, and the avenger of all vice. Their office was to force persons guilty of crimes committed in secret to confess their guilt. They punished their incorrigible subjects with insanity. They were represented as of vast size, old, squalid, and terrible to behold. They wore a dark robe with a serpent as a girdle. The uncultured age took pains to connect everything horrible with these frightful forms: eyes emitting flame, snake-hairs, clawhands, with viper scourges. Their dwelling-place is an iron palace in the infernal region, where they torture those who arrive in Tartarus without being reconciled to the gods. With

the progress of civilization the myths of these deities had many changes; the bloody pictures disappeared, and in their place were substituted the Eumenides (q.v.)

Furinalia

an annual festival celebrated by the ancient Romans in honor of the obscure goddess Furina. It was observed towards the end of July, and the services were conducted by a flamen.

Furini, Francesco

an eminent Italian painter, was born at Florence in 1604, and studied in the schools of Passignano and Roseli, and then went to Rome. Among his finest works was a picture of *The Three Graces*, in the Palazzo Strozzi. He painted a number of large works for the churches, the best of which are at Borgo San Lorenzo, near Florence, representing *St. Francis Receiving the Stigmata*, and the *Conception of the Virgin*. He died in 1649. See Spooner, *Biog. Hist. of the Fine Arts*, s.v.

Furst, Julius

an eminent Hebrew scholar of Germany, was born May 12, 1805, at Zerkowo, in the duchy of Posen. He studied at different universities, and after having taken his degree as doctor of philosophy, took up his abode at Leipsic, where he commenced his lectures at the university in 1839. In 1864 he was made professor, and died February 9, 1873. He published, *Lehargeblude der aramaischen Idiome* (Leipsic, 1835): — *Perlenschnure arandischer Gnomen und Lieder* (1836): — *Concordantie Librorum Sacrorum Veteris Testamenti* (1837-40): — *Hebraisches und Chaldaisches Handwörterbuch* (1857-61, and often; English translation by S. Davidson, Lond. 1864; 3d ed. 1867): — *Geschichte der bibl. Literatur* (1867-70, 2 volumes): — *Der Kanon des Alten Testaments* (1868, 2 volumes): — *Kultur- und Litteraturgeschichte der Juden in Asien* (volume 1:1849): — *Geschichte des Karderthums* (1862-65, 3 vols.): — *Bibliotheca Judaica* (1848-63, 3 volumes). See Kayserling, *Bibliothek judischer Kanzelredner*, 2:285; Zuchold, *Bibl. Theol.* 1:396 sq.; Etheridge, *Introduction to Hebrew Literature*, page 483; Morais, *Eminent Israelites of the 19th Century*, page 89 sq. (B.P.)

Furstenthal, Jacob Rafael

a Hebrew scholar, was born in 1781, and died at Breslau, December 16, 1855. He published, *Selichoth*, or the penitential prayers, with a German translation and Hebrew commentary (Breslau, 1823-24, 2 volumes): — he also translated into German Pakuda's (q.v.) **twbbi h tbwj** , or, *Duties of the Heart* (ibid. 1835): — Maimonides' *More Nebuchim* (only the first part, Krotoschin, 1839): — Aboab's *Menorath hamor* (ibid. 1843). A very valuable work of his is *Rabbinische Anthologie* (Breslau, 1834). See Furst, *Bib. Jud.* 1:307 sq., where a complete list of his works is given. (B.P.)

Furstenberg, Ferdinand von

a German prelate, was born at Bilstein, in Westphalia, October 21, 1626. Dedicated to then Church from infancy, he became canon of Hildesheim, and finally *camelerie segreto* of pope Alexander VII. He was chosen bishop of Paderborn, April 20, 1661, and took possession the following October. He administered his diocese with a remarkable spirit of equity, encouraged public instruction, caused new school buildings to be erected, attended to a careful distribution of instruction, preached successfully in behalf of various missions, and raised for this object 101,740 thalers. In 1678 he became bishop of Munster, after having been the coadjutor of his predecessor, also vicargeneral of the pope for the countries of the North. He died June 26, 1683, leaving some poems and other works, See Hoefler, *Nouv. Biog. Generale*, s.v.

Furstenberg, Franz Egon von

a German prelate, was born at Strasburg, May 27, 1662. He was minister to the elector of Cologne, Maximilian Henry. His attachment to Louis XIV led him to contribute to the formation of the Ligue de Rhin, contracted in view of the peace between the king and several electors of Germany. In 1661 he induced the elector of Cologne to leave to the disposal of the king of France the places of Nuiz and of Kaiserwerth. He was appointed bishop of Metz in 1658, but in 1663 resigned this position for that of Strasburg. He devoted himself to recovering from the hands of the Lutherans certain domains which formerly belonged to the Church of Strasburg. This prelate died April 1, 1682, a little after the re-establishment of the Catholic faith in the Cathedral of Strasburg, and after the recall of the canons in accordance

with the submission of Strasburg to the king of France. See Hoefler, *Nouv. Biog. Generale*, s.v.

Furstenberg, Wilhelm Egon von

surnamed *Prince William*, brother of Franz, was born in 1629. Like his elder brother, he was counsellor to the elector of Cologne, Maximilian Henry, and declared himself a partisan of France. Incensed at this, the emperor removed him, February 13, 1674, then imprisoned him successively at Vienna and at Neustadt. Furstenberg did not regain his liberty until after the peace of Nimeguen. Called to the bishopric of Metz in 1663, he resigned the following year. He was appointed bishop of Strasburg on the death of his brother in 1682. He then committed to the Jesuits the direction of a seminary and college founded by him. In 1686, through the representation of the French government, he received from pope Innocent XI the hat of a cardinal. He was elected coadjutor of Maximilian Henry, elector of Cologne, January 7, 1688; but the court of Rome, then at variance with the court of France, did not ratify this election, and another candidate, prince Clement of Bavaria, bishop of Ratisbon, superseded him. In compensation for this he received of Louis XIV the abbey of St. Germain-des-Pres, where he went to dwell. He died at Paris, April 10, 1704. See Hoefler, *Nouv. Biog. Generale*, s.v.

Fuss (Lat. Fusius), Adam

a Lutheran theologian of Germany, was born July 28, 1580, studied at Jena and Leipsic, and died in 1648. He published, *Compendium; Dictionarium Hebr. Germanicum* (Leipsic, 1632): — *Horologium Schickardi Germ.* (ibid. eod.). See Furst, *Bib. Jud.* 1:310; Jocher, *Allgemeines Gelehrten-Lexikon*, s.v. (B.P.)

Fussli, Johann Conrad

a Reformed theologian of Germany, who was born at Zurich in 1707, and died in 1775, is the author of, *Thesaurus Historiae Helveticae* (Zurich, 1735): — *Nachricht von der Zurichischen Uebersetzung des Josephus* (ibid. 1736): — *Comment. ad* ~~ROM~~ *Romans* 5:13 (ibid. 1738): — *Diss. Apologetica pro Davide Rege Adv. Obtrectiones P. Baelii* (ibid. 1741): — *Beitrag zur Erlauterung der Reformations-Geschichte des Schweitzerlandes* (ibid. 1741-53): — *Epistole ab Ecclesiae Helveticae Reformatoribus vel ad eos Scriptae* (ibid. 1742): — *Dissertatio de*

Fanaticis Sec. 11 in Italia (Berne, 1761): — *Neue und unpartheiische Kirchen- und Ketzer-Historie der mittlern Zeit* (Frankfort, 1770): — *De Genuina Albigensium et Waldensium Distinctione* (in the *Misc. Lips.* part 10). See Jocher, *Allgemeines Gelehrten-Lexikon*, s.v.; Winer, *Handbuch der theol. Lit.* 1:576, 747, 810. (B.P.)

Futtafahi

in the mythology of the South Sea islands, is the mightiest among the gods of the sea, whom the inhabitants of the Friendly Islands worship. Many sacrifices of fruits and flowers are given to him and his wife Faikuwa.

Fyfe, Robert A., D.D.

a Baptist minister, was born of Scotch parents, October 20, 1816, at Saint-Philippe, near Montreal. He studied at Madison University, N.Y., and graduated at the Newton Theological Institution in 1842; was ordained at Brookline, Mass., and was pastor in Perth, Canada, the same year. In 1843 he removed to Montreal to take a position as professor in the college there; next year became pastor of a Church in Toronto; in 1848 was again pastor in Perth; about 1850 removed to Warren, R.I.; in 1853 to Milwaukee, Wisconsin; in 1855 to Toronto again, over the Bond Street Church; in 1860 was elected president of the Canadian Literary Institute at Woodstock, and died there, September 4, 1878. Few Baptist ministers in Canada have accomplished more for the denomination which he so ably represented than Dr. Fyfe. See Cathcart, *Baptist Encyclop.* s.v. (J.C.S.)

Fylfot (or Fytfot)

i.e., *four-footed*, a term used to describe a mystical cross, made from the combination, in a cruciform arrangement, of four Greek gammas, thus (fig. 1), or thus (fig. 2); occasionally the small y was employed, thus (fig. 3). It was also called *Gammaticum* (Γαμματίον), the Greek term for this mystical device. Its use formed a part of the ancient Secret Discipline in the primitive Church. *SEE GAMMADIA.*

Funeral Pall

a covering for the-coffin during the procession to church, during the service in church, and until the coffin is afterwards placed in the grave. Anciently palls were either of violet or black, adorned with a cross, and

sometimes richly embroidered with flowers, heraldic devices, or figures of saints.

Fylla

in Norse mythology, was one of the Asas who live with Frigga, in Wingolf, in the palace Fenisaler. She is very beautiful, has long, flowing hair, Funeral Pall of the 16th Century. and delicate color of skin. A golden band on her forehead characterizes her as a goddess, and she is the confidential adviser of the wife, of Odin, as well as her private maid.