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by James Strong & John McClintock

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Gabata (or Gabbatha)

Picture for Gabata

properly a *bowl*; hence a pensile lamp of similar form, for a church, made of different metals-gold, silver, brass, and electrum. These lamps were frequently embossed, or decorated in bass-relief, and ornamented with lilies, heads of gryphons or lions, or even fashioned in the form of these animals. Like the *corone* used for lighting, they very often had crosses. attached to them.

Gabbai, Isaac ibn-

a Jewish writer, who flourished at Leghorn at the beginning of the 17th century, is the author of **tj n āk** or, a commentary on the Mishna (Venice, 1614, and often). See Furst, *Bibl. Jud.* 1:311; Jocher, *Allgemeines Gelehrten-Lexikon*, s.v. B.P.)

Gabbai, Meir ibn-

a Jewish writer of Italy, in the 16th century, is the author of, **hnwma ʿrd**, a cabalistic work, which treats of the ten sephiroth (Iadua, 1563; latest edition, by Goldberg, Berlin, 1850): **ꞥdqh tdb**[, also **ꞥyhl a twarm**, a cabalisticphilosophical work (Mantua, 1545): — **bq[y t[| wt**, cabalistic explanations of the Jewish prayers (Constantinople, 1560). See De' Rossi, *Dizionario Storico* (Germ. transl.), page 107 sq.; Furst, *Bibl. Jud.* 1:311 sq. (B.P.)

Gabriel, Festival Of

is celebrated by the Greek Church on March 26, in honor of the archangel Gabriel.

Another holy day, called the *Festival of Sts. Gabriel and Michael*, is held in honor of the two archangels, on November 1, by the Greek Church.

Gabriel (surnamed Severus)

a Greek prelate, born in Monembasia in 1577, was ordained bishop of Philadelphia, at Constantinople, by the patriarch Jeremiah. Seeing that his church contained few Greeks, he withdrew to Venice, where he was bishop of the Greeks living there. His writings were published by Simon, under the title, *Fides Ecclesiae Orientalis* (in Greek, and Latin, 1671). They comprise two treatises, one relating to the sacraments, the other entitled *Apologia*, published for the first time at Venice in 1600. See Hoefer, *Nouv. Biog. Generale*, s.v.

Gabrielli

a heretical prelate, lived in the latter half of the 17th century. He belonged to the Roman branch of the Gabrielli family. Actions both foul and strange have been imputed to him, such as making sacrifices of human blood at the reunions of his friends. Francis Picchitelli, called also Cecco Foligname, had been sent to assassinate the marquis of Buffalo, but the emissary being seized, exposed his accomplices, among them Gabrielli, who was confined in a convent of Monte Cassino, and deprived of his income. Afterwards he was conducted to the chateau of Perugia by the order of Innocent XI. See Hoefer, *Nouv. Biog. Generale*, s.v.

Gabrielli, Giovanni Maria

an Italian cardinal, was born at Citta-da-Castello, January 10, 1654, and died September 17, 1711. He is known as the apologist of cardinal Sfondrati's works. See Jocher, *Allgemeines Gelehrten-Lexikon*, s.v.; Hoefer, *Nouv. Biog. Generale*, s.v. (B.P.)

Gabrielli, Giulio

an Italian prelate, was born at Rome, August 20, 1748; became bishop of Sinigaglia, and cardinal-priest, February 23, 1801, and on March 27, 1808, pro-secretary of state under Pius VII. On account of his incessant recriminations, Gabrielli was arrested by order of Napoleon, and on June 17 was superseded by cardinal Pecca. After the removal of the pope; Gabrielli went to France, and was banished to Saumur. In 1813 he was permitted, with several other cardinals, to accompany the pope to Fontainebleau. He afterwards returned to Rome, where he was likely to be elected pope, but died in 1822. See Hoefer, *Nouv. Biog. Generale*, s.v.

Gabrino, Augustino

an Italian fanatic, was born at Brescia, and lived in the latter half of the 17th century. He was chief of a sect of fanatics called the *Chevaliers of the Apocalypse*. He declared his intention of defending the Catholic Church against the antichrist whose reign he believed to be approaching. He gave as ensigns to 'his followers a sabre and staff of command in the form of a cross, a sparkling star, and the names of three angels. Gabriel, Michael, and Raphael, upon their clothing. They numbered about twenty-four, mostly artisans. On Palm Sunday of 1694, Gabrino rushed, sword in hand, upon the ecclesiastics, claiming their homage. He was accordingly imprisoned as a madman. A number of his proselytes were arrested upon the confessions of one of them, and the rest dispersed. See Hoefler, *Nouv. Biog. Generale*, s.v.

Gack, Georg Christoph

a Lutheran theologian, was born at Hof, in Bavaria, in 1793, and died at Sulzbach in 1851. He wrote, *De Presbyteriorum Constitutione*, etc. (Sulzbach, 1823): — *Geschichte des Herzogthums Sulzbach* (Leipsic, 1847). See Winer, *Handbuch der theol. Lit.* 2:19, 215; Zuchold, *Bibl. Theol.* 1:399. (B.P.)

Gadara

Picture for Gadera

(now *Um-Keis*). For a recent and full account of the present condition of this interesting site see Merrill, *East of the Jordan* (N.Y. 1881), page 145 sq.

Gadsden, Christopher P., D.D.

a Protestant Episcopal clergyman, was assistant minister in Charleston, S.C., for many years, until 1859, when he became rector of St. Luke's Church in that city. He was a member of the standing committee of his diocese, a member of the board of missions to the colored men and freedmen of South Carolina, and a deputy to the General Convention. He died July 24, 1871, aged forty-five years. See *Prot. Episc. Almanac*, 1872, page 127.

Gaelic Version Of The Scriptures

This language is spoken in the Highlands and Western Isles of Scotland. It was not till the year 1767 that a New Test. in the Gaelic tongue was provided for the Scotch. Highlanders in the translation of the Rev. James Stuart of Killin. The work was published at the expense of the Society in Scotland for Promoting Christian Knowledge. The first edition consisted of 10,000 copies, and a larger edition of 21,500 copies was issued by the same society in 1796. The next step of the society was to obtain a Gaelic version of the Old Test. To, facilitate the work, the Old Test. was divided into fourparts, two of which were allotted to the Reverend Dr. John Stuart, of Luss, the son of the translator of the New Test.; a third part, also, afterwards fell to his share, although it had in the first instance been executed by another hand. The remaining fourth part, consisting of the prophetical books, was translated by the Reverend Dr. Smith, of Campbelltown, and, on its completion, was found to differ altogether in style and execution from the other portion of the Bible translated by Dr. Stuart. The whole version was completed for the press in 1801. In consequence of many complaints concerning the discrepancy in style between the prophetical and the other books, the society resolved in their next edition to subject the prophetical books to a thorough revision,, that they might be rendered conformable to the other parts of the version. This plan was effected in 1807, and 20,000 copies of the Old together with the New Test. were printed at Glasgow, under the care of the Reverend Alexander Stewart, of Dingwall. In the same year the British and Foreign Bible Society published, in London, an edition, consisting of 20,000 Bibles and 10,000 Testaments, but not being sufficient to satisfy the urgent demands for more copies, from time to time other editions followed. The total number of Gaelic Bibles; and Testaments printed by the British and Foreign Bible Society up to March 31, 1884, was 160,126. This number, however, does not include a supply of 50,500 Bibles and Testaments furnished to the Highlanders by other societies between 1810 and 1829. See *Bible of Every Land*, page 158. (B.P.)

Gaetano, Antonio

an Italian prelate, was born in 1566. He was archbishop of Capua, for several years nuncio at Vienna and Madrid, and died in 1624. He was learned, and handled satire with much ability. See Hoefer, *Nouv. Biog. Generale*, s.v.

Gaetano, Bonifacio

an Italian prelate, was bishop of Cassano in 1599, vice-legate of Urban, cardinal in 1606., archbishop of Tarentum in 1613, and finally legate of Romagna. He died June 29, 1617, leaving some sermons. See Hoefer, *Nouv. Biog. Generale*, s.v.

Gagarin, Ivan S.

a Jesuit, was born in Russia in 1814. For some time he, held an appointment in the Russian diplomatic service, and joined his order in 1843. Afterwards he devoted a good deal of attention to the differences between the Eastern and Western churches, and published as the result of his studies a considerable number of books and brochures in the Freich language, the best known of these being, *Le Cllergy Russe: — Les Eglises d'Orient: — Le Pape: — L'Eglise Russe et les Rascolniks: — Les Jesuites en Russie*. He cooperated with some of his countrymen in founding the excellent Slavonic library in Paris, known as the *Musee Slave*, which, since the expulsion of the Jesuits from France, in 1880, has been located in the Rue de Sevres. Gagarin died at Paris, July 20, 1882. (B.P.)

Gagliardi, Achille

an Italian Jesuit, who died at Modena, July 6, 1607, is the author of *Breve Compendio Intorno alla Professione Christiana: — De Disciplina Hominis: — Explicatio Instituti Societatis Jesu: — l'Meditationes pro Omnibus Hominum Statibus*. See Alegambe, *Bibliotheca Scriptorum Societatis Jesu*; Jocher, *Allgemeines Gelehrten-Lexikon*, s.v. (B.P.)

Gagliardi, Paolo

a canon at Brescia, where he died, August 16, 1742, is known as the editor of *Veterum Brixiae Episcoporum Philasterii et Gaudentii Opera* (Brixen, 1738): — *Gaudentii Sermones* (Padua, 1720; Augsburg, 1757). See Jocher, *Allgemeines Gelehrten-Lexikon*, s.v.; Winer, *Handbuch der theol. Lit.* 1:875, 906. (B.P.)

Gagnatius

SEE CAGNAZZO.

Gagnee (Gagni or Gaigny), Jean De

(Lat. *Gagnaesus*), a French theologian, was born in Paris. Having been made treasurer at the College of Navarre, he commenced, about 1524, the study of theology, which he was called to teach in 1529. He then translated the *Livre des Sentences*. In 1531 he became rector of the university, and was made doctor of theology. Being called to the court of Francis I, he copied rare manuscripts in the royal library. Having become almoner and preacher of the king, Gagnee made use of his influence for the maintenance of the privileges of the university. He died in 1549, leaving, *Commentarius Primasii Uticensis in Epistolas S. Pauli* (Latin and French; Paris and Lyons, 1537): — a translation from latin to French of the *Sermons of Guerrie*, abbot of Igny: — *Davidici Psalmi* (Paris, 1547): — *Paraphrasis in Epistolam ad Romanos* (ibid. 1533, 1633): — *Scholia in Evangelia quatuor et in Actus Apostolorum* (ibid. 1552, 1631, and in the *Biblia Maxima* of John de la Haye, ibid. 1643): — *Hendeca Syllabus de Sanctissimo Christi Corpore in Eucharistia*. See Hoefler, *Nouv. Biog. Generale*, s.v.

Gahan, William, D.D.

an eminent Roman Catholic divine, was born in Dublin, Ireland, June 5, 1732. On September 18, 1749, he joined the hermits of St. Augustine in Dublin, and the year after was sent to the convent of the order at Louvain, to complete his ecclesiastical studies at the university. Here he was promoted to the priesthood, May 25, 1755. He returned to Ireland and was made curate of the Church of St. Paul, Dublin, where he was in labors abundant. He died there, December 6, 1804. His best known writings are, *Sermons*: — *History of the Church*: — *The Christian Guide to Heaven*: — *Catholic Devotions*. See *Cath. Almanac*, 1875, page 50.

Gaillard De Lonjumeau

a French prelate, was the person who conceived the idea of a grand dictionary of universal history, the execution of which he confided to Moreri, his almoner. For the compilation of this work he made numerous researches in various countries, and especially in Rome, in the library of the Vatican. It was to Gaillard de Lonjumeau that Moreri dedicated the first edition of this work, undertaken in the province, and published at Lyons in 1674. Gaillard was bishop of Apt from 1673 to 1693. He died in 1695. See Hoefler, *Nouv. Biog. Generale*, s.v.

Gaillard, Georg

a Carmelite of Cologne, who died in 1687, is the author of *Sacrificium Vespertinum Tripartitum*, etc. (Cologne, 1682): — *Trifedus Marianum*, etc. (ibid. 1683, 1687). See Harzheim, *Bibl. Colonensis*; Tocher, *Allgemeinzes Gelehrten-Lexikon*, s.v. (B.P.)

Gain (de Montaignac), Francois DE

a French prelate, was born January 6, 1744, at the chateau of Montaignac. He was at first almoner of the king and grand vicar of Rheims, and in 1782 became bishop of Tarbes. He was strongly opposed to the innovations of the assembly, and retired to Spain in 1790. Nevertheless, in 1791 he came to Tarbes to protest in a public sermon against the new order of things, and to explain his refusal of the oath. The French conquests obliged him to flee to Portugal, and at the time of the concordat he resigned, November 6, 1801. He died near Lisbon in 1806, leaving fifty-seven writings upon ecclesiastical matters. See Hoefer, *Nouv. Biog. Generale*, s.v.

Galatino, Pietro Di

a Franciscan of the 16th century, professor of theology and philosophy at Rome, is the author of *De Arcanis Catholicae Veritatis*, etc. (Ortona di Mare, 1518, and often): — *Opus de Theologia*: — *Commentaria in Apocalypsin*: — *De Ecclesiae Catholicae Institutione, Deformatione et Reformatione*: — *Ostium Apertum seu de recta Sacrae Scripturae Interpretatione*, etc. See Furst, *Bibl. Jud.* 1:314; Wolf, *Bibl. Hebr.* 1:971; Jocher, *Allgemeines Gelehrten-Lexikon*, s.v. (B.P.)

Galberry, Thomas

a Roman Catholic bishop, of the order of St. Augustine, was placed in the see of Hartford, Conn., March 19, 1876. He zealously continued the work of his predecessors till the summer of 1878, when, his health failing, he set out for a convent of his order near Philadelphia. He became so ill in the cars that he was removed to a hotel in New York, where he died, October 17 of the same year. See De Courcey and Shea, *Hist. of the Cath. Church in the U.S.* pages 5, 7.

Gale, George Washington, D.D.

a Presbyterian minister, was born in North East, N.Y., December 3, 1789. He graduated from Union College in 1814, studied theology one year thereafter at Princeton Seminary, was licensed by Hudson Presbytery in September 1816, and ordained pastor at Adams, Jefferson County, N.Y., in 1819, Where he remained till 1823. In 1827 he founded the Oneida Manual Labor Institute at Whitesborough, and in 1832 Knox College, at Galesburg, Illinois. He died there, September 13, 1862. See Wilson, *Presb. Hist. Almanac*, 1863, page 296; *Genesis Cat. of Princeton Theol. Sem.* 1881, page 18; Nevin, *Presb. Encyclop.* s.v.

Gale, Nahum, D.D.

a Congregational minister, was born at Auburn, Mass., March 6, 1812. He studied at Phillips Academy, Andover, graduated from Amherst College in 1837, and four years after from the East Windsor Theological Seminary. He was ordained at Ware, June 22, 1842, of which church he was pastor until 1851, when he became professor of ecclesiastical history and the pastoral charge in the East Windsor Seminary, retaining that position until 1853. On September 1 of that year he was installed pastor of the Church at Lee, and died in Newburyport, September 18, 1876. Among his published works are, *Pilgrims' First Year in New England* (1857): — *Memoir of Rev. Bennett Tyler, D.D.* (1859): — *Conversion Through Personal Effort* (866): — *Prophet of the Highest* (1873). See *Cong. Quarterly* 1877, page 416.

Galen, Christoph Bernhard Matthaus VAN

a German prelate and general, was born in Westphalia in 1604. Having completed his studies, he travelled in Various parts of Europe, entered as colonel the service of the elector of Cologne, and made, from 1637 to 1647, several campaigns against the French and Swedes. At the treaty of peace at Munster, he accepted a canonship in that city, afterwards obtained the provostship, and in 1650 was elected bishop-prince. The inhabitants objected to some of his regulations, and he was obliged to adopt special measures to compel their obedience. In 1664 he was chosen one of the general directors of the army of the empire against the Turks. Returning to his bishopric, he allied himself in 1665 with Charles II, king of England, against the people of Holland, but Louis XIV interposed between the belligerent parties. In 1672 Galen took arms against the states-general, but

Leopold I of Germany obliged him to make a treaty with them in 1674. This bishop, fierce and war-loving, died at Huy, September 19, 1678. See *Hoefler, Nouv. Biog. Generale*, s.v.

Galesi, Dominico

an Italian prelate, lived in the latter half of the 17th century. He was bishop of Kuvo, and wrote *Ecclesiastica in Matrimonium Potestas, adversus Jo.-Launoi Doctrinam*, etc. (Paris, 1677), which was followed by a reply from Launoy. See *Hoefler, Nouv. Biog. Generale*, s.v.

Galesni (Lat. Galesinius), Pietro

a learned Italian ecclesiastical antiquary and apostolical notary, who died about 1590, devoted most of his time to researches in ecclesiastical history. He endeavored to correct and illustrate the *Roman Martyrology*, by remodeling it and adding a number of new facts concerning the saints. He wrote the *Lives of the Saints of Milan* (1582), and a *Commentary on the Pentateuch* (1557). See *Chalmers, Biog. Dict.* s.v.

Galiczon, Gatien De

a French theologian, was born at Angers, October 27, 1658. Having received the degree of doctor of civil and canon law at the age of twenty, he entered into orders; in 1688 was made canon and chorister at St. Martin of Tours; shortly after official and grand vicar; but his close attention to his duties threw him into a dangerous illness. He returned to Angers and there recovered his health. Persuaded that the sparing of his life was a miracle, he consecrated himself more wholly to the service of God. In 1707 he was appointed bishop of Agathocles and coadjutor of the bishop of Babylon. He started for Persia, and died there soon. after his arrival at Ispahan, September 27, 1712. He wrote some works, for which see *Hoefler, Nouv. Biog. Generale*, s.v.

Galileum

is the name given to the catechumenal oil in the Greek Church. It is considered as sanctified by drops of *Meirun* or holy *chrism* (q.v.) which are mixed with it.

Galilei, Alessandro

an eminent Florentine architect, was born in 1691. He resided seven years in England, and on his return to Tuscany was appointed state architect by Cosmo III. He Was invited by Clement XII to Rome, where he erected three superb monuments of art, the facades of S. Giovanni de Fiorentini and S. Giovanni Lateranio, and the Corsini chapel in the latter edifice. He died in 1737. See Hoefer, *Nouv. Biog. Generale*, s.v.; Spooner, *Biog. Hist. of the Fine Arts*, s.v.

Galla, Saint

was a daughter of Symmachus, a Roman noble, who died in the former part of the 6th century; she became a widow while very young, and took the veil at St. Peter's monastery. She is commemorated October 5.

Galla Version Of The Scriptures

The Galla language is spoken by the Gallas (q.v.). While Dr. Krapf resided in Shoa, between the years 1839 and 1842, he translated the gospels of Matthew, Luke, and John, the epistle to the Romans, and the book of Genesis. The gospel of Matthew and five chapters of the gospel of John were printed in Roman letters. the copies being designed for distribution among the Galla tribes around Shoa, where the Church Missionary Society contemplated the establishment of a mission. The opposition of the Abyssinian priesthood led, however, to the abandonment in 1844, of the Shoa mission, and the station was accordingly transferred to the Wanika country, whence it was hoped that opportunities for a wider dissemination of the Bible than that originally contemplated by the society might accrue. But these hopes have been doomed to be disappointed. Of late the translation of the Bible into the Galla language has again been taken up by the Reverend Dr. Krapf, and among the translations published, the British and Foreign Bible Society announced, for the year 1876 the New Test. in Galla, printed in Amharic characters. Besides the New Test. there ale also printed the books of Genesis and Exodus, the latter having left the press in 1877. For the study of the language, see Tutschek, *Dictionary and Grammar of the Galla Language* (Munich, 1844-45). (B.P.)

Gallaeus, Servatius

a Reformed preacher of Holland, who died near the end of the 17th century, is known as the editor of Lactantius's works, published at Leyden in 1660; he also edited the *Sibylline Oracles* (Amsterdam, 1687-88), and wrote *Dissertationes de Sibyllis Earumque Oraculis* (ibid. 1688). See Jocher, *Allgemeines Gelehrten-Lexikon*, s.v.; Winer, *Handbuch der theol. Lit.* 1:908. (B.P.)

Galland, Thomas

an English Wesleyan minister, was born at Hull. He was converted at the age of fifteen, under the ministry of W.E. Miller, and being designed for the ministry of the Church of England, was sent to Cambridge, where he graduated as master of arts. He entered the Methodist ministry, but still prosecuted his studies. He was one of the advanced liberal members of the Conference, but, with independence of thought, he deferred to the peace and unity of the Church. With unbending principles, he was tender and charitable towards others; with great vigor of intellect, he was simple, frank, and ingenuous; with an anxious desire for the freedom of the Church, he had a fixed concern for Christian order. He was a leader in the institution of that body and of its spiritual government, and ably advocated all its great interests. His ministry, which began in 1816, was evangelical, ardent, and powerful; and he was withal a diligent and faithful pastor. He died suddenly at Hull, May 12, 1843, aged forty-nine years. Galland was wealthy and liberal. As a pulpit expositor of Scripture, he was, perhaps, without an equal in his day. See *Minutes of the British Conference*, 1843; Stevenson, *City-Road Chapel*, page 266; Smith, *Hist. of Wesl. Meth.* 3:35, 229, 244, 350, 355, 412, 419, 478, 479; Everett, *West Centenary Takinags*, volume 2, sketch 9.

Gallardo, Matteo

a reputable Spanish painter, resided at Madrid in 1657. There is a picture of Christ, and several of the Virgin, by him, which are highly commended. See Spooner, *Biog. Hist. of the Fine Arts*, s.v.

Galle, Philip

an eminent Dutch engraver, was born at Haarlem in 1537, and early established himself at Antwerp. The following are some of his printst

Solomon Directing the Building of the Temple; a set of prints of subjects from the Old and New Test.; *Abraham. Sacrificing Isaac*; *Christ with the Two Disciples at Emmaus*. He died in 1612. See Hoefer, *Nouv. Biog. Generale*, s.v.; Spooner, *Biog. Hist. of the Fine Arts*, s.v.

Gallemart, Joannes De

a Roman Catholic theologian, who died at Douay in 1625, doctor and professor of theology, is known as the editor of *Canones et Decreta Concil. Trid.* (Cologne, 1620). See Jocher, *Allgemeines Gelehrten-Lexikon*, s.v.; Winer, *Handbuch der theol. Lit.* 1:319. (B.P.).

Galli

priests of Cybele (q.v.) among the ancient Romans, who received the worship of this goddess from the Phrygians. They were selected from the lowest class of society, and were allowed at certain times to. ask alms from the people. The chief priest among them was called *Archigallus*.

Gallican Councils

councils held in France, but at some place unknown.

I. A.D. 355, at Poitiers or Toulouse, possibly. St. Hilary, writing to the Easterns, A.D. 360, says he, five years before, with the bishops of France, withdrew from. the communion of the Arian bishops Ursacius and Valens, and of Saturninus of Arles, who had espoused their cause. The opening chapters of his work addressed to Constantius are thought to have emanated from this council.

II. A.D. 376. There seems a reference to one such in a law of that year, dated Treves, of the Theodosian code; but it is not known where or for what object.

III. A.D. 444 in which Hilary of Arles presided, and Cllelidonius of Besanoon, where this council may have met, therefore, was accused of being husband of a widow, and deposed. On appealing, however, to St. Leo he was restored, as having been condemned on a false charge. Both their letter to him and his answer are preserved among his epistles.

IV. A.D. 678, at some place unknown; when St. Leodegar or Leger, bishop of Autun, was degraded as having been accessory to the death of king Childeric II five years before.

V. A.D. 678 or 679, against the Monothelites; as appears from the reference made to it by the Gallican bishops subscribing to the Roman synod under pope Agatho, preserved in the 4th act of the 6th council, but they do not say where.

VI. A.D. 796, at Tours possibly, where Joseph, bishop of Mans and a suffragan of Tours, was deposed for cruelty.

VII. Three more councils may be grouped under this head, usually called Councils of Auvergne, but this name is misleading, as it means the town formerly so called, not the province. When the town changed its name to Clermont, councils held there subsequently were styled by its new name, while the earlier retained its old. We save confusion, therefore, by classing them under Gallican. Of these the first met November 8, A.D. 535, in the second year of king Theodebert, and passed sixteen canons, to which fifteen bishops, headed by Honoratus, metropolitan of Bourges, subscribed; his suffragan of Auvergne subscribing second. Their canons deprecate lay influences in the appointment of bishops, and lay interference between bishops and clergy. No furniture belonging to the Church may be used for private funerals or marriages. The appointment of Jews as judges, and marriages between Jews and Christians, are denounced. Presbyters and deacons marrying are to be deposed. In a collective note to king Theodebert, the bishops entreat that neither the clergy, nor others, living in his dominions may be robbed of their rightful possessions, and in their fifth canon they declare all spoliations of Church property null and void, and the' spoilers excommunicated wherever it occurs. Several other canons are given to this council by Burchard. The second, A.D. 549, was attended by ten bishops, but only to receive the canons passed at the 5th Council of Orleans. The third, A.D. 588, was occupied solely with a dispute between the bishops of Rhodes and Cahors.

Gallifiet, Joseph

a French theologian, was born in 1663, near Aix (Provence). He entered the Jesuit order, became rector, then provincial, of the College of the Trinity, at Lyons, where he had completed his studies, and was regarded as

the principal promoter of the devotion to the Sacred Heart of Jesus. In 1723 he became assistant to the general of the Jesuits at Rome. He died about 1740, leaving several works on devotion, for which see Hoefer, *Nouv. Biog. Generale*, s.v.

Galliom

Lieut. Conder suggests (*Tent-Work in Palest.* 2:336) as a representative of this site the present *Beit-Jala*, doubtless meaning the place of that name a few miles south of Jerusalem, *SEE ZELAH*; but the passage in Isaiah (10:30) requires a position north of that city.

Galloche, Louis

a reputable French historical painter, was born at Paris in 1670, and studied under Louis Boullongne. He was a member of the Royal Academy. Among his works are the *Departure of St. Paul from Miletus*, in the Church of Notre Dame; *The Good Samaritan*, and *The Resurrection*. He died in 1761. See Hoefer, *Nouv. Biog. Generale*, s.v.; Spooner, *Biog. Hist. of the Fine Arts*, s.v.

Gallonius, Antonius

a priest of the congregation of the oratory, was a native of Rome, and died there in 1605. His works were numerous, but he is chiefly known by his *Trattato degli Instrumenti di Martirio*, etc. In 1591 he published his *History of the Virgins: — The Lives of Certain Martyrs* (1597).

Gallucci, Angelo

an Italian Jesuit, was born at Macerata in 1593, became a famous preacher, professor of eloquence in the College of Rome, and died February 28, 1674, leaving some *Sermons* and other works, for which see *Biog. Universelle*, s.v.

Gallucci, Tarquinio

an Italian Jesuit, was born at Sabina in 1574, became professor of rhetoric, and finally rector of the Greek College in Rome, and died there July 28, 1649, leaving some commentaries on classical works.

Gallus, Saint (1)

sixteenth bishop of Clermont-Ferrand, was born in that city (Auvergne) about 489, of patrician parents. In order to escape marriage, he took refuge at the monastery of Cornon (Cronom or Cournom), and there embraced the monastic life. St. Quintianus, then bishop of Auvergne, ordained him deacon, kept him near himself, and drew him into literary pursuits. Later, Thierry, king of Austrasia, attracted Gallus to his court. Here he remained until 527, when St. Quintianus died, and Gallus was elected to succeed him. He distinguished himself by his gentleness and charity. Being uncle of St. Gregory of Tours, he took charge of the education of his nephew. St. Gallus assisted at the first two councils of Clermont-Ferrand, Nov. 8, 535 and 549, as well as at the second, third, fourth, and fifth of Orleans—June 23, 533; May 7, 538; August 31, 541; and October 28, 549. The hagiographers affirm that he possessed the gift of miracles. By his prayers he arrested the flames which threatened the destruction of the city, and at another time delivered the citizens from the fearful ravages of disease. He died about 553, and his body is preserved in the Church of Notre Dame du Port, at Clermont-Ferrand. He is honored by the Church July 1. See Hoefler, *Nouv. Biog. Generale*, s.v.; Smith, *Dict. of Christ. Biog.* s.v. Gallus, *Saint (2)*, twenty-third bishop of Clermont-Ferrand, lived in the 7th century. He was elected in 650, and is honored as a saint in his diocese on November 1. He wrote a *Lettre Adressee a Saint Didier, eceque de Cahors*, which Ussher falsely attributes to St. Gall of Hibernia. See Hoefler, *Nouv. Biog. Generale*, s.v.; Smith, *Dict. of Christ. Biog.* s.v.

Gallus, Nicolas (properly Hahn)

a Lutheran theologian of Germany, was born at Kothen, June 21, 1516. He studied at Wittenberg, was in 1542 deacon at Ratisbon, which place, however, he had to leave on account of the Interim (q.v.). He went to Wittenberg to occupy the pulpit of Cruciger, who was prevented from discharging his ministerial functions by sickness. From Wittenberg Gallus went to Magdeburg, but returned again to Ratisbon in 1553, and died there in 1570. In connection with Flacius (q.v.), Gallus opposed the Interim and Osiander, and defended his Church against the intrusion of all and every error. See Salig, *Vollstandige Historie der Augsburscher Confession*, 2:1008 sq.; Jocher, *Allgemeines Gelehrten-Lexikon*, s.v.; Lichtenberger, *Encyclop. des Sciences Religieuses*, s.v.; Herzog-Plitt, *Real-Encyclop.* s.v. (B.P.)

Gallus, Robertus

a French mystic, lived at Orange in 1291. He derived his name from his French origin, and was provincial of a monastic order. According to Ouden, he was very pious, but of little note. He believed himself endowed with the gift of revelation, and wrote several works in this line. The only one which has come down to us was published at Paris in 1513, at the house of Henry Stephens, under the editorship of Le Fevre of Staples, and is entitled *Liber Trium Virorum* (namely, Hermas, Uguelin, and Robert Gallus himself), *et Trium Spiritualium Virginum* (the princesses Hildegarde, Elisabeth, and Mechtilde). See Hoefer, *Nouv. Biog. Generale*, s.v.

Gally, Henry, D.D.

an English divine, was born at Beckenham, Kent, in August 1696, and was educated at Benet College, Cambridge. In 1724 he was chosen lecturer of St. Paul's Covent-garden, and in the same year was instituted to the rectory of Wavendon or Wanden, in Buckinghamshire. The king preferred him to a prebend in the Cathedral of Gloucester in 1728, and three years later to one in Norwich. He died August 7, 1769. He was the author of two sermons on the *Misery of Man*, preached in 1723: — *The Moral Character of Theophrastus*, translated from the Greek, with notes: — *A Critical Essay on Characteristic Writing*: — *Sermon* before the House of Commons. See Chalmers, *Biog. Dict.* s.v.; Allibone, *Dict. of Brit. and Amer. Authors*, s.v.

Galon (Also called Guallo, Gualla, or Gualo), Giacomo

an Italian prelate, was born at Vercelli prior to 1150. He was canon-regular at Paris, and occupied from 1173 to 1185 the episcopal see of his native city. He distinguished himself by his zeal and virtue, and pope Innocent III accorded to him, in recognition of this, the cardinalate. Galon had charge of a mission in Languedoc, where he displayed great intolerance towards the Albigenses. He afterwards went to England on a diplomatic mission. Later, pope Honorius III sent him to the emperor Frederick II, to secure aid for the Christians in Palestine against the Mussulmans. Galon died at Vercelli in 1227. See Hoefer, *Nouv. Biog. Generale*, s.v.

Galura, Bernhard

prince-bishop of Brixen, was born August 21, 1764. He was for some time preacher at Freiburg, made suffragan bishop and vicar-general at Feldkirch in 1820, in 1829 consecrated prince-bishop of Brixen, and died in 1856. He wrote, *Diss. de Traditione altero Revelationis fonte* (Freiburg, 1790): — *Die Ehre der heiligen Messe* (4th ed. Augsburg, 1827): — *Biblische Geschichte der Welterlösung durch Jesum den Sohn Gottes* (ibid. 1806): — *Die ganze Katholische Religion* (ibid. 1796-99, 5 vols.): — *Gebet- und Betrachtungsbuch für Christen* (6th ed. 1836, etc.). See Winer, *Handbuch der theol. Lit.* 1:61, 403, 456, 673; 2:241, 259,, 267, 272, 346, 352, 368, 386. (B. P.)

Galvam (or Galvao), Francisco Fernando

a Portuguese orator, was born at Lisbon in 1554. He entered the ecclesiastical ranks, and acquired great renown as a preacher. He was regarded as a classical writer in Portugal. To the vigorous study which gained for him the title of doctor of theology, he added the gift of a powerful memory. He died in 1610. His works have appeared under the following titles: *Sermoes do Doutor Francisco-Fernando Galvio Arcediogo de Cerveira* (Lisbon, 1611): — *Sermoes dos Festas dos Santos* (ibid. 1613): — *Sermoes dos Festas do Christo* (ibid. 1616). He had as editor a writer of merit, Amados Vieira. See Hoefler, *Nouv. Biog. Genetale*, s.v.

Galvam (or Galvao), Joio, count of Arganil

was a warlike Portuguese prelate, born at Evora in the 15th century. He was the son of Ruy Galvao, secretary of Alfonso V, and succeeded his father. He became prior of the convent of the Augustines, and in 1451 accompanied princess Leonora, as she went to be married to the emperor Frederick III. On his return, in 1461, he became bishop of Coimbra. Alfonso V sent him ten years later to Africa. At Arzilla and Tangier he fought so valiantly that the king conferred upon him the title of count of Arganil, which title ever afterwards belonged to the bishop of Coimbra. The archbishopric of Braga being vacant, Galvao was called to it by Sixtus IV in 1480. He died August 5, 1485, at a very advanced age. He left in manuscript, *Jornada da Emperatriz Dona Leonor*. See Hoefler, *Nouv. Biog. Geseracle*, s.v.

Gamaches, Philippe De

a French theologian, was born in 1568. The faculty of theology made him doctor in 1598, and the same year he became professor of positive theology in the Sorbonne. He acquired a high reputation for profound learning and incorruptible independence of judgment. He died at Paris, July 21, 1625. His commentaries upon Thomas Aquinas, published under the title, *Theologia Scolastica, Speculativa, Practica* (Paris, 1627), were highly esteemed. See Hoefler, *Nouv. Biog. Generale*, s.v.

Gamaliel Ben-Jehudah

(surnamed *Bathraah*, i.e., the Last) terminated the long dynasty of the house of Hillel. Though styled patriarch, yet his power was hardly more than nominal. The Jewish population of Palestine had lost their preponderant influence by dispersion; and the stronger the foreign synagogues became, the less were they disposed to appeal to the patriarchal see, though its existence was still regarded with a certain complacency. But the thing itself was now to end. The emperor Honorius had inhibited the transfer of contributions from the West to the patriarchal coffers at Tiberias; and Gamaliel himself, under the charge of contumacy, in the erection of synagogues contrary to the imperial law, by an edict of Theodosius was stripped of his secular title of "praefect" in the year 415 (*Cod. Theod.* 6:22). It may be that this is the same Gamaliel whom Jerome mentions (*Epist.* 57, § 3) as an enemy of Hesychius. Gamaliel died without an heir, and thus, with his death, this shadow of dignity, which he retained in Jewish circles, entirely passed away. See Etheridge, *Introduction to Jewish Literature*, page 139 sq.; Smith, *Dict. of Christ. Biog.* s.v. (B.P.)

Gamaliel

a Scotch prelate, was an Englishman by birth, consecrated by Roger, archbishop of York, and promoted to the see of the Isles in 1181. See Keith, *Scottish Bishops*, page 298.

Gambara, Giovanni Francesco

an Italian prelate, nephew of Uberto, was born at Brescia, January 17, 1533. He was son of Giovanni Brunero II, count of Prato Albuino, who rendered, great service to the house of Austria, and distinguished himself among the Latin poets of his time. Giovanni, after having been educated at

Perugia and Padua, was sent to the court of Charles V. He afterwards returned to Rome, performed various offices under Julius III and Pius IV, and was made cardinal in 1561. Pius V appointed him bishop of Viterbo. He died at Rome, May 5, 1587. See Hoefer, *Nouv. Biog. Generale*, s.v.

Gambara, Lattanzio

an eminent Italian painter, was born at Brescia in 1541, and was instructed in the school of Girolamo Romanino. His greatest and most studied production is his fresco in the dome of the cathedral at Parma, representing subjects from the life of Christ. Some of his other admired works are, *Cain Slaying Abel*; *Moses and the Brazen Serpent*; *Samson and Delilah*; *Judith ith the Head of Holofernes* ; *Jael and Sisera*; *The Taking Down from the Cross*. He died in 1574.

Gambara, Uberto

an Italian prelate, was born at Brescia, near the close of the 15th century. He was the son of Gian. Francesco, count of Prato Albuino, who abandoned the side of the Venetians after the battle of Chiara in 1509, and joined the French in order to save the city of Brescia, his native place. This desertion irritated the Venetians against him, but they were appeased through the intervention of pope Leo X, a particular friend of the count. This pontiff called the young Uberto to himself, and sent him as nuncio to Portugal. Clement VII sent him to solicit, in 1527, the aid of the king of England against Charles V. Gambara acquitted himself with success in this mission, and on his return was appointed bishop of Tortona. Paul III made him cardinal in 1539, and confided to him the legations of Parma and Placentia. In this position Gambara adroitly favored the designs of the Farnese, and afforded them much aid, by placing them in possession of these principalities. He died at Rome, February 14, 1549. See Hoefer, *Nouv. Biog. Generale*, s.v.

Gamelia

the name applied to a sacrifice among the ancient Greeks, which the parents of a girl about to be married were accustomed to offer to Athena (q.v.), on the day before the marriage. In time the word came to be applied to marriage solemnities in general.

Gameline

a Scotch prelate, was archdeacon and lord-chancellor of St. Andrews in 1250. He was made bishop of St. Andrews in 1255, on St. Thomas's day, and consecrated on St. Stephen's day of the same year. Here he continued until his death in 1271. See Keith, *Scottish Bishops*, page 18.

Gammadia

(γαμμόδια, for γαμμότια), a cruciform ornament, embroidered on the borders or woven into the texture of ecclesiastical vestments, both in the West and East. It takes its name from being composed of four capital *gammas* (r) placed back to back, thus forming a voided Greek cross. The *gammas* were also sometimes placed face to face, so as to constitute a hollow square, in the centre of which cross was inscribed. Vestments so decorated, were known by the name of *polystauria* (πολυσταύρια). *SEE FYLFOT.*

Ganach

SEE IBN-GANACH.

Ganapatyas

the worshippers of *Ganesa* (q.v.). They can scarcely be considered as a distinct sect, Ganesa being worshipped by all the Hindus as having power to remove all difficulties and impediments. Hence, they never commence a journey or engage in any important work without invoking his protection. Some, however, pay this god more particular devotion, and therefore may be considered as specially entitled to be called *Ganapatyas*.

Ganesa

a Hindu deity, was the son of Siva and Parvati. He is considered the god of prudence, who removes all hinderances, and corresponds to the Greek *Hermes*, or the Roman *Mercury*, the great teacher and presiding deity of authors. Ganesa is always addressed as "that god upon whose glorious forehead the new moon is painted with the froth of Ganga." He is generally represented sitting cross-legged, with four arms and hands, and having the head and proboscis of an elephant. Ganesa had formerly six classes of worshippers; in the present day he cannot boast of any exclusive

adoration, although he shares a kind of homage along with all the other gods. *SEE PULEAR.*

Ganga Sagor

a sacred island among the Hindus, situated at the union of the great western or holiest branch of the Ganges with the Indian ocean. It is low, flat, and swampy, yet it is one of the most celebrated places of pilgrimage in India, on account of the peculiar sacredness of the waters at this point. On the island stands a ruinous temple dedicated to Kapila, the founder of the Sankhya system. This temple is usually occupied by a few disciples of Kapila, and crowds repair thither twice every year, at the full moon in November and in January, to perform obsequies for the benefit of their deceased ancestors, and to practice various ablutions in the sacred waters. As many as 300,000 pilgrims have resorted to this sacred spot from all parts of India in a single year.

Gangas

the idolatrous priests of the inhabitants of Congo, in western Africa. They acknowledge one Supreme Being, but worship also a number of subordinate deities who preside over the different departments of nature. These priests teach the people to worship their deities by various rites and ceremonies, but chiefly by donations of food and clothing, which they appropriate to their own use. They make the people believe that they can bring down blessings upon them, avert judgments, cure diseases, and dispel witchcraft.

Gangauf, Theodor

a Roman Catholic theologian of Germany, was born November 1, 1809, at Bergen. In 1833 he received holy orders, in 1836 joined the Benedictines at Augsburg, was in 1842 professor of philosophy and philology at the Augsburg Lyceum, in 1848 rector of the same, and died September 15, 1875. He was a follower of Gunther's philosophical system, and wrote, *Dis Metaphysische Psychologie des heil. Augustin* (1844-47) *Augustin's Principien uber das Verhaltniss von Glauben und Wissen* (1851): — *Augustin's Lehre von Gott dem Dreieinigen* (1865). (B.P.)

Gang-days

SEE ROGATION.

Ganinnanses

(from Singhalese *gana*, an assembly), a name applied in Ceylon to the novices as well as the priests among the Buddhists.

Ganj Bakshis

a division of the Sikhs (q.v.) in Hindustan, who are said to have derived their name from their founder. They are few in number and of little importance.

Gannett, Ezra Stiles, D.D.

a Unitarian minister, was born at Cambridge, Massachusetts, May 4, 1801. He was educated at Phillips Academy, Andover, and Harvard College, where he graduated in 1820. He then spent three years in the Cambridge Divinity School, and was ordained colleague-pastor with Dr. William E. Channing, June 24, 1824. He remained in that charge until his death, August 28, 1871. He founded *The Scripture Interpreter*, edited for some years *The Monthly Miscellany*, and was joint editor with Dr. Alvan Lamson (1844-49) of *The Christian Examiner*. He also published numerous discourses.

Gansbacher, Johann Baptist

a German composer of church music, was born at Sterzing, in Tyrol, in 1778. He was educated under various masters until 1802, when he became the pupil of the celebrated Abbate Vogler. Through this connection he became acquainted with Weber and Meyerbeer, and a friendship sprung up among the three young musicians which was dissolved only by death. Gatsnbacher was director of the music of St. Stephen's Cathedral, Vienna, from 1823 until his death, July 13, 1844. His compositions consist chiefly of church music, including not less than seventeen masses, besides litanies, motets, offertories, etc. He also wrote several sonatas, a symphony, and one or two minor dramatic compositions. See *Encyclop. Brit.* 9th ed. s.v.

Gansbert

a French monk, and celebrated reformer of various monasteries, was born in the early half of the 10th century, of a noble family. The record of the foundation of the abbey of Bourgueil, in 991, mentions him as the abbot of St. Julien of Tours at that period. He was also simultaneously abbot of

Bourgueil-en-Valle, of St. Pierre de la Couture, at Mons, of Maillegals, and of Marmoutiers. The *Histoire Litteruire de la France* states that he reformed these monasteries, and that he established a great number of charters, which we are unable to mention. About 1000 he went to Rome, and obtained of pope Sylvester the confirmation of the privileges of St. Julien. In 1001 he engaged in important discussions with a certain knight named Gautier, upon the subject of the immunities of Bourgueil. The same year he received of queen Bertha various manors. He died at Bourgueil, Sept. 27, but there is much uncertainty about the year, some making it 1006, others 1007. See Hoefler, *Nouv. Biog. Generale*, s.v.

Gantesviler, Johann Jacob

a Lutheran theologian, born at Basle in 1631, was professor at Herborn in 1650, in 1.665 at Hanau, in 1678 at Duisburg, and died March 25, 1691. He wrote, *Mysterii Urim et Thuminm Delineatio* (Hanau, 1674): — *Scrutinium Theologicum de Loquela Angelorum* (Duisburg, 1682). See Strieder, *Hessische Gelehrten Geschichte; Miscell. Duisburg*, 1:550; Jocher, *Allgemeines Gelehrten-Lexikon*, s.v. (B.P.)

Gaon

(גאון; *excellence*) is the academic title of the Jewish presidents of the colleges of Sora (q.v.) and Pumbaditha (q.v.). The title originated, according to the Jewish historian Gratz, cir. A.D. 658. When Ali, the son-in-law and vizier of Mohammed, was elected caliph (A.D. 655), and the Islamites were divided into two parties, one for and the other against him, both the Babylonian Jews and the Nestorian Christians decided in his favor, and rendered him great assistance. Ali rewarded rabbi Isaac, then president of the college of Sora, with the title "Gaon." Accordingly, the word is either of Arabic or Persian origin, and properly belonged to the presidents of the Sora college, who alone bore the appellation at the beginning. The president of the subordinate sister college at Pumbaditha was called the *head of the college*, **atbytm çyr**, by the Babylonians, and the appellation *Gaon*, whereby the presidents were sometimes styled, obtained at first among the non-Babylonian Jews, who were not thoroughly acquainted with the dignities of the respective colleges in Babylon. It was only after the year 917, when Pumbaditha became of equal importance with Sora, and especially when, after the death of Saadia (q.v.), the college at Sora began to decay altogether, and Pumbaditha continued alone to be the

college of the doctors of the law, that the presidents of its college, like those of Sora, were described by the title of Gaon. The period of the Gaonim comprises the time from A.D. 658 to 1040, and is divided into that of the *First Gaonim*, from A.D. 658 to 760, and that of the *Later Gaonim*, from A.D. 760 to 1040. The only literary productions of the First Gaonastic Period are the *Sheeltoth* of rabbi Acha of Shabcha, which combine all the different characteristics of the study of the rabbis, viz., Halacha, Midrash, Talmud, and Responsa, arranged according to the sections of the Pentateuch, explaining their respective laws and observations by means of extracts from the Babylonian Talmud, and original compositions in the favorite form of questions and answers (twtl aç). To this period also belongs the beginning of the Neo-Hebrew poetry, or the so-called *Piut* (fwyp), a term obviously taken from the Greek, and the poet was, in like manner, called *peitan* (fyp, ποιητής). Now these *piutim* (myfwyp), written either in the form of the *acrostic* or arrangement of words, strophes, and lines, or *rhyme* (zwrj) or *metre* (bxqm), are to be found in the *Machsorim* or synagogue rituals of the different countries, and consist of *Keroboth* (twbwrq, ie. e. that part of the morning service which comprehends the first three benedictions) for the morning prayer; *Penitential Prayers* (twj yl s); *Elegies* (twnyq); *Hosannas* (twn[çwh); *Petitions* (twçqb), etc.

Of the literati among the later Gaonim, we notice Mar Zemach I, ben-Paltoj, of Pumbaditha (872-890), the author of a Talmudic lexicon called "Aruch," which however, is not the same as the Aruch of Nathan ben-Jechiel (q.v.). Zemach's lexicon has not yet come to light. Excerpts were published by Rappaport, from the collection made by Saccuto in the Hebrew essays and reviews, called *Bikkure ha-ittim* (Vienna, 1830), 11:81 sq. Other excerpts were published by Geiger in *Zeitschrift d. D.M.G.* (Leipsic, 1858), 11:144. Zemach is also supposed to be the author of the chronological account of the Tana'im and Amoraim (myant rds yarwmaw), which was edited by Luzzatto in the Hebrew *Essays* (Prague, 1839), 4:184. Contemporary with Paltoj was, Nachshon ben-Zadok (q.v.) of Sura; A.D. 881-889. Another writer of this period was *Simeon of Kahira or Misr*, in Egypt, who composed a compendium of the most important halachoth from both Talmuds, with the title *Great Halachoth* (twl wdg twkl h), about the year 900. To this period also belongs Ibn

Koreish (q.v.) and Saadia (q.v.). With the latter's death the last sunset light of the Soranic academy had passed away, and about the year 948 the school had to be closed. In order to secure its further existence, four young men were sent out, never to return again, to interest their rich co-religionists in this old school of learning. The young men fell into the hands of a Spanish corsair. Among these captives was Moses ben-Chanoch (q.v.). While the Soranic school was closed, that of Pumbeditha was presided over before its final close by two men, Sherira Gaon (q.v.) and Hai ben-Shirira (q.v.).

With the exception of the authors we have named already, the great mass of the Gaonastic literature is anonymous. We mention the *Midrash-Espa* (çrdm hpsa), on part of the book of Numbers; the *Midrash Haskem* (µkçh çrdm); the chronicle, entitled *History of the Maccabees of Joseph ben-Gorion*, which is a translation of an Arabic book of the Maccabees, the *Tarich al-Makkabain*, *Jussuf ibn-Gorgon*. This book, says Dr. Graitz, was afterwards translated by an Italian Jew, who, by his additions to it, displayed great skill in his Hebrew style, and which translation is generally known under the title, *Josippon* (q.v.). Besides the *Josippon* or *Pseudo-Josephus*, we must mention an ethical midrash, entitled *Tana debe Eliahu, or Seder Eliahu* (whyl a ybd ant whyl a rds), the *Midrash Tanchuma* or *Tanchuma Jelamdenu*. (B. P.)

Garafolus, Gabriel

an Augustinian monk of Italy, who died at Spoleto in 1433, wrote *Adversus Haereses: — Adversus Fratricellos: — Sermones in Evangelia*. See Ughelli, *Italia Sacra*; Jocher, *Allgemeines Gelehrten-Lexikon*, s.v. (B.P.)

Garcaeus, Johannes

a Lutheran theologian of Germany, was born December 13, 1530, at Hamburg. He studied at Wittenberg, was in 1557 professor of theology and pastor at Greifswalde, in 1562 superintendent and first-preacher at Brandenburg, and died Jan. 22, 1575. He wrote, *De Erigendis Figuris Caeli* (Wittenberg, 1556): — *De S. Laurentio Martyre* (ibid. 1562): — *De S. Joanne Baptista* (ibid. eod.): — *De Magis ex Oriente* (ibid. eod.): — *De S. Martino Episcopo Turonensi* (ibid. 1563): — *Confessio Orthodoxa de Spiritu Sancto* (1565): *De Infanticidio Herodis* (ibid. eod.): — *Collatio saumi*

Pontificis V. et N.T. (Leipsic, 1574). See Thiess, *Hamburg Gelehrten-Lexikon*; Jocher, *Allgeneines Gelehrten-Lexikon*, s.v. (B.P.)

Garcin (de Tassy), Joseph Heliodore Sagessr Vertu

a famous French Orientalist, was born January 20, 1794, at Marseilles. In 1817 he went to Paris, where he studied under Sylvestre de Sacy. The latter especially interested him in the vulgar Arabic spoken by the Mussulmans of India, and to this he devoted himself entirely. A chair for Hindustani was especially created for him at the college in Paris; he succeeded Talleyrand as member of the Academy of Inscriptions, in 1838, and after Mohl's death, in 1876, he was made president of the Asiatic Society. Garcin de Tassy died September 2, 1878. He published, *Rudiments de la Langue Hindoustani* (Paris, 1829; with appendices, 1843): — *Rudiments de la Langue findoui* (ibid. 1847): — *Les Ouvres de Wali, Celebre Poete du Dekkan* (with a translation, 1834): — *Les Aventures de Kamrup* (ibid. eod.): an edition of the *Pend-Nameh* of Saadi, "Mantik ulAtair" (*Le Language des Oiseaux*): — *Doctrines et Devoirs des l'Musulmans* (from the Arabic, 1827-40): — *Poesie Philosophique et Religieuse des Persans* (1857): — *Rhetorique et Prosodie de l'Orient Musulman.* (1873). (B.P.)

Gardiner, John, D.D.

an English divine, was born about 1756. He was educated at Tiverton. whence he went to the University of Glasgow, where he studied civil law. He then entered himself in the Middle Temple, with a view to qualify for the bar. An irresistible impulse induced him to exchange the law for the Church, and in consequence he repaired to Wadham College, Oxford. In 1781 he took possession of the vicarage of Shirley and rectory of Brailsford, in the county of Derby, the presentation to which had been purchased by his father, with whom he afterwards resided for some years at Wellington, performing gratuitously the duty of curate in that parish. In 1789 he undertook the same office at Taunton, and there continued till his father, in 1796, purchased for him the Octagon Chapel at Bath, where he Officiated till his death in 1838. He also served as a magistrate for the county of Somerset. Dr. Gardiner published a number of occasional *Discotrses* (1793-1811), and a volume of *Sermons* (Bath, 1802, 8vo). See *The Christian Remembrancer* (Lond.), September 1838, page 568; Allibone, *Dict. of Brit. and Amer. Authors*, s.v.

Gardiner, John Sylvester, D.D.

a Protestant Episcopal minister, was born at Haverford-West, South Wales, in June 1765. At the age of five years he was sent to America to the care of his grandfather, then a resident of Boston, where he attended school, and after three or four years returned to his father, who was attorney-general on the island of St. Christopher, W.I. Shortly after, John was sent to England, where, from 1776 to 1782, he was a pupil of the famous Dr. Parr. After this he visited his father in the West Indies, and in 1783 went to Boston, which became his permanent home. Partly under the tutorship of his father and partly under that of judge Tudor, he studied law, but abandoned it to enter the ministry, officiating as lay-reader at Pownalboro', Maine, and studying theology. He was ordained deacon in New York city, October 18, 1787, and presbyter, December 4, 1791. For a while he preached at St. Helena, Beaufort, S.C., and then was elected, in 1792, assistant to Dr. Parker, rector of Trinity Church, Boston. A meager support compelled him to teach school. He was chosen rector of the church, April 15, 1805, vice Dr. Parker, made a bishop. After many years of service his health became impaired, and he made a voyage to Europe to recuperate, but died at Harrowgate, England, July 29, 1830. He was a member of the Anthology Club, which published the *Monthly Anthology and Boston Review*. Among his literary remains are a large number of published *Sermons, Addresses*, etc. See Sprague, *Annals of the Amer. Pulpit*, 5:363.

Gardiner, Richard

an English divine, was born at Hereford in 1591, educated at the school there, and at Christ Church, where he was canon in 1629. In 1630 he was chaplain to Charles I. He died in 1670. He published several *Sermons* (1659). See Chalmers, *Biog. Diet.* s.v.; Allibone, *Dict. of Brit. and Amer. Authors* s.v. Garibald (Lat. *Gariobaldus, Gaiavaldus, Goibaldus, Herbaldus*, etc.), appointed bishop of Ratisbon by St. Boniface, A.D. 739, is commemorated January 8. See Smith, *Dict. of Christ. Biog.* s.v.

Garlande, Etienne

a French prelate, was priest, archdeacon of Paris, chancellor of the kingdom, and at length seneschal. Forced, at the end of seven years, to resign these functions, as they were incompatible with the ecclesiastical calling, he transferred them to Amaury of Montfort, count of Evreux,

without the consent of the king, who seized his chateau at Livry as a punishment, but afterwards consented, about 1129, to receive Garlande and Amaury into his favor, on condition that they should resign their claims to the office of seneschal. Garlande died in 1150, at Orleans, where he had consecrated his nephew, Manasses, bishop. See Hoefer, *Nouv. Biog. Generale*, s.v.

Garnet, Henry Highland, D.D.

a colored Presbyterian minister, was born in New Market, Kent County, Maryland, April 15, 1815, of parents who escaped from slavery, in 1824, to New Hope, Pennsylvania, and the next year came to New York city, where the lad went to school, and at the same time served as a cook. In 1831 he entered a high-school; in 1835 went to Canaan Academy, N.H.; next year to Oneida Institute, N.Y.; in 1840 settled as a teacher in Troy; studied theology under Dr. Beman; was licensed to preach in 1842, and the next year installed pastor of the Liberty Street Presbyterian Church in that city. The same year he delivered an eloquent speech in Buffalo, before the Liberty Party convention. He addressed the state legislature in January, 1844, and in 1846 he presided at the Delevan Temperance Union, at Poughkeepsie. About this time the late Gerrit Smith appointed him an agent for the purpose of distributing a large gift of lands in this state among colored men. In 1850 Dr. Garnet was invited to lecture in England, made an address in Exeter Hall, and was elected a delegate to the Peace Congress held at Frankfort-on-the-Main. At its conclusion he travelled through Bavaria, Prussia, and France. In 1852 he was sent by the United Presbyterian Church of Scotland as a missionary to Jamaica, West Indies. While there he received a unanimous call to the pulpit of the Shiloh Presbyterian Church, then at Prince and Marion Streets, New York, and soon became the leader of the colored population in that city. In 1861 he revisited England, as the president of the African Colonization Society, but soon returned, and volunteered as chaplain to the colored troops at Riker's Island. He early took an active interest in the poorer people of his race, and organized several charitable societies which care for all the colored people who try to support themselves. Dr. Garnet was the first colored man who, on any occasion, spoke in the national capitol, where he preached on Sunday, February 12, 1865, in the hall of the House of Representatives. In April of that year he was called by the Fifteenth Street Presbyterian Church of Washington, D.C., and accepted the call, staying there several years. Again he returned to his former church, the Shiloh, and was its pastor until

the autumn of 1881, when he accepted the appointment of United States minister and consul to Liberia. He died at Monrovia, Africa, February 13, 1882. See *The (N.Y.) Tribune*, March 11, 1882.

Garnham, Robert Edward

an English divine, was born at Bury St. Edmunds, May 1, 1753, and educated at Trinity College, Cambridge. He was ordained deacon March 3, 1776, and soon after entered into the curacies of Nowton and Great Welnatham. He was ordained priest, June 15, 1777; in 1793 became college preacher at Cambridge, and in November 1797, was advanced into the seniority, but resigned in 1789. He died June 24, 1802. His writings were numerous, but all anonymous.

Garier, Jean

a French Reformed theologian, was born at Avignon in the beginning of the 16th century, and died at Cassel, in January, 1574. He succeeded Pierre Bruly, or Brulius (q.v.), as pastor of the French Church in Strasburg, which was founded by Calvin in 1538. He rejected with disdain the Interim (q.v.), which Charles V was about to introduce in Strasburg in 1549. He left the city, but returned in 1552, to leave it again in 1555. In 1559 he was appointed professor of theology at Marburg, and three years later courtpreacher at Cassel. He published *Confession de la Foy Chretienne de Strasbourg* (Strasburg, 1549, 1552; transl. into English, Lond. 1562): — *De Epistola Pauli ad Hebraeos Declamatio* (Marburg, 1559). See Strieder, *Hist. Litt. de la Hesse*; Haag, *La France Protestante*, volume 5; Jocher, *Allgemeines Gelehrten-Lexikon*, s.v.; Dardier, in Lichtenberger's *Encyclop. des Sciences Religieuses*, s.v. (B.P.)

Garretson, John, D.D.

a minister of the Reformed (Dutch) Church, was born at Six-Mile Run, N.J., November 9, 1801. He graduated from Union College in 1823 and from the New Brunswick Theological Seminary in 1826; was licensed by the Classis of New Brunswick, and became missionary to Kinderhook Landing (Stuyvesant) and Columbiaville, N.Y., the same year; at Middleburg in 1827; at Schraalenburg, N.J., in 1833; at Brooklyn, N.Y., organizing the Central Church there, in 1836; at Belleville, N.J., in 1837; corresponding secretary of the Board of Domestic Missions in 1849; pastor at Canastota, N.Y., in 1859; at Owasco Outlet in 1861; at Esopus in 1865;

also stated supply at St. Remy; at Lawrenceville, Pennsylvania (Presbyterian), in 1866; at Cortlandtown, N.Y., in 1869; then two years without a charge, until he became rector of Hertzog. Hall in 1874 where he died in 1875. He was clear and discriminating, as a preacher, wise in counsel, and of broad and well-wrought plans for the advancement of the Church. See Corwin, *Manual of the Ref. Church in America*, 3d ed. page 280.

Garrison, William Lloyd

a leading abolitionist, was born at Newburyport, Massachusetts, December 12, 1804. His mother was early left a widow, and poor, so that the son, after various attempts at learning a trade, was at length apprenticed to a printer in his native town, where he soon began to write for the journals, and in 1826 became proprietor of the *Free Press*. This not succeeding financially, he started in 1827 the *National Philanthropist*, in the advocacy of moral reforms, and in 1831 the *Liberator*, a fierce opponent of slavery, which was continued till the act of emancipation during the civil war. He was often in personal peril by the violence of the friends of slavery. He visited England several times in furtherance of his principles, and was received there with great enthusiasm. He died May 24, 1879. He published *Sonnets and Other Poems* (1848), and a selection from his *Speeches and Writings* (1852).

Garth

the greensward or grass area between, or within, the cloisters of a religious house.

Garth, Helvicus

a Lutheran theologian of Germany, was born December 18, 1579. He studied at Marburg and Strasburg, and died at Prague, December 5, 1619. He wrote, *De Invocatione Sanctorum*: — *De Judice Controversiarum*: — *Comment. in Nahum. et Habakuk*: — *Theologiae Jesuitarum Praecipua Capita*: — *De Articulis Controversis Inter Lutheranos et Calvinianos*: — *Acta et Post-Acta Colloquii Pragensis*: — *De Providentia Dei in Vocatione Doctorum et Ministrorum Ecclesiae*. See Jocher, *Allgemeines Gelehrten-Lexikon*, s.v.; Witte, *Memoriae Theologorum*. (B.P.)

Gartland, Francis Xavier

a Roman Catholic bishop, was born in Dublin in 1805; ordained in Philadelphia in 1832; consecrated bishop of Savannah, Georgia, November 10, 1850, and died of yellow fever in that city, September 20, 1853. See De Courcy and Shea, *Hist. of the Cath. Church in the U.S.* page 167.

Gartner, Herr von

an eminent German architect, was born at Coblenz in 1792, and while young visited Italy, France, and Spain. He afterwards settled at Munich, and was appointed by Louis I professor of architecture in the Royal Academy of Fine Arts in that city. In 1822 he was appointed director of the state manufactory of porcelain and glass paintings. He erected a number of edifices at Munich, among which were the university, the triumphal gate, the clerical seminary, and the Church of St. Louis. After the departure of Von Cornelius to Berlin, Von Gartner became director of the Academy of Fine Arts, having formerly been nominated chief architect and inspector-general of the plastic monuments. He died in 1847.

Garuda

the sacred bird of Vishnft (q.v.), as the eagle was the bird of Jupiter. Garuda was worshipped by the Vaishnavas (q.v.) in the golden age of Hinda idolatry.

Gaspari, Johann Baptist Von

a German historian, was born in 1702, and died at Vienna in 1768. He wrote, *De Tridentinis Antiquitatibus: — De Protestantium Germanorum in Catholicos Gestis: — Breviarium Vitae S. Theodori Episc. Salisburgensium* (published by his brother Lazaro, Venice, 1780). See L. Gaspari, *Della Vita, Degli Studii e Degli Scritti di Gio. Batt. de Gaspari* (Venice, 1770); Jocher, *Allgemeines Gelehrten-Lexikon*, s.v. (B.P.)

Gasparin, Aganor, Comte de

an eminent layman of the French Protestant Church, was born at Orange (France), July 12, 1810. He studied law at Paris and took an active part in French politics, and in 1842 he represented Bastia in the House of Deputies. Religious subjects, however, engrossed a large share of his attention. In 1843 he published *Interets Generaux du Protestantisme*

Francais, and in 1846 *Christianisme et Paganisme* (2 volumes). In 1848 he attended the general synod of the Reformed churches of France, and maintained with Frederick Monod the necessity of a well-defined creed for that Church. The last twenty-three years of his life he spent in Switzerland, and there he wrote his *Les Ecoles du Doute et l'Ecole de la Foi: — Un Grand Peuple qui se Releve* (1861): — *L'Amerique' devant l'Europe* (1862), directed against slavery. He also delivered lectures on religious topics, and in every way promoted the cause of religion. He died May 8, 1871. Some of his works were also translated into German, and of his *L'Amerique devant l'Europe* an English translation was published in New York (3d ed. 1863). See Maville, *Le Comte Ag. de Gasparin* (Geneva, 1871); Borel, *Le Comte Ag. de Gasparin* (Paris, 1879; Engl. transl. N.Y. 1880); Lichtenberger, *Encyclop. des Sciences Religieuses*, s.v.; Zuchold, *Bibl. Theol.* 1:400. (B.P.)

Gass, Joachim Christian

a Protestant theologian of Germany, was born May 26, 1766. He studied at Halle, was in 1795 military chaplain, in 1807 preacher at Berlin. in 1810 professor of theology at Breslau, and died there, February 19, 1831. A friend and pupil of Schleiermacher, Gass also represented the theology of his master. As a member of consistory, he took an active part in the ecclesiastical affairs of his province. He wrote, *Erinnerung an den Reichstag zu Speier in Juhre 1529* (Breslau, 1829): — *Jahrbucher des Protestantischen Kirchen- und Schulwesens von und fur Schlesien* (1817-20, 4 volumes): — *Ueber das Wesen der Kirchengzucht* (1819): *Ueber den Religionsunterricht in den obern Classen der Gymnasien* (1828): — *Ueber den christl. Cultus* (1815). See Schleiermacher, *Brmiefwechsel mit* (Gass (Berliln, 1852); Lichtenberger, *Encyclop. des Sciences Religieuses*, s.v.; Plitt-Herzog, *Real-Encyclop.* s.v.; Winer, *Handbuch der theol. Lit.* 1:751, 808; 2:21, 38, 74, 75, 157, 167, 169, 179. (B.P.)

Gasser, Vincent

a Roman Catholic prelate, was born in the Tyrol in 1809. In 1836 he was professor of theology at Brixen, member of parliament in 1848, bishop of Brixen in 1856, and prince-bishop in 1859. He died in 1879. He was the head of the Tvrolese Ultramontanists, and allowed the Jesuits to use their influence in the universities and schools. (B.P.)

Gastaldi, Geronimo

an Italian prelate, was born at Genoa in the early part of the 17th century, of an ancient Genoese family. He embraced the ecclesiastical calling, and went to Rome. In 1656, Gastaldi, already a prelate, was designated for the perilous position of general commissary of the hospitals, and was afterwards appointed general commissioner of public health, and so faithfully did he perform his duties that he secured the archbishopric of Benevento, the cardinalate, and the legation to Bologna. Several monuments erected at his expense at Rome and Benevento attest his charity and munificence. He gave his observations concerning contagious diseases in a work which was published at Bologna in 1684, the year previous to his death, suggesting certain precautions and remedies. See Hoefer, *Nouv. Biog. Generale*, s.v.

Gastaud, Francois,

a French theologian, was born at Aix about 1660. He entered the congregation of the Oratorio at the age of fourteen, but after five years withdrew, having studied philosophy at Marseilles and theology at Aries. He was ordained priest, and for several years preached at Paris with great success. His brother, a distinguished advocate, having died about 1700, abbe Gastaud, after two years of study, was appointed counsellor to the parliament of Aix, and obtained a license to practice from the court of Rome. He also succeeded well in this, and in 1717 gained an important suit against the Jesuits. This affair, together with his predilection for the Jansenists, made enemies who attacked him, and whom he repulsed with great violence. Being banished to Viviers in 1727, and recalled in about eight months, he was again banished in 1731 to the same place, where he died in 1732. Some of his principal works are, *Homelies sur l'Epitre aux Romans* (Paris, 1699): — *Le Politique des Jesuites Demasquee* (without date).. See Hoefer, *Nouv. Biog. Generale*, s.v.

Gastromancy

(from *γαστήρ*, the belly, and *μαντεία*, divination), a mode of divination practiced among the ancient Greeks, by filling certain round glasses with pure water, placing lighted torches round them, then praying to the deity in a low, muttering voice, and proposing the question which they wished answered. Certain images were now observed in the glass, representing what was to happen.

Gataker, Thomas

a divine of the 16th century, son of William Gataker, was born at Gatacre Hall, Shropshire. He studied law at the Temple, London, during the reign of Mary, and was often present at the examination of persecuted people. Their hard usage and patience influenced him in their favor, which his parents perceived, and immediately sent him to Louvain to reinstate him in the Catholic faith. This did not seem to have the desired effect, although afterwards he appears to have become reconciled to his father. He studied theology, was educated at Oxford, became pastor at St. Edmund's, Lombard Street, London, and died in 1593, leaving a learned son of the same name. See Fuller, *Worthies of England* (ed. Nuttall), 3:56.

Gates, Holy

the name given to the folding gates in the center of the *iconostasis*, or screen, which, in the modern Greek churches, separates the body of the church from the holy of holies. The *holy gates* are opened and shut frequently during the service, part of the prayers and lessons being recited in front of them and part within the adytum.

Gath

Picture for Gath

In the *Quarterly Statement* of the "Palest. Explor. Fund," October 1880, page 211 sq., there is an extended paper on the site of this important city, which Mr. Trelawney Saunders strongly argues was located at *Khurbah Abu-Gheith*, at the head of Wady el-Hesy (here called el-Muleshah), which falls into the Mediterranean between Gaza and Hebron; whereas Lieut. Conder gives substantial reasons for rejecting this location, and in favor of *Tell es-Safieh*, the *Blanche-Garde* of the Crusaders. This place is described in the *Memoirs* accompanying the Ordnance Survey (3:440).

Gatian, Saint

apostle of Touraine, was born at Rome, according to the ancient annalists. His arrival among the Gauls took place, according to Gregory of Tours, under the consulate of Decius and Grotus, i.e., in 250 or 251. When he presented himself at the metropolis of Lyons he did not find the pagans, for the most part, very docile. He preached during the day in the city or in the country round about, choosing to address; the lower class, and at night

concealed himself from the violence of enemies. The city of Tours revered him as the chief of its bishops. He labored for fifty: years to diffuse the Christian faith, and at the time of his death, which occurred December 20, 301, the Church of Tours was founded. See Hoefer, *Nouv. Biog. Generale*, s.v.; Smith, *Dict. of Christ. Biog.* s.v.

Gatti, Bernardo (called Soiaro)

an eminent Italian painter, was born at Cremona, and was a scholar of Correggio. Some of his best works are his *Repose in Egypt*, in St. Sigismund's, at Cremona; *Christ in the Macnger*, at St. Peter's, in the same city; and the *Dead Christ*, in the Magdalene, at Parma. A great number of his works have been taken to other countries, particularly to Spain. He died in 1575. See Hoefer, *Nouv. Biog. Generale*, s.v.; Spooner, *Biog. Hist. of the Fine Arts*, s.v.

Gatti, Giovanni Andrea

a Sicilian prelate, was born at Messina in 1420. He entered the Dominican order, and, while young, taught in their convent at Messina, excelling all his contemporaries in philosophy and theology, civil and canonical law, belles-lettres and eloquence, Greek, and especially familiar with Latin. and Hebrew. To his extensive knowledge was added a very remarkable memory. From Messina he went to Rome as professor. Florence, Bologna, and Ferrara enjoyed successively his lectures, which had become celebrated throughout all the scholastic world. He was among the most familiar friends of Bessarion, who caused him to be appointed, in 1468, commendatory abbot of two Benedictine convents in Sicily. According to Fontana, he had already performed the functions of inquisitor in the diocese of Messina. Ferdinand I conferred upon him the bishopric of Cealu, ant employed him in various missions to the holy see. The sovereign, pontiff promised him the bishopric of Catania by apostolic letters of December 18, 1477; but king Ferdinand objected, and Gaiti resigned it. He returned to Cefalt and devoted himself to the administration of his diocese. Feeling that death, was near, he resigned his functions in 1483, and went to end his days at the convent of Messina, where he commenced his religious life. He died in 1484, and was interred in the Cathedral of Messina. Mongitore attributes to him some works, which are preserved in MS. at the monastery of St. Dominic, Palermo. See Hoefer, *Nouv. Biog. Generale*, s.v.

Gattola, Erasmus

an abbot of Monte Cassino, was born at Gaeta in 1662, and died May 1, 1734. He wrote *Historica Abbaticae Casinensis*, etc. (Venice, 1734, 2: vols.). See Winer, *Handbuch der theol. Lit.* 1:712; Jocher, *Allgemeines Gelehrten-Lexikon*, s.v. (B.P.)

Gaucher, Saint

was born at Meulan, Normandy in 1060. At the age of eighteen, under the direction of Raigner, he resolved to devote himself to prayer and to the austerities of penitence in solitude. Upon the invitation of Humbert, canon of Limoges, he went to, Limousin, and there dwelt in a hermitage in the forest of Chavaignac. At the end of three years he obtained from the canons of St. Etienne of Limoges authority to build a monastery in a place known as Salvatius, later as Aureil, which was conducted according to the regulation of St. Augustine. Shortly after Gache established a monastery for women, near this. Aureil, becoming celebrated for its sanctity and for the miracles of St. Gaucher, became the retreat of, St. Stephen of Muret, St. Lambert (founder of the Abbey de la Couronne, afterwards bishop of Angouleme), and St. Faucher. Gaucher, at that time an octogenarian, returning from Limoges, where he had held an assembly concerning the affairs of his convent, a false step caused him to strike his head violently against a stone, which place is still called *Le Pas de St. Gaucher*, and where a chapel was erected. This accident caused his death three days later at Aureil (1140), whither he had been carried. He was canonized by pope Celestin III, and his remains placed in a shrine by Sebrand, bishop of Limoges, September 18, 1194. In Limousin and Normandy his festival is celebrated April 9. See Hoefer, *Nouv. Biog. Generale*, s.v.

Gaudenzio, Paganini

a Roman Catholic theologian of Italy, was born at Poschiavo, in the canton of Grisons, about 1595. In 1627 he was professor at Pisa, and died January 3, 1649. He wrote *De Dogmatibus et Ritibus Veteris Ecclesiae Berceticorum*: — *De Dogmatum Origenis cum Philosophia Platonis Comparatione*: — *Della Morte di S. Giovanni Evangelista-Discorsidue*, and other works. See Winer, *Handbuch der theol. Lit.* 1:899; Jocher, *Allgemeines Gelehrten-Lexikon*, s.v.; Hoefer, *Nouv. Biog. Generale*, s.v. (B.P.).

Gaudied

with large beads. Every decade or tenth large bead in the rosaries representing a Paternoster is a gaud; each smaller bead stands for an Ave Maria.

Gaudiosus, Saint

bishop of Tarazona, in Arragon, under king Gundemar, was noted for his bold profession of the orthodox faith. He died in 530, and is commemorated on November 3.

Gaudlitz, Gottlieb

a Lutheran theologian, was born in Saxony, November 17, 1694. He studied at Leipsic, was magister in 1717, catechist in 1721, pastor of St. Thomas in 1741, doctor of divinity the same year, and died February 20, 1745, leaving, *Disputationes de Epistolis Christi* ἑμψύχοις : — *De Justificatione Dei coram Hominibus*: — *De Christo Exegeta*: — *Das Leben Ahabs, Königs in Israel*, etc. See Jocher, *Allgemeines Gelehrten-Lexikon*, s.v. (B.P.)

Gauffier, Louis

an eminent French painter, was born at Rochelle in 1761, and studied under Taraval. In 1784 he carried off the grand prize of the Academy for his picture of the *Syrophenician Woman*. He went to Rome with the royal pension, and produced several pictures which greatly increased his reputation. Among his other works are *The Roman Matrons Sending their Jewels to the Senate*, *The Angels Appearing to Abraham*, and *Jacob and Rachel*. He died at Florence, October 20, 1801. See Hoefer, *Nouv. Biog. Generale*, s.v.; Spooner, *Biog. Hist. of the Fine Arts*, s.v.

Gaulli, Giovanni Battista

(called *Baccico*), an eminent Italian painter, was born in 1639, and was instructed in the art in Genoa, after which he went to Rome, where he studied the works of the best masters. The ceiling of the Church del Gesu, at Rome, is his most celebrated performance, representing St. Francis Xavier taken up to heaven. The following are some of his principal pictures: *The Madonna and Infant*; *The Death of St. Saverio*. He also

gained reputation by painting the angels in the dome of St. Agnes. He died in 1709.

Gault, Jean Baptiste

a French prelate, was born at Tours, December 29, 1595. He and his elder brother, Eustache, having in view. the ecclesiastical calling, pursued their: studies at Le Fleche, then at Paris, and finally at Rome. After a sojourn of eighteen months in the latter city they returned to France, and entered the congregation of the Oratorio. Jean received the order of priesthood at Troyes, and directed successively the houses of his order at Langres, Dijon, and Le Mans. He was also charged with various apostolic missions to Spain and Flanders. His brother, who had shared all his religious labors, was appointed bishop of Marseilles, but died, March 13, 1639, before receiving his bulla from Rome, and Jean was appointed to succeed him. The latter showed remarkable zeal for the reform of his diocese, for the relief of the poor, for the restoration of captives, and for the conversion of galleyslaves. A premature death removed him from his diocese, May 25, 1643. The clergy of France demanded his beatification at Rome in 1645. Eustache Gault was the author of a book entitled *Discours de l'Etat et Couronne de Suede* (Le Mans, 1633). See Hoefer, *Nouv. Biog. Generale*, s.v.

Gaulter, John

an eminent English Wesleyan minister, was born at Chester, March 21, 1764. He was converted by remarkable providences, and called to the ministry by Wesley in 1785. He was president of the conference in 1817. In 1835 he was laid aside by a stroke of paralysis, and died at Chelsea, London, June 19, 1839. He had a vigorous understanding, a remarkably retentive memory, and a vivid imagination. In 1812 Gaulter revised and republished Reverend David Simpson's *Plea for Religion and the Sacred Writings*. See *Minutes of the British Conference*, 1839; Stevenson, *Hist. of City Road Chapel*, page 560 sq.

Gaultier, Jacques

a French Jesuit, was born in 1562, and died at Grenoble, October 14, 1636, professor of theology and Hebrew. He wrote, *Tabula Chraonographica Status Ecclesie Catholicae: — Anatomia Calvinismi: — Index Controversiarum ad Evangelia Accommodata*. See Alegambe, *Bibliotheca*

Scriptorum Societatis Jesu; Jocher, *Allgemeines Gelehrten-Lexikon*, s.v. (B.P.).

Gaupp, Carl Friedrich

a Protestant theologian of Germany, and professor of theology, who died at Berlin in 1863, is the author of *Die Romische Kirche* (Dresden, 1840): — *Die Union der Deutschen Kirchen* (Breslau, 1843): — *Die Union in der Kirche* (ibid. 1847): — *Praktische Theologie* (Berlin, 1848, 2 volumes). See Zuchold, *Bibl. Theol.* 1:401. (B.P.)

Gaupp, Jacob

a Protestant theologian of Germany, was born February 13, 1767, at Hirschberg, and died at Liegnitz, in Silesia, August 19, 1823. He wrote, *Beitrag zur Befestigung des Reiches der Wahrheit in Predigten* (Breslau, 1798): — *Predigten* (Glogau, 1801): — *Briefe eines Menschenfreundes an bekümmerte und leidende Mitmenschen* (ibid. 1800-9, 3 volumes): — *Reigioses Erbauungsbuch einer christlichen Familie* (Leipsic, 1812). See Winer, *Handbuch der theol. Lit.* 2:94, 163, 384, 391. (B.P.)

Gauri, Festival Of

SEE FLOWERS, FESTIVAL OF.

Gauthier, Francois Louis

a French theologian, was born at Paris, March 29, 1696. He was rector of Savigny-sur-Orge, and performed for fifty-two years the pastoral functions with great zeal and charity. He died at Paris, October 9, 1780, leaving, *Reflexions Chretiennes sur les huit Beatitudes* (Paris, 1783). See Hoefer, *Nouv. Biog. Generale*, s.v.

Gauthier, Jean Baptiste

a French theologian, was born at Louviers in 1685. He was for a long time connected with Colbert, bishop of Montpellier, whose instructions and mandates he published. After the death of that prelate he settled at Paris. He died October 30, 1755, near Gaillon, leaving a large number of works, directed especially against the Jesuits and infidels. See Hoefer, *Nouv. Biog. Generale*, s.v.

Gauthier, Nicolas

a French controversialist, was born at Rheims in the last quarter of the 16th century. Having renounced the Church of Rome, he went to Sedan for the study of theology; but suddenly left that place and the Protestant Church, and wrote, *Decouverte des Fraudes Sedanoises* (Paris, 1618): — *Reponse a l'Avertissement de J. Cappel* (Rheims, 1618): — *Les Livres de Babel Huguenote* (ibid. 1619). See Lichtenberger, *Encyclop. des Sciences Religieuses*, s.v.; Hoefer, *Nouv. Biog. Generale*, s.v. (B.P.)

Gautier De Coutances

(Lat. *de Coustantiis* or *de Coustantia*), a prelate of Normandy, was born about 1140. Little is known of his life prior to 1173, when he was vice-chancellor of England and canon of Rouen. He was regarded with favor by the king of England, who, in 1177, confided to him a mission to the count of Flanders, and in 1180 sent him with an embassy to the court of the young king, Philip Augustus. Gautier, who added to his other ecclesiastical honors the canonship of Lincoln and the archdeaconship of Oxford, greatly desired the bishopric of Lisieux, but did not obtain it. A vacancy, however, occurring, he was made bishop of Lincoln, and soon after passed to the metropolitan see of Rouen. From this time the name of the archbishop of Rouen is continually mingled with the politics of the day. In 1188 he agreed to accompany king Henry II on the crusade. In return for services rendered to prince Richard, Gautier was invested with the regency of the kingdom, October 8, 1191. After an absence from his diocese of four years, in which time he had obtained the liberty of the king, who had been a prisoner in Germany, he had to appease some difficulties between the canons and citizens of Rouen. In 1194 the churches of Normandy suffered greatly from the war between the kings of France and England. Gautier defended vigorously the ecclesiastical rights, and sent an interdict to Normandy, which, however, he was unable to sustain. In 1200 he had charge of promulgating, conjointly with the bishop of Poitiers, the interdict sent by Peter of Capua against the king of France. In 1204, Philip Augustus becoming master of Normandy, Gautier solemnly delivered to him the attributes of the ducal crown. He died November 6, 1207. There remain to us only a few letters of Gautier, scattered among the contemporary annalists. It was said that he also wrote a history of the crusade of Richard, but nothing remains of it. See Hoefer, *Nouv. Biog. Generale*, s.v.

Gautier De Mortagne

(Lat. *Walterus de Mauritania*), a French theologian, was born at Mortagne, in Flanders, in the early part of the 12th century. He taught rhetoric at Paris, in one of the schools established upon the St. Genevieve mountain. But he soon gave up belles-lettres for theology and philosophy, and taught these two sciences at Rheims, Lyons, and other places. From 1136 to 1148 he had as disciple Jean de Salisbury. In 1150 he was canon of Laon, and became successively dean, and bishop of that church. He died at Laon in 1173. He wrote five short theological treatises in the form of letters, which occupy twenty pages in the *Spicilegium* of D'Achery. The more interesting of these letters is addressed to Abelard, who claimed to explain philosophically the mysteries of Christianity. See Hoefer, *Nouv. Biog. Generale*, s.v.

Gauzlin

a French prelate, natural son of Hugh Capet, became abbot of Fleury after the death of Abbon in 1005. He sent to Brittany the monk Felix to reform the monasteries. At the death of Dagbert, bishop of Bourges, in 1020, he was raised to the dignity of prelate in this vacancy; but the opposition of the inhabitants hindered him for a long time from taking possession of 'his see, and only through the intervention of the pope, Benedict VIII, he entered upon these duties in 1014. In 1022 he was at the Council of Orleans, which condemned the heresiarch Stephen, and in 1024 at the Council of Paris, where he debated the question of the apostleship of St. Martial. He died in 1030. See Hoefer, *Nouv. Biog. Generale*, s.v.

Gavardo, Niccolo

a Roman Catholic theologian, who died at Rome, June 12, 1715, is the author of, *Theologia Exantiquata juxta Doctrinam S. Augustini* (Naples, 1683-96, 6 vols.): — *Quaestiones de Hierarchia Ecclesiae Militantis* (ibid. 1690): — *Philosophia Vindicata ab Erroribus Philosophorum Gentilium* (Rome, 1701, 4 volumes). See Argelati, *Bibl. Mediol.*; Jocher, *Allgemeines Gelehrten-Lexikon*, s.v. (B.P.)

Gavaston, Juan

a Spanish Dominican, who died at Alicante in 1625, is the author of, *Vida de S. Vine. Ferrer*: — *La Rega de la Tercera Orden de Predicadores*: —

De la Frecuencia de la Communion: — Flor de los Santos de la Orden de Predicadores: — De la Privilegios Dados para la Fiede Apostolica a la Ordesnde los Predicadores. See Antonii Bibliotheca Hispanica; Echard, *De Scriptoribus Ordinis Dominicanoum*; Jocher, *Allgemeines Gelehrten-Lexikon*, s.v. (B.P.).

Gavio, Giacomo Raimondo

an Italian Carmelite, who died in 1618, is the author of, *Commentaria in Psalmum: — Expositiones in Genesin: — Expositiones in epist. ad Ephesios: — Sermones per Adventum de Sanctis, Dominicales: — De Arte Prcedicatoria.* See Oldoin, *Athenaeum Romanum*; Jocher, *Allgemeines Gelehrten Lexikon*, s.v. (B.P.)

Gay, Ebenezer (1), D.D.

a Congregational minister, was born at Dedham, Massachusetts, May 4, 1718; graduated from Harvard College in 17-37; was ordained pastor of the First Church in Suffield, Connecticut, January 13, 1742; and died in March 1796. See Sprague, *Annals of the Amer. Pulpit*, 1:537.

Gay, Ebenezer (2)

a Congregational minister, was born in Suffield, Connecticut; entered Harvard College, but transferred his membership to Yale, from which he graduated in 1787, and of which he was tutor from 1790 to 1792; was installed as colleague pastor with his father over the First Church in Suffield; and retired from the active ministry several years before his death, which occurred in February, 1837, aged seventy-one years. See Sprague, *Annals of the Amer. Pulpit*, 1, 1, 537.

Gayatri

the holiest verse of the Vedas (q.v.). It is addressed to the sun, to which it was daily offered up as a prayer, in these words: "Let us meditate on the adorable light of the divine sun; may it guide our intellects. Desirous of food, we solicit the gift of the splendid sun, who should be studiously worshipped. Venerable men, guided by the understanding, salute the divine sun with oblations and praise" (Colebrooke, *Translation*). The substance of this prayer is thus given by professor Horace Wilson: "Let us meditate on the sacred light of that divine sun, that it may illuminate our minds."

Gaza

Picture for Gaza

Full descriptions of this ancient and still important city may be found in Porter's *Handbook for Syria*, page 271 sq.; and Badeker's *Palestine*, page 312 sq. The latest is that of Conder (*Tent-Work*, 2:169 sq.): "This ancient city, the capital of Philistia, is very picturesquely situated, having a fine approach down the broad avenue from the north, and rising on an isolated hill a hundred feet above the plain. On the higher part of the hill are the governor's house, the principal mosque (an early Crusading church), and the bazaars. The green mounds traceable round this hillock are probably remains of the ancient walls of the city. Gaza bristles with minarets, and has not less than twenty wells. The population is now eighteen thousand, including sixty or seventy houses of Greek Christians. The Samaritans in the 7th century seem to have been numerous in Philistia, near Jaffa, Ascalon, and Gaza. Even as late as the commencement of the present century, they had a synagogue in this latter city, but are now no longer found there. There are two large suburbs of mud cabins on lower ground, to the east and northeast, making four quarters to the town in all. East of the Serai is the reputed tomb of Samson, whom the Moslems call 'Aly Merwan or "Aly, the enslaved." On the northwest is the mosque of Hashem, father of the prophet. The new mosque, built some forty years since, is full of marble fragments from ancient buildings, which were principally found near the sea-shore. The town is not walled, and presents the appearance of a village grown to unusual size; the brown cabins rise on the hillside row above row, and the white domes and minarets, with numerous palms, give the place a truly Oriental appearance. The bazaars are large and are considered good." (See illustration on following page.)

Gazel

love songs with which the Mohammedan dervishes called Bactashites (q.v.) salute every one they meet. They are applied allegorically to the divine love. *SEE CANTICLES.*

Gazith

(*tyzġ*; *hewn*, i.e., of squared stones), a place in which the Jewish Sanhedrim sat. It was a building erected of hewn stone after the second temple was finished, half of it being within the court and half within the

chel, and, therefore, half of it was holy and half common. *SEE SANHEDRIM; SEE TEMPLE.*

Gazophylacium

(γαζοφυλάκιον), the treasury outside the Church, among the early Christians, in which the oblations or offerings of the people were kept. The word also denotes the chest in the temple at Jerusalem in which the valuable presents consecrated to God were kept; and it was sometimes applied to the apartments of the temple used for storing the provisions for sacrifice and the priests' portion. *SEE CHURCH; SEE TEMPLE.*

Gazzaniga, Franz Peter Martin

a Roman Catholic theologian, who lived in the second half of the 18th century at Vienna, is the author of, *Praelectiones Theologicae* (Vienna, 1775-79, 5 vols.): — *Theol. Dogmatica in Syst. Redacta* (Ingolstadt, 1786): — *Theol. Polemica* (Vienna, 1778-79, 2 volumes, Mayence, 1783). See Winer, *Handbuch der theol. Lit.* 1:306, 342. (B.P.)

Gebauer, Christian August

a German hymnist, was born August 28, 1792, at Knolesdorf, in Saxony. He was professor at Bonn in 1828, and died at Tübingen, November 18, 1852. He published, *Blüthen religiösen Sinnes* (Heidelberg, 1821; 3d. ed. 1843): — *Luther und seine Zeitgenossen* (Leipsic, 1827): — *Simon Dach und seine Freunde* (Tübingen, 1828): — *Erbauliches und Beschauliches aus Germ. Tersteegen ausgewählt* (Stuttgart, 1845): — *Heilige Seelenlust Geistliche Lieder und Sprüche von Spee, angelus Silesius und Novalis* (ibid. 1845). See Koch, *Geschichte des deutschen Kirchenliedes*, 7:290 sq. (B.P.)

Gebhard, Brandanus

a Lutheran theologian of Germany, was born in 1704 at Greifswalde, studied there, and died at Stralsund, June 18, 1784. He wrote, *Disp. de Acquirenda Vite Sanctitate* (Greifswalde, 1738): — *Gedanken von der Versöhnung* (1745): — *De Gustu Morali in ³⁸¹⁶Psalm 119:66* (Stralsund, 1751). See Meusel, *Gelehrtes Deutschland*; Jocher, *Allgemeines Gelehrten-Lexikon*, s.v. (B.P.)

Gebhard, Brandanus Heinrich

a Lutheran theologian of Germany, was born at Brunswick, November 16, 1657. He studied at Jena, was in 1686 professor of Oriental languages at Greifswalde, professor, of theology in 1702, and died December 1, 1729. He wrote a commentary on the minor prophets: — *Vindiciae Novi Testamenti contra R. Isaac ben Abraham*: — *Comment. in Zephaniam contra Abarbanelem*: — *Comment. in Epistolas Judae*: — *Usus Cabale in 3 Priora Capita Geneseos*. *Vindiciae Nominis τετραγραμμάτου ἠωηη ab-Abusu*: *Diss. de Consensu Judaeorum cum Christo in Doctrina de Lege*: — *De Gog et Magog*: — *Enarratio Cantici Deborahae et Baruch*: — *De Messiae Spiritualitate ex Voce Shiloh*, etc. See Jocher, *Allgemeines Gelehrten-Lexikon*, s.v.; Furst, *Bibl. Jud.* 1:319; Winer, *Handbuch der theol. Lit.* 1:272. (B.P.)

Gebhard, John G.

an eminent German and Dutch Reformed minister, was born at Waldorf, Germany, February 2, 1750. He received his classical education at the University of Heidelberg, and completed his theological studies at Utrecht, in Holland, where he was licensed in 1771. The same year he emigrated to America, and officiated in the German churches of Whipain and Worcester, Pennsylvania, for three years. In 1774 he removed to New York city, as pastor of the German Church, and in 1776 accepted the call of the Dutch Reformed Church of Claverack, Columbia County, where he continued until his death, August 16, 1826. Mr. Gebhard mastered the Low Dutch tongue in three months so as to be able to preach in it. He founded the Washingtonian Institute of Claverack in 1777, and was its principal for many years. He was a spirited, earnest, and pathetic preacher, a good theologian, a leader in educational movements, a great lover of peace, a sagacious, prudent adviser, having full control of himself, and large influence over a wide region of country. He threw the whole weight of his character and office into the cause of his adopted country during the Revolutionary war. See Harbaugh, *Fathers of the Germ. Ref. Church*, 2:293; Zabriskie, *Claverack Centennial*; Corwin, *Manual of the Ref. Church in America*, s.v.; *Magazine of the Ref. Dutch Church*, October 1826, page 232. (W.J.R.T.)

Gebser, August Rudolph

a Lutheran theologian. of Germany, was born January 19, 1801, in Thuringia. In 1823 he commenced his academical career at Jena, was in 1828 professor of theology, in 1829 professor, superintendent, and first cathedral preacher at Königsberg, and died at Halle, June 22, 1874. He wrote, *De Explicatione Sacrae Scripturae, Praesertim Novi Testamenti e Libro Zendavesta* (Jena, 1824): — *De Oratione Dominica* (Königsberg, 1830): — *Der Brief des Jacobus übersetzt und ausführlich erklärt* (Berlin, 1828): — *Commentatio de Primordiis Studiorum Fanaticorum Anabaptistarum* (Königsberg, 1830): — *Bibliotheca Latina Vet. Poetarum Christianorum* (Jena, 1827): — *Vollständige Geschichte des Thomas Munzer und der Bauernkriege in Thuringen* (1831): — *Geschichte der Domkirche zu Königsberg und des Bisthums Samland* (1835). See Zuchold, *Bibl. Theol.* 1:405 sq.; Winer, *Handbuch der theol. Lit.* 1:110, 247, 272, 767, 809, 880. (B.P.)

Gedaliah, Feast Of

a Jewish fast observed on the third day of the month *Tisri*, in memory of the murder of Gedaliah (q.v.), son of Ahikam.

Gedalja Ibn-Jachja

SEE *IBN-JACHJA*, *GEIDALJA*.

Geddes, Andrew

a reputable Scotch portrait painter, was born at Edinburgh about 1789, and. was early instructed in the art in the academy there. In 1814 he visited London. About 1825 he was elected an associate of the Royal Academy, and in 1828 visited Italy, Germany, and France. On his return he painted an altar-piece for the Church of St. James at Garlic Hill; also a picture of *Christ and the Samaritan Woman*. He died in 1844. See Spooner, *Biog. Hist. of the Fine Arts*, s.v.

Gederah (or Gederothaim)

of ¹⁸⁵⁶Joshua 15:36. Lieut. Conder regards this as agreeing with the position of the ruin *Jedireh*, nine miles south of Ludd (*Memoirs to the Ordnance Survey*, 3:43). But this is perhaps better suited to the

requirements of Gederoth (~~(651)~~ Joshua 15:41), which Conder (*Tent-Work*, 2:336), locates at *Katrah*, in Wady Surar.

Gedicke, Lampertus

a Lutheran theologian of Germany, was born at Gardelegen, in Saxony, January 6, 1683. He studied at Halle, was military chaplain in 1709, and died at Berlin, February 21, 1735. He wrote, *Primae Veritates Oder Grundsätze der christl. Religion* Berlin, 1717): — *Historischer Unterricht von dem Reformationswerke Lutheri* (ibid. 1718): — *Erklärung der Lehre von der wahren Gegenwart des Leibes und Blutes Christi* (ibid. 1722): — *Christliche und bescheidene Vertheidigung der Lutherischen- Lehre* (1724): — *Amica Collatio de AEstimatione Rationis Theologicacum Henr. van Bashuysen* (1726). See Dunkel, *Nachrichten*, 3:312; Jocher, *Allgemeines Gelehrten-Lexikon*, s.v.; Koch, *Geschichte des deutschen Kirchengliedes* 4:414 sq. (B.P.)

Gedik, Simon

a Lutheran theologian of Germany, was born October 31, 1551. He studied at Leipsic, was in 1573 pastor of St. John's there, in 1574 professor of Hebrew, and died at Meissen, October 5, 1631. He is the author of many ascetical works. See Witte, *Diarium Biographicum*; Bayle, *Dictionnaire Historique Critique*; Jocher, *Allgemeines Gelehrten-Lexikon*, s.v. (B.P.)

Geer, Ezekiel G., D.D.

a Protestant Episcopal clergyman, was chaplain at Fort Snelling, Minnesota, for many years, until 1860, when he was transferred to Fort Ripley; in this position he remained until 1867. Shortly after, he removed to Minneapolis, where he resided without official duty until his death, October 13, 1873, aged eighty years. See *Prot. Episc. Almanac*, 1874, page 139.

Gegerberga (or Segoberga) (Lat. Ccecilia, or Clara), Saint

said to have been a daughter of St. Romaric, whose convent she built; succeeded (cir. A.D. 626) St. Macteflede -as second abbess of the double monastery of Haben (afterwards Remiremont or Romberg), on the top of a hill in the Vosges, near the Moselle. She is commemorated August 12. See Smith, *Dict. of Christ. Biog.* s.v.

Gehe, Christian Heinrich

a Lutheran theologian of Germany, was born at Dresden in 1752, and died September 4, 1807. He wrote, *De Providentia Dei in Errorum Haeresumque Notis* (Leipsic, 1776): — *De Utilitate et Necessitate Conjungendae Historiae Religiosae cum Ipsa Institutione Religionis Christianae* (Dresden, 1783): — *Sylloge Commentationum Philologici et Theologici Argumenti* (Leipsic, 1792): — *Imago Boni Doctoris Evangelici* (1792): — *De Argumento quod pro Divinitate Religionis Christianae ab Experientia Ducitur* (1796). See Doring, *Die gelehrten Theologen Deutschlands*, s.v. (B.P.)

Gehrig, Johann Martin

a Roman Catholic theologian, was born May 29, 1768, at Baden. In 1798 he received holy orders, in 1809 he was pastor at Ingolstadt, in 1818 at Aub, in Franconia, and died January 14, 1825. He published, *Neue Sonn- und Festtagspredigten* (Bamberg, 1805-1807, 4 volumes): — *Neue Festpredigten* (ibid. 1809): — *Materialien zu Katechesen über die christliche Glaubenslehre* (ibid. 1813): — *Allerneueste Predigten für das ganze katholische Kirchenjahr* (ibid. 1814-16, 4 volumes): — *Predigten auf alle Sonntage im Jahre* (ibid. 1820, 2 volumes): — *Die zehn Gebote Gottes im Geiste und Sinne Jesu aufgefasst* (ibid. 1820; 2d ed. 1824): — *Betrachtungen über die Liedensgeschichte Jesu* (ibid. 1821): — *Die sieben Sacramente der katholischen Kirche* (ibid. eod.; 2d ed. 1825): — *Katechesen über die christlich katholische Glaubenslehre* (ibid. 1823), etc. See Winer, *Handbuch der theol. Lit.* 2:145, 346, 347, 360, 373, 402; Doring, *Die gelehrten Theologen Deutschlands*, s.v. (B.P.)

Geiger, Abraham

a Jewish rabbi of Germany, was born at Frankfort-on-the-Main, May 24, 1810. He studied at Heidelberg and Bonn, and won the prize for an essay on a question proposed by the Bonn philosophical faculty, *On the Sources of the Koran*, which was printed in 1833 with the title, *Was hat Mohamed aus dem Judenthum aufgenommen?* In November 1832, he was invited to fill the rabbinical chair at Wiesbaden, which he quitted in 1838 for Breslau. In 1868 he was elected chief rabbi in his native town, which appointment he held until 1869, when he was called to Berlin, where he died, October 23, 1874. As early as 1835, Geiger published his *Wissenschaftliche Zeitschrift für judische Theologie*, which was discontinued in 1847. In

1862 he began the *Judische Zeitschrift*, a periodical devoted to Jewish literature, but important also for the Christian student. In addition to this he published monographs on Maimonides, on the exegetical school of the rabbis in the north of France on Elijah del Medigo, and on many other learned Jews of the Middle Ages. He contributed also to Hebrew periodicals numerous articles on Rabbinical literature, as well as to the *Journal of the German Oriental Society*, chiefly on Syrian and Samaritan literature. His *Reading-book on the Mishnah* is full of grammatical and lexicographical notes of the highest importance for the appreciation of the particular dialects of the Mishnah and the Talmud. His main work, however, *Urschrift und Uebersetzungen der Bibel* (1857), which advocates the theory that the Sadducees derived their name from the high-priest Zadoc, contains the results of twenty years' study, and is still very important for Biblical criticisms, especially in reference to the Samaritan text of the Pentateuch, and to that of the Septuagint. Geiger, from the very outset of his career, belonged to the party who were anxious to reform the Jewish synagogue in accordance with the necessities of the age, without, however, entirely breaking with the traditions of the past; and though a reformer of the Reformers, yet in his *Das Judenthum und seine Geschichte* (1865-71, 3 volumes), Geiger shows himself a narrow-minded and bigoted Jew, by making Jesus a follower of rabbi Hillel, and by asserting that "Jesus never uttered a new thought." After his death, Ludwig Geiger, a son of Abraham, published *Nachgelassene Schriften* (Berlin, 1875-77, 5 volumes), containing some older essays, formerly published, and other material from Geiger's manuscripts. See Furst, *Bibl. Jud.* 1:324 sq.; Steinschneider, in *Magazin für die Literatur des Auslandes* (Berlin, 1874); Berthold Auerbach, in *Die Gegenwart* (1874, No. 45); Morais, *Eminent Israelites of the Nineteenth Century* (Philadelphia, 1880), page 92 sq.; Lichtenberger, *Encyclop. des Sciences Religieuses*, s.v. (B.P.)

Geishutner, Joseph

a Roman Catholic theologian of Germany, was born in Austria in 1764, and died January 5, 1805, professor of ethics and pastoral theology at Linz. He wrote, *Theologische Moral in einer wissenschaftlichen Darstellung* (Augsburg, 1804, 3 volumes), *Versuch einer wissenschaftlichen und popularen Dogmatik* (edited by F.X. Geher, Vienna, 1819). See Winer, *Handbuch der theol. Lit.* 1:316; Doring, *Die gelehrten Theologen Deutschlands*, s.v. (B.P.)

Geissel, Johannes Von

a Roman Catholic prelate of Germany, was born February 15, 1796. In 1818 he received holy orders, was in 1819 professor and religious instructor at the gymnasium in Speier, in 1822 member of the chapter, in 1836 dean, and in 1837 bishop of Speier. In 1842 he became the coadjutor of the archbishop of Cologne, in 1846 his successor, and died Sept. 8, 1864. Geissel was one of the main promoters of Ultramontanistic ideas in Germany, especially in Prussia, and the pope acknowledged his endeavors by making him cardinal in 1850. Geissel's writings and addresses were published by Dumont (Cologne, 1869-76, 4 volumes). See Remling, *Kardinal von Geissel, Bischof von Speier und Erzbischof von Koln* (Speier, 1873); Baudri, *Der Erzbischof von Koln, Johannes Kardinal von Geissel und seine Zeit* (Cologne, 1882). (B.P.)

Geissenhainer, Frederick W., D.D.

a Lutheran minister, son of Reverend Frederick W. Geissenhainer, a distinguished Lutheran preacher, was born at New Hanover, Montgomery County, Pennsylvania, June 28, 1797. He came to New York city with his father, at an early age, and was licensed as a minister in 1818. His first pastorate was at Vincent, Chester County, Pennsylvania, where he remained ten years. Fourteen years following he was pastor of St. Matthew's Church (English), in Walker Street, New York city. The congregation of Christ Church at length became the possessor of the property of St. Matthew's, and took that name. Dr. Geissenhainer then founded a new organization, and established the Church known as St. Paul's. The preaching was in a hall on Eighth Avenue; but the church was erected in 1842, on the corner of Sixth Avenue and Fifteenth Street, mainly through the liberality of Dr. Geisseibhainer himself. It was a large and handsome stone structure. The organization began with eleven poor families, but speedily increased to 1500 communicants. During the last three years of his life he was aided by an assistant minister. As a preacher, he was terse, vigorous, and powerful, having complete control of the English and German languages. He died in New York city, June 2, 1879. See *Lutheran Observer*, July 4, 1879.

Gejroed

in Norse mythology, was a mighty giant who once outwitted the cunning Loke, but at last fell by the power of Thor.

Gelbke, Johann Heineich

a Protestant theologian, and vice-president of the superior consistory at Gotha, where he died, August 26, 1822, is the author of, *Der Naumburger Furstentag* (Leipsic, 1793): — *Kirchenund Schulverfassung des Herzogthum Gotha* (Gotha, 1790-99, 3 volumes): — *Nacchricht von der deutschen Kirche in Genf* (ibid. 1799). See Winer, *Handbuch der theol. Lit.* 1:762, 804, 813. (B.P.)

Gelder, Arnauld Van

an eminent Dutch painter, was born at Dort in 1645, and acquired the elements of design under Samuel van Hoogstraeten, but afterwards went to, Amsterdam and entered the school of Rembrandt. Among his principal historical works are a picture at Dort, representing *Solomon on his Throne, Surrounded by his Soldiers*; at the Hague, *A Jewish Synagogue*. His master-piece was a picture at Dort, representing *Bathsheba Entreating David to Leave his Kingdom to Solomon*. His last work was the *Sufferings of Christ*. He died at Dort in 1727. See Hoefer, *Nouv. Biog. Generale*, s.v.; Spooner, *Biog. Hist. of the Fine Arts*, s.v.

Geldersman, Vincent

a reputable Flemish painter, was born at Mechlin in 1539. Among his best works is a picture of *Susanna and the Elders*. and a *Descent from the Cross*, in the cathedral at Mechlin.

Gelent, Nicolas

bishop of Angers, was born about 1220. In 1260 he succeeded Michael de Villoyreau, and during each of the thirty years of his episcopacy he held synods, whence emanated the statutes which D'Achery has collected in his *Spicilegium*, and which are of interest as giving a knowledge of the customs of that period, and of the abuses of all kinds which the episcopal authority strove in vain to repress. Gelent died February 1, 1290. See Hoefer, *Nouv. Biog. Generale*, s.v.

Gelhouen (or Gheylouen), Arnauld

a Dutch theologian, was born at Rotterdam, and lived at the close of the 15th century. He was canon of the Augustinian order, at the monastery of Volnert, where he died in 1442. He wrote a moral treatise, entitled

Γνώθισεαυτόν, *Sive Speculum Conscientice* (Brussels, 1476), which was the first book issued from the press of the Freres. de la Vie, who introduced the art of typography at Brussels. See Hoefer, *Nouv. Biog. Generale*, s.v.

Gelpke, Christian Friedrich

a Protestant theologian of Germany, who died in 1845, is the author of, *Vindiciae Originis Paulinae ad Hebraeos Epistolae* (Leyden, 1832): — *Parabola Jesu de OEconomio Injusto Luc. 16 Interpretata* (Leipsic, 1829): — *Symbola ad Interpretat. Loci Act. 14:3-13* (ibid. 1812): — *Jesus von Sick* (ibid. 1829): — *De Familiaritate, qua Paulo Apostolocum Seneca Philosopho Intercessisse Traditur* (ibid. 1813): — *Sammlung einiger Fest- und Casual-Predigten* (ibid. 1830). See Zuchold, *Bibl. Theol.* 1:413 sq.; Winer, *Handbuch der theol. Lit.* 1:90, 248, 251, 434, 551, 570; 3:149. (B.P.)

Gelpke, Ernst Friedrich

a Protestant theologian of Germany, born in 1807, was professor of theology at Berne, and died September 2, 1871. He published, *Evangelische Dogmatik* (Bonn, 1834): — *Ueber die Anordnung des Erzählungen in den synoptischen Evangelien* (Berne, 1839): — *Die Jugendgeschichte des Herrn* (ibid. 1841): — *Kirchengeschichte der Schweiz* (1856-61, 2 volumes). See Zuchold, *Bibl. Theol.* 1:413; Winer, *Handbuch der theol. Lit.* 1:302. (B.P.)

Gelu, Jacques

a French prelate, was born in the diocese of Treves about 1370. He studied at Paris, where his talents attracted the attention of the duke of Orleans, the brother of Charles VI, who took him into his service. After the assassination of his master by the duke of Bourgogne, Gelu entered the service of the king, was in 1407 president of the parliament of the Dauphine, and in 1414 archbishop of Tours. He attended the council at Constance, and was also present at the conclave held in 1417. In 1420 he went to Spain, being intrusted by the dauphin with a mission. In 1421 he left Naples, retired to his episcopal seat, and died September 17, 1432. When, in 1429, he was asked by the court of France concerning the validity of the revelations of Jeanne d'Arc, he spoke very favorably of her divine mission, and remarked that God has revealed himself more than once to

virgins, as, for example, to the sibyls. See Martene, *Thesaurus III*; Boulliot, *Biogr. Arden.* (1830), 1:430; Paumier, in Lichtenberger's *Encyclop. des Sciences Religieuses*, s.v.; Hoefer, *Nouv. Biog. Generale*, s.v. (B.P.)

Gematria

a word borrowed from the Greek, either corresponding to **γεωμετρία** or **γραμματεία**, denotes, among the Cabalists, a rule according to which the Scripture was explained. The idea of this rule was. since every letter is a numeral, to reduce the word to the number it contains, and to explain the word by another of the same quantity. Thus, from the words, "Lo! three men stood by him" (^{<ORP>}Genesis 18:2), it is deduced that these three angels were *Michael*, *Gabriel*, and *Raphael*, because **hçl ç hnhw**; and *lo! three men*, and **l aprw l ayrbg l akym wl a**, *these are Michael, Gabrie, and Raphael*, are of the same numerical value, as will be seen from the following reduction to their numerical value of both these phrases: **h ç l ç h n h w** 5+300+30+300+5+50+5+6=701 **l a y r b g l a k y m w l** 30+1+10+200+2+3+30+ 1 +20 +10+40 +6+30 **a l a p r w**+1 +30 +1 +80+200+6=701. From the passage, "And all the inhabitants of the earth were of one language" (^{<HOE>}Genesis 11:1), is deduced that all spoke *Hebrew*; **hpç** being changed for its synonym **hwçl** , and **çdqh** =5+100+4+300=409, is substituted for its equivalent **tj a** =1+8+400=409. Or the word **tmx** in the passage, "For behold, I will bring forth my servant, the *Branch*" (^{<RR>}Zechariah 3:8), must mean the Messiah; for it amounts numerically to the same as **µj nm** "Comforter" (^{<OIE>}Lamentations 1:16)=138. So **hl yç aby** in the passage, "The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until *Shiloh come*," amounts numerically to the same as **j yçm**=358; hence *Shiloh* must be the Messiah. *SEE CABALA.* (B.P.)

Gembicki, Laurence

archbishop and grandchancellor of Poland, was born about 1550. He commenced his studies at Posen, and completed them at Ingolstadt. He was sent as ambassador to Rome to pope Clement VIII. Returning to Poland, he was made bishop of Kulm or Chelmno, and in 1609 became grand-chancellor of the crown. In 1613 he obtained the bishopric of

Kuiavia, and in 1616 was made archbishop of Gnesen, and primate of the kingdom, the highest ecclesiastical dignity in Poland. He died in 1624, leaving *Exhortatio ad Principem Wadislaum, cum a S.R.M. Omnium Inclyte Regni Poloniae Ordinum Consensu*, etc. See Hoefler, *Nouvelle Biographie Generale*, s.v.

Gems, in Ecclesiastical Art

Picture for Gems

Precious stones were employed in very early times for a great variety of ecclesiastical purposes, some articles, such as chalices, etc., being made wholly of stones more or less precious, and others, such as altars, etc., being decorated therewith. The most artistic purpose, however, was their use for seals, especially by engraving emblems of a religious character, chiefly taken from Scripture, particularly the fish, the dove, the lamb, a ship, or some other emblematic device. Occasionally a historical subject is attempted. The monogram of Christ almost always appears on them.

Gems, The Three Sacred

among the Buddhists, are Buddha, the sacred books; and the priesthood. Their worship is universal among the Buddhists, and they constitute the sacred triad in which these people place all their trust. The assistance they derive from the triad is called *sarana* (protection), which "is said to destroy the fear of reproduction, or successive existence, and to take away the fear of the mind, the pain to which the body is subject, and the misery of the four hells." "By reflecting on the three gems, scepticism, doubt, and reasoning will be driven away, and the mind become clear and calm. See Hardy, *Eastern Monachism*, pages 166, 209.

Gence, Jean Baptiste Modeste

a French ascetic writer, was born June 14, 1755, at Amiens, and died at Paris, April 17, 1840. He was keeper of the archives, and inspector of the national printing department. He published, *Dieu l'Etre Infini* (Paris, 1801): — *Editions ou Traductions Franfaises de l'Imitation de Jesus-Christ* (published in the *Journal des Cures*, September 14, 20, 28, 1810): — *Consideration sur la Question Relative a l'Initiation de Jesus Christ* (1812): — also *Notice Biographiquedes Peres et. Auteurs Cites par Bourdaloue* (Versailles, 1812), contributed to the fifth edition of the

Dictionnaire de l'Academie Francaise, and edited with Mons. Mounard *Meditations Religieuses* (Paris, 1830 sq., 16 volumes). See Le Bas, *Dict. Encyclop. de la France*; Rabbe, *Vieilh de Boisjolin et Sainte-Preuve; Biogr. des Contempor.*; Michaud, *Biog. Universelle*; Maulvault, in Lichtenberger's *Encyclop. des Sciences Religieuses*, s.v. (B.P.)

General Baptists

SEE BAPTISTS.

Generation, Eternal

is a term used as descriptive of the Father's communicating the divine nature to the Son. On this subject we excerpt the following remarks from Buck's *Dict. of the Bible*, ed. Henderson:

"The Father is said by some divines to have produced the Word, or Son, from all eternity, by way of generation; on which occasion the word *generation* raises a peculiar idea: that procession which is really effected in the way of understanding is called generation, because, in virtue thereof, the Word becomes like him from whom he takes the original; or, as St. Paul expresses it, the figure or image of his substance; i.e., of his being and nature. Hence it is, they say, that the second person is called the *Soif*; and that in such a way and manner as never any other was, is, or can be, because of his own divine nature, he being the true, proper, and natural Son of God, begotten by him before all worlds. Thus, he is called his *own Son* ([Romans 8:3](#)), his *only begotten Son* ([John 3:16](#)). Many have attempted to explain the manner of this generation by different similitudes; but as they throw little or no light upon the subject, we shall not trouble the reader with them. Most modern divines believe that the term *Son of God* refers to Christ as mediator; and that his sonship does not lie in his divine or human nature separately considered, but in the union of both in one person (see [Luke 1:35](#); [Matthew 4:3](#); [John 1:49](#); [Matthew 16:16](#); [Acts 9:20, 22](#); [Romans 1:4](#)). It is observed that it is impossible that a nature properly divine should be *begotten*, since begetting, whatever idea is annexed to it, must signify some kind of production, derivation, and inferiority; consequently, that whatever is produced must have a beginning, and whatever had a beginning was not from eternity, as Christ is said to be ([Colossians 1:16, 17](#)). That the sonship of Christ respects him as mediator, will be evident, if we compare [John 10:30](#), with [John 14:28](#). In the former it is said, 'I and my

Father are one;' in the latter, 'My Father is greater than I.' These declarations, however opposite they seem, equally respect him as he is the Son; but if his sonship primarily and properly signify the generation of his divine nature, it will be difficult, if not impossible, according to that scheme to make them harmonize. Considered to a distinct person in the God head, without respect to his office as mediator, it is impossible that, in the same view, he should be both *equal* and *inferior* to his Father. Again, he expressly tells us himself that the Son can do nothing of himself; that the Father showeth him all things that he doth; and that he giveth him to have life in himself (~~459~~ John 5:19, 20, 26). These expressions, if applied to him as God, not as mediator, will reduce us to the disagreeable necessity of subscribing either to the creed of Ainus, and maintain him to be God of an inferior nature, and thus a plurality of Gods, or of embracing the doctrine of Socinus, who allows him only to be a God by office. But if this title belong to him as mediator, every difficulty is removed. Lastly, it is observed, that though Jesus be God, and the attributes of eternal existence ascribed to him, yet the two attributes, *eternal* and *son*, are not once expressed in the same text as referring to eternal generation. This dogma, held by systematic divines, according, to which our Lord was the Son of God, with respect to his divine nature, by communication from the Father, who on this account is called **πηγή θεότητος**, *the Fountain of Deity*, is of considerable antiquity. It was customary for the fathers, after the Council of Nice, to speak of the Father as **ἀγέννητος**, and to ascribe to him what they termed *generatio activa*; and of the Son as, **γεννητός**, to whom they attributed *generatio passiva*. According to them it was the essential property of the Father eternally to have the divine nature of or from himself, so that, with respect to him; it was underived; whereas it was the property of the Son to be eternally begotten of the Father, and thus to derive his essence from him. To this mode of representing the relations of these two persons of the Trinity, as it respects their essence, it has justly been objected, that it necessarily goes to subvert the supreme and eternal Deity of the Son, and to represent him as essentially derived and inferior; a doctrine nowhere taught in the Scriptures. Some prefer saying that it was not the divine nature that was communicated to the Son, but only distinct personality; but this can scarcely be said to relieve the difficulty. In regard to this and all similar subjects, the safest way is to abstain from all metaphysical subtleties, and rest satisfied with the Biblical mode of representation. That Christ is the Son of God in a sense perfectly unique, and that he was from eternity God, are *truths* which the Scriptures clearly

teach, but *wherein*, in that sense, his filiation consisted, is a subject on which they are entirely silent. Every attempt to explain it has only furnished a flesh instance of darkening counsel by words without knowledge." See Owen, *Person of Christ*; Pearson, *Creed*; Ridgley, *Body of Divinity*, 3d ed. pages 73, 76; Gill, *Body of Divinity*, 1:205, 8vo ed.; Lambert, *Sermons*, sermon 13, text ^{<4115>}John 11:35; Hodson, *Eternal Filiation of the Son of God*; Watts, *Works*, 5:77; also Dr. A. Clarke, Watson, Kidd, Stuart, Drew, and Treffry on the subject. *SEE SON OF GOD.*

Genesisia

(*γενέσια*, *birthday-gifts*), were offerings mentioned by Herodotus, and probably consisting of garlands, which the ancient Greeks were accustomed to present at the tombs of their deceased relatives on each annual return of their birthdays.

Genesius, Saint

twenty-fifth bishop of Clermont, in Auvergne (A.D. 656-662), belonged to a family of distinguished rank among the nobles of Auvergne. He renounced the advantages of his birth in order to enter upon the ecclesiastical calling. His learning and his piety caused his elevation to the episcopal see of his province, left vacant by the death of the bishop Proculus. After five years he resolved to embrace the monastic life, and accordingly set out for Rome in the disguise of a simple pilgrim. His miracles betrayed his retreat. He returned to his church, and performed his duties with extraordinary wisdom and devotion. He applied all his power against the heresies of Novatian and Jovinian, founded the abbey of Moulieu, as well as the hospital of St. Esprit, at Clermont, and the Church of St. Symphorien, where he was interred, and which from that time bore his name. He is honored June 3. The Bollandists have published his deeds, and combated the authenticity of other acts collected by various authors. See Hoefler, *Nouv. Biog. Generale*, s.v.; Smith, *Dict. of Christ. Biog.* s.v.

Genesius, Saint

thirty-eighth bishop of Lyons, was prior of the celebrated abbey of Fontenelle, founded in the 7th century. He employed himself in repairing several monasteries, among which were those of Corbie and Fontenelle. On being made archbishop of Lyons, he showed great ability in that office, but finally retired to the abbey of Chelles, where he died in 679. He is honored

November 3. See Hoefer, *Nouv. Biog. Generale*, s.v.; Smith, *Dict. of Christ. Biog.* s.v.

Genethlia

(γενέθλια, *birthday-feasts*), the festivals among the early Christians held on the anniversary of the death of any martyr, terming it his *birthday* (q.v.), as being the day on which he was born to a new and higher state of being. Genga, Bartolomeo, an eminent Italian architect son of Girolamo Genga, was born at Urbino in 1518, and was instructed by Vasari and Ammanati, after which he visited Rome. He erected the church of San Pietro, at Mondovi, which surpasses, says one master, any other edifice of its size in Italy. He died at Malta in 1558. See Hoefer, *Nouv. Biog. Generale*, s.v.; Spooner, *Biog. Hist. of the Fine Arts*, s.v.

Genga, Girolamo

an Italian painter and eminent architect, was born at Urbino in 1476, and studied successively under Luca Signorelli and Pietro Perugino. Most of his works have perished, but mention is made of some historical subjects in the Petrucci palace at Siena: *The Resurrection* and *The Assumption*. As an architect he gained considerable eminence, and was more employed in this capacity than as a painter. At Pesaro he restored the court of the palace, built the Church of San Gio. Battista, and erected the facade of the cathedral. He died in 1551. See Hoefer, *Nouv. Biog. Generale*, s.v.; Spooner, *Biog. Hist. of the Fine Arts*, s.v.

Genius

Picture for Genius 1

in Roman mythology. The belief in invisible protecting spirits, or beings who care for the welfare of single persons, is found among many people and nations, but nowhere was the doctrine of genii so perfect as in Rome; there there was a distinct belief in deities, who were given to every man from the time of birth. These deities were worshipped partly on general festive days, partly each for himself. Thus a genius was especially a protecting spirit of man. This belief extended still further; every important work and object had its genius or genii.

Genius Of The Emperor

Picture for Genius 2

In the early centuries of the Church, one of the tests by which Christians were detected was, to require them to make oath "by the genius or the fortune of the emperor;" an oath which the Christians, however willing to pray for kings, constantly refused, as savoring of idolatry. Thus Polycarp was required to swear by the fortune of Caesar; and Saturninus adjured Speratus, one of the martyrs of Scillita, "at least swear by the genius of our king;" to which he replied, "I do not know the genius of the emperor of the world." Minucius Felix reprobates the deification of the emperor, and the heathen practice of swearing by his "genius" or "daemon;" and Tertullian says that, although Christians did not swear by the genius of the Caesars, they swore by a more august oath, "by their salvation." We do not, says Origen, swear by the emperor's fortune, any more than by other reputed deities; for (as some at least think) they who swear by his fortune swear by his demon, and Christians would die rather than take such an oath.

Gen-Ko

a Buddhist monk, was born at Sak-Syou about A.D. 1132. He introduced a new Buddhist doctrine into Japan, which soon attracted a great number of disciples. A woman of the court of the mikado was converted to this religion, which circumstance provoked great excitement, and a sentiment of hatred, mingled with- an impetuous desire for vengeance in the heart of the mikado. Gen-Ko was banished, one of his most ardent disciples put to death, and others persecuted; He died A.D. 1212. See Hoefer, *Nouv. Biog. Generale*, s.v.

Gensel, Johann Christian

a Lutheran theologian of Germany, was born at Annaberg, Dec. 2, 1702. He studied at Wittenberg, Leipsic, and Jena, was preacher in his native place in 1727, superintendent in 1748, and died September 6, 1762. He published, *Observationes Sacrae* (Leipsic, 1733; 2d ed. 1750): — *Diss. ad Locum Pauli ⁴⁷¹¹2 Corinthians 12:4* (1749): — *De Revelationibus et Revelationurn Modis* (eod.). See Dietmann, *Chursächsische Priester*; Jocher, *Allgemeines Gelehrten-Lexikon*, s.v. (B.P.)

Genssler, Wilhelm August Friedrich

a Protestant theologian of Germany, was born March 7, 1793. In 1814 he was con-rector at the lyceum in Saalfeld, in 1817 second court-preacher and professor at the gymnasium there, in 1821 first court-preacher at Coburg, in 1826 general superintendent there, and died in 1847. He wrote, *Vita Joannis Aquiae* (Jena, 1816): — *Christliche Amtsreden an festlichen Tagen gehalten.* (Coburg, 1820): — *Die Sacularfeier der augsburgschen Confession* (ibid. 1830): — *Geistliche Reden bei verschiedenen Amtsverrichtungen* (Leipsic, 1836): — *Die Herzogliche Hofkirche zu Ehrenburg in Coburg* (Coburg, 1838). See Zuchold, *Bibl. Theol.* 1:416; Winer, *Handbuch der theol. Lit.* 1:803; 2:149,167. (B.P.)

Gentile, Luigi Primo

a reputable Italian painter, was born at Brussels in 1606; acquired the elements of design and then visited Italy, where he gained a high reputation. He resided at Rome for thirty years, and was admitted to the Academy of St. Luke in 1650. Among his works are the picture of *St. Antonio*, in San Marco, at Rome; also *The Nativity* and *St. Stefmno*, in the Cappuccini at Pesaro. One of his best productions is a picture of *The Crucifixion*, in the chapel of the Trinity, in the Church of St. Michael at Ghent. He died at Brussels in 1657.

Genual

SEE EPIGONATION.

Genuflection

(*bending of the knee*) indicates a temporary rather than a permanent act of adoration; even as it describes a bending of one knee and not of both.

Genzken, Karl Ernst Bernhard

a Lutheran theologian of Germany, was born December 5, 1811, at Rostock. From 1836 to 1846 he was pastor at Molin, and afterwards at Schwarzenbach, where he died, November 9, 1882. He wrote, *Ueber die vornehmsten Einwurfe wider das Werk der Bibelverbreitung* (Schonberg, 1839): — *Festpredigten* (Luneburg, 1841): — *Das gute Recht unserer kirchlichen Symbole* (Leipsic, 1851): — *Erklärung des kleinen*

Katechismus Martin Luthers (4th ed. Luneburg, 1860): — *Entwurfe zu Beichtreden* (Leipsic, eod.). See Zuchold, *Bibl. Theol.* 1:417. (B.P.)

Geoffrey Of Coldingham

an ecclesiastical Anglo-Norman historian, lived at the commencement of the 13th century. A monk at Durham, he obtained the position of sacristan in the priory of Coldingham, in Scotland. He wrote *A Short History of the Church of Durham, from 1152 to 1214*, which work was first published by Wharton. Raine has given a more complete edition in his *Historiae Dunelmensis Scriptores Tres* (1839). See Hoefer, *Nouv. Biog. Generale*, s.v.

Geoffrey (or Stephen) Of Llandaff

was brother of Urban, and was consecrated bishop of that see in 1107. He wrote a *Life* of the Welsh saint Telivous, or Teilo, and is said to have composed the register of the Church of Llandaff, published by Reverend W.J. Rees, for the Welsh Manuscript Society, in 1840. See Hoefer, *Nouv. Biog. Generale*, s.v.; Allibone, *Dict. of Brit. and Amer. Authors*, s.v.

Geoffroi Babion

a French ecclesiastical writer, lived at the commencement of the 12th century. He was one of the most celebrated scholastics, or master professors, of the school of Angers. He succeeded in this office Marbode, who was ordained bishop of Rennes hi 1096. Little is known of his life, excepting that under his direction the school of Angers flourished. and that he still lived in 1110. There is no foundation for the belief of Pits, that Geoffroi was English. There is. a commentary preserved in the abbey of Citeaux with this inscription, *Gaufridi Babuini super Matthaicum*. See Hoefer, *Nouv. Biog. Generale*, s.v.

Geoffroi De Bar

(Lat. *Gaufridus de Barro*), a French prelate, was born in the early part of the 13th century. Doctor of theology, canon, archdeacon, and, after 1273, dean of the Church of Paris, he was appointed cardinal by pope Martin IV, March 23, 1281. He died at Rome, August 21, 1283. For mention of his writings, see Hoefer, *Nouv. Biog. Generale*, s.v.

Geoffroi De Beaulieu

a French hagiographer, was born near the commencement of the 13th century. He entered the Dominican order, and more than twenty years performed the functions of almoner, confessor, and intimate counsellor to Louis IX, whom he accompanied in the crusade of 1248, sharing his captivity, and with whom he returned to France in 1254. He also took part in the crusade of 1270, and assisted at the last moments of Louis IX. Returning to France, he wrote, by order of pope Gregory X, the life of the saintly king. He died about 1274. Geoffroi was not a polished historian; he was a religious hagiographer, who kept within the bounds of collecting the religious customs, the prayers, the confessions, the austerities of the monarch, and all the acts of piety and charity which gained for him the title of saint. See Hoefer, *Nouv. Biog. Generale*, s.v.

Geoffroi Cou De Cerf

(*Collum Cervi*), a French prelate, was born in the latter half of the 11th century. He embraced the religious life, and was successively prior of St. Nicaise of Rheims, and abbot of St. Medardt of Soissons. When Abelard was confined in this abbey, Geoffroi loaded him with kindness, and the illustrious philosopher caused the remembrance to be handed down to posterity. Geoffroi revived the love and culture of letters in the convents of the order of St. Benedict, preaching in all the re-establishment of monastic discipline. In 1131 he was elected bishop of Chalons, at the wish of St. Bernard, his friend. Nine years later he assisted at the Council of Sens, and, in spite of his affection for Abelard, he could not but adhere to the judgment passed against him by this assembly. He died May 27, 1143. Of three letters written by him, the first is found in the *Bibliotheca Cluniacensis* of Duchesne, the second in the *Spicilegium* of D'Achery, and the third in the *Miscellanea* of Baluze. For other works see Hoefer, *Nouv. Biog. Generale*, s.v.

Geoffroi D'Ev

a French prelate, was born at Eu near the close of the 12th century. He pursued his studies at the University of Paris, where he first took the degree of doctor of theology, then that of doctor of medicine. He was appointed canon of the Church of Amiens, and in 1222 was raised to the episcopal see of that city. He patronized the celebrated architect, Robert de Luzarches, and caused the work on the cathedral of Amiens to be

completed in 1288. Geoffroi died at Amiens, November 25, 1236. See Hoefler, *Nouv. Biog. Generale*, s.v.

Geoffroi De Loves

a French prelate, was born in the latter half of the 11th century. After the death of Yves, bishop of Chartres, the chapter of this Church elected Geoffroi to succeed him. Count Thibault, indignant at this election, concerning which he had not been consulted, drove the new bishop from the city, and pillaged the houses of the canons who had given him their votes. Robert of Arbrisselles appeased the count, and Geoffroi, a peaceable possessor of his bishopric. was consecrated at Rome by Pascal II, in 1116. He assisted at several councils, and distinguished himself by his eloquence. He had a contest with Geoffroi of Vendome, relative to the privileges of this abbey. If, we may credit Abelard, the bishop of Chartres was the only one, at the Council of Soissons, in 1121, who did not approve the rigor of which, he was the object. Nevertheless, twenty years later, he signed the condemnation of this philosopher. In 1127 he accompanied Etienne de Senlis, bishop of Paris, to Rome, and in 1132 he received the authority of legate, in which position he was obliged to combat the partisans, in Aquitania, of the antipope Anacletus, and, with the aid of St. Bernard, succeeded in restoring to the subjection of pope Innocent, duke William, whom the bishop of Angoulême had involved in the schism. He received from the holy see various missions for the extirpation of schism and heresy, and always conducted himself in an irreproachable manner in the exercise of these functions. He died January 24, 1149. Some of his letters and charters have been collected in the *Gallia Christiana*. See Hoefler, *Nouv. Biog. Generale*, s.v.

Geoffroi Du Loroux

a French prelate, was born at Le Loroux (Loratorium), a town of Touraine, near the close of the 11th century. He distinguished himself by his knowledge of theology, and it is believed that he publicly taught this science at Poitiers. In 1131 St. Bernard wrote to engage him to publicly take the part of Innocent II against Anacletus. In 1136 he was elected bishop of Bordeaux. Allied in friendship with Gilbert de La Porree, bishop of Poitiers, he attempted to preserve him at the Council of Rheims, in 1148, from ecclesiastical censure. Two years before he had presided, as legate of the holy see, at the Council of Beaugency, where the divorce of

Louis the Younger and Eleonore was published. He died at Bordeaux, July 48, 1158. Five letters of his remain addressed to Suger, and collections by Duchesne, *Scriptores*, 4:500-506, etc. Some manuscript sermons are attributed to him, and a commentary on the first fifty Psalms of David which appears to belong to Geoffroi de Vendome. See Hoefer, *Nouv. Biog. Generale*, s.v.

Geoffroi De Peronne

a French theologian of the 12th century, was one of the twenty-nine persons commendable for their birth and knowledge, whom Bernard, on his voyage to Flanders about 1146, decided to embrace the religious life at Clairvaux. Geoffroi became, later, prior of this abbey, and refused the bishopric of Tournay. He still lived in 1171. For mention of his works, see Hoefer, *Nouv. Biog. Generale*, s.v.

Geoffroi De Vendome

(Lat. *Gaufridus Vindocinensis*), a French cardinal, was born at Angers in the latter half of the 11th century, probably of one of the important families of Anjou. Being placed while very young in the monastery of La Trinite de VeYndome, he there distinguished himself by his firmness of character and the extent of his knowledge, so that he was promoted from the rank of novitiate to the dignity of abbot, August 21, 1093. The year following he went to Rome, where Urban II made him a cardinal, with the title of *St. Priusque*. In 1094 he was at Saumur among the prelates charged by the pope with acquitting Foulques of Anjou. In 1095 he assisted at the Council of Clermont, and in 1097 was found at the Council of Saintes. In 1115 Geoffroi engaged in a quarrel with the abbot of St. Aubin of Angers. The legate Umbald called him, in 1126, to the Council of Orleans, but he responded to him that an abbot of Vendome, vassal of the holy see, obeyed the orders of the pope, and not those of a bishop or any other apostolic mandatory. He was endowed with brilliant qualities, and would have occupied the highest positions in the Church had he been less imperious and sullen. He died at Angers, March 26, 1132. His writings were collected and published, in 1610, by P. Sirmond. This collection offers five books of letters, six treatises upon various dogmatic subjects, hymns, and sermons. The matter which he most often treated of was that of investitures. A *Commentaire sur les Psaumes* is unpublished. See Hoefer, *Nouv. Biog. Generale*, s.v.

Geoffroi (Or Godefroi) De St. Victor

a French ecclesiastical writer of the 12th century, was canon of the abbey of St. Victor, at Paris, but information concerning his life is wanting, except that he taught literature and philosophy for a long time before retiring to the cloister. Some regard him as the same person as a sub-prior of St. Barbe, bearing the same name, and of whom several letters were published by D. Martene. Various works of the canon of St. Victor exist in manuscript at the Imperial Library; for further mention see Hoefer, *Nouv. Biog. Generale*, s.v.

Geoffroi Du Vigeois

a French chronicler of the 12th century, was born at Clermont d'Excideuil (Perigord) about 1140. He was educated at Limoges, and there received the monkish consecration in 1159, was ordained priest at Benevent, abbey of Marche du Limousin, in 1167, by Gerand, bishop of Cahors, and appointed prior of Vigeois, in Lower Limousin, June 14, 1178. The details of his life are found only in his history, and in a most important one upon the history of Perigord and Limousin. See Hoefer, *Nouv. Biog. Generale*, s.v.

Geomancy

(from $\gamma\eta$, *the earth*, and $\mu\alpha\nu\tau\epsilon\acute{\iota}\alpha$, *divination*), one of the four kinds of *divination* (q.v.) mentioned by Varro.

George

is the name of numerous early ecclesiastics, among whom we specify: (1) The second patriarch of Alexandria by that name, A.D. cir. 611; (2) first patriarch of Antioch by that name, A.D. cir. 645; (3) patriarch of the Nestorians, A.D. 660; (4) second patriarch of Antioch by that name, A.D. cir. 680; (5) the forty-fourth bishop of Constantinople, and first patriarch of that name, A.D. 678-683.

George Amyruza

an ecclesiastical writer, was born at Trebizond near the commencement of the 15th century. He was esteemed by John Paleologus II, emperor of Constantinople, whom he accompanied to the Council of Florence in 1439. On his return to Trebizond, he performed historical duties for David, the

emperor. After the taking of Trebizond by the Turks, in 1461, he was in favor with the sultan, Mahomet II, and obtained an important place in the seraglio. He died about 1465, having embraced Mohammedanism. He wrote a work entitled, *Ad Demetrium Nauplis Ducem*, etc., directed against the union of the two churches, from which Allatius has given extracts in his *De Consensu Utriusque Ecclesie*. See Hoefler, *Nouv. Biog. Generale*, s.v.

George Of Cyprus

(afterwards called *Gregory*), patriarch of Constantinople, was born in the early part of the 13th century. He occupied an important position at Constantinople at the time of the accession of Andronicus Paleologus the elder, in 1282. He was a man of learning and eloquence, and revived the Attic dialect, which had for a long time fallen into disuse. Under the reign of Michael Paleologus, father of Andronicus, he was in favor of the union of the Greek and Latin churches, which Michael greatly desired. But the accession of Andronicus, who was opposed to this union, modified his sentiments. At the death of Joseph, Andronicus was called to the vacant see. The emperor, desiring to put an end to the existing troubles concerning the *procession* of the Holy Ghost, and a schism caused by the deposition of Arsenius, patriarch of Constantinople in 1266, wished to place a layman in the position; therefore George was rapidly advanced through the various degrees of monk, deacon, priest, and consecrated patriarch in April 1283, under the name of Gregory. The Armenians at first refused to recognize him, and at length were excommunicated by him. He severely prosecuted the adherents of John Beccus, or Veccus, ex-patriarch, and zealous advocate of the union of the Greek and Latin churches, which sentiment appeared particularly dangerous to Gregory. He expressed his opinions upon this subject in a book, entitled, "Ἐχθρῆσις τοῦ τόμου τῆς πίστεως, which excited so much opposition that he was obliged to abandon his see in 1289. and accordingly retired to a monastery. He died the following year, and his death is believed to have been caused by chagrin. For mention of numerous other works, see Hoefler, *Nouv. Biog. Generale*, s.v.

George (Saint), Surnamed Mthatsmidel

abbot of Mtha-Tsminda, was born in Thrialet about 1014. He was at the age of seven years consecrated to the monastic life. Carried to

Constantinople by the Greeks, who took him prisoner in 1021, he remained there twelve years, and obtained a thorough knowledge of the sciences and the Greek language. Returning to Georgian he entered a monastery, from which he went forth privately to make a pilgrimage to Jerusalem, and afterwards to Mt. Athos, where in seven years he translated a large part of the Bible into the Georgian language. The remainder of his life was spent in analogous occupation. He composed a life of St. Euthymius, some theological treatises, and translated a large number of works of the Greek fathers. About 1051 he became abbot of the Georgian convent of Mt. Athos, called Mtha-Tsminda; which he repaired with the funds furnished by the emperor Constantine Monomachus. King Bagrad IV offered him the bishopric of Mingrelia, but he declined, and even abandoned the office of abbot, retiring to a monastery in Taurus. In 1059, king Bagrad put him in charge of the education of his son, George II. St. George died about 1072. His festival is celebrated June 28 or 29. See Hoefer, *Nouv. Biog. Generale*, s.v.

George Of Nicomedia

a Byzantine theologian, who lived in the latter half of the 9th century, was keeper of the archives of the great church of Constantinople. He was the friend and correspondent of Photius, and became archbishop of Nicomedia. Several of his homilies and three of his hymns are found in the *Novum Auctarium* of Combefis, volume 1. Combefis confounded the author with George the Pisidian. Among the unpublished works of George we mention a chronicle, but it is difficult to distinguish between this and the chronicles of the other Georges. See Hoefer, *Nouv. Biog. Generale*, s.v.

George The Sinner

([Ἀματωλός](#)), a Byzantine chronicler, lived near the middle of the 9th century. He wrote a chronicle which extended from the creation down to the reign of Michael III, son of Theophilus and Theodora. This man must not be confounded with other Georges who also wrote chronicles, as George Cedrenus, George Syncellus, George of Nicomedia, and George the Monk. The chronicle of George was copied by Cedrenus, Theophanus, and Michael Glycas. See Hoefer, *Nouv. Biog. Generale*, s.v.

George (Keorkh) I

patriarch of Armenia, succeeded Soghomon A.D. 792. He died in 795, and was succeeded by Joseph II. See Hoefler, *Nouv. Biog. Generale*, s.v.

George II

patriarch of Armenia, was born at Karnhi. Educated in the patriarchal palace, he was raised to the patriarchate in 876, after the death of Zachary III. He was a prudent man, who governed well his Church. He was one of the principal signers of the petition addressed to the caliph, requesting the title of king for the prince Achod, governor of Armenia. Being sent as ambassador by Sempad, successor of Achod, to Afshin, the Arab general who came to invade Armenia, he was retained as a captive, and did not regain his liberty until near the conclusion of the treaty, and by means of a ransom. He died in 897. He is the author of a letter addressed to John a Syrian patriarch, in which he exposes the rites of the Armenian Church. His successor was Machdots II (*Elivardzetsi*). See Hoefler, *Nouv. Biog. Generale*, s.v.

George III

was born at Lorhi, and occupied the patriarchal see of Armenia from 1071 to 1073. When Gregory II had abdicated, in order to retire to the Black Mountain, in the Taurus, George, who had been his secretary, was elected patriarch. Irritated because a great number of priests still addressed Gregory II as the true patriarch, he treated with great severity those who denied the regularity of his election. Being deposed in 1073, he retired to Tarsus, where he soon after ended his days. Gregory II took the place which George III had occupied for two years. See Hoefler, *Nouv. Biog. Generale*, s.v.

Georgel, Jean Francois

a French ecclesiastic and diplomatist, was born at Bruyeres, Lorraine, January 19, 1731. He entered the Jesuit order, taught, with some success, rhetoric and mathematics, in the colleges of Pont-a-Mousson, Dijon, and Strasburg, and later became secretary to Rohan, ambassador to Vienna. In 1774 he became vicar-general, and administered the diocese of Strasburg. He afterwards retired to Freiburg, and occupied himself in editing his *Memoires*; until the grand-prior of Malta called him to his aid. He refused

a bishopric, preferring the office of vicargeneral of Vosges, and a quiet dwelling in the little village of Bruyeres, where he died, November 14, 1813, leaving six volumes of memoirs in MS., published by his nephew (Paris, 1817 or 1820). See Hoefer, *Nouv. Biog. Generale*, s.v.

Georges (or Georgen)

an ecclesiastic of the diocese of Metz was vicar of the parish of St. Eucaire of that city, in 1788. He died about 1848, while holding the position of grand chorister of the cathedral of Nancy. See Hoefer, *Nouv. Biog. Generale*, s.v.

Georges, Dominique

a French theologian, was born at Cutri, near Longwy, Lorraine, in 1613. He completed his course of philosophy at the College of the Jesuits at Pont-a-Mousson, entered orders, and was appointed, in 1637, curate of Circourt. Some time after he returned to Paris, went into the community of St. Nicolas-du-Chardonnet, and later into the abbey of the reformed Cistercians. At the age of forty years he was placed in charge of the abbey of Val Richer. In 1664 he was sent with the abbot of La Trappe to Rome, to solicit a general reform of the order of Citeaux. On his return he established this reform in his abbey at Val Richer, which was a course of such extreme austerity that many were unable to follow it, and he was obliged to modify it. He died November 8, 1693. See Hoefer, *Nouv. Biog. Generale*, s.v.

Georgi, Christian Sigmund

a Lutheran theologian, was born at Luckau, July 20, 1701. He studied at Wittenberg, and commenced his academical career in 1723, was professor of philosophy in 1736, professor of theology in 1743, and was honored with the doctorate of divinity in 1748. He died September 6, 1771, leaving *De Chaldaeosyrisms, Rabbinismis et Persismis* (Wittenberg, 1726): — *De Ebraismis, Novi Test.* (ibid. 1726-27): — *De Dialecto Novi Testamenti* (ibid. 1730): — *De Idioticismis Novi Test.* (ibid. eod.): — *De Puritate Novi Test.* (ibid. 1731): — *De Latinismis Graecae Novi Foederis* (ibid. 1732): — *Vindiciae Novi Testamenti ab Ebraismis* (eod.): — *Hierocriticus Novi Testamenti* (1733): — *De ὕρρως ad Varios Vet. et Novi Test. Locos Illustrandos* (1734), etc. For a full list of his writings,

amounting to seventy-two, see Dbring, *Die gelehrten Theologen Deutschlands*, s.v.; Jocher, *Allgemeines Gelehrten-Lexikon*, s.v. (B.P.)

Georgian Version

SEE RUSSIA, VERSIONS OF.

Georgio, Adolph A.S.

a Piarist, was born in 1681, in Moravia. In 1695 he joined his order, was its general in 1724, and died as bishop of Raab, November 24, 1743. He wrote, *אָול אַ ד*[], i.e., teacher and witness (Frankfort, 1711; a work written in Hebrew for the conversion of the Jews, which he had formerly published in Latin at Vienna, 1709): — *Die Psalmen Davids mit einer Erklärung und Phraseologie des Hebraischen Textes* (Vienna, 1737). See Jocher, *Allgemeines Gelehrten-Lexikon*, s.v. (B.P.)

Georgius, Ambinias

a Capuchin preacher, who died at Paris in 1657, is the author of *Tertullianus Redivivus* (Paris, 1646-50, 3 volumes): — *Theologia Pauli Trina* (ibid. 1649-50, 3 vols.). See Bernard a Bononia, *Bibl. Capuccinorum*; Jocher, *Allgemeines Gelehrten-Lexikon*, s.v. (B.P.)

Georgius, Dominicus

the younger, librarian to cardinal Imperialis, and chaplain to pope Benedict XIV, died at Rome, August 20, 1747. He wrote, *De Antiquis Italiae Metropolitibus* (Rome, 1722): — *De Liturgia Romani Pontificis* (1731, 2 volumes): — *De Monogrammate Christi* (1738): — *Annalium Ecclesiasticorum Caes. Baraonii* (Lucca, 1740): — *Vita Nicolai V Pont. Maximi ad Fidem Veterum Monumentorum*, etc. (1742): — *Martyrologium Adonis Archiepiscopi Viennensis* (1745). See Baumgarten, *Hallische Bibliothek*, 6:436; Jocher, *Allgemeines Gelehrten-Lexikon*, s.v.; Winer, *Handbuch der theol. Lit.* 1:539, 675, 813, 914. (B.P.)

Georgius, Ignatius

a Benedictine, who flourished in the first half of the 18th century, is the author of *Paulus Apostolus in Mari* (Venice, 1730). See Baumgarten, *Merkwürdige Bucher*, 8:157; Walch, *Bibl. Theol.* 3:454; Jocher,

Allgemeines Gelehrten Lexikon, s.v.; Winer, *Handbuch der theol. Lit.* 1:569. (B.P.)

Gerald

abbot and bishop Rof Mayo, is believed to have been of Saxon lineage, and to have accompanied Colman from Lindisfarne in 664. He is commemorated on March 13.

Geraldini, Alessandro

a Neapolitan prelate, first bishop of Hispaniola, afterwards San Domingo, then Hayti, was born in 1455 at Amelia (Umbria). He belonged to a noble family, and devoted himself to the service of Spain. His brother having been sent on a mission to Francis II, duke of Brittany, Alessandro accompanied him, and remained in France until September 1488. On his return to Spain he was appointed, tutor of the princesses, and obtained aid for Christopher Columbus for his voyage of discovery. He was afterwards charged with several diplomatic missions. He first obtained the bishopric of Volterra, then of Mont eCervino (1494). In 1520 he was appointed to the bishopric of Hispaniola. He immediately repaired to his; new diocese, Where he employed himself with true evangelical zeal until his death, which occurred in 1525. For mention of his works, see Hoefer, *Nouv. Biog. Generale*. s.v.

Gerard Of Douay

third son of Wantur III, lord of Douay, lived in the 13th century. He was priest: and canon of the Church of Senlis, and bishop of Chalons-sur-Marne. He met at Douay, October 17, 1206, with the bishops of Arras and Tournay, in order to remove the body of St. Amd, which the three bishops bore upon their shoulders from the Church of St. Ame of Douay to a small hill situated on the outskirts of a city upon the road to Arras. He was one of the benefactors of the abbey of Cheminon, to which he left a goodly number of manuscripts. He resigned his bishopric in 1215, and retired to the abbey of Toussaint. near Chalons, where he died some years later. See Hoefer, *Nouv. Biog. Generale*, s.v.

Gerard (Saint) Of Hungary

was born in the Venetian States, and while very young entered a monastery. By the permission of his superiors he set out for Jerusalem to

visit the Holy Sepulchre, and passing through Hungary, the king, St. Stephen, touched by his piety, gave to him the bishopric of Chonad. He distinguished himself by his apostolic zeal and his great strictness. After the death of St. Stephen he suffered great persecution, and, was at last assassinated by order of a nobleman of the country. In Roman martyrology he is styled the apostle of Hungary. His death occurred September 24, 1047. See Hoefer, *Nouv. Biog. Generale*, s.v.

Gerard Of Liege

a Dominican, was born about 1220. He aided in the establishment of the Fete-Dieutl and died about 1270. He wrote several religious works. *De Doctrina Cordis* gained great popularity, as attested by the large number of manuscripts. It was published several times, and translated into French by W. Caoult (Douay, 1601; Lyons, 1608). His *Sermons* and *De Testamento Christi*, with others of his writings, are forgotten. See Hoefer, *Nouv. Biog. Generale*, s.v.

Gerard (Saint) Of Toul

was born in 935, of a patrician family. While very young he entered the chapter of St. Peter of Cologne, his native city, in order to pursue his studies, and at the age of twenty-eight was promoted to the episcopal see of Toul. Consecrated at Treves in 968, and enthroned the same year, he led an upright, charitable, and studious life, and devoted himself very closely to the instruction of the numerous pupils under his care. He labored throughout his diocese, scattering the word of God, and aiding those of his subjects who were impoverished by war or pestilence. He spent as little time as possible at the imperial court, notwithstanding the wish of Otho II to the contrary. He visited Rome, and in company with twelve persons who travelled on foot in procession, went from Toul to the tomb of the apostles Peter and Paul, the principal object of their devotion. On his return to Rome he found the nobility had risen up against the episcopal power, which he had committed to the hands of his brother. Gerard died April 22, 994, was canonized fifty-seven years afterwards, and pope Leo IX, October 22, 1051, removed his remains. See Hoefer, *Nouv. Biog. Generale*, s.v.

Gerard Of Zutphen (Or De Zerbolt)

a Dutch ascetic writer, a disciple of Gerard Groot, was born in' 1367. and reared in the society of the Brothers of Com gaon Life. He died in 1398, leaving two treatises: *De Reformationes Virium Animae*, and *De Spiritualibus Ascensionibus* (Paris, 1492; Cologne, 1579; and in the *Bibgiotheque des Peres*, Cologne, 1618). See Hoefer, *Nouv. Biog. Generale*, s.v.

Gerard, John

SEE GERHARD, JOHANN.

Gerards, Mark

a reputable Flemish painter, engraver, and architect, also an illuminator and a designer, flourished about 1560. He went to England about 1580, and was appointed painter to queen Elizabeth. As a designer, he executed a set of fourteen plates on the *Passion of Christ*. He died in 1598. He is said to have been an able architect, but none of his works are mentioned.

Gerasimus

a celebrated anchorite of Palestine towards the middle of the 5th century, was a native of Lydia, who embraced the views of Theodosius of Jerusalem, but was restored to the true faith by Euthymius. He founded a large laura near the Jordan, characterized by extreme austerity, and died there, March 5, A.D. 475.

Geraud, Saint

born at Aurillac about 855, of one of the most powerful families of Auvergne, was lord of the southern part of Upper Auvergne, and his domains extended nearly to Perigord and Aquitania. He devoted himself to the study of sacred. books, and finally desired to withdraw to a cloister and devote all his wealth to the Church of Rome, but was deterred from this by Gansbertus, bishop of Cahors. In 894 he founded, at Aurillac, a convent, under the control of the Benedictines, and attempted in vain the building of a cathedral. His piety led him to undertake numerous pilgrimages to the tombs of St. Peter and St. Paul. He is said to have made seven voyages to Rome, and to have traversed Upper Italy. Returning from one of these journeys, he died at St. Cirgues, near Figeac, October 3, 909, having freed

all his slaves. His kindness and benevolence gained for him a great reputation, and legends attribute to him a great number of miracles, performed both during his life and after his death. See Hoefer, *Nouv. Biog. Generale*, s.v.

Gerber, Christian

a German theologian, was born at Gornitz, March 27, 1660. He studied at Zeitz and Leipsic, and having completed his education at Dresden, became pastor of Roth-Schonberg in 1685, and at Lockwitz in 1690. He continued his studies, at the same time practicing medicine. His last years were full of religious controversies. He died March 24, 1731. His principal works are, *Historie der Kirchen-Ceremonien in Sachsen* (Dresden, 1723): — *Historie der Wiedergeborenen in Sachsen* (ibid. 1725, 1726, 4 parts): — *Geheimnisse des Reiches Gottes* (2 parts). See Winer, *Handbuch oder theol. Lit.* 1:627; 2:364; Jocher, *Allgemeines Gelehrten-Lexikon*, s.v.; Koch, *Geschichte des deutschen Kircheniees*, 4:275 sq. (B.P.)

Gerberoy, Richard De

a French prelate, was in 1192 dean of the church at Amiens, and in 1204 became bishop of that see. It was during his episcopacy, in 1206, that the head of John the Baptist is reputed to have been conveyed from Constantinople to Amiens by a crusader named Wallon de Sarton. He died in 1210. One of his contemporaries, Richard de Fournival, attributes to him various works, among others, a book entitled *De Quatuor Virtutibus et de Ave Maria*, which appear. to be lost. See Hoefer, *Nouv. Biog. Generale*, s.v.

Gerbet, Olympe Philippe

a French prelate, was born in 1798. He lent his aid to the journal *L'Avenir* until it was censured by Gregory XVI, and wrote for *L'Universite Catholique*, a monthly review, founded by M. Bonnetty, a series of articles on the philosophy of religion which were quite noteworthy. He was for a long time vicar-general of M. de Salinis (bishop of Amiens), was appointed, bishop of Perpignan, December 19, 1853, consecrated June 29 of the following year, and died in 1864. He became known to the public as one of Lamennais' assistants in editing the journal *L'Avenir* in 1830; but before that time he had already published *Des Doctrines Philosophiques sur la Certitude dans ses. Reports avec les Fondements de la Theologie*

(Paris, 1826). In 1831 he published, *Coup d'OEil sur la Controverse Chretienne, and Considerations sur le Dogme Generale de la Pieté Catholique*. More important is his *L'Esquisse de Rome Chretienne* (1844-50, 3 volumes). See *L'Universite Catholique* (1838-34); Lamennais, *Affaires de Rome* (Paris, 1835); Arboux, in Lichtenberger, *Encyclop. des Sciences Religieuses*, s.v. (B.P.)

Gerbi, Evangelista

a Franciscan of Pistoja, who died at Rome, February 3, 1593, is the author of, *Della Conversione del Peccatore* (Florence, 1578): — *Il Cinque Giorni della Creazione* (1579): — *Breve Esposizione del Salmo 67* (1579): — *Sermoni 15 sopra il Salmo 109* (Rome, 1583): — *Lezioni 12 sopra Abacuc Profeta* (1585): — *Lezioni sopra la Cantica* (1589). See Zaccaria, *Bibl. Pistoj.*; Jocher, *Allgemeines Gelehrten-Lexikon*, s.v. (B.P.)

Gere, John Aery, D.D.

a Methodist Episcopal minister, was born at Chester, Massachusetts, April 8, 1799. He was converted in 1820; joined the Baltimore Conference in 1823; and in it, as well as in the East Baltimore and Central Pennsylvania Conferences, served the most responsible appointments. He was a delegate four times to the General Conference, viz., 1840, 1844, 1852, 1872. He died at Shickshinny, Pennsylvania, June 3, 1874. Mr. Gere was fearless, yet humble, a man of prayer and power, strong in intellect, and energetic. See *Minutes of Annual Conferences*, 1875, page 31; Simpson, *Cyclop. of Methodism*, s.v.

Geree, John

a Puritan divine, born in 1600, was minister of St. Alban's in 1645, in 1649 of St. Faith's, London, and died in Ivy Lane, Paternoster Row, in February of same year. He published, *Vindiciae Eccles. Anglicanae* (1644), some *Sermons*, etc. See Chalmers, *Biog. Diet.* s.v.; Allibone, *Dict. of Brit. and Amer. Authors*, s.v.

Gerhard, KARL THEODOR

a Lutheran theologian of Germany, was born at Breslau, September 17, 1773. In 1800 he was pastor at his native place, and remained there until his death, November 25, 1841. He published, *Predigten* (Breslau, 1835, 2 volumes): — *Gebete am Morgea und Abend* (1839). See Winer,

Handbuch der theol. Lit. 2:136, 257, 373; Zuchold, *Bibl. Theol.* 1:419. (B.P.)

Gerhardt, David Gottfried

a Lutheran theologian of Germany, was born May 9, 1734. He studied at Halle, was preacher at Breslau in 1759, pastor primarius and professor in 1778, member of consistory in 1780, and died August 30, 1808. He wrote, *De Auctoritate Archaeologiae* (Halle, 1757): — *Dictum Johanneum 1 Epist.* 5, 7 (Breslau, 1764), besides a number of *Sermons*. See Doring, *Die deutschen Kanzelredner*, page 62 sq.; Winer, *Handbuch der theol. Lit.* 1: 271; 2:290. (B.P.)

Gerhauser, Johann Balthasar

a Roman Catholic theologian of Germany, was born September 24, 1766, and died at Dillingen in 1823, a professor of theology and director of the clerical seminary there. He wrote, *Ueber die Psalmen* (Munich, 1817): — *Charakter und Theologie des Apostels Pauli* (Landshut, 1816). See Winer, *Handbuch der theol. Lit.* 1:81, 294. (B.P.)

Gerizim, Mount

Picture for Gerizim 1

We extract some further particulars from Badeker's *Syria and Palest.* page 334.

"Mt. Gerizim rises to a height a little less above the sea-level than Mt. Ebal (which is 2986 feet high). It is composed almost entirely of nummulitic limestone (tertiary formation). The summit consists of a large plateau, extending from north to south, at the north end of which are the ruins of a castle. The building, as a castle, was probably erected in Justinian's time, although the walls, five to ten feet thick, consisting of drafted blocks, may possibly belong to a still older structure. The castle forms a large square, and is flanked with towers. On the east side are remains of several chambers, one of which has a Greek cross over the door. Near the burial ground to the north-east rises the Moslem wely of *Skeik Ghanim*, and on the north side of the castle there is a large reservoir. Of the church which once stood here, the lowest foundations only are extant. It was an octagonal building with an apse towards the east, having its

main entrance on the north, and chapels on five sides. To the south of the castle are walls and cisterns, and there is a paved way running from north to south. Some massive substructions a little below the castle, to the south, are shown as the stones of the altar which Joshua is said to have erected here (8:30-32). In the centre of the plateau the Samaritans point out a projecting rock as having once been the site of the altar of the temple. Over the whole mountain-top are scattered numerous cisterns and smaller paved platforms, resembling the places of prayer on the area of the Harana at Jerusalem. The whole surface bears traces of having once been covered with houses. Towards the east there are several paved terraces. At the south-east corner, the spot where Abraham was about to slay Isaac is pointed out. Near it, to the north-west, there are some curious round steps. The summit commands a noble prospect to the east lies the plain of El-Mukhna, bounded by gentle hills, with the village of Askar lying on the north side, and that of Kefir Kullinn on the south farther to the east is Rujib. The valley to the south is Wady Awarteh, to the east, in the distance, rise the mountains of Gilead, among which Neby Osha towers conspicuously. Towards the north the Great Hermon is visible, but the greater part of the view in this direction is shut out by Mt. Ebal. Towards the west the valleys and hills slope away to the blue band of the distant Mediterranean."

Picture for Gerizim 2

The following description of this memorable site is from the most recent and trustworthy account (Conder, *Tent Work in Palest.* 1:62 sq.):

"South of Nablus rises the rocky and steep shoulder of Gerizim. The mountain is L-shaped; the highest ridge (2848.8 feet above the sea) runs north and south, and a lower ridge projects westwards from it. The top is about 1000 feet above the bottom of the valley east of Shechem. As compared with other Judaeian mountains, the outline of Gerizim is very fine; the lower part consists of white chalk, which has been quarried, leaving huge caverns visible above the groves which-clothe the foot of the hill. Above this formation comes the dark blue nummulitic limestone, barren and covered with shingle, rising in ledges and long slopes to the summit. The whole of the northern face of the mountain abounds with springs, the

largest of which, with ruins of a little koman shrine to its genius, was close to our camp.

"In ascending to the summit of the western spur of Gerizim, by the path up the gully behind our camp, the contrast was striking between the bright green of the gardens, dotted with red pomegranate blossoms, and the steel-gray of the barren slope. Running eastwards and gradually ascending, we first reached the little dry stone enclosures and the oven used during the Passover. There are scattered stones round, but no distinct ruins of any buildings; the place is called Lozeh or Luz, but the reason of this appears to have escaped notice. The title is of Samaritan origin, and is due to their view that Gerizim is the real site of Bethel or Luz, the scene of Jacob's Vision.

"The highest part of the mountain is covered by the ruins of Justinian's fortress, built A.D. 533, in the midst of which stands Zenol's church, constructed in A.D. 474. The foundations alone are visible, showing an octagon with its entrance on the north, and remains of six side chapels; the fortress is a rectangle, 180 feet east and west, 230 north and south, with towers at the corners; that on the south-west being now a little mosque dedicated to Sheik Ghanim, who is, according to the Samaritans, Shechemn the son of Hamor. The fortress walls are built of those constantly recurring drafted stones which are often loosely described as Jewish or Phoenician masonry, though the practiced eye soon discriminates between the original style of the temple at Jerusalem, and the rude rustic bosses of the Byzantinles land Crusaders.

"A large reservoir exists, north of the castle which is called El Kul'ah in Arabic, and below this a spur of the hill projects, artificially severed by a ditch and covered with the traces of a former fortress. This is perhaps the station of the Roman guards, who thus prevented the Samaritans from approaching Gerizim, for it commands the north-eastern ascent to the mountain.

"Of the ancient Samaritan temple, probably the only relics are the remains of massive masonry known as the 'Ten Stones' ('Asherah Balatat), near the west wall of Justinian's fortress. They are huge blocks rudely squared, forming one course of a foundation, the north-west corner of which was laid bare by captain Anderson's

excavation in 1866. There are two courses, and the lower one contains thirteen stones; this course, however, was not formerly visible, and the Samaritans considered ten stones alone to lie buried, and to be those brought from Jordan at the time of Joshua — thus supposing some supernatural agency sufficient to carry such huge blocks up a steep slope 1000 feet high, to say nothing of the journey from the Jordan. Under these stones, as before noticed, the treasures of the old temple are supposed to lie hidden.

"South of the fortress is one of those flat slabs of rock which occur all over the summit. It shelves slightly down westward, and at this end is a rock-cut cistern. The whole is surrounded by a low, drystone wall. This is the Sacred Rock of the Samaritans, and the cave is traditionally that in which the tabernacle was made. At the time of my second visit some peasants were using the Sacred Rock as a threshing-floor. Rude stone walls extend on every side, and farther south there is a curious flight of steps leading down east. They are called the 'seven steps of Abraham's altar,' and just beneath them, on the edge of the eastern precipice at the southern extremity of the plateau, there is a little trough cut in the rock resembling the Passover oven. This the Samaritans suppose to be the site of Abraham's sacrifice of Isaac, for their version of the story reads 'Moreh' instead of Moriah, and makes Gerizim the scene of the patriarch's trial."

Full archaeological details may be found in the *Memoirs* accompanying the Ordnance Survey (2:187 sq.). *SEE SAMARITANS, MODERN.*

Gerkrath, Ludwig

a Roman Catholic theologian and philosopher, who died at Braunsberg, January 1, 1864, is the author of a monograph on *Francis Sanchez* (Vienna, 1860), and *De Connexione quae Intercedit Inter Cartesium et Paschalium* (Braunsberg, 1862). (B.P.)

Gerlac, Peterssen

(Lat. *Gerlacus Petri*), a Dutch ascetic writer, was born at Deventer, in Overijssel, in 1377. While very young he entered the house of the regular canons of Windesheim, near Deventer, where he took his vows, and although offered higher positions, he refused all except that of sacristan.

He died in 1411. He distinguished himself by his piety, his life being one of prayer and meditation. A work was published some time after his death entitled, *Alter Thomas de Kempis* (Cologne, 1616), and under the title of *Gerlaci Soliloquia Divina*, in a collection entitled, *Sacra Orationis Theologia*, of Pierre Poiret. John de Gorcurm translated it into Flemish, and published it at Bois-le-Duc in 1613 and 1621. See Hoefler, *Nouv. Biog. Generale*, s.v.

Gerlach, Gottlob Wilhelm

a German professor of philosophy, was born November 4, 1786, at Osterfeld, near Zeitz. For some time private lecturer at Wittenberg, he was called, in 1818, as professor of philosophy to Halle, and died October 5, 1864. He wrote, *Grundriss der Religionsphilosophie* (Halle, 1818): — *Grundriss der philosophischen Tugendlehre* (ibid. 1820). See Winer, *Handbuch der theol. Lit.* 1:286, 288. (B.P.)

Gerlach, Stephan

a Lutheran theologian of Germany, was born at Knittlingen, December 26, 1546, studied at Tübingen, was in 1578 professor of theology there, and died January 30, 1612. He wrote, *Comment. in Epistolas Paulinas: — Disp. contra Jesuitas et Calvinianos: — De Contemplatione Coenae Domini*, etc. See Jocher, *Allgemeines Gelehrten-Lexikon*, s.v.; Adam, *Vitae Eruditorum*. (B.P.)

Gerland (or Garland)

a French theologian, was born in Lorraine about 1100. He was invested with a canonship about 1130, and employed as schoolman in the collegiate church of St. Paul at Besançon. He was a very superior scholar for his time, and especially won admiration in discussions. He fell into the heresy of Berenger. From 1148 he disappears from history, and it is supposed that he died about 1150. Dom Rivet (*Hist. Lit.* 7:156) has confounded this Gerland with another Gerland, bishop of Girgenti. His most important work is, *Candela Studii Salutaris*, or according to other manuscripts, *Candela Evangelica*, which under this last title was published at Cologne in 1527. See Hoefler, *Nouv. Biog. Generale*, s.v.

Gerling, Christian Ludwig

a Lutheran theologian of Germany, was born November 11, 1745, at Rostock In 1769 he was university preacher in his native place in 1771 professor of theology, in 1777 pastor priroar (s at Hamburg, and died January 13, 1801. He wrote, *De Cognitione Dei Rerumque Divinarum Analogica* (Gottingen, 1769): — *De Concordia Rationis et Fidei* (ibid. 1770): — *Abriss der Vorlesungen uber die Dogmatik* (ibid. 1771): — *Diss. Inaug. Selecta* (ibid. 1776). See Doring. *Die gelehrten Theologen Deutschlands*, s.v. (B.P.)

Germain, Michel

a French Benedictine of the congregation of St. Maur, who died January 29, 1694, is the author of, *Tradition de l'Eglise Romaine sur la Predestination* (Cologne, 1687, 2 volumes), and in connection with Mabillon he published *Museum Italicum* (Paris, 1687). See Winer, *Handbuch der theol. Lit.* 1:600, 872; Jocher; *Allgemeines Gelehrten-Lexikon*, s.v. (B.P.)

German Councils

(*Concilium Getrmanicum*), i.e., councils celebrated in Germany, but at places unknown.

I. A.D. 743, probably, being the first of five said to have met under St. Boniface, by his biographer, but great obscurity hangs over their date, number, and canons, to say the least. In the preface to this council it is Carloman, mayor of the palace, who speaks, and its seven canons, besides running in his name, form the first of his capitularies. Certainly, the first of them, constituting Boniface archbishop over the bishops of his dominions, cannot have been decreed but by him. True, there is a letter from Boniface to pope Zachary, requesting leave for holding a synod of this kind, which was at once given; and in another, purporting to be from Boniface to archbishop Cuthbert, three sets of canons are quoted as having been decreed by the writer, of which these form the second. Still, even so, when and where were the other two sets passed?

II. A.D. 745, at Mayence possibly, where Aldebert and Clement were pronounced heretics, and Gervilion of Mayence deposed, to be succeeded by Boniface.

III. A.D. 747, at which the first four general councils were ordered to be received. Possibly the tenth of the letters of pope Zachary may relate to this.

IV. A.D. 759, at which Othmar, abbot of St. Gall, was unjustly condemned German Ebenezer Society, a body of Lutheran dissenters, who emigrated from Prussia to America some years ago, and settled near Buffalo, N.Y. They number somewhat more than one thousand souls, and hold their property in common. They are exceedingly careful as to religious observances, and very strict in keeping the Sabbath.

German Evangelical Association Of The West

a sect of German Protestants in America corresponding to the United Evangelical Church of Germany. It was instituted at St. Louis, Missouri, May 4, 1841, by seven ministers of the United Church of Germany. The object in view in forming this body is, stated in the first paragraph of the revised statutes as follows: "The object of the association is, to work for the establishment and spread of the Evangelical Church in particular, as well as for the furtherance of all institutions for the extension of the kingdom of God. By the Evangelical Church we understand that communion which takes the Holy Scriptures of the Old and New Tests. as the Word of God, and our only infallible rule of faith and practice, and commits itself to that exposition of the Scriptures laid down in the symbolical books of the Lutheran and Reformed churches, chiefly the Augsburg Confession, Luther's Catechism, and the Heidelberg Catechism, so far as these agree; and where they differ, we hold alone to the relevant passages of Scripture, and avail ourselves of that freedom of conscience which prevails on such points in the Evangelical Church." It will thus be seen that the main purpose is to unite in one body the Lutheran and the German Reformed churches.

German Theology

SEE THEOLOGY, GERMAN.

German Version Of The Scriptures

By way of supplement we add the following. It is a well-known fact that, during his life, Luther made changes and corrections in each new edition of the Bible translation he published. His last edition, that of 1545, was by

everybody acknowledged to contain some errors, and among these was the omission of twelve whole verses. The issue in 1546, one year after his death, contained a number of changes from that of a year earlier. For nearly two centuries Luther's translation was published only by private individuals, who could and did introduce a number of changes and deviations from the last edition of the translation. The result was that, gradually, the Christians of Germany became convinced that a return to the authentic shape of Luther's own translation should be made. The first movement in this direction was made by the Canstein Bible Institute, founded in 1712 at Halle. This institute in many, but not in all, places restored the original text of Luther, and was followed by the various Bible societies. Finally, in the year 1857, the German Bible societies decided to go to work in a systematic manner towards the attainment of this object. The Canstein Institute took the lead, and the German ecclesiastical authorities cooperated and aided in the work. A twofold object was proposed; first, to put the orthographical and grammatical features of the translation into modern shape; and secondly, which was the main thing, to restore a harmonious text. The first of these tasks was intrusted to the hands of Dr. Frommann, of Nuremberg, the greatest authority on the language of Luther's day. For the second object, two committees of theologians were appointed, one for the New Test., which did its work in 1865 and 1866, and published it in 1867, and one for the Old Test., which worked from 1871 to 1882. The leading scholars of Germany, as Nitzsch, Twisten, Riehm, Beyschlag, Kistlini, Meyer, Brickner, Schlottmann, Tholuck, Kamphausen, Kleinert, Bertheau, Delitzsch, Thenius, Diestel, Grimm, and others, constituted these committees. The result of years of scholarly toil was published at Halle under the title, *Die Bibel, oder die ganze Heilige Schrift des Alten und Neuen Testaments nach der deutschen Uebersetzung Dr. Martin Luthers. Erster Abdruck der im Auftrage der deutschen evangelischen Kirchenkonferenz Revidirte Bibel. (Sogenannte Probibibel)*, in 1883. This book is now in the hands of the churches for criticisms, which were to be sent in by the fall of 1885; but the time has been lengthened by the Prussian authorities one year. Then the revision will receive its final shape, and will eventually be published by all the Bible societies of the German empire. In order to facilitate the examination of the work, the revisers have printed in "fat" or spaced letters, i.e., German italics, all those passages where Luther's original version differs from the modern editions, and also where the committees have made an entirely new rendering. The former class of passages are distinguished from the latter by

having small hyphens before and after them. Like the revised English Test., this *Probe-Bibel* is criticised by the wise and unwise, and has already created not a small library of essays on the subject of revision. Some are dissatisfied on dogmatical grounds, others because the revisers did not act more radically. The last word has not yet been spoken.

Various other German translations have been given in commentaries and separately, but they are all of private authority. (B.P.)

Germanus

a Scotch prelate, was probably the first bishop of the Isles, and was appointed by St. Patrick, the apostle of Ireland, in 447. To him the cathedral church of the Isle of Man, within the precincts of Peel Castle, is dedicated. See Keith, *Scottish Bishops*, page 295.

Germanus

archbishop of Patras, one of the promoters of the Greek insurrection, was born about 1771 at Dimizana, in Arcadia, and died in 1827. He was secretary and deacon to the metropolitan of Argolis, then to Gregory V, patriarch of Constantinople, and finally to the archbishop of Cyzicus. In 1806 he became archbishop of Patras. When Ali Pasha provoked the insurrection of the Greeks, Germanus put himself at the head of the insurgent party, and ever since his name has been connected with the history of that period. In the interest of Greece he went in 1822 to Italy. He sought the protection of the great powers then assembled at the Verona Congress. When the provisional government was created, Germanus was appointed minister of religious affairs, and held this office till his death. See Pouqueville, *Histoire de la Regeneration de la Grece*; Philimon, *History of the Greek Insurrection*; Goudas, *Contemporary Biographies* (Athens, 1872, the last two works written in Greek); Moshakis, in Lichtenberger, *Encyclop. des Sciences Religieuses*, s.v. (B.P.)

Germar, Friedrich Heinrich

a Protestant theologian of Germany, was born at Holstein, September 29, 1776. He was rector at Gluckstadt in 1802, court preacher at Augustenborg in 1809, and died in 1859. He published, *Beitrag zur allgemeinen Hermeneutik* (Altona, 1828): — *Die pan-harmonische Interpretation der heiligen Schrift* (Leipsic, 1821): — *Die hermeneutischen Mangel der sogenanntengrammatisch-historischen*

Interpretationen (Halle, 1834): — *Ueber die Vernachlassigung der Hermeneutik in der Protestantischen Kirche* (ibid. 1837): — *Kritik der modernen Exegese* (ibid. 1839): — *Die alte Streitfrage: — Glauben oder Wissen?* (Zurich, 1856). See Zuchold, *Bibl. Theol.* 1:422; Winer, *Handbuch der theol. Lit.* 1:109, 110. (B. P.)

Germer (St.) De Flay

(*Germarus of Flaviacum*), in the district of Beauvais, is said to have been born of a noble Frankish family at Giviarandra or Warandra, on the Itta, about A.D. 610. He married a noble lady, and founded a monastery near Flaviacum; but retired, cir. A.D. 648, to the monastery of Pentallum, near Rouen, of which he became abbot. Later he withdrew to a cave near the Seine, where he was ordained presbyter, but finally returned to Flaviacum, over which he presided till his death, September 24, 658. See Smith, *Dict. of Christ. Biog.* s.v.

Germon, Bartholomeus

a Jesuit of Orleans, was born June 17, 1663, and died there, October 2, 1718. Besides his *De Vetetibus Haereticis, Ecclesiastic. Codicum Corruptoribus* (Paris, 1713), he made himself known by his controversy with Mabillon, against whose work, *De Arte Diplomatica*, he wrote. . See Le Long, *Bibl. de la France*; Winer, *Handbuch der theol. Lit.* 1:92; Jocher, *Allgemeines Gelehrten-Lexikon*, s.v. (B.P.)

Germonio, Anastasto

an Italian canonist and jurist, was born in Piedmont in March 1551. He belonged to the ancient and noble family of Cena. For some reason unknown he ceased his studies at the age of thirteen, and did not resume them until he was twenty-two. He studied civil and ecclesiastical law at the University of Padua, under John Manuce and Pancirole. He then went to Turin, where he received the doctorate at the hand of Pancirole himself. He was soon after called to the chair of canonical law. Germonio accompanied Jerome, archbishop of Turin, to Rome, and enjoyed great consideration at the pontifical court under popes Sixtus V, Urban VII, Gregory XIV, Innocent IX, and Clement VIII. He was charged with compiling and annotating the Decretals. Duke Charles Emmanuel recalled him to Piedmont, and appointed him, in 1608, archbishop of Taranto, and some years later sent him as ambassador to Philip III, king of Spain. Germonio

died while on this mission, at Madrid, August 4, 1627. He wrote a number of works, and published one edition at Rome in 1623. See Hoefler, *Nouv. Biog. Generale*, s.v.

Gerner, Heric

a Danish prelate, was born at Copenhagen, December 9, 1629. He studied in Holland and England, and became, at first, pastor at Berkerod. When this city fell into the hands of the Swedes, Gerner took to flight, then entered into an arrangement with Stenwinkel for retaking the fortress of Cronenberg. "He was captured by the Swedes, and finally condemned to death, but escaped by the payment of a large ransom. At the establishment of peace in 1660, Gerner resumed his pastoral duties. In 1693 he was appointed bishop of Viborg in Jutland. He died in 1700. Among his works we notice *Hesiod*, translated into Danish (Copenhagen, 1670). See Hoefler, *Nouv. Biog. Generale*, s.v.

Gernler, Lucas

a Protestant theologian, was born at Basle, August 19, 1625. He was professor of theology at his native place, and died February 9, 1675. He wrote, *Diss. in Confessionem Helveticam*: — *Syllabus Controversiarum Theologiae*: — *Praelectiones in Prophetiam Danielis*: — *De Sacra Coena ad* ⁴⁰¹⁵*1 Corinthians 10:15-17*: — *De Justificatione*: — *De Adoptione Fidelium Divina*: — *De Glorificatione*. See Hoffmann, *Lexikon Universale*; Konig, *Bibliotheca Vetus et Nova*; Freher, *Theatrum Eruditorum*; Jocher, *Allgemeines Gelehrten-Lexikon*, s.v. (B.P.)

Gerondi, Jonah ben-Abraham

(surnamed *ha-Chasid*, i.e., "the Pious"), a Jewish rabbi of the 13th century, who died at Toledo in 1263, is the author of *hbwçth trga*, or, a treatise on repentance and asceticism (Cracow, 1586, and often): — *hbwçt yr [ç*, on repentance (Constantinople, 1511): — *haryh 8s*, on the fear of God (ibid. eod.; Judeo-German translation, Freiburg, 1583): — *pyçnh td*, on the precepts to be observed by women (Cracow, 1609): — *rthw rwsa 8s*, on things allowed and prohibited (Ferrara, 1555): — *çwrp twba yqrp I [*, a commentary on the *Pirke Aboth* (edited after a MS. by Dolizki, Berlin, 1848). See Furst, *Bibl. Jud.* 1:327 sq.; De' Rossi, *Dizionario Storico* (Germ. transl.), page 113. (B.P.)

Gerondi (or Gerundensis), Moses

SEE NACHMANIDES.

Gerontius

a Latin prelate, lived in the 4th century of the Christian aera. He was deacon of. Milan under St. Ambrose. One day. he related that he had seen in a dream the female dsemon, Onoscelis (**ὄνοσκελίς**, a specter with ass's legs). Ambrose heard of this and condemned him to do penance. Instead of obeying, Gerontius went to Constantinople, made friends at court, and obtained the bishopric of Nicomedia. Ambrose protested against this ordination, and urged Nectarius, patriarch of. Constantinople, to depose the new bishop. Although Nectarius did not do this, two years later it was accomplished by Chrysostom, who visited Asia in 399. The inhabitants of Nicomedia, whose love he had gained by his pleasing manners and his charity, complained bitterly at this, and the result was that the number of enemies of the patriarch was augmented, and Gerontius figured at the synod of 403 as one of the accusers of Chrysostom. See Hoefer, *Nouv. Biog. Generale*, s.v.; Smith, *Dict. of Christ. Biog.* s.v

Gerontius

a heretical archimandrite of Palestine, about the middle of the 5th century, was finally expelled from his monastery, and spent the rest of his days in homeless misery. See Smith, *Dict. of Christ. Biog.* s.v.

Gerrard

(called *Gerard of St. John*), an old Dutch painter, was born at Haarlem about 1460, and entered the school of Albert van Ouwater. In the Church of St. John, at Haarlem, he executed pictures of the *Crucifixion*, the *Descent from the Cross*, and the *Resurrection*, which were esteemed superior to any productions of the time. He died in 1488. See Spooner, *Biog. Hist. of the Fine Arts*, s.v.

Gersdorf, Christoph Gotthelf

a Lutheran theologian of Germany, who died December 12, 1834, is the author of *Beitrag zur Sprach-Charakteristik der Schriftsteller des Neuen Testaments* (Leipsic, 1816). See Winer, *Handbuch der theol. Lit.* 1:132. (B.P.).

Gershom Ben-Jehuda

(commonly called *Rabbenu Gershom*, or *the Ancient*, also *Maor hag-Golah*, i.e., "the light of the Exile") was born in France about the year 960, and died in 1028. He is the reputed founder of the Franco-German rabbinical school, in which the studies of the Babylonian college were earnestly revived. He is the founder of monogamy among the Jews, and wrote a commentary on the Talmud, and some hymns and a penitential prayer, which are extant in the *Machsor*, or Festival Ritual of the Jews. See Furst, *Bibl. Jud.* 1:328; De' Rossi, *Dizionario Storico* (Germ. transl.) page 114; Grutz, *Gesch. der Juden*, 5:364 sq.; Braunschweiger, *Geschichte der Juden in den Romanischen Staaten*, page 32 sq.; Jost, *Gesch. d. Juden. u. s. Sekten*, 2:388; Etheridge, *Introduction to Hebrew Literature*, page 283 sq.; Steinschneider, *Jewish Literature*, page 69; Zunz, *Literatur gesch. d. synagogaulen Poesie*, page 238; *Synagogale Poesie*, pages 171-174; Delitzsch, *Zur Gesch. der jud. Poesie*, pages 51, 156; Frankel, *Monatsschrift* (1854), page 230 sq. (B.P.)

Gershon, Chaphet Ben-Moses

a Venetian rabbi, who lived in the latter half of the 17th century, was endowed with precocious erudition, and died at about the age of seventeen. He wrote *Jad Charosim* (Venice, 1700). See Hoefler, *Nouv. Biog. Generale*, s.v.

Gershon Ben-Salomon

a Spanish rabbi, native of Catalonia, who lived in the latter half of the 13th century, was the father of rabbi Leon da Bafolas (Rabag), and wrote *Shaar Hash-Shamayim* (first printed at Venice, 1547 in four parts). The first treated of the four elements; the second, of astronomy; the third, the heavens and earth, according to the principles of Averroes; the fourth, of theological matters. See Hoefler, *Nouv. Biog. Generale*, s.v.; Furst, *Bibl. Jud.* 1:329.

Gerson, Christianus,

a Lutheran minister of Germany, was born of Jewish parentage, August 1, 1569, at Recklinghausen, in the then electorate of Cologne. He received his rabbinical education at the seats of learning in Fulda and Frankfort-on-the-Main. For a long time he supported himself and his family by

instructing in Hebrew. While at Essen, a poor Christian woman brought her New Test. to him, which she pawned. Out of curiosity he commenced reading that book, which finally resulted in his conversion. He left his family and went to Brunswick, where he applied to the duke Heinrich Julius, begging that through his influence he might be instructed in the full truth of the Christian religion, and be baptized. He was received into the Church of St. Martin, at Halberstadt in 1600, and took the name of *Christianus*. He remained a considerable time at Halberstadt, and then went to the University at Helmstadt, aided by a munificent stipend from the duke. At the university he instructed the students in Hebrew and rabbinical literature, corresponded with Buxtorf and Wagenseil, and even received a call from the king of Denmark to Copenhagen, as teacher of Hebrew and rabbinical literature at the university. In 1612 he was ordained, was appointed deacon, and afterwards pastor at Berg, in the principality of Anhalt, and died September 25, 1627. Gerson's son, whom the Jews had concealed for five years, also became a Christian, while his wife, who resisted the truth, was divorced from him in 1605 through the consistory of Wolfenbuttei. Gerson is the author of *Judischer Talmud. Der furnehmste Inhalt des Talmuds und dessen Widerlegung* (Goslar, 1607; 6th ed. 1698, transl. into Danish and French): — **q l j** *der talmudische Judenschatz* (Helmstadt, 1610). See Furst, *Bibl. Jud.* 1:329 sq.; Wolf, *Bibl. Hebraea*, 1:1008; 3:976 sq.; Kalkar, *Israel und die Kirche*, page 94; Le Roi, *Die evangelische. Christenheit und die Juden* (Leipsic, 1884), 1:117 sq.; Jocher, *Allgemeines Gelehrten-Lexikon*, s.v. (B.P.)

Gerson, Jean

a French theologian, brother of Jean Charlier, was born at Gerson about 1384. He went, as did his brother, to pursue his studies at Paris, at the College of Navarre, where he was admitted to the number of students of theology in 1404. His love of solitude led him to enter the order of Celestins. He took the vows in 1409, at the monastery of the Holy Trinity, at Limay, near Mantes. After having performed the duties of sub-prior in various communities of his order, he was found at a convent in Lyons, where he gave a refuge to his other brother. This token of attachment was due to the chancellor, who sincerely loved him. Jean Gerson was at the time of his death prior of the house of Lyons, and carried with him to the tomb the reputation of a saint. He died in 1434 leaving, *Epistola ad R.P. Anselmum, Cmelestinum, de Operibus Joannis, Cancellarii, Fratris sui*, in

volume 1 of the works of chancellor Gerson. The homonymy of these two, brothers caused *Tractatus de Elevatione Jientis in Deum*, etc., to be attributed to one of them, but it belonged to Jean Nyder, a German Dominican, who died in 1440. See Hoefer, *Nouv. Biog. Generale*, s.v.

Gersonides, Magister Leo

SEE RALBAG.

Gervais

prior of St. Generic, in the diocese of Mans, and a French historian, lived in the 13th century. All that is known of him is that, at the request of Robert of Thorigny, who became abbot of Mont St. Michel, he wrote a *History of the Counts of Anjou and of Mainze*. After: remaining for a long time unpublished, it was inserted in the *Recuzeit des Historiens de la France*, 12:532, from a manuscript in the Imperial Library, belonging to the monastery of St. Victor. Gervais de St. Generic is often confounded with Gervaise of Canterbury. See Hoefer, *Nouv. Biog. Generale*, s.v.

Gervaise, Nicolas

a French missionary and prelate, brother of Francois Armand, was born at Paris about 1662. He chose the ecclesiastical calling, and before the age of twenty had attached himself to the mission at Siam. Here he remained four years, and became acquainted with the language, religion, customs, literature, legislation, and history of that people. On his return he published the result of his observations. He brought to France two sons of the king of Macassar, and after presenting them at court, gave them as far as possible a French education. He was afterwards rector of Vannes. The provost of Suvre-pres-Mer yielded to him his charge, which position Gervaise held for a long time, and during this time he published a great part of his works. Annoyed with the idea of proselytism, in 1724 he went to Rome, and obtained the title of bishop of Horren. Soon after his consecration he gathered together a number of clergymen, embarked with them for Central America, and commenced his labors upon the shores of the Aquira, one of the tributaries of the Orinoco. But they were assailed and massacred by the Caribs, November 20, 1729. He left several works. See Hoefer, *Nouv. Biog. Generale*, s.v.

Gerwyn, Saint

SEE BERWYN, ST.

Gery, Andre Guillaume

a French monk and orator, was born at Rheims, February 17, 1727. He entered the congregation of St. Genevieve in 1742, taught philosophy and theology in the colleges of his order, preached with success at Paris, and became successively rector of St. Leger at Soissons, and of St. Ireneus at Lvons. He was elected general superior of his order in 1778. His long intimacy with two prelates not in subjection to Rome, MM. De Fitz-James and Montazet, led to his being suspected of Jansenism. He died in October 1786. His sermons were collected and published at Paris in 1788. He also wrote *Dissertation sur le Veritable Auteur de l'Imitation de Jesus Christ* (Paris, 1758). See Hoefer, *Nouv. Biog. Generale*, s.v.

Gesenius, August

a Lutheran theologian of Germany, born in 1718, was in 1744 professor of Greek at Helmstidt, in 1748 general superintendent and first preacher, and died January 6, 1773. He wrote, *Prunis in Capite Inimici* (Gottingen, 1740): — *Christum Decoro Gentis suae Accommodosse* (Helmstadft, 1744): — *Historia Passionis Jesu Christi H-armonica* (Wolfenbiittel, 1745): *Opiniuncula de I waç yl bj ad ¹⁰¹⁵2 Samuel 22:5* (1746): — *In Verba Christi Marc. 4:12, et Luc. 8:10* (eod.). See Meusel, *Gelehrtes Deutschland*; Jocher, *Allgemeines Gelehrten-Lexikon*, s.v. (B.P.)

Gesenius, Friedrich

a Lutheran theologian of Germany, who died in 1687, is the author of, *Lapis Lydius Sacrarum Scripturarum*: — *Irenaeus Philalethes Explicatio Verborum Sacrae Coenae*: — *Quod Verba S. Coenae κατὰ τὸ ῥητόν sint Intelligenda*: — *Examen Religionum*: — *Ungleichheit der Pabstichen Traditionen mit der Bibel*. See Witte, *Diarium*; Jocher, *Allgemeines Gelehrten-Lexikon*, s.v. (B.P.)

Gess, Wolfgang Friedrich

a Protestant theologian of Germany, born at Stuttgart, January 24, 1751, was in 1787 deacon, in 1799 superintendent at Neustadt, in 1814 general superintendent at Heilbronn, and died October 3 of that year. He published,

Briefe uber einige theologische Zeitmaterien (Stuttgart, 1797): — *Merkwurdigkeiten aus dem Leben und Schriften Hincmars*, etc. (Gottingen, 1806): — *Worte des Trostes und der Erbauung bei Begrabnissen* (Stuttgart, 1799). See Winer, *Handbuch der theol. Lit.* 1:397, 578, 917; 2:388. (B.P.)

Gessel, Bernhard Friedrich

a Protestant theologian of Germany, was born April 6, 1811, at Dantzig, studied at Konigsberg, where Herbart especially attracted him. In 1838 he was called as military preacher to Thorn, in West Prussia, and died there, March 14, 1881. Gessel belonged, to the Liberals of the Protestant Church. He wrote very little. See Zuchold, *Bibl. Theol.* 1:435. (B.P.)

Gessner, Georg

a Swiss theologian, was born in 1764 at Diebelidorf, near Zurich. He was for some time professor at his native place, in 1828 superintendent, in; 1837 resigned his position, and died in 1839. He published, *Nikodentus oder die Lehre Jesu vom geistigen Gottesreiche* (Zurich, 1814): — *Der sichere Gang durchs Leben* (Stuttgart, 1826): — *Schicksale der Wahrheit unten den Menschen* (1818-20): — *Christliches Handbuch* (Zurich, 1817): — *Der Christen-Glaube in seiner Fruchtbarkeit* (Stuttgart, 1836). See Zulchold, *Bibl. Theol.* 1:435; Winer, *Handbuch der theol. Lit.* 1:863, 864; 2:198, 200, 208, 228, 327, 332, 357, 359, 384, 392. (B.P.)

Gessner, Solomon

a distinguished Swiss poet and engraver, was born at Zurich, April 1, 1730, and is principally known by his poem on the *Death of Abel*. Among his works are several vignettes and other ornaments for his *Death of Abel* and his *Pastorals*. They are dated 1769, 1771. He died March 2, 1788. See *Hoefler, Nouv. Biog. Generale*, s.v.; Spooner, *Biog. Hist. of the Fine Arts*, s.v.

Gesta Pilati

SEE NICODEMUS, GOSPEL OF.

Geyser, Samuel Gottfried

a Lutheran theologian of Germany, was born January 12, 1740, at Gorlitz. He studied at Wittenberg, was in 1771 professor of theology and Oriental languages at Revel, in 1777 at Kiel, and died June 15, 1808. He wrote, *Dissertationes Tres de usu Patrum* (Wittenberg, 1765): — *Poetae Graeci Antiquiores, Interpretis Sacrarum Litterarum Magistri* (ibid. 1768): — *De Dubitationibus contra Historiam Reditus Jesu Christi* (Kiel, 1778): — *Aphorismi Ethici in usum Scholarum* (ibid. 1789). See Doring, *Die gelehrten Theologen Deutschlands*, s.v. (B.P.)

Gezelius, Georgius

a Swedish biographer, was born in 1736. Like others of his name, he devoted himself to the ecclesiastical calling, became archdeacon of Lillkyrka in Norway, and later almoner to the king of Sweden, Gustavus III. He died May 24, 1789. With several learned men of his country, he wrote, *Farsok tit et Biographisk Lexikon* (Stockholm and Upsal, 1776). In 1780 he added a supplementary volume. This work was revised and published without the name of the author, under the title, *Biografisk Lexicon* (Ursala, 1838), See Hoefer, *Nouv. Biog. Generale*, s.v.

Gezelius, Joannes (1)

a Swedish prelate, was born February 3, 1615, in the parish of Gezala, from which he derived his name. He was professor of theology at Dorpat, Livonia, which at that time belonged to Sweden. Promoted successively to various dignities in the Church, he was appointed in 1664 bishop of Abo, in Finland, where he died, January 20, 1690. He commenced a Swedish commentary upon the Bible, which he left incomplete. See Hoefer, *Nouv. Biog. Generale*, s.v.

Gezelius, Joannes (2)

a Lutheran bishop of Sweden, son of the foregoing, was born in 1647 at Dorpat. In 1674 he was professor of theology at Abo, in 1684 superintendent at Narva, in Esthonia, succeeded his father in 1690 as bishop of Abo, which position he resigned in 1713, and died April 10, 1718. He wrote, *Nomenclator Adami ad Genes. 2:19, 20* (Abo, 1667): — *De Instinctu Sacrificandi in Gentilibus* (1670): — *De Defensione Jehosuae contra Satanam, ex Zachar. 3:1, 2* (1676): — *Fasciculus*

Homileticarum Dispositionum (1693): — *Decisiones Casuum Conscientiae* (1689). He also completed a commentary upon the Bible, which was commenced by his father. See Hoefer, *Nouv. Biog. Generale*, s.v.; Jocher, *Allgemeines Gelehrten-Lexikon*, s.v.; Winer, *Handbuch der theol. Lit.* 1:185. (B.P.)

Gezer

This locality has recently been discovered in *Tell Jezer* (*Mound of Jezer*), lying near the village of Aba Ghosh. The following account of it is from Conrder (*Tent Work in Palest.* 1:11 sq.):

"The origin of the title [Gezer, i.e., *cut off*, or *isolated*] is at once clear, for the site is an outlier to use a geological term — of the main line of hills, and the position commands one of the important passes to Jerusalem. As is the case with many equally important places, there is not much to be seen at Gezer. The hillside is terraced and the eastern end occupied by a raised foundation, probably the ancient citadel. Tombs and wine-presses, cut in rock, abound, and there are traces of Christian buildings in a small chapel, and a tomb, apparently of Christian origin.

"Beneath the hill on the east there is a fine spring, which wells up in a circular ring of masonry; it is called 'Ain Yerdeh, or the 'Spring of the Gatherings, and its existence is a strong argument in favor of the antiquity of the neighboring site....

"A most interesting and curious discovery was made in 1874 at Gezer. M. Ganneau was shown by the peasantry a rude inscription deeply cut in the flat surface of the natural rock. It appears to be in Hebrew, and to read 'Boundary of Gezer' supposed by him to mark the limits of this as a Levitical city], with other letters, which are supposed to form the Greek word Alkiom. M. Ganneau has brought forward an ingenious theory that Alkios was governor of Gezer at the time this boundary was set, and he supports it by another inscription from a tomb on which the same name occurs. This theory might seem very risky, were it not strengthened by the discovery of a second identical inscription close to the last, contained the same letters, except that the name Alkiou is written upside down. In both, it is true, the letters are hard to read, being rudely formed, but they are deeply cut, and of evident antiquity,

while it can scarcely be doubted that the inscription is the same in both cases. M. Ganneau attributes them to Maccabaeian times; it is curious that they should thus occur in the open country, at no definite distance from the town, and unmarked by any column or monument. Altogether they are among the many archaeological puzzles of Palestine, and their origin and meaning will probably always remain questionable."

A full description of the locality and ancient remains, with a topographical map, may be found in the *Memoirs* to the Ordnance Survey, 2:417 sq.

Ghajat, Isaac Ibn-

SEE IBN-GIATH, ISAAC.

Ghase

one of the three kinds of Mohammedan ablutions. Three rules are observed in its performance:

1. Those who do it must resolve to please God.
2. The body must be thoroughly cleansed.
3. The water must touch the whole skin, and all the hair of the body.

The *sonna* (q.v.) requires five additional circumstances:

1. That the Bismillah (q.v.) be recited.
2. That the palms of the hands be washed before the vessels are emptied in the washing-place.
3. That before the prayers some lustration should be made with peculiar ceremonies.
4. That to cleanse the surface of the body the skin should be rubbed with the hand.
5. That all this be continued to the end of the ablution.

Ghat

a flight of steps leading down from a Hindu temple to the waters of the Ganges or other sacred stream. It is often constructed at great expense,

and highly ornamented, being regarded as the most sacred part of the building.

Ghazi Khan

a holy Mussulman, who first subdued the country of Dinlagepore, India, to the Moslem power. His integrity and humanity gained him the worship, not only of the Moslems, but eaten of the Hindus themselves, who often perform long pilgrimages to his tomb at Sheraghat.

Ghazipore

was the favorite residence of Ghazi Khan (q.v.). The place is remarkable for a sect of Brahmins who reside in it, practicing religious ceremonies. in great secrecy. They resemble in their faith and practice the ancient Pythagoreans. They hold to the doctrine of the emanation of the soul, and many others. different from. the ordinary Hindus, but keep the knowledge of their religious forms a profound secret.

Gheez

SEE ETHIOPIC.

Gheg Albanian Version

SEE ALBANIAN VERSION.

Gheyn (or Ghein), James

the elder, an eminent Flemish designer. and engraver, was born at Antwerp in 1565, and was instructed by his father. The following are some of his prints: *The Life and Passion of Christ; The Four Evangelists; The Adoration of the Trinity; Christ Preaching to the Jews; The Annunciation; A Repose in Egypt.* He died in 1615. See Hoefer, *Nouv. Biog. Generale*, s.v.; Spooner, *Biog. Hist. of the Fine Arts*, s.v.

Ghiberti, Lorenz

a Florentine painter, and very eminent statuary, was born in 1378, and instructed by Starnina. About 1398 he went to Rimini, and was much engaged in painting on one of the doors of the baptistery of San Giovanni. His masterpiece was the *Offering up of Isaac.* He completed three statues of *St. John the Baptist, St. Matthew, and St. Stephen,* for the Church of

San Michele; two bas-reliefs for the baptistery of the cathedral of Siena. All these works are still preserved. The reliquary of St. Zenobius and the two doors are, to this day, among the finest specimens of the art in Italy. He died in 1455. See Hoefer, *Nouv. Biog. Generale*, s.v.; Spooner, *Biog. Hist. of the Fine Arts*, s.v.

Ghongor

in Lamaism, is one of the supreme gods of Thibet. He is a mighty protector of the earth, the sacred doctrines and morals, but because of his cruelty he is counted among the eight frightful Burchanes. He has a horrible head with open mouth, three large flaming eyes, and coral-strings made of skulls hanging about his neck. He carries in his six arms all kinds of murderous instruments, and rides an elephant.

Giabarians

a Mohammedan sect who denied the free agency of man, and taught that God is the author of all the actions of man, whet her good or bad. Giacobazio, Clemente, an Italian prelate, nephew of Domenico, was born in the latter half of the 15th century. He became canon of St. Peter of the Vatican, bishop of Massano, secretary of Paul III, and auditor of the sacred palace. In 1536 he was made cardinal, with the title of St. Anastasius, and soon after sent on a mission to Charles V. Called in 1539 to the legateship of Perugia and Umbria, he, in the performance of these duties, died at Perulgia, October 7, 1540. See Hoefer, *Nouv. Biog. Generale*, s.v.

Giacobazio (Lat. Jacobatius), Domenico

an Italian prelate, was born at Rome in 1443. Destined to a religious calling, he studied particularly canonical law and ecclesiastical history. He became auditor of the rota, and was successively bishop of Lucera, of Massano, and of Grosseto. After having served the Church under Sixtus IV, Innocent VIII, Alexander VI, Pius III, Julius II, and Leo X, he was appointed by the last-named pope, cardinal, with the title of St. Bartholemy de Insula, in 1517. At the death of Adrian VI, he would have been elected pope but for the French party. He died at Rome, July 2, 1527. He wrote, *A Treatise on Councils*, in Latin, which is not highly esteemed on account of its inexactness. This treatise forms the last volume of the collection of Labbe. The first edition appeared at Rome in 1538. See Hoefer, *Nouv. Biog. Generale*, s.v.

Giacomelli, Michel Angelo

titular archbishop of Chalcedon, was born in 1695, at Pistoja. He was for some time librarian to cardinal Fabroni, and then to cardinal Colligola. He died in 1774. He wrote, *Tract. Benedicti XI V de Festis Jesu Christi* (Padua, 1745): — *S. Giov. Grisostomo del Sacerdozio Libri VI Volgarizzati* (Rome, 1757): — *Omilia di S. Crisostomo* (ibid. 1758): — *Philonis Episcopi Enarratio in Canticum Canticorum* (ibid. 1772). See Jocher, *Allgemeines Gelehrten-Lexikon*, s.v.; Winer, *Handbuch der theol. Lit.* 1:617. (B.P.)

Giattino, Giovanni Battista

a Jesuit and professor at Rome, was born at Palermo in 1601, and died November 19, 1682. He translated into Latin Pallavicini's *Istoria del Concilio de Trento* (Antwerp, 1670, 3 volumes, fol.), and published *Orationes Sacrae XXIV*. See Winer, *Handbuch der theol. Lit.* 1:667; Jocher, *Allgemeines Gelehrten-Lexikon*, s.v. (B.P.)

Gibbethon

is identified by lieut. Conder (*Tent-Work*, 2:337) with *Kibbieh*, the position of which he does not indicate, and by Tristram (*Bible Places*, page 51) with "the ruin *Geibuta*, north of Jaffa."

Gibbon, Johann

a Jesuit, and rector of the Jesuit college at Treves, was born in 1544, at Whinton, England, and died December 3, 1589. He wrote, *Disputatio de Sanctis et de Communione Eucharistiae sub una Specie*: — *Confutatio Virulentiae Disputationis Georgii Schon*: — *Concertatio Ecclesiae Catholicae in Anglia*. See Jocher, *Allgemeines Gelehrten-Lexikon*, s.v. (B.P.)

Gibbons, Orlando

an eminent English composer of church music, was born at Cambridge in 1583, and at the age of twenty-three was appointed organist of the Chapel Royal. He died in 1625. He composed the tunes for George Wither's translation of *Hymns and Songs of the Church*, and many other pieces of church music. See Chalmers, *Biog. Dict.* s.v.; Allibone, *Dict. of Brit. and Amer. Authors*, s.v.; *Encyclop. Brit.* 9th ed. s.v.

Gibbons, Richard

a learned English Jesuit, who was born at Winchester in 1549, and died in 1632, published *P. Riberæ Com. in Duodecim Prophetas Minores* (1612), and several other works. See Chalmers, *Biog. Dict.* s.v.; Allibone, *Dict. of Brit. and Amer. Authors*, s.v.

Gibeah Of Benjamin

Lieut. Conder strongly impugns (*Quar. Statement* of the "Palest. Explor. Fund," April 1874, page 61) the identification of this place with *Tuleil el-Ful*, but this view is retained by Tristram (*Bible Places*, page 118).

Gibel, Abraham

a Lutheran theologian, who died in 1629 at Burg, pastor primarius, is the author of, *De Genuina Lexicographiæ Chaldaicæ Constitutione* (Wittenberg, 1606): — *Grammatica Lingua Hebr.* (1603): — *Artificium Accentuum* (eod.): — *Strigilis 120 Errorum Bellarmini* (1605): — *Explicatio Loci Jeremi.* 33:16. See Jocher, *Allgemeines Gelehrten-Lexikon*, s.v.; Furst, *Bibl. Jud.* 1:334; Steinschneider, *Bibliog. Handbuch*, s.v. (B.P.)

Gibeon

Picture for Gibeon 1

A full description of this place, especially of the numerous rock-hewn tombs in its vicinity, is given in the *Memoirs* accompanying the Ordnance Survey, 3:94 sq.

Gibeon, Pool Of

Picture for Gibeon 2

(~~1023~~2 Samuel 2:13). The following interesting account of the waters in the vicinity of Gibeon is given by lieut. Conder (*Quar. Statement* of the "Palest. Explor. Fund," October, 1881, page 255 sq.):

"El-Jib, the modern village, occupies the north end of a detached hill some 200 feet high, surrounded by broad, fiat corn valleys on every side. The inhabitants state that the old city stood on the south part of the hill and here, in the sides of the natural scarps which

fortify the site, we visited and explored some twenty rock-cut tombs. There are eight springs on the hill, the largest, or the last, being one of the finest supplies of water in this part of Palestine. One of the springs is called *el-Birkeh* (corresponding to the **hkrB** or 'pool' of the above passage), and flows into a rock-cut tank measuring eleven feet by seven, the water issuing from a small cave. This place is south-west of the village, and close to the main road east and west through Gibeon. The pool is cut in the face of a cliff, and has a wall of rock about three and a half feet high on the west. Above it grows a pomegranate tree, and near it are tombs in the cliff. "It is possible, however, that the great spring ('Ain el-Belled) is the place intended in the episode of Joab's enonanter, as it wells up in a chamber some thirty feet long and seven feet wide, reached by a descent of several steps, and there is said to be a passage with steps leading up from the back of the cave to the surface above. As the water is some five feet deep, and the passage is now stopped up, we did not attempt to enter it. It is clear, however, that a door of some kind once existed at the present entrance to the cave, and it would appear that the inhabitants of Gibeon were thus able to close their spring below, and to obtain access to it from above within the city. The spring in question, like many of the famous fountains in Palestine, is held sacred by the Fellabin. An earthenware lamp is occasionally lighted in the chamber. Close by is a little rock chamber with a rude in masonry wall."

Giberti, Giovanni Matto

bishop of Verona, was born at Palermo in 1495, and died in 1543. He was one of those prelates who, before the Council of Trent, showed a serious interest in the reform of the Church, drawing his inspiration from Pietro Caraffa, with whom he was intimately acquainted. Thus Giberti insisted upon a better preparation and stricter examination of the clergy, and though his efforts were, of no avail on account of the opposition from the clergy, yet he exercised considerable influence on Carlo Borromeo (q.v.). Giberti wrote, *Constitutiones Gibertinae*: — *Costituzioni per le Monache*: — *Capitoli di Regolazione Fatta sopra le Stepe*: — *Monitiones Generales*: — *Capitoli Della Societa di Carita*: — *Edicta Selecta*: — *Lettere Scielte*. See Ballerini's biography of Giberti, in the introduction to

the latter's works, which were published under the title, *J.M. Giberti Opera* (Verona, 1733, 1740); Kerker, in the *Tubingen Qutartalschrift*, 1859, fasc. 1; Reumont, *Geschichte der Stadt Rom*. volume iii⁶; Benrath, in Plitt-Herzog, *Real-Encyclop.* s.v.; Jocher, *Allgemeines Gelehrten-Lexikon*, s.v. (B.P.)

Gibieuf

a French theologian, was born at Bourges in the latter half of the 16th century. He was educated by the cardinal de Berulle, studied theology, and received the degree of doctor at the Sorbonne in 1612. The previous year he had, with four other priests, under the direction of Peter de Berulle, then also a simple priest, formed the nucleus of the congregation of the Oratorio. His general, who had introduced into France the order of Carmelites, made Gibieuf his vicar-general. He was at the same time commendatory of July; a house then occupied by the canons regular. The laxity which characterized these monks led him to seek their reform from the cardinal De la Rochefoucauld. The house of Juilly was united with that of St. Genevieve, and later to the congregation of the Oratorio. It is claimed that, owing to modesty, he refused the bishopric of Nantes. He died at the seminary of St. Magloire, of which he was first superior, June 6, 1650. He wrote, *De Libertate Dei et Creaturae* (Paris, 1630): — *La Vie et les Grandeurs de la Tres-Sainte Vierge* (ibid. 1637): — *Catecheses de la Maniere de Vie Parfaite* (posthumous, ibid. 1653). He was allied with the most learned and distinguished men of his time. See Hoefer, *Nouv. Biog. Generale*, s.v.

Gibon

is the name of a remarkable idol-temple in Japan. It is a large but narrow building, in the middle room of which stands a huge idol surrounded by many others of smaller dimensions. Around this temple are thirty or forty smaller temples, all arranged in regular order.

Gibson, Edward Thomas, M.R.A.S., M.S.B.A.

an English Baptist minister, was born at Falmouth, November 11, 1818. He was educated at the naval school at Greenwich, and when about fourteen years of age entered the navy, which, however, he speedily relinquished. He was converted at the age of seventeen, and some years afterwards began study for the ministry at Bradford Baptist College. In 1854 he

became pastor of the church at Guilsborough, Northamptonshire. In 1859 he accepted an invitation to the pastorate of the Baptist Church at Crayford, Kent, which he served for eighteen years. Failing health forced him to resign his charge, October 7, 1877. He died at Brockley, January 21, 1880. He was a diligent student, especially of the Oriental languages, of several of which he possessed a surprising knowledge. He contributed some translations to Spurgeon's *Treasury of David*. See (Lond.) *Baptist Hand-book*, 1882, page 303.

Gickniahores

hermits of the Armenian Church (q.v.), who pass their lives in meditation on the tops of the rocks.

Giddinge, George P., D.D.

a Protestant Episcopal clergyman, was rector in Quincy, Illinois, for a number of years previous to 1857. In that year he became rector in Booneville, Missouri, remaining there until 1859, when he removed to Palmyra as principal of a female school. He died May 1, 1861. See *Prot. Episc. Almanac*, 1862, page 92.

Giese, Gottlieb Christian

a Lutheran theologian of Germany, born November 21, 1721, at Crossen, in Brandenburg, was preacher in 1745 at Kesselsdorf, in Silesia, in 1755 deacon at Gorlitz, in 1774 archdeacon there, and died December 28, 1788. He wrote, *Historische Nachricht von der Bibelubersetzung Martin Luthers* (Altdorf, 1771): — *Von Luther's Verdiensten und seiner Gehulfen um die Katechismen* (Gorlitz, 1782). See Winer, *Handbuch der theol. Lit.* 1:167; 2:213. (B.P.)

Gieseler, Georg Christoph Friedrich

a Lutheran theologian of Germany, was born at Lahde, May 1, 1760. In 1791 he was pastor at Petershagen, near Minden, where the famous church-historian, Johann Karl Ludwig Gieseler (q.v.), was born. In 1803 he was first preacher at Warther, near Bielefeld, and died March 14, 1839, a doctor of theology. He wrote, *Das Abendmahl des Herrn. Ein liturgischer Versuch* (Bielefeld, 1835). See Winer, *Handbuch der theol. Lit.* 2:9; *Zulcholl, Bibl. Theol.* 1:438; *Hoefler, Nouv. Biog. Generale*, s.v. (B.P.)

Gifford, Andrew, D.D.

an eminent English Baptist minister, was born at Bristol, August 17, 1700, being the son of Rev. Emanuel Gifford, Baptist pastor there. He was converted in early life; studied at an academy in Tewkesbury, and under the direction of Reverend Dr. Ward of Gresham College; he was settled at Nottingham about two years, and then removed to his native place as assistant to Reverend Bernard Firkett. In December 1729, he removed to London as pastor of the Little Wild Street Church. For many years Mr. Gifford acted as chaplain in the family of Sir Richard Ellys. In 1734 he visited Edinburgh, where he was honored with the freedom of the city. In 1757 he was appointed assistant librarian of the British Museum, which position he held until his death, June 19, 1784. His private collection of coins was one of the most curious in Great Britain. His attendance at the museum did not render him inattentive to his pastoral duties. For a period of twenty-four years he preached, in connection with several ministers of the Independent denomination, once a month, the Sabbath evening lecture at St. Helen's Church. As a preacher, he was full of animation. See Rippon, *Memoir; Amer. Bapt. Magazine*, new series, 5:353. (J.C.S.)

Gifford, Richard

an English clergyman, was born in 1725, and was rector of North Okendon, Essex, in 1772. He died in 1807. He wrote remarks on Kennicott's *Dissertation on the Tree of Life in Paradise: Outlines of an Answer to Dr. Priestly's Disquisitions on Matter and Spirit*. See Allibone, *Dict. of Brit. and Amer. Authors*, s.v.

Giftschiltz, Friedrich

a Roman Catholic professor of theology, who was born in 1748, and died at Vienna, June 5, 1788, is the author of, *Vorlesungen uber die Pastoraltheologie* (Vienna, 1785; 5th ed. 1811). See Winer, *Handbuch der theol. Lit.* 2:34. (B.P.)

Giggaus, Anton

of Milan, who died in 1632, is the author of, *R. Salom. Aben Esrae et R. Levi Ben-Gerson Commentaria in Proverbia Salomonis Latine Conversa* (Milan, 1620): — *Thesaurus Linguae Arabicae* (ibid. 1632, 4 volumes): —

Institutiones Linguae Chaldaicae et Thargumicae. See Argelati, *Bibl. Mediolanensis*; Jocher, *Allgemeines Gelehrten-Lexikon*, s.v. (B.P.)

Gil Of Santo Ireno

(Lat. ,*Egidius Lusitanus*), one of the propagators of the Dominican order, was born in the diocese of Visco in 1184. He was the son of don Rodrigo Pelago, governor of Coimbra, and one of the grand officials of the crown. He completed his studies at Coimbra, and while still young possessed two priories and three canonships in the chapters of Braga, of Coimbra, and of Ydanha. He neglected theology, and devoted himself to physics and medicine; went to Paris to perfect himself in these sciences, and there received the degree of doctor. In 1224 or 1225 he resigned all, entered the Dominican order, became a model of Christian virtue, and rapidly reached the highest honors of his order. In 1249, at a convocation of his order at Treves, he resigned his provincialship of Spain. He used his influence in re-establishing harmony between the king, don Sancho II, and his brother, the young Alfonso. He died at Santarem, May 14, 1265. Some churches of Portugal honor him as a saint, and the bishops of Visen have fixed his festival on the Sabbath after the Ascension. See Hoefer, *Nouv. Biog. Generale*, s.v.

Gilbee, Earle, D.D.

an English divine, was descended from a highly respectable family in Kent. He was educated at the Charter-House, where for a considerable time he was a head scholar. From thence he entered University College, Oxford, where he graduated in due course. His first exercise of the ministry was in London, where he served a Church for some years. In the year 1795 he was instituted to the living of Barby, in Northamptonshire, which he held till his death, October 2, 1813. He distinguished himself as a diligent, faithful, and successful minister of Christ. He was a firm friend of the British and Foreign Bible Society, and much rejoiced in witnessing the establishment of an auxiliary institution in the county of Northampton in 1812. Dr. Gilbee was a man whose piety was deep, and whose benevolence endeared him to all who needed his help. It was his meat and drink, whether in the pulpit or out of it to lessen human misery and produce happiness. See *The (Lond.) Christian Observer*, February 1814, page 65. *Gilbert, Saint*, a member of the noble family of Auvergne, was first abbot of a monastery which bore his name in the diocese of Clermont. He passed

his youth at the courts of Louis the Gross and Louis the Younger, and was reckoned among the bravest and most pious knights of his time. After preaching in behalf of the second crusade, he accompanied the king to the Holy Land. The-unfortunate results of the expedition threw a profound sadness into the heart of Gilbert, who attributed it to the sins of the crusaders. He resolved to consecrate himself entirely to a monastic life, with the approval of his wife and daughter. Having consulted the bishop of Clermont and the abbot of Dilo, he gave half of his goods to the poor, and reserved the remainder for building two monasteries, one for men and the other for women. The latter was established at Aubeterre, under the invocation of St. Gervais and St. Protais. His wife, Petrorille, assumed the management, and at her death his daughter, Ponce, succeeded her. Gilbert retired to a place named Neuf Fontaines. He there constructed a monastery, was elected abbot, and ruled with great wisdom. On one side of the monastery was a large hospital for the sick and infirm. He died June 1, 1152, and at his request was interred in the hospital cemetery. The third abbot caused his remains to be transferred to the church, Robert of Auxerre published the life of St. Gilbert in his *Chronique*. See Hoefler, *Nouv. Biog. Generale*, s.v.

Gilbert (1)

a Scotch prelate, was bishop of Dunkeld for about twenty years, but when he took his seat is unknown. He was bishop there in 1220, and also in the twenty-eighth year of the reign of king Alexander II. He died in 1236. See Keith, *Scottish Bishops*, page 79.

Gilbert (2)

a Scotch prelate, was elected to the see of Galloway in 1235, and was probably consecrated with the High Church of York the same year. He died in 1253. See Keith, *Scottish Bishops*, page 272.

Gilbert (3)

a Scotch prelate, was a native of Galloway, and was promoted to the see of the Isles in 1321. He probably died in 1326. See Keith, *Scottish Bishops*, page 301.

Gilbert, Surnamed Crispinus

a Benedictine .of Normandy, who died in 1114, is the author of, *Altercatio Synagoges et Ecclesiae: — Comment. in Esaiam et Jeremiam: —Homiliae in Canticum Canticorum: — De Casu Diaboli*. See Balaus *De Scriptoribus Britannicae*; Pitsius, *De Scriptoribus Angliae*; Oudin, *De Scriptoribus Ecclesiasticis*; Jocher, *Allgemeines Gelehrten-Lexikon*, s.v. (B.P.).

Gilbert Of Holland

flourished A.D. 1200, a scholar and divine, took his name from a district in Lincolnshire. He was invited by St. Bernard to live with him at Clairvaux, became his scholar, continued Bernard's sermons, writing forty-six in a style scarcely discernible from Bernard's. Abbot Trithemius, the German, speaks of Gilbert as a learned and eloquent author. See Fuller, *Worthies of England* (ed. Nuttall), 2:286.

Gilbert, Bishop Of London

who died in 1134, is the author of, *Glossae in Verus et Novum Testamentum: Comment. in Jobum, Threnos Jeremiae et Aliquot Psalmos: — Homiliae in Canticta Salomonais: — Comment. in Prologos S. Hieronymi super Biblia*, which works are still in MS. On account of his great learning, Gilbert was styled *Universalis*. See Oudin, *De Scriptoribus Ecclesiasticis*; Jocher, *Allgemeines Gelehrten-Lexikon*, s.v. (B.P.)

Gilbert Of Westminster

a scholar of the first part of the 12th century was first a monk, then abbot of Westminster. He gave himself up to the study of divinity under the guidance of Anselm, archbishop of Canterbury, attained to great knowledge of the Scriptures, studied in France, visited Rome, and on his return is reported to have had a disputation with a learned Jew, which afterwards he reduced to the form of a dialogue, and, publishing it, dedicated it to St. Anselm. He died in 1117, and was buried in Westminster. See Fuller, *Worthies of England* (ed. Nuttall), 2:424.

Gilbert Island Version Of The Scriptures

This version is designed for the people of Gilbert islands, Micronesia. In 1869 the first parts of this version, which was prepared by the Reverend

Hiram Bingham, of Honolulu, were published by the American Bible Society. The version of the entire New Test. was published in 1872, which proved to be a great boon to that benighted people, for soon a new edition was needed, which was published after a careful revision by the original translator in 1878. (B.P.)

Gildersleeve, Benjamin, D.D.

a Presbyterian minister, was born near Norwalk, Connecticut, January 5, 1791. He graduated from Middlebury College, Vermont, in 1814; the same year removed to Georgian and began to teach in Mount Zion Academy; in 1817 he entered Princeton Seminary, and remained there a little over one year; in 1819 commenced editing a paper called *The Missionary*; in 1820 was ordained by Hopewell Presbytery, at Athens, Georgia; in 1826 removed to Charleston, S.C., and became editor of *The Christian Observer*, which post he held until 1845; then he removed to Richmond, Virginia, where he was sole editor of *The Watchman and Observer*, and then co-editor of *The Central Presbyterian*. During his residence in Richmond he preached wherever he found an open door, especially in the Virginia penitentiary. He died June 20, 1875. At seventy-five blindness began to come upon him, and he then applied himself to the memorizing of large portions of Scripture and the best hymns, that he might be able to continue his ministry long after his eyesight was gone. In all places where he could find hearers he was abundant in labors. See *Necrol. Report of Princeton Theol. Sem.* 1876, page 8.

Gile, Samuel, D.D.

a Congregational minister, son of major Ezekiel Gile, was born at Plaistow, N.H., July 23, 1780. He graduated from Dartmouth College in 1804; studied theology under Reverend Jonathan French; was ordained pastor of the Church in Milton, Massachusetts, February 18, 1807; and died in October 1826. See Sprague, *Annals of the Amer. Pulpit*, 1:580.

Gilfillan, George

a minister of the Scotch Presbyterian Church, was born in Scotland, January 30, 1813. He was educated at the Glasgow College and at the United Secession Hall His first call was to a congregation at Schoolwynd, Dundee, where he continued his pastoral labors until his death, Aug. 13, 1878. In 1842 he began to write sketches of the principal characters of the

day, for newspapers, and they were afterwards printed in book form under the title of *The Gallery of Literary Portraits*. This was followed by two other series of the same character. In 1850 he published *The Bards of the Bible*, which has been severely criticised for its grandiloquent style. He edited an edition of *Bryant's Poems*, and among his other works are, *The Book of British Poets, Ancient and Modern and The Martyrs, Heroes, and Bards of the Scotch Covenant*. He also published, *The Grand Discovery: — History of a Man: — Christianity and our Aera: — A Discourse on Hades: — and Five Discourses on the Abuse of Talent*. He finally edited a splendid library edition of the *Popular Poets of Britain*, with notes. (W.P.S.)

Gill, Alexander, D.D.

an English clergyman, was born in London in 1597, and was educated at Trinity College, Oxford. In 1635 he became head master of St. Paul's school. While usher of St. Paul's he had charge of the education of John Milton. He died in 1642. See Chalmers, *Biog. Dict.* s.v.; Allibone, *Dict. of Brit. and Amer. Authors*, s.v.

Gill, Henry, D.D.

an English Congregational minister, was born at Tiverton, Devonshire, in 1823. He was led to an early decision for Christ; entered Hackney College in 1844, and at the close of his curriculum, in 1848, became pastor at Haverhill, Suffolk. In 1864 he accepted an invitation from the committee of the Bible Society to visit its auxiliaries in North America. This mission occupied him more than eighteen months, in which he proved himself admirably adapted for the work. On his return to England, he was appointed one of the London district secretaries, his chief duties being connected with the Sunday-schools of all denominations in and around the metropolis. He died at Lewisham, November 4, 1870. Dr. Gill was industrious, affectionate, acceptable, and successful in all his labors. In addition to a few tracts and pamphlets, he published, *Early at the Temple*, and *The True and Beautiful*. See (Lond.) *Cong. Year-book*, 1871, page 311.

Gillane, John

was consecrated a bishop in the Episcopal Church of Scotland in 1727, and bishop of Dunblane in 1731. See Allibone, *Dict. of Brit. and Amer. Authors*, s.v.

Gilles De Roye

(*Lat. Egidius de Roya* or *Roia*), a French chronicler and theologian, was born at Roye, Picardy. While very young he entered the ranks of the Cistercians, and was sent to Paris to complete his studies. He received the degree of doctor of theology, and taught for nineteen years in various colleges of the order of St. Bernard. He was then appointed abbot of Royanmont, Picardy. At the age of sixty he resigned these functions, and retired to the convent of the Dunes, Belgium, where he remained eighteen years, devoting his time to meditation and study. He died at the abbey of Sparmaille, near Bruges, in 1478. He wrote, *Opus Vastum Chronodronmi seu Chronici*, an abridgment of the history of John Brandon, a monk of Dunes, remaining in manuscript. Gilles de Roye carried it down to 1463, and it was continued by Adrian of Budt, of the same convent, down to 1479. Andrew Schot discovered it about twenty years later, and it was published by Sweert (Frankfort, 1620). He also left some commentaries upon the *Master of Sentences*. See Hoefer, *Nouv. Biog. Generale*, s.v.

Gilles, Jean

a French prelate, was born in Normandy. He studied theology and law at Paris, and became chanter of the metropolitan church there. Almost alone among the high clergy of France, Gilles refused to acknowledge Clerment VII (Robert of Geneva). He abandoned his benefice, and retired to Italy to Urban VI. who made him provost of Liege and auditor of the Rota. He was afterwards sent by the sacred college as nuncio to Rheims, to Treves, and to Cologne. In 1405 Innocent VII made him cardinal, with the title of St. Cosmo and St. Damian. He assisted at the conclave, November 30, 1406, which elected Gregory XII, but abandoned that pontiff when he discovered that the latter held his own interests as paramount to those of the Church, and that he rejected the means proposed for the termination of the schism (1408, 1409). Gilles returned to France, where he died about 1418. He left some fragmentary writings. See Hoefer, *Nouv. Biog. Generale*, s.v.

Gillespie, Thomas

father of the Relief Church in Scotland, was born at Clearburn, near Edinburgh, in 1708. He received a careful religious training, was educated at Edinburgh, Perth, and Northampton, licensed to preach in 1740, and ordained in England in January 1741. In August following he settled as pastor of Carnock, where he continued with unwearied diligence and much success till 1752, when he was deposed from the Church of Scotland. He, however, continued actively engaged in preaching, first, in the churchyard of Carnock, beside the church which had so often echoed to his voice; but he was soon obliged to leave this spot and betake himself to another, from which he was speedily driven, and at last was compelled to take his position on the public highway, where, during the whole summer and autumn, he proclaimed the Gospel to immense multitudes of people. In the following September he removed to Dunfermline, where, in 1753, the Relief Church was founded. He continued with unabated zeal till his last sickness, which soon closed his life, January 19, 1774. Mr. Gillespie was a man of truly apostolic excellence. Conscience was the power that bore sway in his soul. His intellectual abilities were excellent, but his goodness was his greatness. See *United Presbyterian Fathers*, page 217; *Fasti Eccles. Scoticanæ*. 2:580.

Gillet, Eliphalet, D.D.

a Congregational minister, was born at Colchester, Connecticut, November 19, 1768. After graduating from Dartmouth College in 1791, he taught school in Wethersfield. Under the direction of Reverend Dr. Spring, he studied theology at Newburyport. In August 1795, he was ordained pastor of the Church in Hallowell, Maine. At his own request he was dismissed from this charge in May 1827. He died there, October 19, 1848. Dr. Gillet was the pioneer of Congregationalism in that section of the state. When the Maine Missionary Society was organized in 1807, he was chosen its secretary, which office he filled until the close of his life. The cause of home missions had in him an earnest friend. His mind was of a superior order, and was highly cultivated. Addicted to metaphysical discussions, he was a ready, logical, and keen debater. See Sprague, *Annals of the Aner. Pulpit*, 2:377.

Gillet, Louis Joachim

canon and librarians at the abbey of St. Genevieve, in Paris, was born July 28, 1680. In 1717 he was pastor at Mahon, in the Malo bishopric, but resigned his position in 1740. He died August 28, 1753, leaving *Nouvelle Traduction de l'Historien Josephe* (published after his death, 4 volumes, 1756). See Jocher, *Allgemeines Gelehrten -Lexikon*, s.v.; Winer, *Handbuch der theol. Lit.* 1:157. (B.P.)

Gillett, Ezra Hall, D.D.

a Presbyterian minister, was born at Colchester, Connecticut, July 5, 1823. He graduated from Yale College in 1841, and from Union Theological Seminary, N.Y., in 1844. He remained a resident licentiate until 1845, when he was ordained pastor of the Presbyterian Church at Harlem. He continued in this charge, an efficient and successful pastor, until 1870, when he accepted the appointment of professor in the New York University, and occupied that position until his death, September 2, 1875. Dr. Gillett wrote, besides frequent articles for the periodical press, a *Life of Huss* (1861): — *History of the Presbyterian Church* (1864): — *Moral System* (1875). (W.P.S.)

Gillette, Abram Dunn, D.D.

a Baptist minister, was born at Cambridge, Washington County, N.Y., September 8, 1807. He studied in the preparatory department of Hamilton Institution, graduated from Union College, was ordained in Schenectady, and in May 1831, became pastor of the Baptist Church in that place, where he remained four years, then removed to Philadelphia, and became pastor of the Sansom Street Church. In 1839, the Eleventh Street Church (Philadelphia) having been formed under his leadership, he became its pastor, holding that office until 1852, when he accepted a call to Calvary Church, as it is now called, in New York city. In 1864 he removed to Washington, D.C., and was pastor of the First Church in that city five years. He then went to England, where he delivered a series of lectures to the students of Mr. Spurgeon's college, and, for a time, was the stated supply of a Church near London. For two years after his return (1872-74), he was corresponding secretary of the American and Foreign Bible Society. From 1874 to 1879 he was pastor at Sing Sing, N.Y., which was his last regular pastorate. He died at his summer home, Bluff Head, on the shore of lake George, August 24, 1882. Dr. Gillette was the author of several

memorial volumes, and frequently contributed to various journals. See *The Watchman*, August 31, 1882. (J.C.S.)

Gillette, Charles, D.D.

a Protestant Episcopal clergyman, was born at Granby, Connecticut, in 1813. He graduated from Trinity College, Hartford, in 1838; soon after became one of the professors in the Virginia High School, near Alexandria; and afterwards a student in the theological seminary in that city. He was ordained in 1842, and in October of that year was sent out as a missionary to Texas; established himself at Houston, and successfully labored there and in the regions adjacent until the close of 1851. During the next five years he had charge of the diocesan school and of St. Paul's College. In 1856 he accepted the rectorship of St. David's Church, Austin, from which he removed: to St. Paul's Church, Steubenville, Ohio. He died in 1869. See *Amer. Quar. Church Rev.* January 1870, page 634.

Gillot, Jacques

canon of St. Chapelle, at Paris, who died in January 1619, originally dean of the Church at Langres, is the author of *Instructions et Missives d s Rois tres Chretiens de Franice* (Paris, 1607; new and enlarged edition by P. Dupuy, 1654). See Jocher, *Allgemeines Gelehrten-Lexikon*, s.v.; Winer, *Handbuch der theol. Lit.* ii, 668; Hoefler, *Nouv. Biog. Generale*, s.v. (B.P.)

Giloh

Lieut. Conder thinks (*Memoirs to the Ordnance Survey*, 3:313) that this may be represented by the ruined site *Jala*, which the Map lays down at three and a quarter miles north-west of Hebron; but he admits that we should not expect a location so far north.

Gimle

in Norse mythology, is *heaven*, or the most charming of all regions of the spirit world. As the ancient Scandinavians considered warlike plays and drinking the greatest of all joys, so also this imperishable heaven is furnished with weapons and golden drinking-horns. It is the eternal dwelling-place of Allfador, the seat of all the good and pious, who there partake of undisturbed blessedness. At the destruction of the world, Walhalla, the ordinary seat of the deities, Asgard, and all that belongs to it, will be destroyed; even the still higher heaven, Aundlang, and the next

highest seat of the light-spirits, Vidblain, will perish; but Gimle, extending high above all these, will not even be touched by the frightful Ragnarokr (destroyer), but will stand with the eternal god, to receive the valiant warriors and the slain asas.

Ginnunga-gap

the gulf of delusion, a vast, void abyss, which the ancient Scandinavians believed to be the primeval state of the material creation. Into this capacious gulf, light as imponderable ether, flowed from the south the envenomed streams of Elivagar (q.v.), and the farther they retired from their source the more the temperature became reduced, and at last the fluid mass congealed in Ginnunga-gap.

Ginzel, Joseph Augustin

a Roman Catholic theologian of Austria, was born in 1804 at Reichenberg, studied at Vienna, was in 1834 professor of ethics, in 1843 professor of Church history and canon law at the clerical seminary in Leitmeritz, Bohemia, and died June 1, 1876. He wrote, *Legatio Apostolica Petri Aloysii* (Wurzburg, 1840): — *Geschichte der Kirche* (Vienna, 1846-47, 2 volumes): — *Die canonische Lehrweise der Geisflichen* (Ratisbon, 1852): — *Handbuch des neuesten in Oesterreich geltenden Kirchenrechtes* (Vienna, 1857, 2 volumes): — *Geschichte der Slawenapostel Cyrill* (Leitmeritz, eod.): — *Bischof Hurdalek* (Prague; 1873): — *Kirchenhistorische Schriften* (Vienna, 1872, 2 volumes). See Zuchold, *Bibl. Theol.* 1:440 sq.; *Literarischer Handweiser fur das Katholische Deutschland*, 1876, col. 288. (B.P.)

Giocondo, Giovanni

an eminent Italian architect and engineer, was born at Verona in 1435, went to Rome when quite young, and studied with great attention the models of antiquity. After the death of Bramante, at Rome, he was declared architect of St. Peter's. By this work, and many others, he gained great fame. He died at a very advanced age. See Hoefer, *Nouv. Biog. Generale*, s.v.; Spooner, *Biog. Hist. of the Fine Arts*, s.v.

Gioll

in Scandinavian mythology, was a river which separated the land of shades from earth. It was crossed by a bridge of gold.

Giona, Giovanni Battista

SEE BATTISTA.

Giordano, Luca

(called *Fa Presto*), an eminent Italian painter, was born at Naples in 1632, and was instructed in the school of Gituseppe Ribera. He spent some time at Rome, where he improved rapidly. There is a picture by him in the palace at Madrid, representing *The Nativity*, which, from its excellence, is often taken for a production of Raphael. In 1692 he was appointed painter to the king of Spain. He executed the sacristy of the cathedral at Toledo; the vault of the royal chapel at Madrid. In 1702 he went to Naples, where he had so many commissions that he could scarcely fulfill them. He painted an altar-piece in the Church of the Ascension, at Naples, which is considered one of his best works. Probably no artist ever produced as many pictures as he did. He died at Naples, Jan. 12, 1705. The following are some of his excellent productions: *Elijah calling Fire from Heaven*; *The Virgin and Infant Jesus*; *St. Joseph and St. John*; *Malgdalene Penitent*; *The Adulteress before Christ*; *Christ Disputing with the Doctors*; *St. Anne Received into Heaven by the Virgin*. See Hoefer, *Nouv. Biog. Generale*, s.v; Spooner, *Biog. Hist. of the Fine Arts*, s.v.

Giorgi, Antonio Augustino

an Italian philologist, was born in 1711 at Santo Mauro, near Rimini. He entered the order of St. Augustine in 1727, and became procurator-general of his order, which position he occupied for eighteen years. He destroyed the old scholastic routines which controlled the schools directed by the Augustinians. His zeal for the maintenance of a pure faith led him to take part in various theological discussions, and near the close of his life he sustained a lively controversy against P. Paulin, of St. Bartholomew, concerning the religion of the Brahmins. He taught theology in various places, especially at the grand college of Rome, whither he was called by pope Benedict XIV. This pontiff charged him with making the apology for the *History of Pelagianism* of cardinal Noris. Being satisfied with the manner in which this was executed, he confided to the author the direction of the Angelican library, and admitted him to the number of learned men whom he consulted upon ecclesiastical affairs. Giorgi had studied eleven languages, among which we may mention Greek, Hebrew, Chaldee, Samaritan, and Syriac. But his erudition was more varied than profound.

He died at Rome, May 4, 1797. He wrote a number of works, for which see Hoefer, *Nouv. Biog. Generale*, s.v.

Giorgione

SEE BARBARELLI.

Giotto, Angiolotto

(called *Ambrogiotto and Giotto di Bondone*), a famous ancient Italian painter and architect, was born at Vespignano, near Florence, in 1276. One of his earliest works is a picture of *The Annunciation*, which is considered very beautiful. He was highly honored, and his works were in great demand. The noble families of Verona, Milan, Ravenna, Urbino, and Bologna were eager to possess his works. In 1316 he was employed at Padua to paint the chapel of the Nunziata all Arena. In 1325 he was invited to Naples by king Robert, to paint the Church of Santa Chiara, which he decorated with subjects from the New Test. and the *Mysteries of the Apocalypse*. He was also distinguished in the art of mosaic, and executed the famous *Death of the Virgin*, at Florence. As an architect he erected the bell-tower of Santa Maria del Fiore. He died at Florence, Jan. 8, 1336. See Hoefer, *Nouv. Biog. Generale*, s.v.; Spooner, *Biog. Hist. of the Fine Arts*, s.v.

Giovanni (Battista) Di Toledo

an eminent Spanish sculptor and architect, flourished about 1550. He visited Rome for improvement, and acquired great reputation. He was invited to Naples by the viceroy, don Pietro di Toledo, who appointed him state architect. He erected the Church of San Giacomo degli Spagnuoli. This work gained for him such a reputation that Philip II appointed him architect of all the royal works of Spain. He removed to Spain in 1559, and began the erection of the Escorial three years later. He continued to superintend this work until his death in 1567.

Giovanni Di Matteo

(or *Matteo di Giovanni*), an eminent Sienese painter, flourished from 1450 to 1491. He painted first in his native city in fresco. His masterpiece was the *Murder of the Innocents*, a subject which he repeated both at Siena and at Naples. Some of his paintings are still to be found in the collections of noble houses at Siena.

Giovanni Di Paolo

a reputable painter of Siena, flourished about 1457. There are some of his works in the churches at Siena. His *Descent from the Cross*, in the Osservanza, painted in 1461, is considered good.

Giovanni Da Pisa

an eminent Italian sculptor and architect, the son of Niccolo da Pisa, flourished during the early part of the 14th century. He erected the public cemetery at Pisa, at Naples the facade of the cathedral, and at Siena the tribune of the cathedral. He executed many works at Arezzo, Orvieto, Perugia, Pistoja, and elsewhere.

Girac, Francois

(*Bareau de*), a French prelate, was born at Angoilleme in 1732. Destined from his infancy for the ecclesiastical calling, he was appointed successively vicar-general of the diocese of Angoulême, dean of the cathedral, and sent by the ecclesiastical province of Tours to the assembly of the clergy in 1765. His uprightness and conciliatory spirit led to his being called soon after, in 1766, to the bishopric of St. Briec, and three years later to that of Rennes, where he remained until the Revolution. Being then forced to go into exile, he attached himself successively to prince de Metternich, and Stanislas Poniatowski, last king of Poland. Returning to France, Girac, who counted thirty-five years in the episcopacy, sent in his resignation, in view of his long labors and feeble health, and accepted a canonship in the chapter of St. Denis. He died Nov. 29, 1820. See Hoefler, *Nouv. Biog. Generale*, s.v.

Girard la Pucelle

(Lat. *Giraldus Puella*), professor of ecclesiastical law at Paris in the 12th century, and bishop of Coventry. He took a lively part in the contests which St. Thomas of Canterbury sustained against the king of England, and after a life full of agitation, having for a long time resided at Cologne, he went to England, was appointed bishop, and died soon after, in 1184. Many of his contemporaries bestow great praise upon his knowledge of theology, philosophy, and jurisprudence; but none of his works remain. See Hoefler, *Nouv. Biog. Generale*, s.v.

Girard, Francois

a French ecclesiastic, was born about 1735 at La Guillotiere (at that time dependent upon Dauphiny, and still one of the suburbs of Lyons). He established himself in Paris, where he was appointed, in 1781, rector of the parish of St. Landry. At the commencement of the revolution he showed great enthusiasm for the new ideas, and was one of the first rectors of Paris to submit to the civil constitution of the clergy. These patriotic sentiments gave him a kind of popularity, which, after the suppression of his church, in 1791, caused his election to one of the episcopal vicarages of bishop Gobel. Two years later the convention appointed him to assist Marie Antoinette in her last moments, and to conduct her to the scaffold. Appointed canon of the Church of Notre Dame, at Paris, after the restoration of Catholic worship, at his own expense he repaired the chapel and gave an annuity for its preservation. He died at Paris, November 7, 1811. An anonymous treatise, entitled *Instruction sur la Constitution Civile du Clerge, etc.*, published at Paris in 1791, is cited by Barbier in his *Diet. des Anonymes*, No. 8721, and given to an author named Gerard. See Hoefer, *Nouv. Biog. Generale*, s.v.

Girard (De Ville-Thierry), Jean

an ascetical writer of Paris, where he died in 1709, is the author of, *Le Veritable Penitent*: — *Le Chemin du Ciel*: — *La Vie des Vierges*: — *Des Gens Maries*: — *Des Veuves*: — *Des Religieux*: — *Des Religieuses*: — *Des Riches*: — *Des Pauvres*: — *Des Saints*: — *Des Clercs*: — *Le Chretien Etranger sur la Terre*: — *Traite de la Flatterie*: — *Trait de la Medisance*: — *Vie de Jesus-Christ dans l'Eucharistie*: — *Le Chretien dans la Tribulation*: — *La Vie de S. Jean de Dieu*. See Jocher, *Allgemeines Gelehrten-Lexikon*, s.v.; Hoefer, *Nouv. Biog. Generale*, s.v. (B.P.)

Girard, Stephen

an American philanthropist, was born at Bordeaux, France, May 21, 1750. He began life as a sailor at the age of thirteen, and ten years later became a master and captain. He settled in Philadelphia, Pennsylvania, in May 1777, and began his eminently successful mercantile career. During the prevalence of the yellow fever in Philadelphia in 1793, 1797-98, raging with unwonted violence, Mr. Girard devoted himself personally, fearless of all risks. to the care of the sick and the burial of the dead, not only in the

hospital, of which he became manager, but throughout the city, supplying the sufferers with money and provisions. Two hundred children, whose parents died of the fever, were in a great measure intrusted to his care. In 1812 he purchased the building and a large part of the stock of the old United States bank, and commenced business as a private banker, with a capital of \$1,200,000, which was afterwards increased to \$4,000,000. During the war of 1812 he rendered valuable services to the government by placing at its disposal the resources of his bank, and subscribing with unexampled 'liberality to its loans. He died December 26, 1831. He contributed liberally to all public improvements, and erected many handsome buildings in the city of Philadelphia. He was profuse in his public charities, but exacting to the last fraction due him. Notwithstanding his extraordinary attentions to the sick, he never had a friend. He was a freethinker in religion, and, an ardent admirer of Voltaire and Rousseau. Although he was uneducated, his success in business had been such that his property at the time of his death amounted to about \$9,000,000. Of this vast estate he bequeathed only \$140,000 to his relatives. The remainder was devoted to various public charities, including hospitals, asylums, schools, etc.; \$500,000 to the city of Philadelphia; \$300,000 to the state of Pennsylvania; and his principal bequest, which was \$2,000,000, besides certain other property, together with a plot of ground in Philadelphia, for the erection and support of a college for orphans. The most minute directions were given in regard to the buildings to be erected, and the admission and management of the inmates. He required that the pupils be instructed in the purest principles of morality, but they must be left free to adopt such religious tenets as their matured reason may lead them to prefer. No ecclesiastic, minister, or missionary of any sect whatever is allowed to hold any connection with the college, or even be admitted to the premises as a visitor. The officers and instructors of the institution are eighteen in number, and the inmates about five hundred.

Girardet, Jean

a reputable French painter, was born at Luneville, December 13, 1709, instructed in the school of Claude Charles, and after spending some time there went to Italy, where he remained eight years studying the works of the great masters. There are many of his works at Metz, Verdun, and other cities of Lorraine. His *Descent from the Cross*, in one of the churches at Natncy, is considered his best production. He died at Nancy, September 2,

1778. See Hoefler, *Nouv. Biog. Generale* s.v.; Spooner, *Biog. Hist. of the Fine Arts*, s.v.

Girardon, Francois

an eminent French sculptor, was born at Troves (Champagne), March 16, 1628, studied with care the statues in the churches of Troyes, and produced a picture of *The Virgin*, which was much admired. In 1657 he was admitted to the Academy at Paris; in 1659 was appointed professor; became director in 1674, and chancellor in 1695. There are many of his productions in France. The mausoleum of cardinal Richelieu, in the Church of the Sorbonne, was considered his masterpiece. He died in 1715. See Hoefler, *Nouv. Biog. Generale*, s.v.; Spooner, *Biog. Hist. of the Fine Arts*, s.v.

Giraud, Pierre

a French cardinal, was born at Montferrand, August 11, 1791. Belonging to an ancient family, he was designed for the magistracy, but at the age of fifteen went to the seminary of Clermont to study philosophy, and while there developed a taste for belles-lettres and ancient classics. In October, 1812, he entered the seminary of St. Sulpice, where he studied theology and the sacred Scriptures. Three years later he was ordained priest. In 1818 he was sent as a missionary to Auvergne. He was rector of the cathedral of Clermont in 1825, when he was invited to preach during Lent at the Tuileries. A royal ordinance appointed him to the see of Rodez, Jan. 9, 1830. He was one of the signers of a criticism concerning certain propositions taken from the *Avenir*, and sent to the court of Rome by the archbishop of Toulouse. He was appointed archbishop of Cambrai, December 4, 1841. He was made cardinal, June 11, 1847, and January 4, 1849, went to Gaeta, where Pius IX was a refugee. It was supposed with some reason that he was commissioned by MM. de Falloux and Drouyn de Lhuys to induce the pope to accept the hospitality of France. He died at Cambrai, April 17, 1850. The works of Giraud have been collected and published several times. The third edition appeared in 1852. See Hoefler, *Nouv. Biog. Generale*, s.v.

Girdle, Ecclesiastical

(ζώνη, *balteus*, or *cinqulum*), a cord of linen, silk, worsted, or other material, with tassels at the extremities, by which the alb is bound round

the waist of him who assumes it. It is fastened on the left side. When putting it on, the cleric says the following prayer, or one equivalent to it in terns: "Praecinge me, Domine, zona justitiae, et constringe in me dilectionem Dei et proximi." This cincture is as old as the days of St. Gregory the Great; formerly ample in size, and broad, and often adorned with gold and gems. In the 6th century it was first reduced to its present narrow dimensions. It represented the cord with which our Lord was bound; and alludes to ^{<025>}Luke 12:35; ^{<004>}Ephesians 6:4; ^{<013>}1 Peter 1:13.

Girdle of St. Austin, Fraternity Of The

a devotional society of the Roman Church. The girdle which they wear is made of leather, and they allege that it was worn by the Virgin Mary, John the Baptist, and many patriarchs and prophets.

Girdle of St. Francis

SEE FRANCIS, ST., FRATERNITY OF THE GIRDLE OF.

Girdlestone, Charles

a minister of the Church of England, was born March 6, 1797, and graduated at Oxford in 1818. He became successively fellow of Balliol College, university examiner, vicar of Sedgeley (Staffuordshire) in 1826, rector of Alderley (Cheshire) in 1837, of Kingswinford (Staffordshire) in 1847, and died April 28, 1881, at Weston-super-Mare. He was a voluminous writer on theological subjects, from the Low-Church point of view, and published, among other religious works, *A Family Commentary on the Bible* (1832-42): — *The Book of Psalms*, according to the two authorized translations, in parallel columns, with marginal notes (1836): — *Christendom Sketched from history in the Light of Holy Scriptures* (1870). (B.P.)

Girodet Trioson, Anne Louis

an eminent French painter, was born at Montargis, February 5, 1767, studied under David, and at the age of twenty gained the prize of the Academy for his picture of *Joseph's Meeting with his Brethren*. He gained great eminence in France by his picture of *The Deluge*. Many of his works are in the private collections of France. He died at Paris, December 9, 1824. See Hoefer, *Nouv. Biog. Generale*, s.v.; Spooner, *Biog. Hist. of the Fine Arts*, s.v.

Giron (Garcias de Loycasu), Don Pedro

a Spanish prelate and scholar, was born at Talavera in 1542. He was the **son** of Pedro Giron, member of the Council of Castile. He pursued his philosophical and theological studies at Alcala. Being appointed canon of Toledo, he became archdeacon of Guadalaxara on the withdrawal of his uncle, Lopez de Carnajel. In 1585 Philip II called him to his court as almoner and master of the chapel, and a little later intrusted to him the teaching of his little son, don Philip. In 1596 cardinal Albert of Austria appointed him grand-vicar of the archbishopric of Toledo. In 1598 he obtained the title of archbishop of the diocese which he governed. He died February 22, 1599, leaving some works, for which see Hoefer, *Nouv. Biog. Generale*, s.v.

Gisbert, Blaise

a French Jesuit, born at Cahors, February 21, 1657, and died February 28, 1731, is the author of, *Le bon Gout de l'Eloquence Chretienne* (Lyons, 1702): — *Eloquence Chretienne dans l'Idie et dans la Pratique* (1714; with Zenfant's notes, Amsterdam, 1728; (Germ. transl. by J. Val. Kornrumpf, Leipsic, 1740). See Winer, *Handbuch der theol. Lit.* 2:61; Jocher, *Allgemeines Gelehrten Lexikon*, s.v. (B.P.)

Gisbert, Jean

a French canonist, was born at Cahors, January 2, 1639. He entered the Jesuit order October 2, 1654; for fifteen years taught rhetoric and philosophy at Tours; then theology for eighteen years at Toulouse, and afterwards became provincial of Languedoc. He died August 5, 1711, leaving, among other works, *In Summain Sancti Thomae Quaestiones* (1670): — *Vera Idea Theologiae* (Toulouse, 1676; revised and enlarged, 1689): — *Scientia-Religionis Universa* (volume 1, Paris, 1689). See Hoefer, *Nouv. Biog. Generale*, s.v.

Gitano (Or Spanish Gypsy) Version Of The Scriptures

This version is intended for the gypsies (Gypsy being in Spanish *Gitano*). For the history of these people, and the translation of the gospel of St. Luke for them, compare the article *Gypsies*. In consequence of a fresh demand for the book, the translator has re-translated his former work, which was printed in 1873. Some copies have been sent out to Spain, and

satisfactory tidings have been received concerning their acceptance among the gypsies.

Giustiniani, Agostino

an Italian Orientalist of the preaching order, was born at Genoa in 1470. At the age of fourteen years he entered the convent of the Dominicans of Santa Marie del Castello, at Genoa. By the authority of the doge and the archbishop of Genoa, his parents sent him to Valencia, in Aragon, where he contracted a serious disease. This caused him to again adopt his former project, and he returned to Pavia, took the Dominican habit in 1488, and changed his Christian name from *Pantaleon* to *Agostino*. The study of Greek, Arabic, Hebrew, and Chaldee so absorbed his attention that he neglected theology and philosophy, and indifferently performed his duties as preacher and confessor. He taught in several schools of his order, but in 1514 resigned his duties as professor in order to devote himself exclusively to the editing of a polyglot Bible. Being appointed bishop of Nebbio, in Corsica, he assisted in 1516-17 at the Lateran council, and contested some articles of the concordat with Francis I and Leo X. The cardinal having fallen into disgrace, the bishop of Nebbio withdrew to Boniface Ferrier, bishop of Ivrea. Francis I, then ruler of the country of Giustiniani, invited him to remain in his kingdom. The king increased his pension, and appointed him professor of Hebrew in the University of Paris. Giustiniani was the first who taught this language there. He remained five years in France, during which time he made a voyage to the Netherlands and England, where he met with Erasmus and Thomas Morns. Recalled to his diocese by certain affairs, he remained there most of the time until his death, which occurred while returning from Genoa to Corsica, in 1586. He wrote a number of works, for mention of which see Hoefler, *Nouv. Biog. Generale*, s.v.

Giustiniani, Angelo

an Italian prelate, was born on Scio in 1520. He joined the Franciscan order, went to Italy provided with valuable manuscripts, taught theology at Padua and Genoa, and accompanied cardinal Ferrara to France. Giustiniani took part in the discussion of Poissy, then was appointed grand almoner of the duke of Savoy, and bishop of Geneva. He assisted at the Council of Trent. Pope Pius IV confided to him an important negotiation with the king of France, in which he acquitted himself well. In 1578 he was obliged to

resign his bishopric on account of a violent attack of gout. He died Feb. 22, 1596, leaving *Commentarii in Quaedam Capita Sancti Johannis: — Sermones*. See Hoefer, *Nouv. Biog. Generale*, s.v.

Giustiniani, Fabiano

an Italian prelate and theologian, was born at Lerma, a diocese of Genoa, in 1578. His father changed his original name of *Turanchetti* for that of *Giustiniani*, having been adopted by a family of that name, not wishing to take part in the conspiracy of Luigi Fieschi. In 1597 he entered the congregation of St. Philip of Neri. and was placed in charge of the library of Santa Maria de Vallicelli, and he there formed a taste for study. In 1616 he was appointed bishop of Ajaccio, at which place he died, January 3, 1627. He wrote *Index Universalis Materiarum Bibliocarum* (Rome, 1612). This work contains many bibliographical errors. He also wrote other works. See Hoefer, *Nouv. Biog. Generale*, s.v.

Giustiniani (of Chios), Leonardo

an Italian prelate of Genoese origin, lived in 1453. He was archbishop of Mitylene when that island was taken by the Turks. He left a letter upon the subject of the taking of Constantinople, addressed to pope Nicholas V, and some other works, for which see Hoefer, *Nouv. Biog. Generale*, s.v.

Giustiniani, Orazio

an Italian cardinal and theologian, was born at Genoa near the close of the 16th century. He was of that branch of the Giustiniani family to which the isle of Chios belonged. Having studied theology at Rome, he entered, at the age of twenty-five years, the congregation of priests of St. Philip of Neri, and advanced rapidly to the higher positions of his order. Urban VIII appointed him first librarian of the library of the Vatican. He was charged with an important negotiation with the patriarch of Constantinople. and acquitted himself so much to the satisfaction of the pope that he bestowed upon him as a reward the bishopric of Montalto, in 1640. He restored harmony between the bishops of Montalto and the inhabitants of that place. In 1645 Innocent X appointed him bishop of Nocera, and the year following he was made cardinal, with the title of St. Onuphrius. Soon after the pope chose him as his grand penitentiary. He became again first librarian of the Vatican library, and died at Rome in 1649. See Hoefer, *Nouv. Biog. Generale*, s.v.

Giustiniani (Di Moniglia), Paolo

an Italian prelate and commentator, was born at Genoa in 1444. He was the son of Pietro Pellegro Giustiniani, ambassador to the duke of Milan. At the age of nineteen years Paolo entered the order of Minorite preachers.. Some years later he was made doctor of theology, and elected prior of the convent of St. Dominic, at Genoa. In 1484 he was regent of the studies of his order at Perugia. When, at the death of Sixtus IV, the Genoese were expelled from the States of the Church, Giustiniani returned to his native country and devoted himself to preaching. In 1486 he was elected provincial of Lombardy, and in 1489 Innocent VIII chose him as master of the sacred palace. This pontiff confided to him several important missions, and in 1494 appointed him inquisitor-general of all the Genoese possessions. In 1498 Alexander VI made him apostolic commissary, and authorized him, with the governor of Rome, to examine a large number of Christians accused of heresy. In this he distinguished himself by the severity of his judgments. He was one of the judges who, in September 1498, condemned Pietro d' Aranda, bishop of Calaharra, and steward of the pope, to perpetual imprisonment as guilty of Judaism and other errors. He was recompensed for his zeal by the gift of the bishopric of Scio, and being sent as legate to Hungary. He died at Buda in 1502, leaving commentaries upon some of the books of the Bible. See Hoefer, *Nouv. Biog. Generale*, s.v.

Gladiators, Christian Views Concerning

Some pagan moralists expressed more or less strongly their disapprobation of the gladiatorial shows, as being inhuman and demoralizing; but they were too popular to be checked by such remonstrances; and nothing effectual was done to stop them until they were opposed and finally suppressed by the intervention of Christian principles and Christian heroism. The Church expressed its abhorrence of these barbarous games as soon as it came in contact with them, not only by discountenancing attendance at them, but by refusing to admit gladiators to Christian baptism. Charioteers, racers, and many others are included in the same condemnation; probably because the public exhibitions in which they took a part were more or less connected with idolatry. For the same reason such persons, if they had already been received into the Church, were to be punished by excommunication.

The first imperial edict prohibiting the exhibition of gladiators was issued by Constantine in A.D. 325, just after the Council of Nice had been convened. Forty years later, Valentinian forbade that any Christian criminals should be condemned to fight as gladiators; and in A.D. 367 he included in a similar exemption those who had been in the imperial service about the court.

In the year 404, while a show of gladiators were exhibiting at Rome in honor of the victories of Stilicho, an Asiatic monk named Telemachus, who had come to Rome for the purpose of endeavoring to stop this barbarous practice, rushed into the amphitheatre, and strove to separate the combatants. The spectators — enraged at his attempt to deprive them of their favorite amusement — stoned him to death. But a deep impression was produced. Telemachus was justly honored as a martyr, and the emperor Honorius, taking advantage of the feeling which had been evoked, effectually put a stop to gladiatorial combats, which were never exhibited again.

Gladstones, George

a Scotch prelate, was a native of Dundee, and minister at St. Andrews; was preferred by the king to the see of Caithness in 1600; and thence was translated to the see of St. Andrews in 1606, but was not consecrated until 1610. He was called commissioner for uniting the two kingdoms in 1604. He died May 2, 1615. See Keith, *Scottish Bishops*, pages 41-217.

Glaire, Jean Baptiste

a French Orientalist, was born at Bordeaux, April 1, 1798, and died in 1879. He published, *Lexicon Manuale Hebraicum et Chaldaicum* (1830; new ed. 1843): — *Principes de Grammaire Hebraique et Chaldaique* (1832; 3d ed. 1843): — *Chrestomathie Hebraique et Chaldaique* (1834, 3 vols.): — *Torath Mosche, le Pentateuque* (1836-37, 2 vols.): — *Introduction Historique et Critique aux Livres Saints* (1836, 6 volumes; 2d ed. 1843): — *Les Livres Saints Vengés* (1845, 2 volumes; 2d ed. 1874, 3 volumes): — *La Bible selon la Vulgate* (1863): — *Dictionnaire Universel des Sciences Ecclesiastiques* (1868, 2 volumes), besides contributing to the *Encyclopedie du XIX Siecle*, *Encyclopedie Catholique*, and *Biographie Catholique*. See Lichtenberger, *Encyclop. des Sciences Religieuses*, s.v. (B.P.)

Glasener, Justus Martin

a Lutheran theologian of Germany, was born October 8, 1696, at Hildesherm. He studied at Helmstadt and Halle, was in 1727 preacher at his native place, and took the degree of doctor of theology in 1733. On account of controversies with his superiors and colleagues, he was deposed from his office, and died at Vienna, January 22, 1750. He wrote, *De Intercessione Beatorum Particulari: — De Dracone Insigni Regum Egyptiorum ad Ezech. 29-32: — Specimen anti-Judaicum de Genuino Judaeorum Meessia: — De Demonstratione Spiritus S. Jesum esse Verum Messiam: — Diatribe Philologica de R. Simeone Filio Jochai, Auctore Libri Sohar: — Diss. de Trinitate Rabbinorum et Cabbalistarum non Christiana sed Mere Platonica*. See Neubauer, *Nachricht von jetztlebenden Gottesgelehrten*; Jocher, *Allgemeines Gelehrten-Lexikon*, s.v.; Winer, *Handbuch der theol. Lit.* 1:422. (B.P.)

Glauch, Andreas

a Lutheran theologian of Germany, was born at Leipsic, April 17, 1637. In 1666 he was superintendent at Bitterfeld, in 1668 pastor in Merseburg, in 1679 archdeacon at Leipsic, and died July 11, 1681. He published, *Schediasma de usu Concordantiarum Biblicarum* (Leipsic, 1668): — *De Adventu Messiae: — De Corona Christi Spinea: — De Victu Jo. Baptiste: — De Rege Agrippa*. See Winer, *Handbuch der theol. Lit.* 1:109; Furst, *Bibl. Jud.* 1:335; Jocher, *Allgemeines Gelehrten-Lexikon*, s.v. (B.P.)

Gleich, Johann Andreas

a Lutheran theologian of Germany, was born at Gera, September 30, 1666. He studied at Wittenberg, was in 1690 deacon at Torgau, in 1696 court-preacher at Dresden, in 1722 member of consistory, and took the degree as doctor of theology in 1724. He died August 1, 1734, leaving, *Diss. de Litiis Orientalibus* (Wittenberg, 1724): — *De S. Eucharistia Moribundis et Mortuis Olinmn Datat* (1690): — *Annales Ecclesiasticae* (Dresden, 1730, 3 parts), etc. See Winer, *Handbuch der theol. Lit.* 1:602, 632, 800; Furst, *Bibl. Jud.* 1:336; Jocher, *Allgemeines Gelehrten-Lexikon*, s.v. (B.P.)

Gleig, George, LL.D.

a Scotch prelate, was born at Boghall, Kincardineshire, May 12, 1753, and educated at King's College, Aberdeen. He, took orders in his twenty-first year, and was ordained to the pastoral charge of a congregation at Pittenweem, Fifeshire, whence he removed in 1790 to Stirling. He was twice chosen bishop of Dunkeld, but the opposition of the primate rendered the election null. In 1808 he was consecrated assistant and successor to the bishop of Brechin, in 1810 was preferred to the sole charge, and in 1816 was elected primate of the Episcopal Church of Scotland. He died at Stirling, in February 1839. He was a frequent contributor to the *Monthly Review*, the *Gentleman's Magazine*, the *Anti-Jacobin Review*, and the *British Critic*. He also wrote several articles for the third edition of the *Encyclopaedia Britannica*, and on the death of the editor, Colin Macfarquhar, in 1793, was engaged to edit the remaining volumes. He also published, *Directions for the Study of Theology* (1827): various *Sermons*, and other works. See Walker, *Life of Bishop Gleig* (1879); *Encyclop. Brit.* 9th ed. s.v.

Glendoning, Matthew

a Scotch prelate, was a canon of Glasgow, and was afterwards made bishop of that see in 1389. He appears to have sat there until his death in 1408. See Keith, *Scottish Bishops*, page 246.

Glockner, Hieronymus Georg

a German philosopher, was born at Freiberg in 1715. He studied at Leipsic, was in 1741 bachelor, in 1742 magister, and in 1754 professor of philosophy. He died February 5, 1757. Besides his contributions to Teller's *Bible-Work*, and translation of Calmet's *Biblical Dictionary* into German, he wrote, *De Libertate Dei Adversus Recentiores Quodam Philosophos*: — *De Wetstenianae in N. Test. Vitiis* (Leipsic, 1754). See Jocher, *Allgemeines Gelehrten-Lexikon*, s.v.; Winer, *Handbuch der theol. Lit.* 1:133. (B.P.)

Glockner, Johann

a Reformed minister of Germany, was born August 21, 1667. He studied at Marburg, and died at Rinteln, December 29, 1716, professor of Greek and preacher there. He wrote, *Disp. in Genes. 1:24, 25*: — *De Gemiza*

Accentuatione Decalogi: — De Cognitione Dei Naturali. See Strieder, *Hessische Gelehrten Geschichte*; Jocher, *Allgemeines Gelehrten-Lexikon*, s.v. (B.P.)

Glorfeld, Christian Benedict

a Protestant theologian, was born in 1747 at Bernau, in Brandenburg, and died there, June 24, 1809 provost and first preacher. He published, *Der Katechismus Luthers Erklart* (Berlin, 1791): — *Predigten uber freie Texte* (ibid. 1793): — *Gesprache uber biblische Erza'hlungen. und Gleichnisse* (ibid. 1795, 1798). See Doring, *Die gelehrten Theologen Deutschlands*, s.v.; Winer, *Handbuch der theol. Lit.* 2:163, 213, 271. (B.P.)

Glossa Ordinaria

the common exegetical manual of the Middle Ages. It consisted of short explanatory remarks, compiled by Walafrid Strabo, following for the most Rabanus Maurus,

Glover, Livingston M., D.D.

a Presbyterian minister, was born at Phelps, Ontario County, N.Y., in 1820, and, after having received the necessary training, entered the Western Reserve College, graduating in 1840. He afterwards graduated at Lane Theological Seminary, and was ordained pastor of the Presbyterian Church at Jacksonville, Illinois, where he labored with great success for upwards of thirty years. He was a delegate of the General Assembly to the Free Church of Scotland. He died at Jacksonville, July 15, 1880. See (N.Y.) *Observer*, July 20, 1880. (W.P.S.)

Gloves

(*χειροθήκη*, *gantus*). It would seem that gloves, in the strict sense of the word, were unknown to the early Greeks, and Romans (Casaubon, *Animumadv. in Athen.* 12:2). That they were in use, however, among the ancient Persians appears from Xenophon (*Cyropced.* 8:8, 17). The-European custom of wearing them seems to have originated with the German nations, as the Teutonic origin of the, common Latin word for them clearly shows: and although, as an ecclesiastical vestment, properly so called, gloves do not appear till the 12th century (the first extant mention of them in that character being as late as A.D. 1152), they had been used for centuries as articles of practical convenience. Thus we find

them mentioned in the life of St. Columbanus, by Jonas Bobbiensis (formerly included among the works of Bede, c. 25). In this instance, the gloves are spoken of as used "for purposes of labor," but sometimes they were obviously of a costly nature, for in the will of Riculfus, bishop of Helena (ob. A.D. 915), in a long list of valuable articles, he mentions "one pair of gloves" (Migne, *Patrol.* 132:468).

Gloves symbolized the hiding of iniquity by the merits of our Saviour, as recalled the blessing upon Jacob when he wore gloves of skins. William of Wykeham's gloves are preserved at New College, Oxford. Candidates for degrees in medicine formerly gave gloves to the graduates of the faculty in that university, in return for their escort to the doors of the convocation house. Bishop Ken contributed to the rebuilding of St. Paul's the cost of his consecration dinner and a hundred pairs of gloves. At St. Andrew's, Holborn, the clergy were given gloves at Easter, and some noblemen used to send a pair to any bishop or dean whom they heard preach. In 1636 the University of Oxford presented gloves to the members of the royal family and king Charles I.

Gluck, Ernest

a Lutheran theologian, was born in Saxony, November 10, 1652. He studied at Wittenberg and Leipsic, and accepted a call extended to him by the general superintendent, John Fischer, in 1673, to Livonia. On his settlement in Livonia he was grieved to find that the people were still destitute of the Scriptures in their vernacular tongue. He therefore applied himself assiduously to the task of producing a translation of the entire Scriptures from the sacred originals; and with this object in view he repaired to Hamburg, there to qualify himself for the undertaking, by studying Hebrew under Edzardi, the celebrated Hebraist. After his return from Hamburg, in 1680, he was appointed military-preacher at Dunamunde, where he also adopted Catharine Badendiek, afterwards empress of Russia, as his daughter. In 1683, Glick was appointed pastor at Marienburg, in Livonia, and translated the Bible into the Lettish, which was published at Riga in 1689, the New Test. having been published in 1685. When Marienburg was taken by Peter the Great (August 6, 1702), Glick was transported with other citizens as prisoners to Moscow. Owing, however, to the fact that he had been the foster-father of Catharine, he was soon released, and was appointed inspector of all the high-schools of Moscow. Here he studied the Russian language, and commenced a

translation of the New Test. into the Russian tongue. He died, however, May 5, 1705, before finishing his task. (B.P.)

Glickselig, August Legis

an archaeologist, who died at Prague, January 28, 1867, is the author of *Christus Archaologie* (Prague, 1862). See Zuchold, *Bibl. Theol.* 1:447, (B.P.)

Glycas, Michael

(Μιχαήλ ὁ Γλυκᾶς), a Byzantine historian, probably of the 12th century, was a native either of Constantinople or Sicily (hence called *Sictulus*). He wrote some letters to the last Constantine, and a *History* (Βίβλος χρονική), in four parts, from the Creation to the death of Alexis I Comnentus (1118), first published in a Latin translation by Leunslavius (Basle, 1572, 8vo; best ed. by Bekker, in the Bonn collection of the Byzantines, 1836, 8vo).

Glycis, John

(Ἰωάννης ὁ Γλύκις), or perhaps *Glycas* (Γλυκᾶς), was patriarch' of Constantinople from 1316 to 1320. He was regarded as a man of great wisdom and oratorical skill. Nicephorus, who was his pupil, praised him greatly. At length, enfeebled by age and disease, Glycis resigned the dignity of patriarch, and retired to the monastery of Cynotissa. Being an elegant and correct writer, he attempted to purify the Greek language from the barbarisms with which it was surcharged. For mention of his works see Hoefler, *Nouv. Biog. Generale*, s.v.

Gobat, Samuel, D.D.

missionary bishop of Jerusalem, was born January 26, 1799, at Cremine, a village near Munster, in the canton of Berne. In 1821 he entered the missionary seminary at Basle, and in 1824 went. to Paris for the purpose of continuing his Oriental studies, particularly Arabic, under the celebrated Sylvester de Sacy. In 1825 he entered into the service of the Church Missionary Society at London, and in the year following embarked upon his mission to Abyssinia. But owing to the unsettled state of that country, he could not begin operations until 1830, and left in 1832. He returned in 1834, but sickness prevented his working, and so, in September, 1836, he returned to Europe. From 1839 to 1842 he was at Malta, assiduously

engaged in revising the Arabic Bible, and other learned labors. In 1842 he went to Basle, afterwards to Berne, and returned again in 1845 to Malta, to inaugurate and take charge of the Malta Protestant College. Soon after he had opened the college, Mr. Gobat received an intimation that the king of Prussia had expressed an anxious desire to nominate him to the Anglican episcopate in Jerusalem. He was much surprised at the intelligence, but felt bound in conscience not to refuse the call, without violating his principles of being "obedient to the Lord in all things." "Wherefore," were his words, "I felt persuaded that the call was from God; and herein I ground my hope, that God will bless me, and make me a blessing." On Sunday, July 5, 1846, Mr. Gobat was consecrated at Lambeth as bishop of the United Church of England and Ireland in Jerusalem. His work in the Holy City, during the thirty-three years which he spent there, was very successful and vigorous. His annual letters from the Holy City were always looked for with interest, and read with the deepest attention. In the last letter, published in 1877, he stated that there were thirty-three Protestant schools in Judea, Samaria, Galilee, and beyond Jordan, containing between 1200 and 1500 children of both sexes. He died at Jerusalem, May 5, 1879. He wrote *A Journey of Three Years in Abyssinia* (Lond. 1847). See Lichtenberger, *Encyclop. des Sciences Religieuses*, s.v.; *S. Gobat, his Life and Work*, by the earl of Shaftesbury (Lond. 1884). (B.P.)

Gobel, Karl

a Protestant theologian of Germany, was born February 18, 1808, at Solingen. He studied at Erlangen and Berlin, and was in 1837 appointed pastor at Altwied, near Neuwied-on-the-Rhine. In 1845 he was appointed successor to professor Krafft, at Erlangen, and in 1857 he was called to Posen as pastor of St. Peter's, and member of consistory. He died there April 24, 1881, a doctor of theology and member of the upper consistory. He published, *Der heilige Rock, ein evangelisches Zeugniß* (Neuwied, 1845): — *Evangelisches Zeugniß gegen die Irrlehren des Ghillany und Johannes Ronge* (Erlangen, 1849): — *Osterbeute Heilsgutern Christlicher Hoffnung* (2d ed. 1860): — *Stephanus, der Prediger des Gottes der Herrlichkeit* (1853): — *Das alte Testament gegen Vorurtheile und Missverständnisse der Gebildeten unserer Zeit vertheidigt* (1865). See Zuchold, *Bibl. Theol.* 1:447. (B.P.)

Gobel, Sebastian

a German theologian, was born at Dresden in 1628. He was at first pastor of the Church of Nicolai, at Leipsic, then abbot of the convent of Bergen, near Magdeburg, in 1669. He died in 1685, leaving *Methodologia Homiletica*: — *De Pactis et Foederibus Dei cum Hominibus*: — *Christianae Vitae Regulae*: — *Thesaurus Evangelicus*: — *Cibus Foeninarum Coelistis, seu Sacrum Orandi et Cantandi Libellus*. See Hoefer, *Nouv. Biog. Generale*, s.v.

Godard (or Gildard)

bishop of Rouen, was born at Salency, near Noyon, about 460. According to some hagiographers, he was son of Nectar, a Roman lord, and twin brother of St. Medardi but the earliest records contain no such information. As successor to Radbod, he received the priesthood at the hands of the bishop of Vermand, then the capital of the Vermandois. He was elected bishop of Roten near the close of the 5th century, and brought many idolaters to the Christian faith. He aided in the conversion of Clovis I, together with his co-laborers St. Remy, St. Woast, and St. Medard. In 511 he assisted at the first Council of Orleans. He discovered in St. Laudus an especial talent, although but twelve years of age, and consecrated him bishop of Coutances. The theologians attributed this to divine revelation. He died at Rouen, June 8, about 530, and was interred in the Church of the Virgin, but his remains were afterwards reinterred in the abbey of St. Medard, at Soissons, under the reign of Charles the Bald, which probably led to the conclusion that Godard was brother of Medard. These two saints are honored on June 8. According to Mabillon, Fortunatus wrote the life of these two saints, but it is uncertain. See, Hoefer, *Nouv. Biog. Generale*, s.v.

Goddard, Kingston, D.D.

a Protestant Episcopal clergyman, a graduate of the General Theological Seminary, was rector for several years in Philadelphia, until 1859, when he became rector of Christ Church in Cincinnati, Ohio. In 1862 he returned to Philadelphia as rector of St. Paul's Church. In 1866 he removed to Port Richmond, N.Y., as rector of St. Andrew's Church, where he remained until the close of his life, October 24, 1875, at the age of sixty-three years. See *Prof. Episc. Almanac*, 1876, page 150.

Goddard, William Stanley, D.D.

an English clergyman, was born in 1757. He was rector of Repton, Derby, and died in 1845. He published a *Sermon* on the visit of the bishop of Winchester (1811): — *Sermon at the consecration of bishop Howley* (Lond. 1814). See Allibone, *Dict. of Brit. and Amer. Authors*, s.v.

Godeberta, Saint

was born at Boves, near Amiens, about 640. She was consecrated by St. Elogius, bishop of Noyon, in the presence of Clotaire III (from 655 to 659). The hagiographers say that she established a society of twelve women, whom, with untiring devotion, she instructed according to the strict rules of the gospel, and by her own virtuous example. By her faith she is said to have arrested the flames, and when a violent pestilence attacked Noyon, she caused its cessation by assembling the citizens together in penitence. She died about 700. Her remains were for a long time in the cathedral of Novon. She was canonized, and her memory is honored April 11. See Hoefer, *Nouv. Biog. Generale*, s.v.; Smith, *Dict. of Christ. Biog.* s.v.

Godehard, Saint

bishop of Hildesheim, was born at Ritenbach, in Bavaria, in 961. He was educated at the court of the archbishop Frederic of Salzburg, and when thirty-one years of age entered the monastery of Nieder-Altaich, and became its abbot in 997. His excellent administration of the monastery attracted the attention of the emperor Henry II, who charged him with reforming the monasteries of Hersfeld, Tegernsee, etc., and having succeeded in this task, he returned to his own monastery in 1012. When Bernward, the bishop of Hildesheim, died, he was made his successor, in 1022, and died May 5, 1038. He was canonized by Innocent III in 1131. His festival is on May 4. See Blum, *Geschichte des Furstenthums Hildesheim*, 2:108 sq.; Luntzel, *Geschichte der Stadt und Diocese Hildesheim*, page 195 sq.; Pertz, *Monumenta Germ. Hist.* 11:16. sq.; Wattenbach, *Deutsche Geschichts-Quellen im Mittelalter*, 2:1623; Uhlhorn, in Plitt-Herzog's *Real-Encyclop.* s.v. Paumier, in Lichtenberger's *Encyclop. des Sciences Religieuses*, s.v. (B.P.)

Godelive De Ghistelles, Saint

a martyr of the 11th century, was born at Ghistelles, in Flanders. She was religiously trained from her youth at the chateau of Long Fort, in Boulonnais. She was married to Bertolf, who at last caused her to be put to death. Her festival is on July 6. Legend attributes to her many miracles, and her life was written by Dragon, priest of Ghistelles, one of her contemporaries. Another, published in German, was entitled *Godelive Boeek*, in Gothic characters, ornamented with coarse wood engravings. This book was translated and published by Louis as Baecker (Bruges, 1849). See Hoefer, *Nouv. Biog. Generale*, s.v.

Godescard, Jean Francois

a French ecclesiastical writer, was born at Rocquemont, near Rouen, March 30, 1728. He was successively secretary of the archbishop of Paris, prior of Notre Dame de Bon Repos, near Versailles, canon of St. Louis du Louvre, and prior of St. Honorius, at Paris, where he died, August 21, 1800. He wrote, *Vies des Peres, des Martyrs, et des Autres Principaux Saints* (from the English of Alban Butler, Villefranche and Paris, 1763, 1783, 1784), containing a large number of anecdotes which, true or doubtful, afford philosophers, historians, and hagiographers interesting information: — *De la Mort des Persecuteurs* (with historical notes translated from the Latin of Lectance, Paris, 1797): — *Fondements de la Religion Chretienne* (translated from the English of Challonner): — *Table Alphabetique* (of the *Memoires de. Trevoux* down to 1740), and several theological works. See Hoefer, *Nouv. Biog. Generale*, s.v.

Godet des Marais, Paul De

a French prelate, was born at Talcy, near Blois in June 1649. He completed his studies at the Seminary of St. Sulpice, Paris, and became bishop of Chartres, confessor of madame Maintenon, and superior of the royal house of St. Cyr. On his promotion to the episcopacy he gave all his revenue to the poor. November 21, 1695, he condemned several propositions taken from the works of madame Guvon and P. Lacombe. He claimed also to bring Fenelon to a recantation. In 1697 he signed, with the cardinal of Noailles and Bossuet, a declaration which was sent to Rome, by which he condemned the *Maximes des Saints*. He founded four seminaries and schools for the instruction of the young. He died September 25, 1709. See Hoefer, *Nouv. Biog. Generale*, s.v.

Godwin, Thomas, D.D.

an English prelate, was born at Oakingham, in Berkshire, in 1517, and was educated at Magdalen College, Oxford. In 1565 he was made dean of Christ Church, Oxford, and had also a prebend in the Cathedral of Lincoln. In 1566 he was promoted to the deanery of Canterbury. In 1576 he was one of the ecclesiastical commissioners. He was consecrated bishop of Bath and Wells in September, 1584. He died November 19, 1590. Among the Parker MSS. in Benedict Church, Cambridge, is a sermon which he preached before the queen at Greenwich, in 1566, concerning the authority of the councils and fathers.

Goerce, Hugh William

was a Dutch theologian and physician. After receiving the degree of doctor of medicine, he practiced at Middelburg, where he acquired a great reputation. He understood very well the dialects of north Europe, and the classical languages, and occupied his leisure with archaeology and, translating several ancient authors. He died at Middelburg about 1643. For further mention of his works, see Hoefler, *Nouv. Biog. Generale*, s.v.

Goetschius, John Henry

a Reformed (Dutch) minister (son of a German minister who was sent over, probably in 1728, from the fatherland, to labor among the Germans in and around Philadelphia), was born in 1718, in Switzerland, studied in the University of Zurich, and under Reverend G.H. Dorstius, in Pennsylvania, who, with Reverend J.T. Frelinghuysen, licensed and ordained him in 1738. He was settled successively in North and South Hampton, Pennsylvania (1738), in Jamaica, Newtown, and vicinity, on Long Island (1740) and at Hackensack and Schraalenburgh, N.J. (1748), where he died, November 14, 1774. The validity of his ordination having been questioned, he was newly examined and reordained in 1748, under the authority of the Classis of Amsterdam, by the Coetus. But while men disputed, God honored his faithful services, both before and after his second ordination, with frequent and great revivals. His whole ministry was contemporaneous with the agitation of the vexed question of education and ordination in this country, and especially in his last and longest pastorate in New Jersey, were the churches divided and troubled by its unfortunate developments. When the church was locked against him on Long Island, he preached on the steps, or under the trees, or in barns, or in private

dwelling. It is related that on one Sabbath the chorister, who in those days announced the Psalms and hymns, gave out the entire 119th Psalm to be sung, to prevent his preaching. Once, when in danger of forcible resistance to his entering the church at Hackensack, he girded on his sword, and with it entered the pulpit, for in those days it was not unusual for clergymen to wear a sword, and carry it into the pulpit and place it behind them during the service. Yet Mr. Goetschius was a man of peace, a learned, pious, godly, faithful, and eminently successful preacher of the gospel in troublous times. He was also the theological instructor of a number of young men who rose to eminence and power in the Church, and who were the apostles of a liberal and independent ecclesiastical polity. Among these were professor Romeyn, the younger Frelinghuysens, Leeydt, and others. He was one of the original trustees of Rutgers College, and a leader in the forward movements of his denomination. "He was below the middle size, of a vigorous constitution, abrupt in speech, but his language was clear and expressive." One of his pupils, Dr. Solomon Froeligh, describes him as "a gentleman of profound erudition, a thoroughbred Calvinist, and an accomplished theologian." See Corwin, *Manual of the Ref. Church in America*, s.v.; Taylor, *Annals of Classis of Bergen*, page 180; *Autobiography of Dr. S. Froeligh*. (W.J.R.T.)

Gohren, Adolph Wilhelm von

a Lutheran theologian, was born May 13, 1685, at Copenhagen. He studied at Kiel and Jena, was preacher at the latter place in 1722, member of consistory in 1725, and rector at Hamburg in 1731. He died July 24, 1734. Besides translating into German Buddeus's work, *De Atheismo et Superstitione* (Jena, 1723), he wrote *Disp. Inaug. Theologica de Fermento Phariseourunt* (1728). See Thiess, *Hamburger Gelehrten-Geschichte*, Jocher, *Allgemeines Gelehrten-Lexikon*, s.v. (B.P.)

Gokei

long strips of white paper, emblems of the divine presence. of the Camis (q.v.) among the Japanese. They are kept in little portable *mias* in all Japanese houses.

Goldberg, Beer

a Jewish writer, was born in 1801 in Poland. In 1840 he went to Berlin, in 1847 to London, in 1852 to Paris, and died there, May 4, 1884. He

published, *Chofes Matmonim sive Anecdota Rabbinica* (Berlin, 1845): — *Jesod Olam*, edited for the first time after an old MS. (1848): — *Sefer ha-Rikmah*, of Ibn-Gemach (Frankfort, 1856): — *Sefer Taggin*, a masoretic work, edited in connection with Barges: — *Risalatf*, or Ibn-Koreish's treatise on the use of the study of the Targums (Paris, 1867): — *Sefer ha-Sichronoth*, or a Hebrew concordance, by Elias Levita, edited after a Paris manuscript (Frankfort, 1874). See Furst, *Bibl. Jud.* 1:337. (B.P.)

Golden, T.C., M.D., D.D.

a Methodist Episcopal minister, was born in England, April 16, 1818. He emigrated to America in 1849, settled near Kingston, Wisconsin, and the year following entered the Wisconsin Conference, wherein he successively served Cascade, Sheboygan Falls, Omro, and Fond du Lac, two years each. He was then transferred to the West Wisconsin Conference, and stationed at La Crosse. When the Northwest Wisconsin Conference was formed he became a member of it, and was appointed presiding elder of La Crosse district from 1859 to 1862; elected a delegate to General Conference in 1860; Eau Clair district from 1863 to 1866; delegate to General Conference in 1864; located from 1865 to 1869; readmitted to the Upper Iowa Conference in 1870, and for three years was stationed at Mount Vernon, and then was appointed presiding elder of Vinton district. He died May 29, 1879. See *Minutes of Annual Conferences*, 1879, page 50.

Golden Age

is a term used in the Greek and Roman mythology to denote the reign of Saturn (q.v.), when justice and innocence were supposed to have prevailed throughout the earth, and the soil to have produced all that was necessary for the subsistence and enjoyment of mankind.

Goldhorn, David Johann Heinrich

a Lutheran theologian of Germany, was born at Leipsic, July 31, 1810, and died there, professor of theology, December 21, 1874. In connection with Gersdorf, he published, *Bibliotheca Patrum Ecclesiasticorum Latinorum Selecta* (Leipsic, 1838): — wrote besides, *Commentatio Historico-Theologica de Summis Principiis Theologiae Abelardae* (eod.): — *Die theologische Literatur des Jahres 1840 und 1841* (1842-44). See Winer, *Handbuch der theol. Lit.* 1:862, 874, 914; Zuchold, *Bibl. Theol.* 1:448. (B.P.)

Goldhorn, Johann David

a Lutheran theologian of Germany, was born September 12, 1774. After having served at different places as preacher, he was called to Leipsic in 1835 as professor of theology, and died October 23, 1836. He published, *Exkurse zum Buche Jonas* (Leipsic, 1803): — *De Puterorum Innocentia in Sermonibus Sacris*, etc. (1828): — *Predigten und Kasualreden* (3 volumes). See Winer, *Handbuch der theol. Lit.* 1:23, 83, 869; 2:36, 66, 98, 172; Zuchold, *Bibl. Theol.* 1:448 sq. (B.P.)

Goldsborough, Godfrey, D.D.

an Anglican bishop of the 16th century, was born in Cambridge, bred in Trinity College (pupil of archbishop Whitgift), became afterwards fellow thereof, prebend of Hereford in 1585, archdeacon of Salop in 1589, was consecrated bishop of Gloucester in 1598, and died March 26, 1604. See Fuller, *Worthies of England* (ed. Nuttall), 1:231.

Goldschad, Gotthelf Conrad

a Lutheran minister of Germany, was born May 18, 1719. He studied at Wittenberg, was in 1744 regent of the Kretzschule at Dresden, in 1750 rector of St. Anne, and died in 1767. He wrote, *De Mandato Christi Jo.* 21:15-17 (1750): — *Chorus Musicus Gloriam Christi Celebrans ex Ps.* 68:26 (1751): — *Septem Spiritus ante Dei Thronum ex Apoc.* 1:4 (1752): — *De Praefectis Pacificis et Exactoribus Justis Ecclesiae a Deo Promissis ex Esaiæ* 60:17 (1755): — *Salomonis de Juventutis Institutione Consilium ac Pretinum ex ³²⁶Proverbs* 22:6 (1760): — *Historische Nachricht von der Annen Kirche vor Dresden* (1763). See Jocher, *Allgemeines Gelehrten-Lexikon*, s.v. (B.P.)

Goldsmith, John, D.D.

a Presbyterian minister, was born at Riverhead, N.Y., April 10, 1794. He graduated from the College of New Jersey in 1815, and from Princeton Theological Seminary in 1819; was ordained a minister by the Presbytery of New York, November 17, the same year; preached at Newtown, L.I., thereafter until his death, April 6, 1854. See *Gen. Cat. of Princeton Theol. Sem.* 1881, page 22.

Goldwell, James, LL.D.

an English prelate of the 15th century, was born at Great Chart, Kent, educated in All-Souls' College, Oxford, promoted prebend of Hereford in 1461, dean of Salisbury in 1463, secretary to king Edward IV, and at last made bishop of Norwich in 1472. He repaired the church at Great Chart, and founded a chapel on its south side. He died February 15, 1498. See Fuller, *Worthies of England* (ed. Nuttall), 2:137.

Goldwell, Thomas

an English prelate, was born at Goldwell, parish of Great Chart, Kent. Being a Benedictine, he was by queen Mary preferred bishop of St. Asaph's in 1558, but quitted the land in the first year of queen Elizabeth's reign, and, going to Rome, induced the pope to grant indulgences to those who made a pilgrimage to the well of St. Winifred, in his diocese. He died in Rome about 1581. See Fuller, *Worthies of England* (ed. Nuttall), 2:137.

Golod, John

an Armenian patriarch of Constantinople, was born at Bales, and educated in the monastery of Amerdolu. During his patriarchate three churches belonging to the Armenians of Constantinople, which had been burned down, were rebuilt with taste and elegance. He also built several schools. The only writing of which he is the author is a profession of faith which he addressed to the papal court at Rome. He sought to re-establish the harmony between the national Armenians and the united Armenians or Roman Catholics. He was accused of softness by his people, and seeing that the preaching of the missionaries gave occasion to troubles, he closed their churches. Golod died in 1741. See Hoefer, *Nouv. Biog. Generale*, s.v.

Goltz (Lat. Goltzius), Hendrik

a pre-eminent Dutch engraver and painter, was born at Mubrecht, in the duchy of Juliers, in 1558, and studied engraving under Theodore Cuernhert. He afterwards visited Italy, and studied the works of Raphael, Michael Angelo, and P. da Caravaggio. He began painting at the age of forty-two, and executed a number of fine pictures, the first of which was the *Crucifixion, with the Virgin Mary and St. John*. As an engraver, he was far more distinguished: his prints number over five hundred. The following are some of the principal: *The Life and Passion of Our Saviour; Christ*

and the Apostles; The Circumcision; The Adoration of the Magi; The Wise Men's Offering; The Temptation of St. Anthony; The Holy Family; The Nativity ; The Murder of the Innocents; The Annunciation; The Last Supper; The Fall of Adam and Eve; The Dead Christ Supported by an Angel. Goltz died at Haerlem in 1617. See Hoefer, *Nouv. Biog. Genes ale*, s.v.; Spooner, *Biog. Hist. of the Fine Arts*, s.v.

Gomarists

a name sometimes applied to the Calvinists in Holland in the 17th century, after Francis Gomar (q.v.) an eminent opponent of, the Arminians in the synod of Dort.

Gomez, Juan

a reputable historical painter of Madrid, was born about 1550. He painted several subjects from the life of St. Jerome; also the large picture of the *Martyrdom of St. Ursula*. He restored the *Annunciation* and the *St. Jerome Penitent*, by F. Zuccherò, which Philip II had rejected and ordered to be retouched; He died in 1597. See Hoefer, *Nouv. Biog. Generale*, s.v.; Spooner, *Biog. Hist. of the Fine Arts*, s.v.

Gomidas

an Armenian patriarch, was born at Aghtsits, in the canton of Arakadzodn. He was bishop of the Mamigonians, when he was elected patriarch in 617. After the death of John III, Gonmidas erected a magnificent church, dedicated to St. Hripsimia. He died in 625, leaving *Nerpogh Hripsimia* ("Hymn in honor of St. Rhipsime"), which is still contained in the Armenian liturgy. See Hoefer, *Nouv. Biog. Generale*, s.v.; Smith, *Dict. of Christ. Biog.* s.v.

Gondi Version Of The Scriptures

This dialect is spoken by the Gonds, one of the most remarkable of the hill-tribes in North-west India. In 1872 the Gospel according to Matthew, as translated by the Reverend Mr, Dawson, was printed at Allahabad, to which the gospel of Mark was added in 1874. See Driberg and Harrison, *Narrative of a Second Visit to the Gonds of the Nerbudda Territory, with a Grammar and Vocabulary of their Language* (1849).

Gondi, Pierre De

a cardinal-bishop of Paris, was born in 1533. He studied jurisprudence at Toulouse, and theology at Paris. Before 1569 he was bishop of Langres and grand-almoner of Catherine de Medici. In the following year he became bishop of Paris. A short time after the death of his brother, Henry III sent him to Rome to ask of the pope permission to alienate from the revenues of the clergy 50,000 gold florins. During the league, the Spaniards sought in vain to draw him into their party. He refused the cardinal's hat which Sixtus V offered to him in 1588, except on consent of the king. He died February 17, 1616. See Hoefer, *Nouv. Biog. Generale*, s.v.

Gondrin, Louis Henry de Pardaillan de

a French prelate, was born at the castle of Gondrin, in the diocese of Auch, in 1620. He studied at the College of La Fleche, at the University of Paris, and in the Sorbonne. Being a relative of the bishop of Sens, Octavius of Bellegarde, he was appointed his coadjutor in 1645, and succeeded him the following year. He was one of the first who censured the *Apology of the Casuists*. In 1653 he signed the letter of the assembly of the clergy to pope Innocent X, in which the prelates recognized only the five famous propositions of Jansenius. He disapproved of the conduct of his niece, Mme. de Montespan, at the court. He died at the abbey of Chaulnes, September 20, 1674, leaving letters and pastoral ordinances. See Hoefer, *Nouv. Biog. Generale*, s.v.

Gonnelieu, Jerome De

a French Jesuit. was born at Soissons, September 8, 1640. At the age of sixteen he joined his order, and died at Paris in 1717. He wrote, *De l'Essence de la Vie Spirituelle* (Paris, 1701): — *De la Presence de Dieu qui Renferme tons les Principes de la Vie Interieure* (ibid. 1703): — *Methode pour Bien Prier* (1710): — *Pratique de la Vie Interieure* (eod.): — *Le Sermon de Notre Seigneur a ses Apostres Apres la Cene* (1712). For a long time there was attributed to him a translation of the *Imitation of Christ*, which was published at Nancy in 1712, for which edition he only wrote the prayers and the application at the end of each chapter. The work of translation was, in fact, made by a printer and member of the Paris parliament, Jean Cursor, who published it for the first time in 1673 under his own name. But the ambiguous title of the edition published in 1712,

Imitation de Jesus-Christ, avec des Pratiques et des Prieres, par le P. de Gonnellieu (Nancy), led to the error of palming the authorship of the translation upon Gonnellieu; and in spite of the testimony of Calmet, Barbier, and Brunet against this authorship, the error has been perpetuated, and Gonnellieu's name continued to figure in the new editions published in 1818, 1822, and 1856. See Jocher, *Allgemeines Gelehrten-Lexikon*, s.v.; Lichtenberger, *Encyclop. des Sciences Religieuses*, s.v. (B.P.)

Gontgen, Jonathan Gottlieb

a Protestant theologian of Germany, was born January 13, 1752, at Frankfort-on-the-Main, and died there, May 7, 1807. He published, *Der Schriftforscher* (Leipsic, 1787-89, 3 volumes): — *Luther's Kleiner Katechismus* (ibid. 1791): — *Reden bei der Vorbereitung zur christlichen Feier des heiligen Abendmahls* (ibid. 1800). See Winer, *Handbuch der theol. Lit.* 2:183, 213; Doring, *Die gelehrten Theologen Deutschlands*, s.v. (B.P.)

Gonthier, Francois Auguste Alphonse

a Protestant theologian, was born at Yverdon, December 21, 1773. He studied at Lausanne, was in 1805 pastor at Nimes, and died at Nyons in 1834. He published, *Lectures Chretiennes* (1824): — *Melanges Evangeliques*: — *Lettres Chretiennes*: — *Petite Bibliotheque des Peres de l'Eglise*. See Montet, *Dict. des Genevois et des Vaudois*, etc. (Lausanne, 1877); *Archives du Christianisme* (1834); *Bibliotheque Universelle* (1861); Lichtenberger, *Encyclop. des Sciences Religieuses*, s.v.; Winer, *Handbuch der theol. Lit.* 2:335. (B.P.)

Gonthier, Jean Baptiste Bernard

a French theologian, was born at Dijon, and died there, June 1, 1678. He wrote, *Reglement du Seminaire de Langres* (Langres, 1663): — *Le Grand Catechisme du Diocese de Langres* (Dijon, 1664): — *Exercice du Chretien pour le Matin et le Soir* (ibid. eod.): — *Le Directeur Portatif* (ibid. 1662, 1674). See Papillon, *Bibl. des Auteurs de Bourgogne*; Jocher, *Allgemeines Gelehrten-Lexikon*, s.v. (B.P.)

Gonzaga, Ercole de

an Italian cardinal, born in 1505, was the son of John Francis II, duke of Mantua. After he had studied at Bologna under the direction of

Pomponacius, he was appointed bishop of Mantua in 1520, six years afterwards was made cardinal, and called to the archbishopric of Tarragona. In 1540 he took in his hands the direction of the government of the duchy of Mantua. In 1562 he was appointed by pope Pius IV to preside at the Council of Trent as first legate of the holy see, but he died March 2, 1563, leaving a catechism in Latin. published for the pastors of Mantua. He composed also a treatise on *De Institutione Vitae Christianae*, in MS. In the library of Este there are two volumes of letters written by him during 1559. See Hoefler, *Nouv. Biog. Generale*, s.v.

Gonzaga, Pirro de

an Italian cardinal, was born in the second part of the 15th century. He contributed to the deliverance of pope Clement VII, who had been kept in prison by Charles V. The popes rewarded him by appointing him a cardinal, and archbishop of Modena in 1527. He died in 1529. See Hoefler, *Nouv. Biog. Generale*, s.v.

Gonzaga, Scipione de

an Italian cardinal, was born November 21, 1542. Cardinal Ercole de Gonzaga educated him with much care, and at the age of sixteen Scipione had perfectly acquired the ancient languages. He then studied philosophy at the University of Padua. In 1563 he founded in that city the Academy of the Eterei, of which he remained the protector during the remainder of his life. Finally he entered into the ministry, and was appointed patriarch of Jerusalem. In 1587 he received the cardinalate from pope Sixtus V. He was the intimate friend of Tasso. He died January 11, 1593, leaving several pieces in verse, which were published among others, in 1567, of the Academy of the Eterei. In 1597 the abbot Marotti published *Commentarii de Vita sua*, memoirs written in Latin by Gonzaga. See Hoefler, *Nouv. Biog. Generale*, s.v.

Gonzaga, Sigismondo de

an Italian captain and cardinal, was born in the second part of the 15th century. In his military career he distinguished himself as a clever general. In 1505 he was made cardinal by Julius II, whom he defended with considerable energy against his numerous enemies. In 1511 he was appointed bishop of Mantua, and died there in 1525. See Hoefler, *Nouv. Biog. Generale*, s.v.

Gonzalvo, Martin

a Spanish religious impostor of the 14th century, was born at Cuenta, and called himself the archangel Michael, to whom God had reserved the place of Lucifer, and who would some day fight against antichrist. The Inquisition burned him, but his disciple, Nicolas de Calabrois, sought to represent him after his death as the Son of God, and preached that the Holy Spirit would become incarnate, and that at the day of judgment Gonzalvo would deliver by his prayers all the condemned. De Calabrois also perished in the flames. See Hoefler, *Nouv. Biog. Generale*, s.v.

Gon-Zoar, Kinzo

a Japanese Buddhist, monk, was born in 758, in the district of Taka-Tki, a province of Yamato. One day his mother saw in a vision an august being embracing her in his arms, and shortly afterwards she bore this son. In his twelfth year he entered a hermitage. About the year 796 he commenced the publication of a commentary in eight parts, of Fats-Ke-gya (in Chinese Fa-Hoa-King), or sacred book of the Japanese. After his death in 827, he received the name of *So-dzyo*. He is famous in Japan for having possessed such a high degree of knowledge on the Buddhistic dogmas, and among others for having fixed the actual order of the Japanese alphabet. See Hoefler, *Nouv. Biog. Generale*, s.v.

Good Sons, Order Of

a religious congregation of the third order of St. Francis, was founded in 1615, at Armantieres, a small town in Flanders, by five pious artisans. In 1626 they adopted the third rule of St. Francis. The order progressed gradually, and in 1670 consisted of two congregations, that of Lisle being added to the first one formed. Shortly after a third was formed at St. Omei, and Louis XIV gave them the direction of various public hospitals. They practiced great austerity, and used the discipline of the scourge three times a week.

Goode, William H., D.D.

a Methodist Episcopal minister, was born in Warren County, Ohio, June 19, 1807. He began school-teaching at the age of seventeen, in Green County; afterwards removed to Madison, Indiana, where he continued teaching, and studied law; was admitted to the bar before he was twenty-

one; experienced religion about this time; at the age of twenty was elected president of Gallatin County Seminary, Port William, Kentucky, which position he held for two years; then returned to Indiana and followed farming seven or eight years; was licensed to preach in 1835; in 1836 entered the Indiana Conference, and was appointed to Lexington Circuit. A few months later he was elected principal of the New Albany Seminary. Subsequently he was sent to Jeffersonville and Indianapolis stations; in 1842 was appointed presiding elder of South Bend District, but in the middle of the year was transferred to the Arkansas Conference, and appointed to Fort Coffee Academy and mission, Choctaw nation, where he remained till 1845. In 1844 he formed the Indian Mission Conference, and became a member of it. In 1845 he was transferred to the North Indiana Conference. He afterwards labored on Peru District, four years on Greencastle District, and four years on Indianapolis District; was appointed to Richmond Station in 1853; then had charge of the entire territory between Texas and Nebraska, and the Mississippi and the Rocky Mountains. His subsequent appointments were in the same region until 1860, when he was transferred to the Western Iowa Conference, and appointed to Lowden District; Council Bluffs District in 1861; in 1862 was retransferred to the North Indiana Conference, and appointed to Union Chapel (now Grace Church), Richmond. Thereafter he served on various districts, and finally (1877-79) became superannuated. He died in Richmond, Indiana, December 16, 1879. Dr. Goode possessed a very high order of intellect, a deep religious character, great pulpit power, was a born leader of men, eminent for uncompromising integrity, and entirely free from inordinate ambition. See *Minutes of Annual Conferences*, 1880, page 71.

Goodell, William

a Congregational minister, was born at Windsor, N.Y., October 25, 1792. For some years he was a merchant, first in Providence, R.I., then in Wilmington, N.C., and afterwards in Alexandria, Virginia. In 1827 he became editor of the *Weekly Investigator*, at Providence, R.I. Two years after he went to Boston, his paper having been consolidated with the *National Philanthropist*, published there. In 1830 he began editing the *Genius of Temperance*, in New York city, and later he was editor of the *Emancipator*. From 1836 to 1842 he edited the *Friend of Moan*, at Utica, N.Y.; in 1843 was at the head of a paper in Whitesboro', called the *Christian Investigator*, and it was in that year that he organized a

Congregational church in Honetioe, on anti-slavery and temperance principles, to which congregation he ministered for eight years, although he declined ordination. When he returned to New York, in 1853, he became editor of the *Radical Abolitionist*, afterwards called the *Principia*. In 1865 he removed to Bozraville, Connecticut, and supplied the Church in that place. From 1870 he resided in Janesville, Wisconsin. He died February 14, 1878. Besides a large number of pamphlets, principally on the subject of slavery, he published three larger works, viz.: *The Democracy of Christianity* (1850, 2 volumes): — *History of Slavery and Anti-slavery*. (1852): — *American Slave Code* (1853). See *Cong. Yearbook*, 1879, page 42.

Goodenough, John Joseph, D.D.

a Church of England divine, was born in 1780. He graduated at New College, Oxford, in 1801; in 1812 was appointed head master of the Bristol Free Grammar-school, which failed under his administration. He held one or two small pieces of preferment, together with his mastership, before taking the family living of Broughton Pogis, Oxfordshire, in 1845, at which place he died, April 22, 1856. See Hardwicke, *Annual Biography*, 1856, page 214.

Goodford, Charles Old, D.D.

a Church of England divine, was born in Somerset in 1812, and educated at Eton and Cambridge (A.B. 1836). He was for many years assistant master at Eton; became head master in 1853, and succeeded Dr. Hawtry as provost in 1862. He held the rectory of Chilton Canteloo from 1856, and died May 9, 1884.

Goodrich, William Henry, D.D.

a Presbyterian minister, was born in New Haven, January 19, 1823, being the son of Reverend C.A. Goodrich, D.D., grandson of Noah Webster, LL.D., and great-grandson of Reverend Elizur Goodrich, D.D. He graduated at Yale College in 1843, and Yale Divinity School in 1847, and was tutor in Yale College two years. After making the tour of Europe, he accepted, in 1850, a call to the pastoral charge of the Congregational Church of Bristol, Connecticut, where he remained four years. He was then called to the pastorate of the Presbyterian Church of Binghamton, N.Y., where he remained till 1858, and then removed to Cleveland, Ohio, as

pastor of the First Presbyterian Church, where his work was marked by very great success. In 1872, after securing the settlement of the Reverend H.C. Haydn as associate pastor, he left for a visit to foreign lands, that thus his health might be restored; but he died at Lausanne, Switzerland, July 11, 1874. As a preacher, Dr. Goodrich was seldom speculative and theoretical, never dogmatic nor sectarian, but eminently spiritual and practical. A very strong point in his character was his downright, never-failing commonsense. He was remarkable for insight into the character of all with whom he had to do.

Goodsell, Buel

a veteran Methodist Episcopal minister, was born at Dover, N.Y., July 25, 1793. He was converted at the age of sixteen; in 1814 was received into the New York Conference, and served Granville Circuit, Mass. and Conn.; in 1815, Stowe Circuit, Vermont; in 1816, Chazy Circuit, N.Y.; in 1817, Middleburgh, Vermont; in 1818-19, St. Alban's Circuit; in 1820-21, Chazy Circuit, N.Y.; in 1822, Charlotte Circuit, Vermont; in 1823-26, Champlain District; in 1827, Fitchtown, N.Y.; in 1828-29, Schenectady; in 1830-31, New York city; in 1832-33, Troy; in 1834-37, Troy District; in 1838-39, John Street, New York city; in 1840-41, North Newburgh; in 1842-43, White Plains; in 1844-45, York Street, Brooklyn; in 1846-47, Willett Street, New York city; in 1848-49, Norwalk, Connecticut; in 1850-51, Hempstead, L.I.; in 1852-53, New Rochelle, N.Y.; in 1854, East Brooklyn, L.I.; in 1855-58, Long Island District; in 1859-60, Greenpoint, Brooklyn; in 1861-62, Rockaway, L.I.; and thereafter East Chester and City Island, N.Y., until his death, May 4, 1863. Mr. Goodsell was a laborious, faithful, and successful minister. See *Minutes of Annual Conferences*, 1864, page 88.

Goodsell, Dana

a veteran Presbyterian minister, was born at Bradford, Connecticut, Aug. 28, 1803. He entered Princeton Seminary in 1827, and remained there over two years; began a year's service in Mississippi as agent of the American Sunday-school Union, October 8, 1830; and in the autumn of 1836 was laboring at Lowell, Massachusetts. He was ordained and installed as pastor at Plainfield, September 27, 1837, and dismissed September 25, 1839; was next installed pastor at South Amherst, Massachusetts, April 21, 1841, and after laboring there with much acceptance, was dismissed November 12,

1846. Subsequently to 1847 he travelled in the West and South, in the service of the American Tract Society, preaching to destitute churches, and distributing religious books. In failing health he next went to North Carolina, where he accumulated much property, which was lost on the opening of the civil war in 1861. He then returned to the North, and henceforth spent most of his time in Philadelphia, where he preached as opportunity offered, and engaged in other Christian labor. In his old age he lost the remainder of his property and was cast upon the charity of the world. Becoming very feeble, he was taken, June 17, 1874, to "The Old Man's Home" in West Philadelphia, where he died, February 19, 1876. Mr. Goodsell was a man of strong intellect and firm convictions, wonderfully gifted in prayer, quiet and devoted. See *Necrol. Report of Princeton Theol. Sem.* 1877, page 24.

Goodspeed, Edgar Johnson, D.D.

a Baptist minister, was born in Johnsburgh, Warren County, N.Y., May 31, 1833. He studied in the academy at Glenn's Falls, spent part of one year at Union College, Schenectady, and graduated from the University of Rochester in 1853, and from the Rochester Theological Seminary in 1856. Immediately he was ordained pastor of the Central Baptist Church in Poughkeepsie, and in the fall of 1858 removed to Janesville, Wisconsin, in the same capacity, where he had eminent success. On the formation of the Second Baptist Church of Chicago, in 1864, he was called to be its pastor, and for several years labored with great constancy and success. In the winter of 1870 and 1871 he was suddenly prostrated by asthma, and spent several months. in Europe. On his return he received for his colleague his brother, Reverend T.W. Goodspeed; and in 1876 was forced to resign. He next spent a year and a half at New Market, N.J., in entire rest and freedom from care, and then accepted a call to the Central Church of Syracuse, N.Y. In 1879 he took charge of the Benedict Institute, Columbia, S.C., with the hope that a milder climate would benefit his health. The school largely increased under his administration; but in the midst of his usefulness he died, June 12, 1881. He was a member of the board of trustees of the Chicago University and of the Theological Seminary. He was editor of *Cobbin's Commentary on the Bible*, and wrote *The Wonderful Career of Moody and Sankey in Great Britain and America: — The Life of Jesus, for Young People: — The Lives of the Apostles, for the Young: — The Great Fires in Chicago and the West: — A History of the Centennial*. See *Chicago Standard*, June 23, 1881. (J.C.S.)

Goodwillie, Thomas, D.D.

a Presbyterian minister, was born in Barnet, Caledonia County, Vermont, September 27, 1800. His parents were natives of Scotland, and emigrated to the United States in 1788. He graduated from Dartmouth College, N.H., in 1820. In 1823 was licensed by Cambridge Presbytery, and in 1826 installed pastor of the Presbyterian Church of Barnet. He was a man of large experience, and an accomplished scholar. He travelled extensively through Europe in order to recuperate his health, as well as to study the workings of Catholicism. He was a life member of the American Bible Society. Dr. Goodwillie died February 11, 1867. He possessed good natural ability, carefully cultivated and improved by study and intercourse with men. See Wilson, *Presb. Hist Almanac*, 1868, page 265.

Goodwin, Benjamin, D.D.

an English Baptist minister was born at Bath, October 10, 1785, educated at the Blue School, began to learn Latin, Greek, and Hebrew while an apprentice, but went to sea, and was pressed into the navy. In 1802 he returned to Bath, was converted and joined the Church in 1803. In 1805 he became an itinerant evangelist, and in 1808 settled as pastor at Chipping-Sodbury. In 1811 he removed to Dartmouth, and in 1815 to Great Missenden, Bucks. In 1822 he was appointed classical professor at Horton, where he conlisted to labor with untiring vigor during many years. In 1828 he entered heartily into the controversy on popery, in 1830 delivered lectures against "colonial slavery," and in 1834 lectured on the atheistic controversy. In 1838 he became pastor of the Baptist Church at Oxford, and took a leading part in reconciling the differences which had arisen in the Serampore mission. In 1842 he took part in the jubilee at Kettering of the founding of the Baptist missions. In 1843 he exposed the evil tendency of Dr. Pusey's teaching on the eucharist. In 1846 he returned to Bradford; in 1850 was chairman of the London meeting of the Baptist Union; in 1853 enlarged and redelivered his lectures on atheism; in 1855 he removed to Rawdon; at the age of eighty joined in the Baptist Union meeting; in 1868 he wrote two elaborate essays on the *Future State*, and died February 20, 1871. See (Lond.) *Baptist Hand-book*, 1872.

Goodwin, William H., D.D., LL.D.

a Methodist Episcopal minister, was born at Goodwin's Point, Tompkins County, N.Y., June 12, 1812. He was converted at nineteen years of age,

and the next year entered the Genesee Conference. His appointments were: first in his native place, then Ovid, Catharine, Brockport, East Rochester, Lyons, Canandaigua, Vienna, and Penn Yan. In 1848, on the division of the conference, he became a member of the East Genesee Conference, wherein he served Lyons, East Rochester, Elmira, Geneva, Hornellsville District, Elmira District, Rochester District, Geneva, Clifton Springs, Rushville, Ovid, and in 1874 Dryden, where his health failed, and where he died, February 17, 1876. Mr. Goodwin was chosen state senator from Ontario and Livingston counties in 1854; and in 1865 was appointed regent of the University of New York. He was, in personal appearance, very prepossessing, tall, well developed, noble; in character, frank, generous to a fault; had a voice rarely equalled in depth, fulness, and sweetness; imagination fertile and chaste; a mind of great natural strength, finely cultured in logic and rhetoric; and a sincere enthusiasm that overcame all obstacles. See *Minutes of Annual Conferences*, 1876, page 138; Simpson, *Cyclop. of Methodism*, s.v.

Gopis

in Hindu mythology, are the nine beautiful maidens who accompanied the youthful Krishna, and with him danced at night on the plains of Agra. Krishna is the Apollo, and these Gopis are the muses of the Hindus. The number nine might be doubtful, were not Krishna represented riding on an elephant, which is artistically composed of the forms of these Gopis.

Gorcke, Hermann Moritz

a Lutheran theologian of Germany, was born September 26, 1803, and died March 6, 1883, at Zarben, in Pomerania. He is the author of *Bibel-Jahr* (Berlin, 1857-60, 4 volumes). See Zuchold, *Bibl. Theol.* 1:451. (B.P.)

Gordon, Adam

a Scotch prelate, was dean of Caithness and minister at Pettie, and was bishop of the see of Caithness. When he was made bishop is not known. He died at Elgin, June 4, 1528. See Keith, *Scottish Bishops*, page 214.

Gordon, Alexander (1)

a Scotch bishop, was first rector of Fetteresso, in the shire of Mearns, next chanter or precentor of the see of Moray, and was consecrated bishop of

Aberdeen about 1517. He died June 29, 1518. See Keith, *Scottish Bishops*, page 119.

Gordon, Alexander (2)

a Scotch prelate, was made bishop of the Isles November 21, 1553; from this see he was translated to that of Galloway in 1558. In 1570 he preached in John Knox's pulpit, at Edinburgh. In 1576 he was a judge in the Court of Session. He died in the same year. See Keith, *Scottish Bishops*, page 279, 307.

Gordon, John (1)

a Scotch prelate, was made bishop of Galloway Februray 4, 1688,. and consecrated at Glasgow. After the revolution he followed King James to Ireland, and then to France, and while at St. Germain's read the liturgy of the Church of England to all Protestants who came to hear. See Keith, *Scottish Bishops*, page 283.

Gordon, John (2), D.D., F.S.A.

a Church of England divine, was born at Whitworth, Durham, in 1725. He was a graduate of Emanuel College, Cambridge, where he took the degrees of A.B. in 1748, A.M. in 1752, and D.D. in 1765, at Petenrhouse; and was elected a fellow of Emanuel College in 1751. At his decease, which occurred January 19, 1793, he was precentor and archdeacon of Lincoln, and rector of Henstead, Suffolk. He was the author of a *New Estimate of the Manners and Principles of the Times*, 3 parts: — *Occasional Thoughts on the Study of Classical Authors* (1762): — and two Sermons preached at Cambridge. See (Lond.) *Annual Register*, 1793, page 69.

Gordon, Thomas

a noted religious writer, was born in Kirkcudbright, Galloway, Scotland, about 1684, and had a university education. While young he went to London, at first as a teacher, and afterwards as a writer, becoming widely known for his political and religious articles and pamphlets. He died July 28, 1750. He published, *Tacitu Translated into English* (1728-31): — *The Independent Whig, or a Defence of Primitive Christianity* (1732): — *Salust Translated into English* (1744): — two collections of tracts: I. *A Cordial for Low Spirits* (1750); II. *The Pillars of Priestcraft and*

Orthodoxy Shaken (eod.). See Chalmers, *Biog. Dict.* s.v.; Allibone, *Dict. of Brit. and Amer. Authors*, s.v.

Gordon, Thomas Patterson, D.D.

a Presbyterian minister, was born in Monongahela City, Washington County, Pennsylvania, July 23, 1813. He graduated from Jefferson College, Canonsburg, in 1834, and from the Theological Seminary at Allegheny in 1837; was licensed by Ohio Presbytery, and ordained pastor of the Buffalo Church in Cumberland, where he labored till 1842 with great acceptance. In 1846 he was appointed an agent for the Board of Domestic Missions, but the same year became pastor at Allegheny, Pennsylvania; in 1850 he removed to Wellsville, Ohio; in 1856 became pastor of the Sixth Church, Pittsburgh, Pennsylvania; in 1857 removed to Terre Haute, Indiana, and died there, August 15, 1865. See Wilson, *Presb. Hist. Almanac*, 1867, page 150.

Gordon, William (1)

a Scotch prelate, was bishop of Aberdeen about 1556, and died there in 1557. See Keith, *Scottish Bishops*, page 122.

Gordon, William (2)

D.D., an English clergyman and historian, was born at Hitchin, Hertfordshire, in 1729, and educated at a Dissenting academy near London. He was pastor of an Independent Church at Ipswich, and was subsequently successor to Dr. David Jennings, in the church at Old Gravel Lane, Wapping. He removed to America in 1770, and became minister of the Third Church, Roxbury, Massachusetts. In 1781 he returned to England, and preached both at St. Neots, Huntingdonshire, and at Ipswich. He died at the latter place, October 19, 1807. He published sermons, etc., 1772, 1775, 1777, 1783: — *An Abridgment of Jonathan Edwards' Treatise on the Religious Affections*: — *A History of the Rise, Progress, and Establishment of the Independency of the United States of America* (1788). See Chalmers, *Biog. Dicts.* s.v.; Allibone, *Dict. of Brit. and Amer. Authors*, s.v.

Gorgons

Picture for Gorgons

in Greek mythology, were daughters of Phorcys and Ceto, of extraordinary beauty, but because of their pride were changed by the gods into snakehaired monsters. Their heads were covered with dragon-scales, they had teeth like hyenas, brazen hands, and wings. Their appearance was so horrible that all who saw them were transformed into stone. Their names were: Stheno, Euryvale, and Medusa; the latter is usually called Gorgo. The first two were immortal, Medusa was not. When Perseus was ordered to get the head of the Gorgon, only Medusa could have been meant. *SEE MEDUSA.*

Gorham, Nicholas

an eminent Dominican of the 14th century, was born at Gorham, near St. Alban's, Hertfordshire, educated at Merton College, Oxford, went to France when a young man, spent the rest of his life there, and died in Paris about 1400. "Many and learned are his books," says Thomas Fuller, "having commented on almost all the Scriptures, and no hands have fewer spots of pitch upon them who touched the superstition of that age " (*Worthies of England*, ed Nuttall, 2:51).

Goring, Christian Carl Ernst

a Lutheran theologian, who died June 18, 1866, at Windsheim, in Bavaria, is the author of, *Mitgabe fur's Leben* (4th .ed. Nuremberg, 1848, 2 parts): — *Taglicher Wandel des Christen*, etc. (4th ed. Nordlingen, 1854): — *Morgen- und Abendsegen des Christen* (4th ed. 1858): — *Passions-Buch* (1856): — *Kern des teutschen Liederschatzes* (1828), etc. See Zuchold, *Bibl. Theoi.* 1:451 sq.; Koch, *Geschichte des deutschen Kirchenliedes*, 7:51 sq. (B.P.)

Gorionides

SEE JOSEPH BEN-GORION.

Gorlov, Stephen

a philologist, was born in Prussia, December 27, 1619. He studied at Konigsberg, was in 1647 professor of Hebrew there, and died August 19,

1678. He wrote, *Disp. de Christo Filio Aeterni Patris: — De Detorsionibus et Exceptionibus Nonnullis Judaeorum in Lippmanni Nizzachon: — De Confusionis Linguarum Origine et Modo: — De Initio Decalogi* ~~<OZIM>~~ *Exodus 20:1: — De Protevangelio* ~~<OZIBIS>~~ *Genesis 3:15: — De Sono Tubarum Sanctuarii.* See Jocher, *Allgemeines Gelehrten-Lexikon*, s.v.; Furst, *Bibl. Jud.* 1:339. (B.P.)

Gorran, Nicolas De

a French theologian, was born probably in 1230. After having begun his studies with the preaching friars of Le Mans, he went to the college of Saint Jacob, at Paris; became immediately afterwards one of the lecturers of the college, and, having gained some reputation in the pulpit, was appointed confessor to the king of Navarre, son of Phillippe the Bold. Gorran died in 1295. He wrote some commentaries or postils on the Holy Scriptures, and sermons, a few only of which were published. See Hoefler, *Nouv. Biog. Generale*, s.v.

Gorres

SEE GOERRES.

Gorsius, Petrus

a French Jesuit, was born in 1590, and died at Beziers, April 27, 1661. He is the author of, *Meditationes in Omnes Dominicas et Festa Totius Anni: — Explicatio in Proverbia Solomonis: — Explicatio in Ecclesiasticum: — Explicatio in Ecclesiasticum: — Explicatio in Librum Sapientiae.* See Alegambe, *Bibliotheca Scriptorum Societatis Jesu*; Jocher, *Allgemeines Gelehrten-Lexikon*, s.v. (B.P.)

Gorskus, Jacobus

a Polish Roman Catholic theologian, and archdeacon at Gnesen, who died June 17, 1585, is the author of, *De Usu Legitimo Eucharistie: — De Baptismo Praedestinatorum: — Animadversiones in Theologos Wurtemberg: — Adversus Apostatam Christ. Francken.* See Staravolscius, *Scriptorum Polonzae Centuria*; Ghilini, *Teatro d' Uomini Letterati*; Jocher, *Allgemeines Gelehrten-Lexikon*, s.v. (B.P.)

Gosains (or Goswami)

are the Hindu priests of Eklinga, in Rajasthan. They all wear a crescent in the forehead — the distinguishing mark of the faith of Siva. It is not uncommon to find Gosains, who have made a vow of celibacy, following secular pursuits, such as the mercantile and military professions. Some of these are among the richest merchants of India, while the soldiers possess lands, and beg or serve for pay when called upon.

Goscelin

a Benedictine of St. Bertin, in Artois, who went to England in 1049, and died at the monastery of St. Augustin, in Canterbury, is the author of, *Historia Minor de Vita S. Augustini, Cantuatr. Archiepiscopi*: — *Historia Mcajor de Vita S. Augustini*, etc. See Foppens, *Bibl. Belgica*, 1:379 (1739); *Histoire Litteraire de France*, 8; Wright, *Biogr. Brit.* 1:518, 521 (1842); Jocher, *Allgemeines Gelehrten-Lexikon*, s.v.; Lichtenberger, *Encyclop. des Sciences Religieuses*, s.v. (B.P.)

Goslowski (Lat. Goslavius), Adam

of Bebezno, an adherent of Socinus, lived in Poland in the first part of the 17th century, and wrote works in Latin (Rakow, 1607, 1620). Their object is to refute the system of Keckerman and of Martin on the divinity of Jesus Christ. See Hoefler, *Nouv. Biog. Generale*, s.v.

Goslicki, Wawrzyniec

(Lat. *Goslicius, Laurentius Grimalius*), a learned Polish ecclesiastic, was born about 1533, and educated at Cracow and Padua. He took orders in the Roman Catholic Church, and was successively appointed bishop of Kaminietz and Posen. He was active in public affairs, and was frequently engaged in political matters. Through his influence the Jesuits were prevented from establishing their schools at Cracow. He was also a strenuous advocate of religious toleration in Poland. He died October 31, 1607. His principal work is *De Optimo Senatore*, etc. (Venice, 1568), of which there are two English translations, *A Commonwealth of Good Counsaile*, etc. (1607), and *The Accomplished Senator, done into English by Mr. Oldsworth* (1733). See *Encyclop. Brit.* 9th ed. s.v.

Gosman, John, D.D.

a Reformed (Dutch) minister, was born in New York city in 1784. He graduated from Columbia College in 1801, and studied theology with Drs. Alexander Proudfit and John M. Mason; was licensed by the Presbytery of Washington in 1804, and supplied the Presbyterian churches of Lansingburg, etc., until 1808, when he became pastor at Kingston, to which, for three years, Hurley was attached. In 1835 he removed to the Second Reformed Church, Philadelphia, Pennsylvania, but remained only one year. After this he officiated as a stated supply in Port Byron Presbyterian Church (1838-41), and Coeymans and New Baltimore. In 1842 he became pastor of the Reformed Church, in Hudson, and remained eleven years, resigning on account of years and health. But he could not be idle even in his retirement, and so again resumed pastoral work in the little country charge of Flatbush, Ulster County, in 1854. He resigned in 1859, and died in 1865. Dr. Gosman was a man of commanding presence and genial manners, gifted with brilliant genius, artless as a child, generous and disinterested, full of vivacity and cheerfulness, humorous and witty, transparent, sincere, and attractive. His mind was quick, active, philosophical, and powerful, and his reading covered a wide range in literature and theology. In the pulpit he often exhibited a rare and wonderful eloquence. His sermons were tilled with apt illustrations, governed by almost faultless taste, and enriched by his knowledge of the best authors and of our English tongue. His memory was uncommonly retentive. His style was rich, terse, accurate, nervous, strong, and beautiful. In every good work he was a leader. See *Memorial Addresses and Tributes*; Corwin, *Manual of the Ref. Church in America*, s.v. (W.J.R.T.)

Gospel, Book Of The

the name of the volume from which the lessons were read. We extract an account of it from Walcott, *Sac. Archaeol.* s.v. *SEE EVANGELISTARIUM.*

"This volume, usually splendidly illuminated and bound in jewelled covers, always stood on the altar upon a stand, and the latter is called in 1640, in England, a desk with degrees of advancement, in 1558 it stood in the midst of the altar. Two tapers, according to Amalarins, were carried before the gospeller to represent the light of the gospel in the world, and other candles, signifying the law and the prophets, were extinguished, to show

their accomplishment in the gospel. In St. Augustine's time the gospel was read on the north side, in allusion to the prophetic verse, ^{<4812>}Jeremiah 3:12 and the old sacramentaries added, because it is preached to those cold in faith; but at Rome, because the men sat On the south side, and the women on the north, the deacon turned to the former, as mentioned by Amalarius, probably in allusion to ^{<4145>}1 Corinthians 14:35. The Gemma Animae speaks of reading from the north side as a new custom, but it is prescribed by the use of Hereford and Seville. In some parts of England, however, the south side was still observed as late as the 15th century. When the epistle was read on the lowest, the gospel was read on the upper choir steps from a lectern; on principal festivals, Palm Sunday, and the eves of Easter and Pentecost, they were read in the rood-loft. As at St. Paul's, in cathedrals of the new foundation, also, and in all cathedrals, by the canons of 1603, a gospeller and epistolar, or. deacon and subdeacon, who are either minoro canons or priest-vicars, are appointed; they are to be vested 'agreeably' to the celebrant or principal minister, that is, in codes. In 1159 all these were to be canons at York, by pope Alexander III's order. Anasta siuls I, c. 405, ordered all priests to stand and bow reverently at the reading of the gospel. In the 6th century the people stood at the reading of both these lections, but standing was retained at the gospel only, in deference to Him that speaketh therein. At the end of the epistle the words are said, 'Here endeth the epistle,' but no such form follows the gospel, because it is continued in the creed. The custom of saying 'Glory be to thee, O Lord,' prescribed before the gospel in Edward VI's First Book, and saying after it 'Thanks be to God for his holy gospel, is as old as the time of St. Chrysostom. In Poland, during a time of idolatry, prince Mieczlaus ordered in 968 that at mass, as a sign of Christian faith, while the gospel was reading every man should draw his sword half out of his scabbard, to show that all were ready to fight. to death for the gospel. There was a curious English mediaeval superstition of crossing the legs when the gospel from the first chapter of St. John was read. The Gospel oak was the tree at which the gospel was read in the Rogation processions."

Gospels, Apocryphal

Picture for Gospel

(or SPURIOUS). By way of supplement we add the following. At an early period two classes of these works were noted: first, such as have reference to the infancy of Christ, or *Evangelia Infantiae*; and, secondly, such as

speak of his passion, or *Evangelia Passionis Josu Chisti*. The following are now extant:

1. *Protevangeliium Jacobi*, or, according to its title in the manuscripts, *The History of James concerning the Birth of Mary* (Ἡ ἱστορία Ἰακώβου περὶ τῆς γεννήσεως Μαρίας). See Tischendorf, *Evangelia Apocrypha* (Leipsic, 1853), pages 1-49; Wright, *Contributions to the Apocryphal Literature of the New Testament, Collected and Edited from Syriac MSS. in the British Museum* (Lond. 1865).
2. *Evangelium Pseudo-Matthaei sive Liber de Ortu Beatae Mariae et Infantia Salvatoris*. See Thilo, *Codex Apocryphus New Test.* pages 337-400; Schade, *Liber de Infantia Mariae et Christi Salvatoris* (Halle, 1869); Tischendorf, l.c. pages 50-105.
3. *Evangelium de Nativitate Mariae*, which seems to be but another form of 2. See Tischendorf, l.c. pages 106-114.
4. *Historia Josephi Fabri Lignarii*. See Tischendorf, pages 115-133.
5. *Evangelium Thoma*. Tischendorf, who discovered different recensions, gives a threefold text, two in Greek, and one in Latin. The Greek titles are (1), Θωμᾶ Ἰσραηλίτου φιλοσόφου ῥητὰ εἰς τὰ παιδικὰ τοῦ Κυρίου: (2) Σύνγραμμα τοῦ ἁγίου: (3) Ἀποστόλου Θωμᾶ περὶ τῆς παιδικῆς ἀνατροφῆς τοῦ Κυρίου. The Latin title is, *Tractatus de Pueritia Jesu Secundum Thomam*. A Syriac text with an English translation was published by Wright (Lond. 1875).
6. *Evangelium Infantiae Arabicum*. See Tischendorf, pages 171-202.
7. *Evangelium Nicodemi*, consisting of two separate works, (a) *Gesta Pilati* and (b) *Descensus Christi ad Infernos*. Both these works were joined together at an early date, though the combination did not receive the name it now bears until after the time of Charlemagne. The original title of the first work was Ἵπομνήματα τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ πραχθέντα ἐπὶ Ποντίου Πιλάτου, hence the Latin title, *Gesta Pilati* (in Gregor. Turon. *Hist. Franec.* 1:21, 24) or *Acta Pilati* (Justin Mart. *Apolog.* 1:35). The author of the *Acta Pilati* was probably a Jewish Christian, and the work is of some importance for the explanation and further elucidation, of the canonical gospels. See Hofmann, *Leben Jesu*, pages 264, 379, 386, 396; Tischendorf, *Pilati circa Christum Judicio quid*

Lucis Offeratur Exactis Pilati (Leipsic, 1855); Lipsius, *Die Pilatus-Akten* (Kiel, 1871).

The second part of the *Evangelium Nicodemi*, the *Descensus Christi ad Infebnos*, or Διήγησις περὶ τοῦ πάθους τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ καὶ τῆς ἀγίας αὐτοῦ ἀναστάσεως, is of very little importance. In connection with these two works, Tischendorf gives some other apocryphal fabrications, which together form a group by themselves: namely, *Epistola Pilati*, incorporated in the apocryphal *Acts of St. Peter and St. Paul* (Greek text in Tischendorf, *Acta Apost. Apocryph.* page 16); which is a letter, addressed to the emperor Claudius Tiberius, containing a report of the resurrection of Christ; *Epistola Pontii Pilati*, another letter by him, in which he excuses the unjustness of his verdict by the impossibility of resisting the prevailing excitement; *Anaphora Pilati*, a report on the trial, execution, death, and resurrection of Jesus; *Paradosis Pilati*, a report of the examination of Pilate before the emperor, his condemnation and execution. A forgery of later origin is the Latin *Epistola Pilati ad Tiberium* (Tischendorf, page 411 sq.). To these *Evangelia Apocrypha*, which only constitute the smallest part of apocryphal gospels, the following must be added:

- 8.** *Evangelium Secundum Egyptios*, i.e., "the Gospel of the Egyptians," in use among the Encratites (Clem. Alex. *Strom.* 3, 9, page 540 sq.; Potter, 13:553) and the Sabellians (Epiphan. *Haer.* 62:2).
- 9.** *Evangelium Aeternum*, the work of a Minorite of the 13th century, and condemned by pope Alexander IV.
- 10.** *Evangelium Andrae*, mentioned by pope Innocent I (*Epist.* 6, ad *Exuper.*) and St. Augustine (*Contra Advers. Leg. et Prophet.* 20).
- 11.** *Evangeliumo Apellis*, probably a mutilation of one of the canonical gospels.
- 12.** *Evangelium Duodecim Apostolorum*, mentioned by Origen (*Hom.* 1 in *Luc.*); Ambros. (*Progem. in Lucam*); Jerome (*Progem. in Matthew*)
- 13.** *Evangelium Barnabos*, mentioned in the *Decretum Gelasii*, 6:10, and in the catalogue of Anastasius Sinaita (by Credner, *Gesch. des Kanons*, page 241).

- 14.** *Evangelium Bartholomei*, mentioned by Jerome, *Praef. in Matt.*; Gelasii, *Decretum*, 6:12.
- 15.** *Evangelium Basilius*, mentioned by Origen, *Tract. 26 in Matthew* 33:34; Euseb. *Hist. Eccl.* 4:7.
- 16.** *Evangelium Cerinthi*, seems to have been the Gospel according to Matthew, arbitrarily remodelled, and in this mutilated shape accepted by the Carpocratians.
- 17.** *Evangelium Ebionitarum*, of which fragments are found in Epiphan. *Haeres.* 30:13,16, 21.
- 18.** *Evangelium Evs*, in use by some gnostics (Epiphan. *Haeres.* 26:2, 35).
- 19.** *Evangelium Secundum Hebraeos*, one of the oldest apocryphal productions, written in Chaldee with Hebrew letters, used by the Nazarenes, and translated into Greek and Latin by Jerome. See Nicholson, *The Gospel according to the Hebrews* (Lond. 1879).
- 20.** *Evangelium Jacobi Majoris*, found in Spain in 1595, and condemned by Innocent XI in 1682.
- 21.** *Joannis de Transitu Marias*, not published by Tischendorf.
- 22.** *Evangelium Judo Ischariota*, used by the Cainites.
- 23.** *Evangelium Leucii*.
- 24.** *Evangelia, quae Falsavit Lucianus, Apocrypha* and *Evangelia, quo Falsavit Hesychius, Apocrypha*. See Griesbach, *Prolog. in ed. Nov. Test.* 3; Hug, *Einleitung in das Neue Test.* 37, 38.
- 25.** *Evangelia Manichaeorum*, comprising
- (a.) *Evangelium Thomas*, different from the one given under 5.
 - (b.) *Evangelium Vivum*.
 - (c.) *Evangelium Philippi*.
 - (d.) *Evangelium Abdos*, also called **Μόδιος**, i.e., *The Bushel*.
- 26.** *Evangelium Marcionis*, a mutilation of the Gospel according to Luke, by the founder of the famous antiJewish sect.
- 27.** *Marias Interrogationes Majores et Minores*, two works of obscene contents, used by some Gnostics.

- 28.** *Evangelium Matthiae*, mentioned by Origen, Jerome, Eusebius, Gelasius, and Beda.
- 29.** *Narratio de Legali Christi Sacerdotio*, comp. Suidas, s.v. Ἰησοῦς.
- 30.** *Evangelium Perfectionis*, used by the Basilidians and other Gnostics.
- 31.** *Evangelium Petri* was in use in the congregation of Rhossus, in Cilicia, towards the close of the 2d century.
- 32.** *Evangelium Philippi*, used by the Gnostics.
- 33.** *Evangelium Simonitarum*, or as it was called by themselves, *Liber Quatuor Angulorum et Cardinum Mundi*, i.e., *Book of the Four Corners and Hinges of the World*, divided into four parts.
- 34.** *Evangelium Secundum Syros*, probably identical with the *Evangelium Secundum Hebraeos*.
- 35.** *Evangelium Tatiani*, a compilation from the four gospels, hence also called *Diatessaron* (τὸ διὰ τεσσάρων). See Zahn, *Tatian's Diatessaron* (Erlangen, 1881).
- 36.** *Evangelium Thaddaei*, mentioned in some MSS. of the *Decretum Gelasianum*. See Credner, *Zur Gesch. des Kranons* (Halle, 1847), page 21.
- 37.** *Evangelium Valentini*, which is perhaps the same as the *Evangelium Veritatis* used by the Valentinians, and differing widely from the canonical gospels. See Hofmann, in Herzog-Plitt, s.v., *Apokryphen des Neuen Testaments*; Smith, *Dict. of Christ. Biog.* s.v. (B.P.)

Gospeller

is a name applied to the priest in the English Church who reads the gospel in the communion service, standing at the north side of the altar. In some cathedrals one of the clergy is appointed specially to perform this duty; hence the name.

Goss, Karl Ernst Friedrich

a Lutheran theologian of Germany, was born June 18, 1757. In 1787 he was deacon, in 1814 pastor at Baiersdorf, near Erlangen, and died June 28, 1836. He wrote, *Der Verfall des öffentlichen Culfus im Mittelalter*

(Sulzbach, 1820): — *Die Seelein-Feste* (Erlangen, 1825). See Winer, *Handbuch der theol. Lit.* 1:576, 619. (B.P.)

Gossel, Andreas Arnold

a Lutheran theologian of Germany, was born December 20, 1700, in East Frisia. He studied at Halle, was preacher in 1723, in 1741 court-preacher at Aurich, in Prussia, and died December 9, 1770. He published, *Das Evangelium von Christo, in dem 53 Kapitel Iesaid* (Bremen, 1733): — *Das Evangeium in den 54 Kapitel Iesaia* (1736): — *Das Evangelisch-lutherische Kitchen Glaubensbekenntniss* (1739): — *Richtige Mittelstrasse in der Gnadenlehre der Evangelisch-lutherischen Kirche* (1747). See Neubauer, *Jetztlebende Theologen*; Jocher, *Allgemeines Gelehrten-Lexikon*, s.v. (B. P.)

Gosset, Isaac, D.D., F.R.S.

a Church of England divine, well known in London as a most intelligent purchaser and collector of books, and conspicuous at all public sales by his diminutive person, was born in. 1744. He was of a refugee French family, and was the son of a modeller in wax, settled in London. He displayed from his childhood an extraordinary passion for rare books, and was educated at Exeter College, Oxford. He became eminent as a preacher, notwithstanding his personal disadvantages, but never sought or obtained a preferment. He was a good scriptural critic, and excelled as a bibliographer. He died December 16, 1812. See (Lond.) *Annual Register*, 1812, page 182.

Gosson, Stephen

an English divine and poet, was born at Kent in 1554, and was educated at Christchurch, Oxford. He became rector of St. Botolph, Bishopsgate Street, London, which post he retained until his death. He was distinguished for his opposition to the dramatic entertainments of the day.. His death occurred in 1623. His publications are *The School of Abuse* (1587): — *Plays Confuted in Five Actions*: — *The Trumpet of Weale*. See Chalmers, *Biog. Dict.* s.v.; Allibone, *Dict. of Brit. and Amer. Authors*, s.v.

Gossuin

an abbot of Anchin, theologian and scholastic philosopher, was born at Douai in 1086. He was one of the most distinguished students of the

University of Paris, where he soon gained the reputation of an excellent grammarian and dialectician. Being admitted to the school of Joslain de Vierzy, who later became bishop of Soissons and also minister of Louis VII, king of France, he was selected by his fellow-students to bring to Abelard, the rival of his teacher, a challenge on science. On his return to his native city, Gossuin entered into orders, and became successively minister of several monasteries. He was at the abbey of Anchin when pope Innocent II charged him with the conversion of Abelard, who had been condemned to confinement and silence. Afterwards he was appointed abbot of Saint-Pierre-de-Chalons, and of Lobbes, in Hainaut, but he refused to accept. Gossuin finally accepted the abbey of Anchin, and-governed wisely this opulent monastery. He assisted at the Council of Rheims in 1147, where he gained the friendship of St. Bernard. Gossuin died in 1166. See Hoefer, *Nouv. Biog. Generale*, s.v.

Goswami

SEE GOSAINS.

Goth, Berand De

a French prelate, brother of pope Clement V, and son of Berand I, lord of Villandrault (diocese of Bordeaux), was appointed to the archiepiscopate of Lyons in 1288. Berand made his brother Bertrand de Goth his vicar-general. This appointment led to a long controversy. Berand was made cardinalbishop of Albano in 1294, by Celestine V. Boniface VIII appointed him his legate in France, to restore peace between the kings of France and England. Berand died on his return from England, without having seen the end of the dissension, July 12, 1297. See Hoefer, *Nouv. Biog. Generale*, s.v.

Goths

(*Gothonles, Gotones, Guttones*, in Tacitus and Pliny), a German people, originally dwelling along the Baltic sea between the Vistula and the Oder. Their native name, *Guthinda*, is preserved in the *Fragments* of bishop Ulphilas. The later form, *Gothi*, does not occur until the time of Caracalla. At the beginning of the 3d century they are spoken of as a powerful nation in the regions of the lower Danube, where the *Getae* and Scythians of former times had lived, and the name of *Getae* or Scythian is sometimes applied to them. The different tribes composing this people were:

1. The *Gothi Minores* or *Moesogoths*, who became permanently established in Mesia, and devoted themselves to agricultural pursuits (Jornandes, 51, 52);
2. *Gothi Tetraxitae*, Ostrogoths of the Palus Mseotis (Procop. *Bell. Goth.* 4);
3. *Taifalae*, in Dacia, a branch of the Visigoths (Ammian. Marcell. 17:13; 31:3; *Eutrop.* 8:2);
4. *Gepid*;
5. *Rugii*;
6. *Sciri* and *Turcilingi*;
7. *Heruli*;
8. *Juthungi*;

some writers include also the Alans and Vandals among the Goths. The nation of the Goths was divided into two principal groups; the *Ostrogoths*, who occupied the sandy steppes of the East, and the *Visigoths*, who inhabited the more fertile and wooded countries of the West. Zosimus and Ammianus Marcellinus frequently mention the *Greutingi* or *Grutingi* and the *Thervingi* or *Tervingi*, concerning whom different opinions are entertained by modern writers. They were, perhaps, the leading tribes among the Ostrogoths and Visigoths respectively. The language of the Goths resembled the ancient dialect of the Franks very closely. They wore beards, and suffered their yellow hair to grow long. The royal dignity among them was hereditary.

The occupation of Dacia by this people took place during the reign of the emperor Philip (A.D. 244-249), and was immediately followed by aggressive wars against the Romans, in which Mcesia, Macedonia, and Greece suffered from their incursions, and the armies of the emperor Decius were twice defeated and destroyed. Between 253 and 269 they ravaged the coasts of Europe and Asia Minor with a fleet of which they had become possessed. Pityus, Trapezus, Chalcedon, Nicomedia, Nicaea, Prusa, Apamea; and Cius fell before their assaults: Cyzicus was destroyed; and the coast of Greece, from the south of Peloponnesus to Epirus and Thessaly was ravaged, Illyricum in particular being literally ransacked. In 269 Crete and Cyprus were swept by their destructive powers and

Cassandrea and Thessalonica were besieged; but in that year the emperor Claudius defeated them in three great battles, which earned for him the name of *Gothicus*, and broke the barbarian power. A period of comparative quiet, interrupted by few and unimportant expeditions, now ensued in the history of the Goths. In 272 the emperor Aurelian ceded to them the province of Dacia. In 332 they followed their king, Araric, across the Danube, but were defeated, and concluded a peace which lasted until the family of Constantine vacated the imperial throne. In 375 vast swarms of Huns and Alans poured out of Asia and drove back the Ostrogoths upon the Visigoths, which latter people thereupon obtained permission to settle in Thrace, at that time lying desolate, the condition being imposed by the emperor Valens that they should embrace Christianity. Insolent usage, which they were called upon to endure at the hands of Roman officers, soon drove them into rebellion, however, and in the war which ensued they completely defeated the army of Valens in 378, and killed the emperor himself by burning a cottage which he had entered in his flight. From that time they exercised an important influence over the affairs of Constantinople, and were for a time regularly engaged in the service of the Roman empire. The application of the Ostrogoths. for admission into the territories of the empire, when threatened by the Huns, was denied, and they were compelled to seek refuge in the mountains until after the defeat of the Huns in 453, when they obtained a settlement in Pannonia and Slavonia. In 396 the Visigoths, led by Alaric, invaded and devastated Greece, till the arrival of the Roman general Stilicho, in the following year, compelled their retreat. In 400 they invaded Italy, but were defeated. A treaty was thereupon made between Alaric and Stilicho, which transferred the services of the former to the Western emperor, Honorius. A second invasion, occasioned by the delay of the Romans to meet the demands of Alaric for pay, and a western province as a home for his nation, took place 408-410. In 408 Rome was subjected to a severe blockade, from which it relieved itself by the payment of a heavy ransom. Refusal to comply with Alaric's demands led to a second siege, in which Ostia was occupied, Rome unconditionally surrendered, and the empire transferred to Attalus, but soon restored to Honorius. In 410 an assault upon the Visigoths, made with imperial sanction, provoked the storming and sack of the city, Aug. 24-30. After the death of Alaric the Visigoths established a new kingdom in Southern Gaul and Spain, which reached its highest prosperity during the latter half of the 5th century, but was soon afterwards harassed by the

Franks, in Gaul, and wholly overthrown about two centuries later by the Saracens.

After the overthrow of the Huns the Ostrogoths in Pannonia became so powerful that the Eastern empire was obliged to purchase peace with them by large sums of money. Their king, Widemir, led his hosts into Italy, but they eventually joined the Visigoths in the West. Other bands, under various leaders, traversed the Eastern empire, and were finally settled between the Lower Danube and Mount Haemus, in the very heart of the empire. In 487 king Theodoric, after protracted disputes with the emperor Zeno, marched upon Constantinople, whereupon that monarch, to save his capital, authorized the Goths to invade Italy and expel the usurper Odoacer. The enterprise was undertaken in 488, and completed in 493, at which time Odoacer was assassinated, and all his strongholds were in the possession of his adversary. Theodoric remained undisputed master of Italy during a prosperous reign of thirty-three years; but on his death his kingdom was attacked by foreign enemies, and became the prey of the Eastern empire, and the Ostrogoths ceased to be an independent people. Christianity was introduced among the Goths about the middle of the 3d century, by prisoners taken in their wars, and there is evidence that a continuous tradition of orthodox Christianity existed from that time among the tribes who bordered on the Euxine. A Gothic bishop, Theophilus, was present in 325 at the Council of Nice, and even earlier Athanasius (*De Incarne. Verb.* § 51 sq.; Migne, 25:187 sq.; Neander, *Church History*, Engl. transl. 3rd 179) alludes to the influence of Christianity over Gothic (?) barbarians, while Chrysostom (Ep. 14; Migne, 52, 618) and Procopius (*Bell. Goth.* 4:4; ed. Bonn. 2:475) both speak of applications made to the emperor for a successor to recent Gothic bishops. The propagation of Christianity among the Visigoths was carried forward principally by bishop Ulphilas (q.v.), whose work, beginning in 348, was successful enough from the very first to excite the hostility of the heathen and call forth persecution. Ulphilas and many of his converts fled across the Danube and settled in the neighborhood of Nicopolis. The particular form of teaching adhered to by Uphilas was that of Arianism, which had already taken deep root, and was yet more firmly established when Frigidern, who had rebelled against the king, Athanaric, consented to become a Christian and an Arian in order that he might secure the support of the Roman emperor, and when, as already related, the Visigoths were obliged to take refuge against the Huns in the territories of the empire ruled over by the Arian, Valens.

Subsequently efforts were put forth to win them to Catholicism, especially by Chrysostom, who became patriarch of Constantinople in 398, but with little result. The Goths continued to be fanatical Arians, and became even violent persecutors after their settlement in Gaul and Spain, until the stubborn resistance of the Catholic party was strengthened by the accession of the Franks, and the Gothic king, Recared, solemnly passed over to the Catholic faith at the third Synod of Toledo in 589.

The Ostrogoths, though Arians, were not fanatical adherents of that creed, and Theodoric especially manifested a tolerant spirit towards the Catholics. Chrysostom's missionaries were zealously employed among these tribes, and achieved noteworthy successes. In the Crimea the Catholic Unilas was bishop of the Tetraxite Goths, and established a connection with Constantinople which remained unbroken until the 6th century. The district of Gotia, on the Cimmerian Bosphorus, was a diocese connected with the Byzantine Church in the Middle Ages, and the surname of Gotia was borne by the bishop of Capha as late as the 18th century.

In closing this article a few words respecting the culture of the Goths are required. The introduction of Christianity, and contact with the civilized subjectus of Rome, did much to raise them above other German tribes in point of civilization. Ulphilas, in the 4th century, formed a new alphabet out of those of the Greeks and Romans, which was generally adopted by the German peoples, and is essentially the same as that still in use in Germany and known among us as the "black-letter" alphabet. His translation of the Scriptures into the Gothic language is, in the fragments which still survive, the most ancient document of the German language' now extant. No other monuments of the Gothic language of considerable importance have been preserved. The Visigoths had a code of written laws, which was probably the first existing among German tribes, and the authorship of which is usually ascribed to their king, Euric, of the 5th century.

Ancient Sources. — Tacitus, *Germania*; Procopius, *Bell. Goth.*; Jornandes, *De Rebus Geticis*; Idacius of Lamago, *Chronicon*; Isidor. Hispal. *Hist. Goth.*; Cassiodorus, *Varia et Chron.*

Modern Literature. — Eisenschmidt, *De Origine Ostrogoth. et Visigothorum* (Jena, 1835); Zahn, *Ulfila's Gothische Bibelubelrsetze* (Weissenfels, 1805); Aschbach, *Gesch. d. Westgothen* (Frankfort-on-the-Main, 1827); Manso, *Gesch. d. Ostgothen in italien* (Breslau, 1824);

Wilhelm, *Germanien u. seine Bewohner* (Naumburg, 1823); Von Werbse, *Volker u. Volkerbündnisse d. Alten Deutschl.* (Hanover, 1825); Zeuss, *D. Deutschen u. Nachbarstämme*; Forbiger, *Handb. d. Alten Geographie* (Leipsic, 1848, volume 3); Duncker, *Orig. Germani*; Kopke, *Anfänge d. Königthums bei d. Gothen* (Berlin, 1859); Richter, *D. Westromische Reich, A.D. 375-388* (ibid. 1865); Bernhardt, *Gesch. Roms, A.D. 253-313* (ibid. 1867); Krafft, *Gesch. d. Germ. Volker*, 1:1 (ibid. 1854); Waitz, *Leben u. Lehre d. Ulfila* (Hanover, 1840, 4to); Lembke, *Gesch. v. Spanien* (Hamburg, 1831, volume 1); Gibbon, *Decline and Fall of the Roman Empire*; Pallmann, *Gesch. d. Volkerwanderung*, 1, pages 62-85; Bessell, in Ersch and Gruber's *Encyklop. s.v. Gothen* and *Leben d. Ulfilas u. Bekehrung d. Gothen*, etc. (Gottingen, 1860); comp. J. Grimm, *Gesch. d. Deutschen Sprache*.

See also Smith, *Dict. of Greek and Roman Geography*, s.v.; *Gothi*, in Herzog *Real-Encyklop.* s.v.; Kurtz, *Manual of Christ. Hist.* Engl. transl. 1:§ 76.

Gothus, Andraeus Thomas

a Swedish ecclesiastic, was born at Wadstena in 1582. Having finished his studies at Upsal, he became rector at Wadstena in 1613, pastor at Aby in 1625, and soon afterwards was elevated to the rank of a provost. He died at Aby in 1657, leaving *Een Kort. och waelgrund ad Rachnekonst* ("Short and Good Treatise on the Art of Counting," Stockholm, 1621): — *Thesaurus Epistolicus* (ibid. 1619, 1631): — *Theoria Vitae Eternae* (ibid. 1647). See Hoefler, *Nouv. Biog. Generale*, s.v.

Gotschel, Johann Christoph Friedrich

a Lutheran theologian of Germany, was born December 8, 1768, at Bayreuth. He studied at Erlangen, was in 1790 pastor at Prague, in 1798 superintendent, accepted a call in 1799 to Eutin, and died February 8, 1812. He wrote, *De Moralitate Ejusque Gratus Imputatione* (Erlangen, 1788): — *De Interpretatione Loci* ^{<4110>} 1 *Corinthians* 11:10 (ibid. eod.): — and *Sermons*. See Doring, *Die gelehrten Theologen Deutschlands*, s.v. (B.P.)

Gotten, Gabriel Wilhelm

a Lutheran theologian of Germany, was born December 4, 1708, at Magdeburg. He studied at Halle, was in 1736 pastor at Celle, in 1741

superintendent at Luneburg, in 1746 at Hanover, and died in 1781. He published sermons and other ascetical writings. See Winer, *Handbuch der theol. Lit.* 1:391; Doring, *Die gelehrten Theologen Deutschlands*, s.v.; Jocher, *Allgemeines Gelehrten-Lexikon*, s.v. (B.P.)

Gotten, Heinrich Ludwig

a Lutheran theologian of Germany, was born in Brunswick in 1677. He studied at Helmstadt, Halle, and Leipsic, was in 1706 preacher at Magdeburg, and died August 5, 1737. He wrote *Anleitung, das Leiden und Sterben Christi*, and a number of *Sermons*. See Strodtmann, *Neues gelehrtes Europa*, 7:620; Jocher, *Allgemeines Gelehrten-Lexikon*, s.v. (B. P.)

Gotten, Jacob

a Lutheran theologian of Germany, was born at Lubeck, July 26, 1629. He studied at Rostock, Leipsic, and Strasburg, and afterwards went into the Netherlands. While there he had frequent relations with the Jesuits, who, in expectation of converting him, had shut him up. But he escaped, and returned in 1653 to his native place, to preach the reformed religion. He became pastor of the church of St. John in 1658, and died February 1, 1671. He wrote *Observationes Historico-theologicae: — Spar-Stunden kurtzer Betrachtungen*, etc. See Hoefer, *Nouv. Biog. Generale*, s.v.

Gotter, Friedrich Gotthelf

a Lutheran theologian of Germany, was born January 17, 1682, at Altenburg. He studied at Wittenberg and Jena, was in 1711 rector at Eisenberg, in 1737 pastor primarius and superintendent, and died May 21, 1746. He wrote, *De Conjugis Pilati Somnio* (Jena, 1704): — *De Graeca Voce Sive Celi* (ibid. 1705): — *Diss. Historica de Henochia Urbe Prima* (1705): — *De Obscuritate Epistolae Pauli Falso Tributa* (1732): — *Miracula Christi ab Objectionibus Woolstonii Vindicata* (1733). See Neuibauer, *Jetztlebende Theologen*; Jocher, *Allgemeines Gelehrten-Lexikon*, s.v. (B.P.)

Gotter, Ludwig Andreas

a Lutheran hymnwriter of Germany, was born at Gotha, May 26, 1661, and died there, September 19, 1735. Some of his hymns are still in use in the German Evangelical Church. See Koch, *Gesch. des deutschen*

Kirchenliedes, 4:400 sq.; Rudolph, *Gothaische Chronik*, 3:272; Wezel, *Anal. Bymn.* 2:22-30. (B.P.)

Gottfried (Abbot) Of Vendome

(hence *Vindocinensis*), who flourished about the year 1110, wrote *De Corpore et Sanguine Christi*: — *De Ordinatione Episcoporum*: — *De Simonia et Investitura Laicorum*: — *De Effectibus Baptismi, Confirmationis, Unctionis Infirmorum et S. Conae*: — *De Iteratione Sacramenti*: — *De Tribus, quae Pastori, in esse Debent, Justitia in Judico, Discretionem in Precepto, et Providentia in Consilio*. Gottfried's works were published by Sirmond, Paris, 1610. See Auber, *Historie des Cardinaux*; Cave, *Historia Literaria Scriptorum Ecclesiasticorum*; Jocher, *Allgemeines Gelehrten-Lexikon*, s.v. (B.P.)

Gottfried, Christian Georg

a German convert from Judaism, who lived in the 17th century, is the author of *Einfaltige doch grundliche Erlaüterung der jüdischen Irrthümer* (Hamburg, 1693). See Wolf, *Bibl. Hebr.* 3:976; Jocher, *Allgemeines Gelehrten-Lexikon*, s.v.; Furst, *Bibl. Jud.* 1:340. (B.P.)

Gottfried, Jacob

a famous German jurist, born at Geneva, September 13, 1587, was professor of law in 1619, and died June 24, 1652. He wrote a commentary on the *Codex Theodosianus*, edited and published by Morillius in 1665, and by Daniel Ritter in 1736: — *Notae in Tertulliani ad Nationes, Lib. 2*: — *De Interdicta Christianorum cum Gentilibus Communionem*: — *De Statu Paganorum sub Imperatoribus Christianis*: — *Philostorgii Historiam Ecclesiasticam cum Versione et Notis*: — *Exercitationes II de Ecclesia et Incarnatione Christi*. See Nicéron, *Memoires*; Jocher, *Allgemeines Gelehrten-Lexikon*, s.v. (B.P.)

Gottfried, Johann Christian

a German convert from Judaism (whose former name was *Benjamin Woolf*), who lived in the 18th century, is the author of 8 8yy hç[m], or a *Narrative of Simon the son of Yochai*: — *Der ursprüngliche Glaube an die Gottlichkeit des Messias aus dem Sohar nachgewiesen* (translated also into Dutch, Amsterdam, 1724). See Furst, *Bibl. Jud.* 1:340; Wolf, *Bibl. Hebr.* 3:362; 4:844 sq.; Jocher, *Allgemeines Gelehrten-Lexikon*, s.v. (B.P.)

Gotthold, Isaac, D.D.

a Jewish rabbi, was born in Bamberg, Bavaria, and was in charge of a synagogue there for many years. In 1858 he came to America, and was at different times in charge of congregations in Brooklyn, Albany, and New York. For many years he taught private classes in ancient and modern languages. He died April 11, 1882, while rabbi of the Jewish synagogue in Fifty-seventh Street, New York city, aged seventy-four years.

Gotti, Vincenzo Luigi

an Italian cardinal, was born September 5, 1665, at Bologna, where his father was a professor of law, and in 1680 his son took the habit in the convent of the Dominicans of that city. In 1684 he went to the University of Salamanca, and studied theology. In 1688, after his return to Italy, he was appointed to teach successively at Mantua, Rome, and Bologna, becoming, in 1695, professor of theology in, the latter place. In 1708 he was made provincial of the Dominicans for Bologna. Pope Clement XI appointed him inquisitor of Milan; three years afterwards, however, Gotti resigned, and returned to Bologna as professor of polemics. In 1728 Benedict XIII conferred upon him the dignity of a cardinal. Benedict XIV made him his theologian, and later protector of the province of Bologna. Gotti died. September 18, 1742, leaving *Vera Chiesa di Jesu Christo* (Bologna, 1719): — *Colognia Theologico-Polemica* (ibid. 1727): — *Theologia Scholastico-Dogmatica* (1727): — *De Eligenda Inter Dissidentes Christianos Sententia* (Rome, 1734). See Hoefler, *Nouv. Biog. Generale*, s.v.

Gottingen

SEE GOETTINGEN.

Gottschalk

ruler of the Wends and martyr, was educated in the monastery of St. Michael at Liineburg, but left the monastery, and abandoned Christianity all together, as soon as he heard that his father Uto, ruler of the Wends, was killed by a Saxon, about the year 1029. To revenge the death of his father, Gottschalk stirred up his countrymen to a frightful war against the Saxons. Gottschalk' was defeated by Bernhard, duke of Saxony, and taken prisoner.' He returned to Christianity, and after his release from prison,

went to the court of Canute the Great, spent ten years in Denmark and England, and after his return to Wendland in 1043 he united Holstein, Mecklenburg, Pomerania, and the Brandenburg marches into one powerful Wendish empire. He now became one of the most zealous missionaries in his country, translated the liturgical formulas and sermons of German missionaries into the vernacular; he built schools, churches, monasteries, and preached to his people. In spite of all his efforts, there lingered yet among his countrymen a heathenish fanaticism which found vent in an insurrection, that broke out in 1066, and in which Gottschalk was murdered on June 7. See Adain of Bremen, *Gesta Pontif. Hammab.* 3; Helmold, *Chron. Slav.* 1:20; Giesebrecht, *Geschichte der deutschen Kaiserzeit*, 2:460 sq.; 3:130 sq.; Hirsch, in *Piper's Kalender*, 1856; Dehig, *Geschichte des Erzbisthums Hamburg-Bremen* (1877), 1:183 sq.; Wagenmann, in *Plitt-Herzog Real-Encyclop. s.v.* (B.P.)

Gottskalcksson, Oddur

the translator of the New Testament into Icelandic, son of the second bishop of Holum, in Iceland, was educated in Norway, and visited Denmark and Germany. The doctrines of the Reformation began to excite a general sensation throughout the north of Europe, and his own attention was forcibly arrested by the truths which were then unfolded. We are told that, for three successive nights, he prostrated himself half-naked before: the Father of lights, beseeching him to open the eyes of his understanding, and to show him whether the principles of Rome or those of Luther were from heaven. The result of his prayers and meditations was a deep-rooted conviction that the cause of the reformer was the cause of God; and with the view of obtaining further information he repaired to Germany, and attended the lectures of Luther and Melancthon. On his return to Iceland he entered the service of bishop Ogemund. The latter wished Gottskalcksson to become a priest, but he declined the offer, because, as he said, he had no voice for singing. As the servant of bishop Ogemund, he commenced the translation of the New Testament into Icelandic; and, to avoid persecution, he selected a small cell in a cow-house for his study. He completed a version in 1539; but finding it impossible, from the state of public opinion, to print it in Iceland, he sailed for Denmark, and published it at Copenhagen under the patronage of Christian III, in 1540. Besides this translation he published Bugenhagen's history of the sufferings and resurrection of Jesus Christ, and Jonla's sermons on the Catechism in

Icelandic. He died in 1557. See Jocher, *Allgemeines Gelehrten-Lexikon*, s.v. (B.P.)

Gotz, George Friedrich

a Protestant theologian of Germany, was born at Hanau, April 9, 1750. He studied at Halle, became doctor of divinity and pastor primarius in his native place, and died there, February 3, 1813. He published Sermons and some ascetical writings. See Doring, *Die gelehrten Theologen Deutschlands*, s.v.; Winer, *Handbuch der theol. Lit.* 2:153, 157, 160, 163, 175, 179, 181, 184, 204, 206, 280. (B.P.).

Gotz, Raphael

a Swiss theologian, poet, and teacher, was born at Gutz, of Munchhoff n (Thurgovia), in 1559. He studied at Chur and Zurich, and went to Geneva in 1580, where he held a disputation on predestination, under the auspices of Theodore Beza. Two years afterwards he went to Basle, where he again showed his controversial power. In 1588 he received in Zurich the title pedagogtus alumnorum, and in 1592 became, in the same city, professor of the New Test., and deacon at the cathedral. Four years afterwards he was made archdeacon, and thereupon introduced new religious songs into his parish. Unfortunately he gave himself up to alchemy, which brought him into debt, to escape which he fled in 1601. After wandering about for six months, he went to Marburg, where the landgrave Maurice appointed him professor of theology. He died there, August 20, 1622, leaving *Tractatus Adversus Albericum Triumcuriani, de Praedestinatione*: — *De Peccato in Spiritum S.*: — *De Gratuita Electorum Salute*, etc.: — *Historia Captivitatis Babylonicae*. See Hoefler, *Nouv. Biog. Generale*, s.v.

Gotze

SEE GOETZE.

Gouda, Jan Van

a Dutch Jesuit, who died December 28, 1630, at Brussels, was for some time professor at Antwerp and preacher at Brussels. In his sermons he was especially severe against the Protestants, and his coreligionists styled him therefore malleus hcereticorum and nurus Catholicorum. His writings are mostly directed against ministers of the Reformed Church. See Alegambe,

Bibliotheca Scriptorum Societatis Jesu; Burmann, *Trajectum Eruditum*; Jocher, *Allgemeines Gelehrten-Lexikon*, s.v. (B.P.)

Goudimel, Claude

a French musical composer, was born about 1510 in Franche-Comte. He lived at Rome in 1540 when Palestrina studied there. In 1556 he was at Paris, and kept a note-printing establishment there. In 1562 he joined the Reformed Church, and was killed in the Huguenot massacre at Lyons, August 24, 1572. He prepared the music for Clement Marot's and Theodore Beza's translation of the Psalms (1565). Some writers assert that he also composed Huguenot hymns, such as are still sung; but this is a mistake. See Fetis, *Biograph. des Musiciens*; Haag, *La France Protestante*; Douen, *Clement Marot et le Psautier Huguenot*, and the same in Lichtenberger's *Encyklop. des Sciences Religienses*, s.v.; Gruneisen in Plitt-Herzog, *Real-Encyklop.* s.v.; Grove, *Dict. of Music*, s.v. (B.P.)

Gouffier, Adrien

cardinal of Boisys, had at first the title of prothonotary of Boisys, then he became bishop of Coutances in 1509. Francis I asked for the cardinal's hat for him of pope Leo X, in the conference of Boulogne, which this pontiff granted in 1515. In 1519 Gouffier obtained a charge as a legate in France. He was already grand almoner, and held the bishopric of Alby and other considerable benefices. He died in the castle of Villendren-sur-Indre, July 24, 1523. See Hoefler, *Nouv. Biog. Generale*, s.v.

Gouge de Charpaignes, Martin

a French prelate, was born about 1360, in Bourges. After the death of his brother John, who was treasurer of the duke of Berry, Martin was appointed to fill his place. He became bishop of Chartres in 1406, and was transferred to the see of Clermont-Ferrand in 1415. In 1409 he was arrested for being connected with the revolution of the palace, but on account of his great talents he soon returned to his former honors. Under the reign of Charles VII, Gouge became royal councillor. In 1425 he resigned his civil functions, but resumed them until November 8, 1428. He died November 25 or 26, 1444. See Hoefler, *Nouv. Biog. Generale*, s.v.

Goujet, Claude Pierre

a French theologian, was born at Paris, October 19, 1697. In 1720 he was canon of St. James's in his native place, and died February 1, 1767. He translated Grotius's work on the truth of Christianity into French (Paris, 1724) and other Latin works, and published *Maximes sur la Penitence et sur la Communion* (1728): — *Bibliothèque des Auteurs Ecclesiastiques du XVIII Siecle, pour Servir de Continuation a celle de Mr. Dupin* (1736, 3 volumes): — *Histoire du Pontificat de Paul V* (1766, 2 volumes). See Nouvelle, *Diction. Histor.*; Formey, *France Litteraire*; Jocher, *Allgemeines Gelehrten-Lexikon*, s.v.; Lichtenberger, *Encyklop. des Sciences Religienses*, s.v. (B.P.)

Goulet, Robert

a Roman Catholic theologian of the 16th century, is the author of *Tetramonos Evangeliorum, quorum integri Textus sub una Narrationis Serie Historico Ordine Continentur*. He also edited *Pauli Burgensis Scrutinium Scripturarum*. See Possevinus, *Apparatus Sacer*; Jocher, *Allgemeines Gelehrten-Lexikon*, s.v. (B.P.)

Goumilevski, Moses

a Russian prelate and writer, was bishop of Theodosia, and took an active part in the scholastic movement which Catherine II promoted in her empire. He died in 1792 by assassination in the Crimea, leaving several linguistic works, two funeral speeches of the prince Potemkin, several translations from the fathers of the Greek Church, and some fugitive pieces of poetry in Latin and Russian. See Hoefler, *Nouv. Biog. Generale*, s.v.

Gounja Ticquoa

(the God of Gods), the title of the Supreme Being among the Hottentots. They say he is a good being, who does no one any hurt, and dwells far above the moon. They pay no act of devotion immediately to this god, and when asked why not, they answer that their first parents so grievously sinned against the Supreme God that he cursed them and all their posterity with hardness of heart, so they know little of him and have no inclination to serve him.

Gourlin, Pierre Sebastien

a French Jansenist writer, who died in 1775, made himself conspicuous by his opposition to the bull *Unigenitus*. He is the author of *Institution et Instruction Chretiennes* (Naples, 1776, 3 volumes), which has often been reprinted, and which contains an exact exposition of the Jansenistic doctrine. To him is also attributed *Tractatus de Gratia Christi Salvatoris ac de Praedestinatione Sanctorum, in sex libros distributus* (1781, 3 volumes). See Lichtenberger, *Encyclop. des Sciences Religieuses*, s.v.; Hoefer, *Nouv. Biog. Generale*, s.v. (B.P.)

Gousset, Thomas Marie Joseph

a French prelate, was born at Montigny-les-Cherlieux, May 1, 1792. He began in 1809 a course of study, and obtained in 1812 the diploma of a bachelor of letters; entered the great seminary of Besancon the same year, and became one of its most distinguished scholars and teachers of theology. Cardinal Rohan made him, in 1832, grandvicar, and he was consecrated bishop of Perigueux October 6, 1835. He was elevated to the archiepiscopacy of Rheims, May 25, 1840, and in 1851 obtained the cardinal's hat. He died at Rheims, December 24, 1866, leaving *Exposition de l'Doctrine de l'Eglise* (Besancon, 1823): — *Code Civil Commente dans ses Rupperts avec la Theologie Morale: — L'immaculae Conception de la Bienheureuse Vierge* (Paris, 1855), etc. See Hoefer, *Nouv. Biog. Generale*, s.v.

Govona, Rosa

an Italian philanthropist, was born at Mondovi in 1716. Her parents were poor, and Rosa became an orphan while very young, but she supported herself by labor. One day, finding a little girl in a still worse condition than herself, she aided her and taught her to work, and the two soon formed the plan of gathering other poor little girls for a similar purpose. Rosa at length received a house from the community in the plain of the Brao, where she settled down with her company. Charles Emanuel III gave her several large buildings which had belonged to the friars, and she organized the establishment of The Rosines. She also established houses in other places, and in the center of the cities of Novara, Fossano, Savigliano, Saluzzo, Chieri, and Saint Damian of Ostia. The establishment at Turin became the centre of all these houses, which still flourish. In this latter city she died, February 28, 1776. See Hoefer, *Nouv. Biog. Generale*, s.v.

Gown

The ancient academical gown, always wide-sleeved, was an adoption of the monastic habit from the robe of the preaching-friars, who wore it instead of an alb. From itinerant lay preachers of the time of Elizabeth, the custom of the universities, the vanity of the richer clergy in the last century, wearing silk robes out-of-doors and then in the pulpit, and the introduction of lectures, not provided for by the rubric, the use of the gown in English pulpits took its origin. The narrow-sleeved gown, with a cross-slit for the arms, was an importation from Geneva; and called the lawyer's gown, in distinction from the wide velvet-sleeved gown still worn by other, graduates, posers at Winchester, and often with an ermine hood by proctors at Oxford. Russet white and black gowns were worn by mourners at funerals.

Goz, Christian Gottlieb

a Lutheran theologian of Germany, was born August 29, 1746. He studied at Tübingen, was in 1769 vicar, in 1777 preacher, at Stuttgart, and died December 10, 1803. He published, *Uebung der Gottseligkeit in heiligen Betrachtungen und Liedern* (Stuttgart, 1776): — *Beitrag zur Geschichte der Kirchenlieder* (1784), and composed some hymns, which are still in use. See Koch, *Geschichte des deutschen Kirchenliedes*, 6:309 sq. (B.P.)

Gozlin

(Lat. *Gauzlenus*), a French prelate and statesman, was born about the beginning of the ninth century. According to some he was the son of Boricon, count of Anjou, and to others the natural son of Louis the Gentle. He became a monk at Rheims about 848, and soon after abbot of St. Germain-des-Prés. Gozlin, like most of the abbots of that time, was also a warrior. In 858 he was made prisoner by the Normans, and had to purchase his liberty by a heavy ransom. After 855 he held the office of chancellor to Charles the Bald, and about 883 he was appointed bishop of Paris. He died April 16, 886. See Hoefler, *Nouv. Biog. Generale*, s.v.

Graal, The Holy

a name in mediaeval tradition for the precious dish (*paropsis*) or cup used at the Last Supper, said, also to be the vessel in which our Lord turned water into wine, and in which Nicodemus or Joseph of Arimathea

received the Savior's blood at the crucifixion. Other legends describe it as a cup originally given to Solomon by the queen of Sheba. It often appears in the Arthurian laws, and probably, arose from a Druidic origin. The Genoese claim to have it in the cathedral treasury, where it is known as Sacro Catino. It is of glass, of hexagonal form, with two handles, and is three feet nine inches in circumference. It was cracked in its removal from Paris, whither it had been taken under Napoleon. Sometimes the graal supports a bleeding spear, as on a crucifix at Sancreed Church, Cornwall. The Church is often represented holding a pennon and a graal opposite the synagogue with drooping head, and a banner of three points, the staff broken.

Grabau, Johann Andreas August

a Lutheran minister of Germany, was born March 18, 1804, at Olvenstadt, near Magdeburg. He studied at Halle, was in 1834 pastor at Erfurt, but was suspended in 1836 because he refused to accept the Prussian Agenda (q.v.). In 1839 he came, with a number of his adherents, to America, and settled at Buffalo, N.Y., where he founded a Lutheran congregation, to whom he preached till his death, June 2, 1879. Grabau was president of the Lutheran Buffalo Synod, founded the Martin Luther College, and was for some time editor of the *Kirchliches Informatorium* and of the *Wachende Kirche*. (B.P.)

Grabe, Martin Sylvester

a Lutheran theologian of Germany, was born at Weissensee (Thuringia), April 21, 1627. He studied at Königsberg, was professor there in 1660, in 1662 at Jena, in 1677 general-superintendent of Pomerania, and died at Colberg, November 23, 1686. He published, among other writings, *Disp. in Galatians 4:4*: — in *John 17:3*: — *Contra Socinianos*: — *De Unione Duarum in Christo Naturarum*: — *De Perspicuitate Scripturae Sacrae Ejusdem quae Lectione Laicis Concedenda*. See Jocher, *Allgemeines Gelehrten-Lexikon*, s.v. (B.P.)

Grabener, Christian Gottfried

a Lutheran theologian of Germany, was born April 15, 1714, at Freiberg. He studied at Leipsic, was in 1738 con-rector at Meissen, in 1742 rector at Dresden, and died November 30, 1778, leaving *Disp. ad Genes. 12:6, 7* (Leipsic, 1737): — *De Carminibus Apostolicis*: — *De Formula*: — *De*

Portis Coeli. See Jocher, *Allgemeines Gelehrten-Lexikon*, s.v.; Winer, *Handbuch der theol. Lit.* 1:612. (B.P.)

Grabener, Theophilus

father of the foregoing, was born November 3, 1685. He studied at Wittenberg, was in 1711 professor at the gymnasium in Freiburg, in 1735 rector at Meissen, and died April 15, 1750, leaving *De Planctu Haddrinmmon ad Zach.* 12:11 (Wittenberg, 1709): — *De Sacris Judaeorum Peregrino in Hortis Ritu Factis* (1710): — *De Excommunicatione per Insomniam* (eod.): — *De Symbolo Israelitarum trans Jordanem Incolentium ad Jos.* 22:22-29 (Meissen, 1737): — *De Theophilo Episcopo Antiocheno* (1744). See Jocher, *Allgemeines Gelehrten-Lexikon*, s.v. (B.P.)

Graber, Franz Friedrich

a Protestant theologian, was born in 1784 in Prussia. He studied at Halle, and entered upon his ministerial duties in 1808. After he had occupied different pastorates, the king of Prussia appointed him, in 1846, a member of the general synod, and made him general-superintendent of Westphalia. In 1856 he retired from his office and died in 1857. He published *Das Verlorene Paardies, Predigten* (Elberfeld, 1830). See Winer, *Handbuch der theol. Lit.* 2:116; Zuchold, *Bibl. Theol.* 1:460. (B.P.)

Grace, Actual

SEE ACTUAL GRACE.

Grace At Meals

was customary among the Jews (Lightfoot, *Horae Hebr. on* ^{AMB} *Matthew* 20:36), and forms are contained in the Talmud (*Berachoth*, 7). Numerous examples occur in the New Test., and early Christian writers abundantly confirm the practice (Chrysostom, *Homil.* 49; Clemens, *Alex. Paedag.* 2:4, § 44, 77; so also Tertullian, Cyprian, and others). Examples of forms occur both in the early Eastern and Western churches, and the *Gelasian Sacramentary* sets forth quite a number. See Smith, *Dict. of Christ. Antiq.* s.v.

Gradenigo, Giovanni Agostino

an Italian prelate, was born at Venice, July 10, 1725. He studied under the direction of Domenico dall' Onazio; entered the Benedictine order in 1744; in 1749 was called to teach philosophy at Mantua, and later canon law; in 1756 returned to Venice, where, in 1762, he founded an academy of ecclesiastical history; refused the bishopric of Corfu in 1765, but in 1770 became bishop of Ceneda, and died March 16, 1774, leaving a large number of short publications, for which, see Hoefer, *Nouv. Biog. Generale*, s.v.

Gradenigo, Giovanni Gieronimo

an Italian prelate, was born at Venice, February 19, 1708. While young he entered the order of the Theatines, and occupied several important chairs at the Seminary of Brescia. On January 27, 1766, he was appointed archbishop of Udine. He died June 30, 1786, leaving *Lettera al Card. Quirini*, etc. (Venice, 1744): — *Lettera Istorica Critica Sopra Probabilismo* (Brescia, 1750): — *Le Cure Pastorali* (Udine, 1756): — *De Siclo Argenteo Hebraeorum* (Rome, 1766), and other pieces, for which see Hoefer, *Nouv. Biog. Generale*, s.v.

Gradin

a French term for a step behind and above the level of the altar-slab, for placing the cross and candlesticks upon, so as not to interfere with the altar itself.

Gradual

(*Graduale, Grayl*). Strictly only the first verse of the anthem sung was thus called. The rest was technically styled the "verse." The mode of singing it was not everywhere the same, but that in which one sang alone for a while and many responded was probably in use from the very infancy of the Church. From Easter eve to the Saturday in Whitsun week inclusively the Gradual was followed, and at last supplanted, by the Alleluia. This had been long known in the West, and used, though not prescribed, on public occasions of religious joy. At Rome it was only sung on Easter day.

The *Tract* was another anthem sometimes sung after the epistle. Originally it was always from the Book of Psalms. The Tract in all probability was nothing more than the Gradual as it was chanted in seasons of humiliation.

Very soon, however, a Tract was often sung after the Gradual; that is, a third verse was added to the anthem, which was sung continuously by the cantor without any assistance from the choir. The Gradual and Tract were sung from the same step of the ambo from which the epistle was read. The fact that the Gradual and Tract were both sung from the lesson-desk, and that by a single cantor detached thither, like the readers, from the choir, seems to indicate their common origin in that extended use of the Book of Psalms with the rest of Holy Scripture which we know to have prevailed during the first ages.

Graf, Anton

a Roman Catholic theologian, for some time professor of exegesis and pastoral theology in Tiibingen, who died May 24, 1867, is the author of *Kritische Darstellung des gegenwartigen Zustandes der praktischen Theologie* (Tubingen, 1840). (B.P.)

Graf, Carl Heinrich

a Protestant theologian of Germany, was born at Muhlhausen in 1815. He studied at Strasburg. In 1838 he was a teacher at Paris, was made a licentiate of theology at Strasburg in 1842, took the degree of doctor of philosophy at Leipsic in 1846, and was professor at the royal school at Meissen, in Saxony, and died July 16, 1869. He wrote, *De Librorum Samuelis et Regum Compositione Scriptoribus et Fide Historica* (Strasburg, 1842): — *Essai sur la Vie et les Ecrits de J. Lefevre d'Etaples* (ibid. eod.): — *Moslicheddin Sadi's Rosengarten* (translated from the Persian, Leipsic, 1846): — *Moslicheddin Sadi's Lustgarten* (Jena, 1850, 2 volumes): — *La Morale du Poete Persan Sadi* (1851): — *De Templo Silonensi* (Meissen, 1855): — *Der Prophet Jeremia erklart* (Leipsic, 1863): — *Die sogenannte Grundschrift des Pentateuchs* (1869), besides a large number of essays contributed to the *Zeitschrift der Deutschen Morgenlandischen Gesellschaft*. See Lichtenberger, *Encyclop. des Sciences Religienses*, s.v.; Zuchold, *Bibl. Theol.* 1:460. (B.P.)

Graf, Johann Heinrich

a Lutheran minister, was born November 19, 1797, at Lindow, in Brandenburg, Prussia. In 1823 he entered the missionary seminary at Berlin, and in 1825 the Hebrew College at London, to prepare himself as a missionary to promote the gospel among the Jews. He remained in England

till 1827, when he was sent to the Rhenish provinces on a missionary journey. In the same year he was appointed to the mission-station at Posen, was ordained there in 1846, and died December 5, 1867. (B.P.)

Grafe, Heinrich

a German ecclesiastic and educator, was born at Buttstadt, in Weimar, May 3, 1802, and educated at Jena. In 1823 he obtained a curacy in the State Church at Weimar, and in 1825 was made rector of the town school at Jena. In 1840 he was also appointed extraordinary professor of the science of education in the University of Jena, and in 1842 he became head of the *bilrgerschule* in Cassel. He afterwards occupied various positions in the educational field, and in 1849 entered the house of representatives of Hesse, and became noted as an agitator. He was imprisoned in 1852 for having been implicated in certain revolutionary movements. On his release he withdrew to Geneva, where he engaged in educational work till 1855, when he was appointed director of the school of industry at Bremen. He died in that city, July 21, 1868. His works were chiefly on educational subjects. See *Encyclop. Brit.* 9th ed. s.v.

Grafenhain, Ferdinand Friedrich

a Lutheran theologian, was born February 14, 1740. For some time deacon at Taucha, in Saxony, he was called in 1780 to Leipsic, and died March 18, 1823. He wrote *Animadversiones in loc. Epist. Pauli ad Philipp. 2:5-12* (Leipsic, 1802). See Winer, *Handbuch der theol. Lit.* 1:263. (B.P.)

Grafander, David

a Lutheran theologian, who died December 24, 1680, at Merseburg, is the author of, *Calligraphia Hebraea: — Grammatica Syriaca cum Syntaxi et Lexico: — Grammatica Chaldaica*. See Jocher, *Allgemeines Gelehrten-Lexikon*, s.v.; Steinschneider, *Bibliogr. Handbuch*, s.v.; Furst, *Bibl. Jud.* 1:342. (B.P.)

Graham, Andrew

a Scotch prelate, was elected and consecrated to the see of Dunblane, July 28, 1575. He was also pastor of the Church of Dunblane until his death. See Keith, *Scottish Bishops*, page 180.

Graham, Archibald

a Scotch prelate, was first pastor at Rothsay, in the Isle of Bute, and from there promoted to the see of the Isles in 1680, where he continued until the revolution in 1688. See Keith, *Scottish Bishops*, page 310.

Graham, Charles

an Irish Wesleyan missionary, was born at Tullinnagrackin, near Sligo, August 20, 1750. After laboring for twenty-one years as a local preacher, he was, in 1790, appointed by Wesley as a missionary in Ireland. Few of the Irish preachers had severer trials from mobs than Graham, but he courageously met them. For six years he and Ouseley traversed Ireland together, bringing the light into its darkest quarters. Graham afterwards labored in Ulster, Armagh, Kilkenny, Wicklow, Wexford, and other places. He died suddenly near Athlone, April 23, 1824. His powerful appeals to his street congregations were pathetic, and sometimes overwhelming; the multitudes heard, trembled, and fell before him. See Stevens, *Hist. of Methodism*, 3:131, 409 sq., 416 sq., 435; George Smith, *Hist. of Wesleyan Methodism*, volume 2 (see Index, volume 3); William Smith, *Hist. of Wesleyan Methodism in Ireland*, page 286; *Minutes of the British Conference*, 1824; Reilly, *Ouseley* (N.Y. 1848); Arthur, *Life of Ouseley* (Lond. and N.Y. 1876); Campbell, *Life of Charles Graham* (Dublin, 1868, 12mo; Toronto, 1869).

Graham, George

a Scotch prelate, was bishop of Dunblane in 1606, from which see he was translated to that of Orkney in 1615, where he continued until 1638. See Keith, *Scottish Bishops*, pages 181, 227.

Graham, John, D.D.

an English prelate, was born in Durham in 1794. In 1834 he was appointed prebendary of Lincoln, having formerly been rector of Willingham, Cambridgeshire. At one time he was one of the chaplains of prince Albert, consort of queen Victoria. He was consecrated to the bishopric of Chester in 1848, which .see he held until the close of his life, June 15, 1865. During his administration seventy-eight new churches were consecrated by him in his diocese. See *Amer. Quar. Church Rev.* April 1866, page 141.

Graham, Patrick

a Scotch prelate, was bishop of Brechin in 1463, and was translated to the see of St. Andrews in 1466. He undertook a journey to Rome in 1467, and while there the controversy concerning the superiority of the see of York over the Church of Scotland was renewed. He obtained sentence against that see, and that his own see should be erected into an archbishopric, and the pope also. made him his legate within Scotland for three years. On his return he found the king's clergy and courtiers all opposed to his transactions. He was put in prison, where he died in 1478. See Keith, *Scottish Bishops*, pages 30-164.

Graham, Samuel Lyle, D.D.

a Presbyterian minister, was born at Liberty, Virginia, February 9, 1794. He studied under Reverend J. Mitchell, and subsequently at the New London Academy, and graduated at Washington College, Lexington, in 1814. After this he became tutor in the family of judge Nash of North Carolina. In 1818 he graduated from Princeton Theological Seminary, and was licensed to preach by the Presbytery of New Brunswick. He acted for a while as missionary in Indiana, and subsequently in Greenbrier and Monroe counties, Virginia. In 1821 he removed to North Carolina, and became pastor of Oxford and Grassy Creek churches. After remaining here. seven years he took charge of the Oxford Church, where a gracious revival followed his labors, in 1830. In 1834 he became pastor at Clarksville and Shiloh, and in 1838 professor of ecclesiastical history in Union Theological Seminary, Virginia, which position he retained until his death at Prince Edward, October 29, 1851. He contributed several papers to the *Princeton Review*. See *Genesis Cat. of Princeton Theol. Semn.* 1881, page 20; Nevin, *Presb. Encyclop.* s.v. (W.P.S.)

Graham, Sylvester

a Presbyterian minister and reformer, was born in Sheffield, Connecticut, in 1794. From childhood he was troubled with weak digestion and rheumatism, and was compelled to abandon one employment after another on account of poor health. He finally studied at Amherst College, and became a Presbyterian preacher about 1826. In 1830 the Pennsylvania Temperance Society employed him as a lecturer. This led him to the study of human physiology, by which he became convinced that the only cure for intemperance was to be found in correct habits of living and judicious diet.

This idea was set before the world in permanent form in his *Essay on Cholera* (1832), and *Graham Lectures on the Science of Human Life* (Boston, 1839, 2 volumes). He died at Northampton, Massachusetts, September 11, 1851. His other publications were a *Lecture to Young Men on Chastity: — a Treatise on Bread-Making*, from which we have the name "Graham bread" and the *Philosophy of Sacred History*, of which only one volume was finished by him, and published after his death. In this work he attempted to show the harmony between the teachings of the Bible and his views on dietetics. See *Appleton's Amer. Cyclop.* 8:142.

Grail.

1. Gradale, gradual, that which follows in degree, or the next step (*gradus*) after the epistle, a book containing the Order of Benediction of Holy Water, the Offices, Introit, or beginning of the Mass, the Kyrie, Gloria, Alleluia, Prose; Tract, Sequence, Creed, Offertory, Sanctus, Agnus Dei, and Communion and Post-Communion which pertain to the choir in singing solemn mass. In France it denotes the Antiphonar, which was set on the gradus or analogium.

2. A verse or response, varying with the day; a portion of a psalm sung between the Epistle and Gospel while the deacon was on his way to the rood-loft. Their introduction into the Church is attributed variously to Celestine, 430, St. Ambrose, Gelasius, 490, or Gregory the Great, c. 600, who arranged the responses in order in his "Antiphonar." Rabanus says the name is derived from the custom of singing the grail on the steps of the ambon or pulpit; but others consider it to be taken from the responsory, gradation, or succession, or the altar-step. These verses were formerly chanted, either by a single voice or in chorus. When the chanter sang to the end tractim, they were called the Tract; but when he was interrupted by the choir, then the name was a Verse, Responsory, or Anthem.

Gramberg, Carl Peter Wilhelm

a Lutheran theologian of Germany, was born September 24, 1797 at Seefeld, in Oldenburg, and died at Zullichau, in Prussia, March 29, 1830. He is the author of, *Die Chronik nach ihrem geschichtlichen Charakter* (Halle, 1823): — *Libri Geneseos Secundum Fontes* (Leipsic, eod.): — *Kritische Geschichte der Religionsideen des Alten Testaments* (Berlin, 1823, 1830, 2 volumes): — *Salomo's Buch der Spruche ubersetzt u.*

erklart (Leipsic, 1828). See Winer, *Handbuch der theol. Lit.* 1:79, 138, 212; Furst, *Bibl. Jud.* 1:342 Zucholdl, *Bibl. Theol.* 1:461. (B.P.)

Grammer, John, D.D.

a Protestant Episcopal. minister, was born at Petersburg, Virginia. He began the practice of law in that place some two years after graduating at Yale College. In January, 1824, he entered the Episcopal Theological Seminary at Alexandria, and on July 15, 1826, received deacon's orders. For the next ten years his life was that of a missionary, He lived upon his estate in Dinwiddie County, and preached in eight or ten of the neighboring counties. In October 1835, his dwelling was burned down, and he removed to Lawrenceville. In 1838 he accepted a call to the parish of Halifax Court-house, and removed there, where he continued to reside till his death, March 5, 1871, aged seventy-five years. See *Obituary Record of Yale College*, 1871; *Prot. Episc. Almanac*, 1872, page 127.

Grammlich, Johann Andreas

a Lutheran theologian of Germany, was born July 1, 1689, at Stuttgart. He studied at Tübingen and Halle, was in 1716 courtchaplain at Stuttgart, and died April 7, 1728. He wrote, *Erbauliche Betrachtungen auf alle Tage* (Stuttgart, 1724; new ed. by Bock, Breslau, 1853): — *Vierzig Betrachtungen von Christi Leiden und Tod* (Tübingen, 1722; new ed. by Koppen, 1865): also *Annotations* on the Acts of the Apostles, on the epistles of Peter, John, and James. See Jocher, *Allgemeines Gelehrten-Lexikon*, s.v.; Zuchold, *Bibl. Theol.* 1:461 sq.; Winer, *Handbuch der theol. Lit.* 1:182; Koch, *Geschichte des deutschen Kirchenliedes*, 5:66 sq. (B.P.)

Grammont, Antoine Pierre de (1)

a French prelate, was born in 1615. He entered the ministry when quite young. Alexander VII offered him the deanery of the chapter of Besancon, but he declined. Some time later he was consecrated archbishop of that see. When Louis XIV invaded Franche-Comte in 1668, Grammont made every exertion for defence. On the second invasion, six years later, he resigned at the door of his cathedral. and thereafter occupied himself by raising various schools in his diocese. He died May 1, 1698, leaving editions of the missal, of the breviary, of the ritual, and a catechism of his diocese. See Hoefler, *Nouv. Biog. Generale*, s.v.

Grammont, Antoine Pierre de (2)

a French prelate, nephew of Francois Joseph, was born in 1685. After finishing his studies at the College of Louis-le-Grand, in Paris, he became a soldier at eighteen years of age; was wounded before Spire, and taken prisoner. Being exchanged, he received command of a regiment of dragoons, which bore his name. When peace was restored, Grammont returned to his province, where his uncle supplied- him with a canonicate of the chapter of Besancon. He was nominated archbishop of that city by Louis XV, in 1735, and died September 7, 1754. See Hoefler, *Nouv. Biog. Generale*, s.v.

Grammont, Francois Joseph de

a French prelate, nephew of Antoine (1), was coadjutor of his uncle under the title of bishop of Philadelphia, and succeeded him in the see of Besancon. He reconstructed the archiepiscopacy, and gave new editions to the breviary and the ritual, also published a collection of synodal statutes, and left his fortune to the seminary. He died August 20, 1715. See Hoefler, *Nouv. Biog. Generale*, s.v.

Gramont, Gabriel De

a French prelate, succeeded his brother in the bishopric of Couserans, and also of Tarbes in 1522. He was sent on various diplomatic missions. In 1532 he was made bishop of Poitiers, and finally archbishop of Toulouse. He died March 26, 1534, leaving in MS. a collection of letters relating to his various embassies. See Hoefler, *Nouv. Biog. Generale*, s.v.

Gramur

in Norse mythology, was the famous sword of the hero Sigurd. It was the most excellent that had ever been made by dwarfs. Sigurd proved it in two ways: he cut in two a large piece of steel, and, behold, the sword had not even the slightest scratch; then he laid it in the river, which carried a light wooflake against it, and the latter was cut in two.

Granacci, Francesco

a reputable Florentine painter, was born in 1477, and studied under Ghirlandajo at the same time with Buonarotti. Among his principal pictures are those of *St. Zanobi and St. Francis*, near the Virgin, under a lofty

canopy, and *The Assumption*; in San Pietro Maggiore. He died in 1544. See Hoefler, *Nouv. Biog. Generale*, s.v.; Spooner, *Biog. Hist. of the Fine Arts*, s.v.

Granada, Luis De

SEE LOUIS OF GRANADA.

Grancolas, Jean

a French theologian and member of the Sorbonne, was born at Paris in 1660. In 1685 he took his degree as doctor of divinity, was chaplain to the duke of Orleans, and died in 1732. He wrote, *Traite de l'Antiquite des Ceremonies des Sacraments* (Paris, 1692): — *Instructions sur la Religion, Tirees de l'Ecriture Sainte* (1693): — *La Science des Confesseurs* (1696): — *L'Ancienne Discipline de l'Eglise* (1697): — *Heures Sacrees* (eod.): — *Traite des Liturgies* (1698): — *Histoire Abregee de l'Eglise de la Ville et de l'Universite de Paris* (1728, 2 volumes). See Jocher, *Allgemeines Gelehrten-Lexikon*, s.v.; Winer, *Handbuch der theol. Lit.* 1:603, 890; Lichtenberger, *Encyclop. des Sciences Religieuses*, s.v.; Hoefler, *Nouv. Biog. Generale*, s.v. (B.P.)

Granlli, Guido De

an Italian member of the Camaldule order, was born in 1671 at Cremona. He studied at Rome, was professor at Florence, and Pisa, and died at the latter place, July 21, 1742, leaving *Martyrologium Camardulense*: — *Dissertationes Camaldulenses*, etc. See *Vita del Padre D. Guido Grandi, Scritta da Uno suo Discepolo*; Jocher, *Allgemeines Gelehrten-Lexikon*, s.v.; Winer, *Handbuch der theol. Lit.* 1:714. (B.P.)

Grandidier, Phillippe Andre

a French theologian, born at Strasburg, November 9, 1752 entered into holy orders, was canon and keeper of the archives of the bishopric there, and died October 11, 1787. He wrote, *Histoire de l'Eglise et des PFinces-Eveques de Strasbourg* (1776, 1778, 2 volumes): — *Histoire Ecclesiastiques, de la Province d'Alsace* (1781): — *Essai historique sur la Cathedrale de Strasbourg* (1782). Besides, he left in MS. a great deal of matter pertaining to the Church history of Strasburg, which was published in six volumes, by Liblin, under the title, *OEuvres Historiques Inedites de Grandidier* (Colmar, 1865). See Winer, *Handbuch der theol. Lit.* 1:823;

Lichtenberger, *Encyclop. des Sciences Religienses*, s.v.; Hoefer, *Nouv. Biog. Generale*, s.v. (B.P.)

Grandin, Martin

a French theologian, was born at St. Quentin in 1604. He commenced his studies at Noyon, continued them at Amiens, and finished them at Paris, in the college of the cardinal Le Moine, where he afterwards taught philosophy. He was doctor of the Sorbonne, and taught theology there more than fifty years. He died at Paris in 1691, leaving a work of value entitled, *Institutiones Theologicae* (Paris, 1710). See Hoefer, *Nouv. Biog. Generale*, s.v.

Grandison, John

an English prelate of the 14th century, was born at Asperton, Herefordshire. He was prebendary of Exeter and York in 1309, archdeacon of Nottingham, October 12, 1310, and dean of Wells. While holding these preferments, he became chaplain to pope Clement V, who employed him as his nuncio in France, Spain, Germany, and England, where he attracted the notice of Edward III. He was consecrated to the see of Exeter, October 18, 1327. He was enormously rich, founded Ottery St. Mary, built Bishop's Teignton, vaulted the nave, built the west front of Exeter Cathedral, annexed Radway to his see, and compelled all ecclesiastics in his diocese to bequeath their goods to him to complete his buildings. He died July 16, 1369. Bishop Grandisoll had great trouble with the archbishop of Canterbury. See Hook, *Lives of the Archbishops of Canterbury*, 3:507; Fuller, *Worthies of England* (ed. Nuttall), 2:74.

Grandpierre, Henri

a Reformed theologian of France, who died at Paris while director of the missionary institute, in 1875, is the author of some ascetical works, as *Tristesse et Consolation: — Le Guide du Fidele a la Table Sacree: — Les Aspirations Chretiennes*. Some of these, besides a number of his sermons, were translated into German. For a long time he edited a religious journal entitled, *L'Esperance*. See Zuchold, *Bibl. Theol.* 1:462; Lichtenberger, *Encyclop. des Sciences Religienses*, s.v. (B.P.)

Grant (or Graunt), Edward, D.D.

an eminent English scholar of the 16th century, was educated at Westminster School and Christchurch, or at Broadgates Hall, Oxford. In 1572 he was made master of Westminster School, where he continued until 1591. He was prebend of Westminster in 1577, of Ely in 1589, and died in September or October 1601. He published, *Institutio Græca Grammatices Compendiaria* (1597): — *Graecæ Linguae Spicilegium* (1575). See Chalmers, *Biog. Dict.* s.v.; Allibone, *Dict. of Brit. and Amer. Authors*, s.v.

Grant, Richard

an English prelate, is usually stated to have been dean of London, but this is very improbable. In 1221 he was chancellor of Lincoln, and in 1229 he was consecrated to the see of Canterbury. His episcopate was short, and it seems that he was not as discreet as he should have been, which was so needful for the time. He died August 3, 1231. According to Tanner, the following works were written by Richard Grant: *De Fide et Legibus*, lib. 1: — *De Sacramentis*, lib. 1: — *De Universo Corporali et Spirituali*, lib. 1. See Hook, *Lives of the Archbishops of Canterbury*, 3:103 sq.

Grape, Zacharias

a Lutheran theologian of Germany, was born at Rostock, October 6, 1671. He studied at his native place and at Greifswalde, commenced his academical career in 1696 at Rostock, was in 1701 doctor, in 1704 professor of theology, and died February 11, 1713, leaving, *Systema Novissimarum Controversiarum* (Rostock, 1705): — *Historia Literaria Talinudis Babyonici* (ibid. 1696): — *De Carthesii Methodo Convincendi Atheos*: — *De Quibusdam Locutionibus in Critica Edu. Leighi*: — *De Victore ab Edom ad Es.* 63:1-6: — *An Talmud sit Cremendum?*: — *An Circumcisio ab Aegyptiis ad Abrahamum Fuerit Derivafa?* See Jocher, *Allgemeines Gelehrten-Lexikon*, s.v.; Winer, *Handbuch der theol. Lit.* 1:343; Furst, *Bibl. Theol.* 1:342; Steinschneider, *Bibl. Handbuch*, s.v. (B.P.)

Graptus

SEE THEODORE; SEE THEOPHANES.

Graser, Conrad

a Lutheran theologian of Germany, was born at Königsberg, May 6, 1557. He was professor of Hebrew at the gymnasium in Thorn, West Prussia, and died December 30, 1613, leaving, *Historia Anti-Christi Magni: — Apocalypaeos Explicatio: — Tractatus de Principiis Veritatis Judaicae: — Explicatio in Caput 9 Danielis*. See Adam, *Vitae Eruditorum*; Jocher, *Allgemeines Gelehrten-Lexikon*, s.v. (B.P.)

Graser, Giovanni Battista

an Italian theologian, was born April 2, 1718, at Roveredo (Tyrol). He taught, from 1761 to 1779, philosophy, history, patristic and theological literature in the College of Innsprück, exercised at the same time the functions of a conservator of the imperial library, and obtained in 1777 the title of a doctor of theology. In 1779 he retired to his native city, where he died in 1786. Among his writings are, *In Sermonem de Maia-Renata Saga*, etc. (Venice, 1752): — *Orazione in Morte di Gir. Tantarotti* (Roveredo, 1761): — *De Philosophiae Moralis ad Jurisprudentiam Necessitate* (Vienna, 1767): — *De Historici Studii Amaenitate Atque Ufilitate*, etc. (1775), also several poems, chants, and sonnets. See Hoefer, *Nouv. Biog. Generale*, s.v.

Grashof, Julius Werner, D.D.

a Protestant theologian of Germany, was born October 4, 1802, at Prenzlau, in Brandenburg, studied at Bonn theology and philology, was in 1826 preacher at Treves, in 1830 at Cologne, and in 1836 was appointed by the government as counsellor in the affairs pertaining to the Church and School of the Rhenish provinces. Grashof died June 25, 1873. He published, *Die Briefe der heiligen Apostel Jacobus, Petrus, Johannes und Judas* (Essen, 1830): — *Die Evangelien des Matthaus, Marcus und Lucas* (ibid. 1834): — *Luther's Bibel-Uebersetzung* (Crefeld, 1835). See Zuchold, *Bibl. Theol.* 1:463 sq. (B.P.)

Grasser, Johann Jacob

a Swiss historian and theologian, was born February 21, 1579, at Basle. He studied a long time in France, and became three years later professor at Nimes. In 1607 he received at Padua the title of a count-palatine, of a knight and Roman citizen. He then went to England, and on his return

accepted, in his own country, the functions of a pastor in the village of Bernwyl, and afterwards at Basle, where he was connected with the Church of St. Theodor. He died at the latter place, March 21, 1627. Some of his principal works are, *Εἰδύλλιον*, *Helvetice Laudem Complectens*, etc. (Basle, 1598): — *De Antiquitatibus Nemansensibus* (Cologne, 1572): — *Ecclesia Orientalis et Meridionalis* (Strasburg, 1613): — *Itinerarium Historico-Politicum per Celebres Helveticae*, etc. (Basle, 1614): — *Chronicon der Waldenser* (1623), and other works on the history of Italy, France, England, and Switzerland. See Hoefer, *Nouv. Biog. Generale*, s.v.

Grassi, Giovanni

an eminent Italian ecclesiastic, was born at Verona, October 12, 1778, and entered the Jesuit order, November 16, 1799. In 1810 he was sent to Maryland to be superior of the Jesuit missions. He was recalled to Italy in 1817, and appointed to some important places of the order. He was also rector of the College of the Propaganda. He died December 12, 1849. Grassi published *Various Notices on the State of the Republic of the United States, 1818*, which passed through three editions in Rome, Milan, and Turin. See *Cath. Almanac*, 1872, page 102.

Grassi, Pietro Maria

an Augustinian monk of Vicenza, who flourished in the beginning of the 18th century, is the author of, *Narratio Historica de Ortu ac Progressu Haeresium Joh. Wiclefi* (Vicenza, 1707). See Winer, *Handbuch der theol. Lit.* 1:734. (B.P.)

Gratianus, Philip Christoph

A German theologian, was born July 2, 1742, at Oberroth (in Limburg). He studied at the convents of Blaubeuren and Bebenhausen, in Wurtemberg, served afterwards in various ecclesiastical relations at Heilbronn (1767), at Neustadt (1773), at Offterdingen, and became in 1795 ecclesiastical superintendent and first pastor of the city of Weinsberg, where he died, January 7, 1799, leaving, *De Harmonia Representationum Dei Realium* (Tubingen, 1763): — *De Memorialibus Justini Martyris*, etc. (ibid. 1766): — *Ursprung und Fortpflanzung des Christenthums in Europa* (ibid. 1766): — *Pflanzung des Christenthums in den aus den, Trummern des romischen Kaiserthums*, etc. (Stuttgart, 1778): — *Grundlehren der Religion* (Lemgo, 1787). See Hoefer, *Nouv. Biog. Generale*, s.v.

Gratius, Ortwin

a Roman Catholic theologian of Germany, was born in the 15th century, at Moltwick, in the diocese of Munster. In 1509 he became professor at the College of Kuick, at Cologne, and afterwards took holy orders. He undertook the defense of Hogstraten against Reuchlin, but was overthrown by Hutten. He died at Cologne, May 18, 1541, leaving, *Orationes Quodlibeticcz* (Cologne, 1508): — *Criticomastix Peregrinatio*, etc. (Lyons, 1511): — *Lamentationes Obscurorum Vivorum* (Cologne, 1518): — *Fasciculus Rerum Expectandarum et Fugiendarum*, etc. (ibid. 1535; new and enlarged edition, by Brown, Lond. 1690): — *Apologia Adversus Joh. Reuchlinum*: — *Triumphus Jobi*. See Winer, *Handbuch der theol. Lit.* 1:666; Jocher, *Allgemeines Gelehrten-Lexikon*, s.v.; Hoefer, *Nouv. Biog. Generale*, s.v. (B.P.)

Gratry, Auguste Joseph Alphonse, abbe

a French theologian, was born at Lille, March 30, 1805. He studied at Paris, became director of the College of Sainte-Barbe, in that city, in 1841, and chaplain of the superior normal school in 1846. He resigned this position in 1851, and, in conjunction with the abbe Petetot, founded the Oratory of the Immaculate Conception, and gave special attention to the conversion and instruction of the Parisian youth. In 1861 he was appointed vicargeneral of Orleans, and in 1863 he became professor of moral theology in the Sorbonne. He attacked Renan and the Rationalists with great vigor in 1864; and in 1870 he was elected a member of the French Academy. He withdrew from the Oratory in 1869 on account of the unfriendly attitude assumed towards him by that institution, because of his connection with father Hyacinthe and the International League of Peace. He set forth his views of the position of the two parties in the Vatican Council in two letters, in 1870, but was constrained to retract in 1872. He died at Montreux, Switzerland, February 6 of the same year. His principal works are, *Etude sur la Sophistique Contemporaine* (Paris, 1851; 4th ed. 1863): — *De la Connaissance de Dieu* (1853, 2 volumes; 7th ed. 1864), which received the prize from the French Academy: — *Logique* (1853, 2 volumes; 2d ed. 1858): — *De la Connaissance de l'Ame* (1858, 2 volumes): — *La Philosophie du Credo* (1861): — *Commentaire sur l'Evangile Selon Saint-Matthieu* (1863-65, 2 volumes): — *La Morale et la Loi de l'Histoire* (1868, 2 volumes; 2d ed. 1871), in which he declares the French revolution to be the true regeneration of human society: *Lettres sur*

la Religion (1869): — *Les Sources de la. Regeneration Sociale* (1871). See Perraud, *Les Derniers Jours du Pere Gratry; L'Oratoire de France au dix septieme et au dix-neuvieme Siecle*; Bastide, in Lichtenberger's *Encyclop. des Sciences Religienses*, s.v.; *Literarischer Handweiser fur das Katholische Deutschland*, 1872, No. 210. (B.P.)

Gratton, John

an eminent minister of the English Society of Friends, was born near Monyash, England, about 1641. He was converted at the age of ten, and first joined the Presbyterians; afterwards attended successively the service of the Church of England, then the meetings of the Independents, and later of the Anabaptists; about 1671 united with the Friends, and began to preach, travelling extensively throughout England, often persecuted by mobs, and from 1680 to 1686 imprisoned at Derby. While there he sometimes preached from the window to the people, wrote letters of encouragement to his brethren, and prepared a small volume, entitled *The Prisoner's Vindication*. In 1707 he disposed of his estate at Monyash, and, his health failing, travelled thereafter but little. He died January 9, 1711 or 1712. Among other things published by him was a *Journal of his Life*. See *The Friend*, 7:61.

Graumann, Johann

SEE POLIANDER.

Graun, Caspar Heinrich

a Lutheran theologian, was born February 2, 1659. He studied at Wittenberg, was in 1693 superintendent at Rochlitz, and died May 19, 1710, leaving, *Definitiones, Hypotheses et Propositiones Theologiae Dogmaticum*: — *Apodixis Aliquot Quaestionum Theologicarum*: — *De Gamaliele Cognomine Sene*. See Ranft, *Leben der chursachsischen Gottesgelehrten*; Jocher, *Allgemeines Gelehrten-Lexikon*, s.v. (B.P.)

Graun, Karl Heinrich

an eminent German composer, was born at Wahrenbruck, Saxony, May 7, 1701. He sang in the choir at Dresden, and received instruction from various masters. Here he began the composition of cantatas and other sacred pieces at an early age. He was afterwards employed as tenor singer and composer at the opera-house of Brunswick, and became celebrated for

his talents throughout Germany. In 1740 he became chapel-master to Frederick the Great, a position which he retained during the remainder of his life. He died at Berlin, August 8, 1759. Among his sacred pieces are two settings of *The Passion*, and his oratorio *The Death of Jesus*. See *Encyclop. Brit.* 9th ed. s.v.

Grave, Arnold

a Lutheran theologian of Germany, was born at Hamburg, June 8, 1700. He studied at Wittenberg, was preacher in 1727 in the neighborhood of his native city, accepted a call in 1737 to Hamburg, and died November 18, 1754, leaving, *De ea Quantum Reformatio Lutheri Profuerit Logicae* (Hamburg, 1717): — *De Tertulliani Testimonio de Apotheosi Christi* (1722): — *Athanasius de Morte Christi Referens* (eod.): — *De Moderatione Theologica* (1723). See Schmersahl, *Neue Nachrichten von verstorbenen Gelehrten*, 2:473 sq. Jocher, *Allgemeines Gelehrten-Lexikon*, s.v. (B. P.)

Grave, Gerhard,

a Lutheran theologian of Germany, was born in 1598. He studied at Rostock, Strasburg, and Jena, was in 1627 pastor at Hamburg, and died March 9, 1675, leaving, *Tabule Apocalypticce:-Theologia Methodica: — Pent. Quaestionum Theologico-Historicarum: — Explicatio Psalm 68: — Diput. ad ^{ROM14}John 1:14: — Disput. ad ^{ROM23}Romans 3:23*. See Moller, *Cimbria Litterata*; Jocher, *Allgemeines Gelehrten-Lexikon*, s.v. (B.P.)

Grave (also Gravius and Greaves), Thomas

an English theologian, who died May 22, 1676, is the author of, *De Linguae Arabicen Utilitate et Praestantia: — Observationes in Persican Pentateuchi Versionem: — Annotationes in Persicam Interpretationem Evangeliorum*, the last two are found in volume 6 of Walton's *Polyglot*. See Wood, *Athenae Oxonienses*; Jocher, *Allgemeines Gelehrten-Lexikon*, s.v. (B.P.)

Graver, Albert

a Lutheran theologian of Germany, was born April 3, 1575. He studied at different universities, was professor of theology at Jena, general superintendent at Weimar, and died November 30, 1617, leaving *Praelectiones in August. Confessionem: — Harmonia Praecipuorum*

Calvinianorum et Photinianorum: — Expositio Prophetæ Michæ: — Bellum Jesu Christi et Joannis Calvinii: — De Deo in Carne Manifestato: — De Errore circa Doctrinam de Satisfactione Christi pro Peccatis: — De Creatione et Angelis: — De Anti-Christo Romano. On account of his controversies with the Calvinists, Graver was styled *clypeus* and *gladius Lutheranismi*. See Winer, *Handbuch der theol. Lit.* 1:352; Jocher, *Allgemeines Gelehrten-Lexikon*, s.v. (B.P.)

Graves, Richard

an English divine, was born in Gloucestershire in 1715, and educated at Abingdon; in Berkshire, and at Pembroke College, Oxford. He was rector of Cleverton, near Bath, and of Kilmersdon. He died in 1804. Among his best-known works are the *Festoon, or Collection of Epigrams: — Lucubrations in Prose and Verse*, published under the name of Peter Pomfret: — *The Spiritual Quixote: — Sermons on Various Subjects*. His last work was *The Invalid, with the Obvious Means of Enjoying Life*. See Chalmers, *Biog. Dict.* s.v.; Allibone, *Dict. of Brit. and Amer. Authors*, s.v.

Graveson, Ignace Hyacinthe Amat De

a French theologian, was born at Graveson, near Avignon, July 13, 1670. He joined the order of the Dominicans at the Convent of Aries at the age of sixteen, and studied theology at the College of St. Jacques, at Paris. He was made doctor in the Sorbonne, taught in the convent at Aries, went to Rome, refused the first chair in theology in the University of Turin, and returned to Arles, where he died, July 26, 1733. His works have been collected under the title of *Opera Omnia* (Venice, 1740). See Hoefler, *Nouv. Biog. Generale*, s.v.

Gravier, Jacques

a French missionary to America, arrived in Canada in 1684. He was sent at once to the Illinois region, to follow up the labors of Marquette and others. He made a canoe voyage from Kaskaskia down the Mississippi to confer with Iberville; went down a second time in 1706, and from thence to Europe. He returned in February, 1708, re-embarked, and died at sea in April of the same year. He wrote a grammar of the Illinois language, a journal of his voyage down the Mississippi in 1700, and other works, a part of which have been published. See *Appleton's Amer. Cyclop.* s.v.

Gravina, Dominico

an Italian theologian, was born at Naples in 1580. He entered the order of St. Dominic, and studied theology; taught in several convents of his order the interpretation of the Scriptures; in 1608 was advanced to the grade of a licensed theologian at Rome, where he was professor several years in the College of La Minerva, and was selected occasion ally to address the pope. He died at Rome in 1643. Some of his principal works are, *Catholicae Praescriptiones, Adversus omnes Veteres et Nostri Temporis Haereticos* (Naples, 1619): — *Pro Sacro Fidei Catholicae et Apostolica Deposito*, etc. (ibid. 1629): — *Ad Discernendas Veras a Falsis Visionibus et Revelationibus Lapis Lydius* (1638). See Hoefler, *Nouv. Biog. Generale*, s.v.

Gray, John

a Reformed (Dutch) minister, descended from the Scotch. Covenanters, was born in Aberdeen, Scotland, in 1792, and educated and ordained in that country in 1815. He led in prayer at the family altar, and bought a Bible, then a costly book, with his own earnings, of which he afterwards wrote the history, called *Little Johuny and his Bible*. In 1818 he went with his wife to Russian Tartary as a Presbyterian missionary. After seven years of labor there, he returned on the death of his wife, and engaged in home mission work in England until 1833, when he removed to America, and spent the rest of his busy life chiefly as a missionary (Fallsburgh, N.Y. 1833-35; Schodack, 1835-46; Cohoes, 1847-48; Ghent, 1848-55; Cicero, 1856-57). He died in 1865. He was an almost constant contributor to the religious press, and was the author of several of the most striking tracts of the American Tract Society. He was a close observer of men and things, an acute thinker .and vigorous writer, full of strong points and memorable forms of expression. His spirit, work, and life were full of Christ, and his earnestness was unwearied. See Corwin, *Manual of the Reformed Church in America*, s.v. (W.J.R.T.)

Gray, Joshua Taylor, Ph.D.

an English Baptist, born at Davenport, February 9, 1809, was the son of the Reverend W. Gray. He was early converted, baptized by his father at Northampton, and began to preach in his youth. He entered the Baptist College in 1827, and in 1830 was ordained pastor of the St. Andrew's Baptist Church, Cambridge. His mind not being suited to preaching, he

opened a school at Brixton, but afterwards succeeded Mr. Bligh in his school near Bedford Square, London. In 1849 he became pastor of the Baptist Church at Hastings, but in 1850 was chosen classical tutor at the Baptist College, Stepney. In 1852 consumption set in; he visited New York, Boston, and Philadelphia, but was able to address only one American audience. He returned to his mother's house in Bristol, and died there, July 13, 1854. See (Lond.) *Baptist Handbook*, 1855, page 49.

Gray, Thomas, D.D.

a Congregational minister, was born in Boston, Massachusetts, March 16, 1772. He graduated at Harvard University in 1790, and studied theology for a year there and under Dr. Stillman. After preaching at several places, he was called to Jamaica Plain, where he was ordained, March 27, 1793. In 1843 he resigned in favor of his colleague, Joseph H. Allen. He died at Jamaica Plain, June 1, 1847. Gray was an agreeable, practical preacher, although it was as a pastor he was most conspicuous. See *Christ. Examiner*, September, 1847, art. 7; Frothingham, *Funeral Sermon* (Boston, 1847).

Gray, William

an English prelate of the 15th century, was son of lord Gray of Codnor, Derbyshire. He studied at Balliol College, Oxford, then at Ferrara, Italy, where for a long time he heard the lectures of Guarinus of Verona, an accomplished scholar. The English king appointed him his procurator at the court of Rome, and he afterwards was preferred to the see of Ely, in which he sat twenty four years. In 1469 he served as lord-treasurer of England, being the last clergyman who discharged that office until the appointment of bishop Juxton (or Juxon) in 1635. He died August 4, 1478, and was buried in the Cathedral of Ely. He wrote many books, which have not survived, however. See Fuller, *Worthies of England* (ed. Nuttall), 1:370.

Graziani, Ercole

the Younger, an eminent Bolognese painter, was born in 1688, and studied under Donato Creti. He painted an immense number of works for the Bolognese churches, among which is the celebrated picture of *St. Peter Consecrating St. Apollinare*. There are other works by him at Rome, *The Ascension* and *The Annunciation* in La Purita. He died in 1765. See

Hoefler, *Nouv. Biog. Generale*, s.v.; Spooner, *Biog. Hist. of the Fine Arts*, s.v.

Greaton, Josiah

a Roman Catholic priest, was born about 1680; entered the Society of Jesus, July 5, 1708, became a professed father, August 4, 1719, resided at St. Inigo's, Maryland, from 1721 to 1724; exercised his ministry in Philadelphia for nearly twenty years (1730-50); returned to Maryland; and died at Bohemia, September 19, 1752. Greaton's name is a prominent one in the early annals of Catholicism in Philadelphia. See De Courcy and Shea, *Hist. of the Cath. Church in the U.S.* page 200.

Greatrakes, Valentine

a famous English thaumaturgist, was born at Affane, County Waterford, Ireland, February 14, 1628; At the age of thirteen he was obliged, on account of the civil troubles, to leave the College of Dublin, and take refuge with his mother in England. Some time later he fought in Ireland against the royalists, and after the disbanding of his regiment, in 1656, retired to a quiet life. He now imagined that he had received from above the power of curing the sick, which he actually proved in several cases by simply laying on his hands. This, however, drew upon him the attention of the local authorities, and being summoned before the bishop of Lismore. he was condemned, and had to abstain from his pretensions. He was afterwards called to England, where the countess Conway was afflicted by a disease which he cured. He was then called to London, where he went about daily professing to cure invalids. He excited the jealousy of the physicians, who began to write pamphlets against him, but Greatrakes did not hesitate to refer even to members of the court. He died in Ireland about 1700. See Chalmers, *Biog. Dict.* s.v.; Hoefler, *Nouv. Biog. Generale*, s.v.

Grebenitz, Elias

a Lutheran theologian of Germany, who died December 31, 1689, professor of theology at Frankfort-on-the-Oder, is the author of, *De Christe ἀναμαρτήτω*: — *Theologicae Systematicae Propedia*: — *De Scriptura Probanda*: — *De Regeneratione*: — *De Scripturae Sacrae Vero Usu*: — *De Auctoritate Conciliorum*. See Witte, *Diarium Biographicum*; Jocher, *Allgemeines Gelehrten-Lexikon*, s.v. (B.P.)

Grebo Version Of The Scriptures

The Grebo language is predominant in the immediate vicinity of cape Palmas, and is supposed to extend considerably into the interior. At present the Grebos enjoy the benefit of having in their own vernacular the gospels of Matthew and Luke, the Acts of the Apostles, Paul's epistle to the Romans, his first epistle to the Corinthians, and the book of Genesis. The publication of these parts of the Scriptures is due to the American Bible Society. (B.P.)

Greek Versions (Modern) Of The Scriptures

SEE ROMAN VERSION.

Greek-Turkish Version Of The Scriptures

SEE TURKEY, VERSIONS OF.

Green, Alexander L.P., D.D.

a minister in the Methodist Episcopal Church South, was born in Sevier County, Tennessee, June 24, 1807, and reared in Jackson County, Alabama. He joined the Church in his ninth year; in 1824 was admitted into the Tennessee Conference; at the age of twenty-five was chosen a delegate to the General Conference, and was thus elected each session except one until his decease. He was one of the chief actors in securing a separation, in 1844, between the Methodist Episcopal Church North and South. For sixty years he gave his entire energies to the Church, dying in the midst of his labors, in Nashville, Tennessee, July 15, 1874. Probably no man of his time made a more lasting impression upon his chosen denomination, than Dr. Green. In winning souls he had but few equals. He was self-taught and self-cultured, strictly original, full of pathos, and unrivalled in descriptive ability. See *Minutes of Annual Conferences of the M.E. Church South*, 1874, page 70; Simpson, *Cyclop. of Methodism*, s.v.

Green, Anson, D.D.

a Canadian Methodist minister, was born at Middlebury, N.Y., September 27, 1801. He went to Upper Canada, in 1822, taught school in Prince Edward County, was called into the ministry in 1824, received on trial in 1825, ordained as elder in 1830, was presiding elder from 1832 to 1845, was book steward from 1845, superannuated from 1854 to 1859, was

again book steward from 1859 to 1865, and retired finally from active service in the latter-year. He was elected president of the conference in 1842. and 1863, and representative to the British Conference in 1846 and 1854. He died. at his home in Toronto. February 19, 1879. Dr. Green was a faithful laborer, a successful and popular preacher, and discharged with efficiency the duties of all the offices with which he was intrusted. He wrote his own *Life and Times*, a valuable book, which was published at the request of the conference. See *Minutes of the Toronto Conference*, 1879, page 13.

Green, Georg

a Lutheran theologian of Germany, was born July 8, 1636. He studied at Wittenberg, Leipsic, and Strasburg, was for some time professor at Wittenberg, in 1678 court-preacher at Dresden, and died August 22, 1691. He wrote, *Tres Disputationes de Sibyllis: — Duae Disputationes de Rebus Herodis Magni: — De Ecclesia Bohemica: — De Chaeresi Veterum Praedestinatianorum: — De Concilio-Nicceano*. See Moller, *Cimbria Litterata*; Jocher, *Allgemeines Gelehrten-Lexikon*, s.v. (B.P.)

Green, Georg Sigismund

the Younger; a Lutheran theologian of. Germany, was born April 8, 1712, at Chemnitz. He studied at Wittenberg and Leipsic, in which latter place he also lectured in 1732. In 1736 he was rector at Meissen, in 1746 archdeacon, and died January 12, 1754. He wrote, *De Luco Religioni ab Abrahamo Consecrato, ad ^{OBES}Genesis 31:33* (Leipsic, 1735): — *De Vite in Tempio Hierosolymitano a Romanis Reperta* (1737): — *De Clypeis in Loco Sacro Suspensis* (eod.): — *De Regibus Sacerdotibus* (1739; contained in *Exercitationes Philol. Antiquae et Criticae*, Meissen, 1744): — *De Plantatis in Domo Jehovah: — De Anno Quinquagesimo Dei Sacris Ministrorum: — De Choreis a Paulo Interdictis: — De Summa Decalogi: — De Deo Fulminatore: — De Vento Nuntio et Symboli Dei*, contained in *Exercitationum Sacrarum Decas Prima*. See Dietmann, *Chursachsische Priester*, volume 1; Jocher, *Allgemeines Gelehrten-Lexikon*, s.v. (B.P.)

Green, John

an English prelate, was born about 1706 at Beverly, in Yorkshire, and became, in 1730, a fellow of St. John's College, Cambridge., In 1748 he

was regius professor of divinity, and in 1750 was master of Benedict College. In 1756 he was dean of Lincoln, and bishop of Lincoln in 1761. In 1771 he was canon residentiary of St. Paul's. He died April 25, 1779. He published ten occasional *Sermons* (1749-73): — *The Academic* (1750). See Chalmers, *Biog. Dict.* s.v.; Allibone, *Dict. of Brit. and Amer. Authors*, s.v.

Green, Lewis Warner

a Presbyterian minister, was born in Boyle County, Kentucky, January 28, 1806, and educated at Centre College, Danville; studied one year (1831) at the Princeton Theological Seminary, was licensed by the Transylvania Presbytery, and appointed professor in Centre College. Subsequently he was elected professor of Hebrew and Oriental literature in the Western Theological Seminary, at Allegheny City, Pennsylvania, which position he occupied for many years. In 1848: he was elected president of Hampden Sidney College, Virginia. He died May 26, 1863. He was an eminent scholar and a lowly Christian. See Wilson, *Presb. Hist. Almanac*, 1868, p. 93; Nevin, *Presb. Encyclop.* s.v.; *Genesis Cat. of Princeton Theol. Sem.* 1881, page 76.

Green, Thomas Hill

an English philosopher, was born in 1836. He was educated at Rugby and at Balliol College. In 1859 he took his bachelor's degree; began to study Hegel, and gave a good deal of attention to the Tubingen school, especially Baur. Among the fruits of these studies were two essays on the *Development of Dogma*. In 1866 he commenced lecturing at Balliol, and in 1878 was elected to the office of Whyte's professor of moral philosophy, and shortly after resigned. his tutorship. He died March 26, 1882. For the *North British Review* he contributed, in 1866, on the *Philosophy of Aristotle*, and on *Popular Philosophy in its Relation to Life*. His main work followed in 1874, as part of a new edition of Hume's works by Green and Grose, in four volumes. The first two volumes, including the *Treatise on Human Nature*, were prefaced by lengthy introductory dissertations; one dealing with the theoretical philosophy of Locke, Berkeley, and Hume; the other with the ethical views of these writers and their contemporaries. "The former," says a writer in the *Academy*, "is a probably unequalled piece of minute and at the same time comprehensive criticism of the origins of current English philosophy." In December 1877, professor Green began,

in the *Contemporary Review*, a series of papers on "Mr. Herbert Spencer and Mr. G.H. Lewes: their Application of the Doctrine of Evolution to Thought." Besides, in several short reviews published in the *Academy*, he has made contributions of permanent value to the literature of philosophical criticism. See *Contemporary Review*, May 1882. (B.P.)

Green, Valentine

an eminent English mezzo-tinto engraver, was born in Warwickshire in 1739. In 1765 he went to London and devoted himself to mezzo-tinto engraving, which, without the aid of an instructor, he elevated to a high degree of perfection. In 1789 he obtained the exclusive privilege from the king of Bavaria of engraving and publishing prints after the pictures in the Diisseldorf gallery, and in 1795 he published twenty-two prints from that collection. In 1767 he was elected a member of the Incorporated Society of Artists in Great Britain, and in 1774 an associate engraver of the Royal Academy. He died July 6, 1813. The following are some of his important works: *The Stoning of Stephen*; *The Raising of Lazarus*; *Christ Calling to him the Little Children*; *Jacob Blessing the Sons of Joseph*; *Daniel Interpreting Belshazzar's Dream*; *The Annunciation*; *The Nativity*; *The Virgin and Infant*; *St. John with his Lamb*; *The Entombing of Christ*. See Hoefer, *Nouv. Biog. Generale*, s.v.; Spooner, *Biog. Hist of the Fine Arts*, s.v.

Greene, Abijah Emmons, D.D.

a Presbyterian minister, was born at Greenfield, Saratoga County, N.Y. December 11, 1809. He was prepared for college at the academies at Johnstown and Amsterdam, N.Y; graduated from Union College in 1834; went immediately to Princeton Seminary; and remained nearly three years; was licensed by the Presbytery of Albany, October 15, 1835, and, after supplying Glenham Church, was ordained by the Presbytery of North River pastor at Cold Spring, May 16, 1838, from which charge e was released June 9, 1841. After this time he labored as stated supply successively at Highland Falls,. Haverstraw, Rockland Lake, Highland Falls again, Southampton, Rensselaerville, Bleecker, and Hampstead churches, all in the state of New York, for various periods of time. After 1866 he resided, in poor health, at Highland Falls. He died in New York city, October 20, 1881. See *Necrol. Report of Princeton Theol. Sem.* 1882, page 33.

Greene, Maurice

an eminent English musician, was born in London in 1696. He composed cathedral music, and made collections with a view to its publication. Before he was twenty years old he was organist of St. Dunstan's, in 1717 of St. Andrew's, Holborn, in 1726 of the chapel royal, and of St. Paulis in 1727. He died in London, September 1, 1755. See Chalmers, *Biog. Dict.* s.v.; Allibone, *Dict. of Brit. and Amer Authors*, s.v.

Greenlanders, Religion Of The

These people, like the other Esquimaux, spiritualize all objects that surround them. The spirits are *called Innuet*, i.e., rulers. Malina and Aniunga are the rulers of the sun and moon. They were formerly men, but have been placed in the heavens. Their food changes their color, for they are sometimes red, sometimes yellow. The planets are women, who visit each other, therefore oftentimes a number are seen together. The rulers of the atmosphere are Innerterirsok and Erloersortok; the spirits of the sea Konguesetokit, and the ice-ruler, Sillagigsartok. The spirits of fire are called Ingersoit. The mountains are inhabited by great spirits and small gnomes, Tannersoit and Innuarolit. The gods of war Erkiglit, the spirits of food Nerrim Innuet, etc., are distributed everywhere, and they can be persuaded by mysterious means, only known to magicians, to become the protecting spirits of men. Such a guardian is called Torngak, but the great spirit, the ruler of all Innets and Torngaks, is called Torngaseak. The wife or mother' of this great spirit is a dreaded being; she is the daughter of the sorcerer who tore Disko (Greenland) from the mainland, and thrust towards the north. She lives under the sea, and(injures the fish-traffic. The invisible ruler of the universe, Scylla or Pirksoma, is the unimaginable, omniscient god. The Greenlanders have no divine worship with ceremonies. When a young man captures his first sea-lion, he lays a piece of fat or meat under a stone as a sacrifice, in order to insure good success in hunting. Sun and moon are sister and brother. The latter loved his sister, who was very beautiful, and he conceived the idea of putting out the lamps in winter, in order that he might caress and embrace her. She wanted to know who her lover was, and therefore covered her hands with rust, and thus blackened his face and clothes. Then she brought in the light, and, recognizing her brother, she fled. The brother lighted a bundle of moss in order to find his way and follow her; the moss would not ignite, the sister escaped, and was placed in the heavens. The sun still follows her, and the

dark spots which he has are the stripes made by his sister's blackened hands. Heaven, according to the Greenlanders, rests on the top of a mountain on the North Pole, about which it revolves daily. They have no knowledge of astronomy whatever, which is quite singular, as the stars and planets are the only means of reckoning time during the long half-year night. They have, however, the following theory as to the origin of thunder and lighting: Two old women, inhabiting a log cabin in heaven, are angry with each, other over a dry, stretched seal-skin; as often as they strike the skin with their fists, a peal of thunder is heard. When, then, the house tumbles, and the burning rafters fall, the lightning is produced. The rain also has its explanation: The souls live in heaven on the brink of a dammed-up sea. When this sea swells, the overflowing waters form the rain. Their traditions also tell of Adam, Noah, and a flood. Kollak was the first man, from whose thumb there sprang the first woman, and from her came all human beings. When, after many years, the earth sank into the sea, only one man was left, who began a new generation. The Greenlanders have a twofold conception of souls: these are a shadow, or a breath. A dangerous journey must be made by all souls to heaven; for five days they must slide down a steep rock, which is therefore covered with blood.

Greenlandish Version Of The Scriptures

As early as 1721, Hans Egede (q.v.), a Norwegian clergyman, settled at Sodthaas (latitude 64° north), and his attention was soon arrested by the abject and deplorable condition of the natives. He applied himself to the study of their language, reduced it to writing, and translated the Psalms and the Epistles of St. Paul. His son, Paul completed the version of the New Test., portions of which were published at Copenhagen in 1744, followed in 1758 by an edition of the Gospels and Acts, and in 1766 by the entire New Test. This first attempt being very deficient, Fabricius, after the death of Egede (1789), undertook a new translation, which was printed in 1799. As this second attempt did not prove to be in any respect superior to Egede's version, Moravian missionaries undertook a third translation from Luther's German version, which was published in 1822 by the British and Foreign Bible Society, and in subsequent editions by the Danish Bible Society. A new and revised edition was published at Herrnhut, under the personal superintendence of several retired missionaries from Greenland, in 1851; while of the Old Test. only some portions are published. It is said that while John Beck, one of the missionaries, was engaged in transcribing the version of the four Gospels, the curiosity; of the savages being excited

to know what he was writing, he read to them the history of the Saviour's agony on the Mount of Olives. Some of them laid their hands upon their mouths, as is customary among them when they are struck with wonder; but one of them, named Kajarnak, exclaimed in a loud and serious tone, "How was that? Tell us that once more; for I, too, would fain be saved," and finally became converted to God. Up to March 31, 1884, the British and Foreign Bible Society had distributed 20003 New Testaments, and 1200 portions of the Old Test. *SEE ESQUIMAUX VERSION.* (B.P.)

Greenlaw, Gilbert

a Scotch prelate, was promoted to the see of Aberdeen in 1390, and was made chancellor of the kingdom in 1396. In 1423 this bishop was sent on an embassy to Charles VII, king of France by Robert, duke of Albany. He died in 1424. See Keith, *Scottish Bishops*, page 28-112.

Greenleaf, Jonathan, D.D.

a Presbyterian minister, was born in Newburyport, Massachusetts, September 4, 1785. He was deprived of the privileges of an academic education, and when he felt that he was called to preach the gospel, he began the study of theology under Dr. Bruer, president of Dartmouth College, at Hanover; N.H. He was licensed to preach by the Cumberland Association at Saco, Maine, in September 1814. After having filled several important charges, he was elected a corresponding secretary of the American Seaman's Friend Society in 1833, in which capacity he labored, with untiring diligence, until 1841. He died at Brooklyn, N.Y., April 24, 1865. Dr. Greenleaf was the author of, *Ecclesiastical Sketches of Maine: — History of the Churches of New York: — Thoughts on Popery: — The Genealogy of the Greenleaf Family: — A Doctrinal Catechism: —* and five tracts entitled, *The Missing Disciple; Experimental Religion; Sudden Death; Misery of Dying in Sin; and Shall I Come to the Lord's Supper?* During his connection with the Seaman's Friend's Society, he also edited the *Sailor's Magazine*. He contributed many valuable articles to the religious papers. See Wilson, *Presb. Hist. Almanac*, 1866, page 111.

Greenleaf, Patrick Henry, D.D.

a minister of the Protestant Episcopal Church, was a native of Maine, and a son of the Hon. Simon Greenleaf. After graduating at Bowdoin College, he practiced law for several years; but turning his attention to the ministry;

pursued his theological studies under bishop Doane, and was duly ordained. He was connected successively with the dioceses of Massachusetts, Pennsylvania, Ohio, and Indiana. For several years he was rector of St. John's, Charlestown, Massachusetts; also of St. Paul's, Cincinnati, Ohio; and in 1862 of Emanuel Church, Brooklyn, in which city he died, June 21, 1869, at the age of sixty-two years. See *Amer. Quar. Church Rev.*, January 1870, page 635.

Greenville (Granville or Grenville), Denis; D.D.

an English clergyman, was born in Cornwall, and admitted commoior of Exeter College, September, 22, 1657. The rectories of Easington and Elwick, in the palatine of Durham, were conferred upon him. He was installed dean of Durham in 1684, and deprived of his preferments in 1690, on account of his refusal to acknowledge William and Mary. He died at Paris in 1703, leaving several theological works, sermons, etc. (1684-89). See Chalmers, *Biog. Dict.* s.v.; Allibone, *Dict. of Brit. and Amer. Authors*, s.v.

Grees

a medieval term, which some assert to be derived from *Gradus*, signifying "a step." It is frequently employed by old English writers to designate the altar-steps, which anciently were two only; but others were added later, until, in more recent times, high altars have been elevated on at least seven steps. There are some examples of this both in old and modern churches.

Greeting-house

a term sometimes applied in mediaeval times to the chapter-house of a cathedral, where a newly-appointed bishop or dean received the greetings respectively of his flock, or the members of his cathedral. Such greetings, however, were as frequently given at the entrance of the choir, or in the sacristy. To an abbot they were sometimes tendered in the refectory, or even in the choir after the rites of installation.

Gregentius, Saint

bishop of Tephæ, in Arabia, was born at Soplîan, "on the frontier of Asia," but other authorities say, at Milan, on December 19 (his festal day); He went to Alexandria, where he embraced the life of an anchorite, and' was sent to take charge of the Homerites; He propagated Christianity among

the idolaters of Yemen, and is said to have died in 552. There is a book extant, giving some details of part of his life, entitled: *Τοῦ ἐν ἀγίοις Πατρὸς ἡμῶν Γρηγορίου ἀρχιεπισκόπου γενομένου Τεφρῶν*, etc. (Migne, *Patrol. Graec.* 86:5). See Hoefer, *Nouv. Biog. Generale*, s.v.; Smith, *Dict. of Christ. Biog.* s.v.

Gregorius, Bar-Ahrun

(or BAR-HEBRAIUS). *SEE ABUL-FARAJ.*

Gregory (1)

an Irish prelate, was elected to the see of Dublin, and went immediately to England, where he received his first orders as bishop, from Roger, bishop of Salisbury, September 24, 1121, and was consecrated in the following October. After he had presided thirty-one years over his see, the archiepiscopal dignity was conferred upon him, at the Council of Kells. He died October 8, 1161. See D'Alton, *Memoirs of the Absps. of Dublin*, page 41.

Gregory (2)

a Scotch prelate, was made bishop of Dunkeld in 1169. How long he sat is unknown. See Keith, *Scottish Bishops*, page 73.

Gregory (3)

a Scotch prelate, was bishop of Ross in 1161. He died in 1195. See Keith, *Scottish Bishops*, page 184.

Gregory (4)

a Scotch prelate, was bishop of Brechin in 1242. See Keith, *Scottish Bishops*, page 158.

Gregory I* Of Armenia

(surnamed the Mlammigornan), brother and successor of Hamzasb, having been given as a hostage to the Arabians from the time of the conquest of Armenia, was sent back into his own country in 659, to govern it, with the title of a patriarch. He relieved Bagdad from its caliphs until the year 679, when he made himself independent. But four years later he perished, in 683, in an encounter with the Khazars, who had crossed the Caucasus and

invaded Armenia. He erected several buildings, among which the monastery of Arfij, near Erivan, and the monastery of Elivard are particularly distinguishable. See Hoefer, *Nouv. Biog. Generale*, s.v.

*Strictly, Gregory II. *SEE GREGORY THE ILLUMINATOR.*

Gregory II, Of Armenia

(surnamed *Vqaiaser* or *Martyrophilus*), a patriarch of Armenia, the son of Gregory Magisdros, died in 1105, at Garmir-Vankh, near Khesun. He was educated under the direction of his father, and made great progress both in science and languages. He inherited, in 1058, the government of the duchy of Mesopotamia. But neither that dignity, nor the favor which he enjoyed at the court of Constantinople could make him attached to a secular life. He separated himself from his wife, sold all his goods, distributing the money among the unfortunate, and consecrated himself to the monastic life. Gregory is less remarkable as an administrator than as a protector of letters. He gathered about him Greek and Syrian scholars, whom he charged with translating a large number of works, written in their own languages. These versions were revised by Armenian scholars, who improved their style. The patriarch himself put his hand upon a translation of a martyrology. See Hoefer, *Nouv. Biog. Generale*, s.v.

Gregory III

OF ARMENIA (named BAH LAVUNI, and surnamed *the small Vgaiaser* or *Martyrophilus*), was born in 1092. After the death of his uncle Basil, he was consecrated patriarch in 1113, in conformity with the dispositions which were made by Gregory II. But several bishops found fault with the new patriarch as too young, and refused to recognise him. One among them, David of Aghthamar, was consecrated patriarch at the Council of Droroi-Vankh. But this usurpation was condemned in a council convoked in 1114 by Gregory III, and composed of two thousand five hundred bishops and doctors, who established the principle that for the election of a patriarch in the future it should be necessary to have the unanimous consent of the four archbishops. Gregory lived in good understanding with the Romish Church, and died in 1166, having arranged that his brother, Nurses IV, should become his successor. He left hymns, which are very well written and which are still sung in the solemnities of the Armenian Church. See Hoefer, *Nouv. Biog. Generale*, s.v.

Gregory IV

OF ARMENIA (surnamed *Dgha*, i.e., "the child"), succeeded to his uncle Nurses IV in 1173. He gained the admiration of his people by his imposing manners. Being charged by the emperor Manuel Comnenus to renew the offer of uniting the churches of Armenia and Greece, he convoked a council at Tarsus in 1178, but, on account of disputes between the parties, the projected union failed of consummation. Gregory IV died in 1193, leaving, *Odanaver Oghg* (poetical lamentation), on the capture of Jerusalem by Saladin in 1187: — six *Letters*, which were addressed by him to the emperor Manuel, and the letter of convocation for the Council of Hrhomgla. See Hoefler, *Nouv. Biog. Generale*, s.v.

Gregory V

OF ARMENIA (surnamed *Mansug*, i.e., "the young," and *Kahavej*, "he who falls from on high"), succeeded his uncle, Gregory IV, in July 1193, although yet quite young. After having administered his office about one year, he conducted himself in such a manner as to make himself odious to the nobility as well as to the clergy. He was accused before Leo II, and was put in the fortress of Gobidarh. He died in 1195. See Hoefler, *Nouv. Biog. Generale*, s.v.

Gregory VI

OF ARMENIA (surnamed *Aibirad*), nephew of Gregory III, was elected after the deposition of Gregory V. The inhabitants of Great Armenia, and particularly the monks, refused to recognise him, because the place of his residence, the strong castle of Hrhomgla, in Cilicia, or Little Armenia, was too far away from them. They chose as their patriarch Basil of Ani. When the persecution of the Armenians by the Greeks had broken out, Gregory VI vainly tried to bring back the emperor Alexis to principles of tolerance. Under his patriarchate the 'Armenian Church had a good understanding with that of Rome. He died in 1202. See Hoefler, *Nouv. Biog. Generale*, s.v.

Gregory VII

OF ARMENIA (surnamed *Anavarzetsi*), was proposed as, successor to Jacob I in 1287, but his attachment to the doctrines of the Roman Church was so great that in his stead were elected Constantine II, and afterwards

Stephen IV. On the death of the latter, who was a captive in Egypt, Gregory was appointed to fill his place in 1294. The residence of his predecessors at Hehomgla had been destroyed by the Mamelukes, and so Gregory VII selected his seat in Cilicia. His tendencies to substitute the Roman liturgy for the rites of the Armenian Church were regarded with disfavor by the monks of Great Armenia, who begged him to abstain from such unpopular innovations, Having taken the" part of the prince Sempad against king Thoros, Sempad's brother, he crowned him in 1297, and placed him in subjection to the pope. Towards the end of his life, Gregory occupied himself mostly with the reunion of the Armenian and Roman churches. He died in 1306. See Hoefler, *Nouv. Biog. Generale*, s.v.

Gregory VIII

OF ARMENIA (surnamed *Khandsoghad*), succeeded Jacob III in 1411. He was a monk before his election. The inhabitants of Sis, who had poisoned his predecessor, made a conspiracy against their new chief, and were punished by the chief of the Mamelukes in Cilicia, but roused themselves again in 1418, deposing the patriarch, and putting him in a fortress, where he died shortly afterwards. See Hoefler, *Nouv. Biog. Generale*, s.v.

Gregory IX

OF ARMENIA (surnamed *Mousapegiants*), succeeded Joseph III in 1440 as patriarch. Cilicia had been continually invaded at that time by different enemies, on which account some of the bishops wished to establish the patriarchal seat in a different part of the empire, less exposed to danger, and proposed to transfer the see of Sis to the monastery of Echmiadzin. But as Gregory would not consent, they began to attack him on account of his election, which, in fact, had taken place in a small assembly. Accordingly seven hundred bishops and doctors united, in 1441, at Echmiadzin, under the presidency of Zacharias, bishop of Havuts-Tihara, and elected Gurragas, a monk of Kharabasd, if the province of Khadchperuni. The latter established himself at Echmiadzin, while Gregory continued in the city of Sis, being recognised only by the inhabitants of Cilicia. He died in 1447. See Hoefler, *Nouv. Biog. Generale*, s.v.

Gregory X

OF ARMENIA (surnamed *Magovetsi*), was elected patriarch, in 1443, to succeed Guurragas, whom Zacharias, bishop of Havuts-Tharha, had deposed. Yacub Bey, of Erivan, governor of Armenia, imposed on him a heavy tribute, which, however, did not prevent Gregory from finding the means to repair the patriarchal church. He died in 1462. See Hoefler, *Nouv. Biog. Generale*, s.v.

Gregory XI

OF ARMENIA, was elected patriarch in 1536, after the death of Sarkis III. He died in 1541, and was succeeded by Stephen V. See Hoefler, *Nouv. Biog. Generale*, s.v.

Gregory XII

OF ARMENIA, succeeded Michael of Sebastopol as patriarch in 1562. He died in 1573, and was succeeded by Stephen VI. See Hoefler, *Nouv. Biog. Generale*, s.v.

Gregory XIII

OF ARMENIA, was born at Edessa. As he was in possession of a large fortune, the patriarch Melchisedech and his coadjutor, David, offered to transfer to him their dignity, if he would consent to pay their debts. Serapion (the former name of Gregory XIII) went to Joulfa (near Ispahan) in 1602, to negotiate with the patriarch the conditions of the arrangement, but could not settle anything. Some inhabitants of that city took him to Echmiadzin, and elected him patriarch, August 14, 1603. That dignity caused Gregory the loss of his fortune. The Turkis, who were on the point of being driven out of Armenia by the troops of shah Abbas, requested the payment of all debts. Melchisedech being insolvent, they seized his successor, and forced from him all that they could get. Shah Abbas required of him an enormous sum, and delivered him to his ministers, who put him to torture, in order to force him to disclose his treasures. Under protest the patriarch retired to Van, and then to Amid, where he died of grief in 1606. The patriarchal seat, having remained vacant, was taken again by Melchisedech. See Hoefler, *Nouv. Biog. Generale*, s.v.

Gregory VII Of Rome (Antipope).

SEE BOURDIN, MAURICE.

Gregory OF Huntingdon

a monk of the 13th century, so called from the place of his nativity in Huntingdonshire, was bred a Benedictine monk at Ramsey, where he became prior or vice-abbot, a place e deserved, being one of the most learned men of his time in the languages. He wrote many comments on the Latin and Greek classics, and was proficient in Hebrew by constant conversing with the Jews. When the latter were driven from 'the kingdom, he purchased many of their literary treasures for his monastery at Ramsay, an institution which exceeded any other of the kind in England for its fine library, rich now especially in Hebrew books. Two hundred years after, a monk of the same monastery, John Yong, added yet more to the library of his school. Gregory was prior of Ramsey for thirty-eight years, flourishing under Henry III, and died in the reign of Edward I, about 1280. See Fuller, *Worthies of England* (ed. Nuttall), 2:101.

Gregory, Caspar Robue, D.D.

a Presbyterian minister, was born in Philadelphia, September 17, 1824. He was prepared for college by his brother, Henry D.; graduated from the University of Pennsylvania in 1843; taught nearly two years in private families; graduated from Princeton Theological Seminary in 1847; was licensed by the Presbytery of Philadelphia, April 5, 1848; then taught a year, and was ordained an evangelist by the same presbytery, May 20, 1849. His first field of labor was as a missionary to the Choctaw Indians at Spencer Academy, in the Indian Territory. In 1850 he left the mission on account of ill-health. He next supplied the church at Oneida, Madison County, N.Y., from April 20, 1851, until installed as its pastor, February 9, 1852, continuing his labors until 1862; was installed pastor of the First Church of Bridgeton, N.J., May 12, 1864, and was released October 7, 1873, immediately becoming professor of sacred rhetoric in Lincoln University, Pennsylvania. He died there, February 26, 1882. Dr. Gregory was an earnest man, his preaching of a high quality, and as a professor was devoted and faithful. See *Necrol. Report of Princeton Theol. Sem.* 1882, page 46.

Gregory, Henry, D.D.

a minister of the Protestant Episcopal Church, was born September 22, 1803, at Wilton, Fairfield County, Connecticut. He graduated at Hobart College in 1826; was ordained deacon in 1829, and presbyter in 1831; officiated first in Moravia, N. Y.; was called to Calvary Church, Homer, in 1833; went as missionary to the Menomonee Indians, near Green Bay, Wisconsin, in 1836; returned to Homer in 1838, and two years after was elected rector of St. Paul's Church, Syracuse, N. Y.; became the first rector of St. James's Free Church, in the same city, in 1848, but resigned in 1857 on account of impaired health; subsequently accepted the presidency of De Veaux College at Suspension Bridge, remaining in that position two years, when he established the Church Book Depository at Syracuse. He died there, April 5, 1866. In connection with the free church system, Dr. Gregory published, in 1850, a tract on the *Christian Tenth*. See *Amer. Quar. Church Rev.* July 1866, page 311.

Gregory, John

an English churchman of the 17th century, was born of humble parents at Amersham, Buckinghamshire, November 10, 1607. He was educated at Christ Church College, Oxford, where for many years: he studied sixteen hours a day. He became an exquisite linguist and general scholar, his modesty setting the greater lustre to his learning. He wrote notes on Dr. Ridley's book of *Civil and Ecclesiastical Law*. He was chaplain of Christ Church, and was thence preferred prebendary of Chichester and Sarum. He died at Kidlington, Oxfordshire, in 1646. His *Opera Posthuma* are faithfully set forth by John Gurgain. See Fuller, *Worthies of England* (ed. Nuttall), 1:208; Allibone, *Dict. of Brit. and Amer. Authors*, s.v.

Gregory, Samblak

a Russian prelate, was a native of Bulgaria, and became metropolitan of Kiev in 1414. He went to the Council of Constance in 1418, and died the year following. It is certain that this prelate was a Catholic, for his name is found in one of the ancient liturgies. The library of the synod of Moscow is in possession of twenty-seven *Discourses* of this metropolitan. See Hoefler, *Nouv. Biog. Generale*, s.v.

Greiling, Johann Christoph

a Lutheran theologian of Germany, was born December 23, 1765. He was preacher in 1797 in Saxony, in 1805 superintendent at Aschersleben, and died April 3, 1840. He wrote, *Die Biblischen Frauen* (Leipsic, 1814, 2 vols.): — *Das Leben Jesu von Nazareth* (Halle, 1813): — *Ueber die Urverfassung der apostolischen Christengemeine* (1819): — *Versuch über das wechselseitige Verhältniss des Staats und der Kirche* (1802): — *Neuepraktische Materialien zum Kanzelvortrag* (1798-1804, 6 volumes): — *Neueste Materialien* (1821-27, 6 volumes): — *Amtsvorträge* (1805). See Winer, *Handbuch der theol. Lit.* 1:162, 550; 2:18, 20, 25, 66, 125, 164; Zuchold, *Bibl. Theol.* 1:465. (B.P.)

Greith, Karl Johann

a Roman Catholic doctor of theology and prelate, was born in 1807 at Rapperswyl. In 1863 he was made bishop of St. Gall, the second after the foundation of that diocese. He died May 17, 1882. He wrote, *Die deutsche Mystik im Prediger-Orden von 1250-1350* (Freiburg, 1860): — *Geschichte der altirischen Kirche* (ibid. 1867): — *Der heilige Gallus, der Apostel Alemanniens* (St. Gall, 1865): — *Licht und Recht zur Vertheidigung seiner bischoflichen Pflichtstellung* (Einsiedeln, 1874). (B.P.)

Gremiale

Picture for Gremiale

an episcopal ornament for the breast, lap, and shoulders; originally a plain towel of fine linen, used in ordination to protect the sacred vestments from any drops of unction that might fall in the act of anointing candidates for the priesthood, In later times it was made of silk or damask, to match the episcopal vestments, and was used in certain French dioceses both at solemn and high mass.

Grenvil, William De

an early English prelate, was born of a noble family in Cornwall; became canon of York, dean of Chichester, chancellor of England under king Edward I, and finally archbishop of York. His confirmation to this last preferment was delayed until he had paid the pope nine thousand five hundred marks, which reduced him to such poverty, that he had to be relieved by the clergy of his province. He had this compensation—he was

consecrated by the very hands of pope Clement V. He highly favored the Templars, but persons so greatly opposed as they were by the pope and Philip of France had more fear of losing than hope of gaining by his friendship. He was present at the Council of Vienna (1311), where he had a high place assigned him. He died at Cawood in 1315, and was buried in the Chapel of St. Nicholas, leaving the reputation of an able statesman and a good scholar. See Fuller, *Worthies of England* (ed. Nuttall), 1:309.

Grenz, Adam

a Lutheran theologian of Germany, was born at Rochlitz in 1700. He studied at Leipsic, was preacher in 1728, and died at Dresden, April 22, 1773, leaving, *Lucubratio Theologica in* ^{<B748>}John 7:48, 49 (Leipsic, 1739): —*De Apocriariis* (1748): — *De eo qui Major est Templo ad* ^{<0116>}Matthew 12:6 (1752), etc. See Dietmann, *Chursichsische Priester*; Jocher, *Allgemeines Gelehrten-Lexikon*, s.v.; Winer, *Handbuch der theol. Lit.* 1:613. (B.P.)

Greswell, Edward

an English ecclesiastical writer, was born at Manchester in 1797. He was educated at Oxford, where he became a fellow, and vice-president of Corpus Christi College. He devoted his life chiefly to theological literature. He died at Oxford, June 29, 1869. Among his more important publications are, *Expositions of the Parables and other Parts of the Gospels* (1834, 1835, 5 volumes): — *Prolegomena ad Harmoniam Evangelicam*: — *Dissertations upon the Principles and Arrangement of a Harmony of Gospels* (2d ed. 1837, 5 volumes): — *Fasti Temporis Catholici* (1852, 5 volumes). See *Appleton's Amer. Cyclop.* s.v.

Gretsch, Adrian

a Roman Catholic theologian, was born at Vienna, October 11, 1752. He joined the Benedictines in 1770, was in 1784 professor of theology at Vienna, in 1796 dean of the theological faculty, and died October 28, 1826, leaving eight volumes of *Sermons*. See Doring, *Die gelehrten Theologen Deutschlands*, s.v.; Winer, *Handbuch der theol. Lit.* 2:113. (B.P.)

Greuter, Matthieu

a reputable French engraver, was born at Strasburg in 1566, and acquired: the principles of the art in his native city. He went to Rome, where he settled permanently, and executed a number of plates, among which are the following: *The Virgin Seated, with the Infant Jesus and St. John; Mary Magdalene Sitting*. He died at Rome in 1638. See Hoefer, *Nouv. Biog. Generale*, s.v.; Spooner, *Biog. Hist. of the Fine Arts*, s.v.

Greuze, Jean Baptiste

an eminent French painter, was born at Tournus (Burgundy) in 1726, and studied under Grandon. He went to Paris, and produced his celebrated picture of *The Father Explaining the Scriptures to his Children*, which at once established his reputation. Many of his works have been engraved by eminent French artists. He died at Paris, March 21, 1805. See Hoefer, *Nouv. Biog. Generale*, s.v.; Spooner, *Biog. Hist. of the Fine Arts*, s.v.

Grew, Obadiah, D.D.

an English clergyman, was born at Atherston, November 1607, in the parish of Manceter, Warwickshire, and educated at Balliol College, Oxford. He was ordained in 1635; became minister of the great parish of St. Michael's, Coventry; was ejected at the Restoration for nonconformity; and died in 1698. He published some *Sermons* (1663): — and *Meditations upon the Parable of the Prodigal Son* (1678). See Chalmers, *Biog. Dict.* s.v.; Allibone, *Dict. of Brit. and Amer. Authors*, s.v.

Grial, Juan

a Spanish canonist, who flourished in the second part of the 16th century, is known as the editor of *Isidori Hispalensis Opera* (Madrid, 1599). See Winer, *Handbuch der theol. Lit.* 1:917; Antonii *Bibliotheca Hispanica*; Jocher, *Allgemeines Gelehrten-Lexikon*, s.v. (B.P.)

Grier, John Ferguson, D.D.

a Presbyterian minister, was born at Deep Run, Pennsylvania, in 1784. He graduated from Dickinson College in 1803 with the first honors of his class; studied theology privately; was licensed by the New Castle Presbytery in 1810; ordained pastor of the Church at Reading in 1814, and died June 26, 1829. See Sprague, *Annals of the Amer. Pulpit*, 3:467.

Grier, John Nathan Coldwel, D.D.

a Presbyterian minister, was born June 8, 1792, at the Forks of the Brandywine, Pennsylvania. In 1809 he graduated from Dickinson College; subsequently studied theology with his father, Reverend Nathan Grier; was licensed by the New Castle Presbytery, April 7, 1812, and engaged in preaching to vacant churches in Delaware. In 1814 he succeeded his father as pastor at the Forks of Brandywine, and after a long and fruitful ministry there, he resigned in 1873, and retired to his farm. He died at New Castle, September 12, 1880. See *New York Observer*, September 23, 1880. (W.P.S.)

Griesinger, Georg Friedrich von

a Protestant theologian of Germany, was born March 16, 1734. He studied at Tubingen, was in 1766 deacon at Stuttgart, in 1786 member of consistory, in 1799 doctor of theology, and died April 27, 1828, leaving, *De Decentia Restabilitionis Generis umncani* (Tubingen, 1758): — *De Commodis Angelorum Bonorum ex Opere Redemptionis* (1766): — *Theologia Dogmatica* (1825): — *Initia Theologiae Moralis* (1826): — *Einleitung in die Schriften des neuen Bundes* (1799): — *Ueber die Authentie der alttestamentlichen Schriften* (1804): — *Ueber den Pentateuch* (1806): — *Die sammtlichen Schriften des alten und neuen Testaments* (1824). See Doring, *Die gelehrten Theologen Deutschlands*, s.v; Winer, *Handbuch der Theol. Lit.* 1:77; 78, 82, 389; 2:297. (B.P.)

Griesinger, Johann Burchard

a Lutheran preacher of Germany, was born December 17, 1638, at Worms. Being blind from his third year, he did not begin his studies until the age of nineteen. He went to the universities of Strasburg and Jena, and settled in 1686 at *Konigsberg*, where he became famous as a preacher. He died July 15, 1701, leaving, *De Conceptu Quiditativo Immutabilitatis Dei*: — *De Genuina Nominis Tetragrammati*. See Hoefer, *Nouv. Biog. Generale*, s.v.

Griffet, Henri

a French Jesuit and court-preacher, was born at Moulins, Oct. 9, 1698, and died at Brussels, February 22, 1771, leaving, among other works, *L'Annee du Chretien* (Paris, 1747, 18 volumes): — *Exercise de Piute pour la Communion* (ibid. 1748): — *Sermons* (Liege, 1767, 4 volumes). See *Nouv.*

Diet. Hist.; Jocher, *Allgemeines Gelehrten-Lexikon*, s.v.; Querard, *France Literaire*; Lichtenberger, *Encyclop. des Sciences Religienses*, s.v.; Hoefer, *Nouv. Biog. Generale*, s.v. (B.P.)

Griffi (Lat. Gryphius) Leonardo

an Italian prelate, was born at Milan in 1437. In 1478 he was made bishop of Gubbio, and five years afterwards was transferred to the archbishopric of Benevento. He died at Rome in 1485, leaving (in the collection of Muratori, *Scriptores Rerum Italicum*, 25:465) a small piece of poetry in hexameter, which narrates the exploits of Braccio de Perouse with Aquila. See Hoefer, *Nouv. Biog. Generale*, s.v.

Griffin

Picture for Griffen

in Greek mythology, was a fabulous animal, in size like a lion, with four clawy feet, two wings, and the hooked bill of an eagle. It seems to have been an Oriental conception This fantastic creature is the centre of a rare circle of myths, and it is mentioned by Hesiod and Herodotus as the guard of the gold in the innermost of northern Europe, which the one-eyed Arimaspes stole.

Griffin, Henry, D.D.

an Irish prelate, was born July 10, 1786. He was originally a Roman Catholic, but entered Trinity College, Dublin, as a member of the Established Church; finished his under-graduate career, and gained a fellowship in 1811, which he held until 1829, when he became rector of Confeacle, in the diocese of Armagh. On January 1, 1854, he was consecrated Lord Bishop of Limerick, Ardfert, and Aghadoe. He died at the University Club, Dublin, April 5, 1866. See *Amer. Quar. Church Rev.* July 1866, page 324.

Griffin, Nathaniel Herrick, D.D.

a Presbyterian minister, was born at Southampton, L.I., December 28, 1814. He graduated from Williams College, Mass., in 1834; spent two years in Princeton Theological Seminary; was a tutor in his alma mater in 1836-37; became thereafter stated supply successively at Westhampton, N.Y., and at Franklin; was ordained by the Presbytery June 27, 1839; was

pastor at Delhi; acted as assistant professor in Williams College (1841-42), and: as a teacher in Brooklyn (1843-46), professor of Latin and Greek in Williams College (1846-53), of Greek (1853-57), a teacher in Williamstown, Mass. (1857-68), librarian there (1868-76), and died in that place, October 16, 1876. See *Genesis Cat. of Princeton Theol. Sem.* 1881, page 99.

Griffith, David, D.D.

a Protestant Episcopal clergyman, was born in New York city in 1742. His father was a native of Wales, who came to America in early life, settling on a farm on the East River. After preliminary study in his native city, David went to England and graduated in London as a student of medicine. About 1763 he returned to America, and began practice in the interior of the province of New York. A few years after he studied theology, went to England, was admitted to orders in August, 1770; soon after was sent to Gloucester County, N. J., as a missionary of the Society for the Propagation of the Gospel in Foreign Parts. From the close of 1771 until May 1776, he was rector. of Shelburne Parish, London County, Virginia, when he entered the American army as chaplain of the 3d Virginia Regiment, remaining until the close of 1779. In 1780 he became rector of Christ Church, Alexandria, Virginia. Throughout the latter part of his life he is said to have enjoyed the confidence of General Washington, who was his parishioner for a number of years. It is reported that he was the first clergyman to propose a convention for the independent organization of the Church after the Revolution. In May 1785, he was a member of the first convention that met in Richmond, Virginia, under the act of incorporation and he was appointed a delegate to the ensuing General Convention. In May of that year he was chosen bishop, but was unable to meet the expenses of a voyage-to England for consecration. Accordingly, in May, 1789, he resigned his claim to the office. He died in Philadelphia, Pennsylvania, August 3, 1789. Dr. Griffith was regarded as a sound and able divine, and was universally esteemed. See Sprague, *Annals of the Amer. Pulpit*, 5:270.

Griffiths, David

a Welsh Congregational minister, was born at Glanmeilwch, Carnarganshire, December 20, 1792. He was converted when about eighteen years of age, studied two years at Neuaddlwyd Academy, three at

Wrexham College, and three at the Missionary College, Gosport; was ordained as missionary to Madagascar, reaching his destination in 1821. He formed the first native Christian church in that island, but after nearly fifteen years of labor, when the missionaries were compelled to leave the country, he returned to England. Two years later he received a letter from the Queen of Madagascar, permitting him to return for five years, at his own expense, in the capacity of a trader, but in reality a missionary. He was again expelled from the island, and after travelling on sea and land about the coast of Africa, and the Comoro Isles, he returned to his native country in 1842, and published a history of Madagascar, in Welsh. In 1852 he established a church in Kington, Radnorshire. About this time, learning that Madagascar was free for mission work, he, in company with Messrs. Joseph Freeman and T.W. Meller, commenced a new and improved translation of the Bible into the Malagasy language, and finished it shortly before his death, which occurred at Machynlleth, March 21, 1863. Mr. Griffiths was emphatically practical. He could preach in three languages, and had a good knowledge of Greek, Latin, Hebrew, French, Chaldee, and Arabic. Besides his work on the Malagasy Bible, he translated into the language of Madagascar, *The Anxious Inquirer, Friend of Sinners, Come to Jesus, It is I, and Treatise on the Resurrection*; corrected former translations of *Pilgrim's Progress*, and several tracts; corrected and enlarged former works, *English and Malagasy Dictionary; Malagasy and English Dictionary; Vocabulary of Malagasy and English*. Besides his *History of Madagascar*, he published, *A History of Madagascar Martyrs*, in English: — *Malagasy Grammar*: — *Catechisms*: — *Hymn Book*: — *Essay on Destiny*: — *The Poor Rich Man, and the Rich Poor Man*, and several *Tracts*. Also left ready for the press, *Peep of Day*, and *Line upon Line*. See (Lond.) *Cong. Year-Book. 1864*, page 216.

Grigg, Joseph

an English Presbyterian, was assistant minister at the Silver Street Church, London, from 1743 to 1747, at which last date he married the widow of Colonel Drew, a lady of much property, and retired to St. Albans, where he preached for his dissenting brethren occasionally. He contributed poetical pieces to several works between 1756 and 1765, when he issued a small tract of *Hymns on Divine Subjects*. These were collected in a small volume by Daniel Sedgwick, and published in 1861. Mr. Grigg died at Walthamstow, October 29, 1768. One of his hymns, written when he was

only ten years old, "Jesus! and shall it ever be," is still a favorite. See Gadsby, *Hymn Writers*, page 63.

Griggs, Leverett, D.D.

a Congregational minister, was born at Tolland, Connecticut, November 17, 1808. He graduated at Yale College in 1829, was engaged for a year and a half in teaching at Mount Hope Institute near Baltimore, Maryland, studied at the Andover Theological Seminary two years, and acted as tutor in Yale College for the same length of time, while pursuing his theological studies in the Yale Divinity School. He was ordained at North Haven, October 30, 1833, and remained as pastor till July 30, 1845, when he accepted a call to the Chapel Street Church (now Church of the Redeemer), New Haven. After supplying the pulpit of the Second Church in Millbury, Massachusetts, for a time, he became, in 1856, pastor of the Church, where he continued fourteen years. For a time he acted as an agent of the Western College Society. His home, during the last years of his life, was in Bristol, Conn., and he died there January 28, 1883. The high esteem in which he was held in this town is indicated by the circumstance that, as a token of respect, a vote was passed exempting his property from taxation. See *The Congregationalist*, February 8, 1883. (J.C.S.)

Grille (1)

a metal screen, to enclose or protect any particular spot, locality, shrine, tomb, or sacred ornament; (2) a gate of metal enclosing or protecting the entrance of a religious house or sacred building; (3) the wicket of a monastery; (4) a small screen of iron bars inserted in the door of a monastic or conventual building, in order to allow the inmates to converse with visitors, or to answer inquiries without opening the door.

Grillet, Jean

a French missionary, one of the first explorers of Guiana, was born about 1630. He joined the Jesuits, and was sent out to Guiana, where he became superior of the establishment of his order until the English squadron destroyed the colony, October 22, 1667. In 1674 he made an exploring tour through a part of that country, of which on his return to France he published an account. Grillet died about 1676. See Hoefler, *Nouv. Biog. Generale*, s.v.

Grimaldi, Agostino

a Genoese prelate, third son of Lambert, prince of Monaco, studied belles-lettres and theology, and became a particular friend of cardinals Bembo and Sadolet. In 1505 he was elected abbot of Lerins, and assisted in 1512 at the Council of Lateran. On account of some political offence, Francis I deprived him of all his revenues in France. Charles V indemnified him by giving him the bishopric of Majorca and the archbishopric of Oristano; he had even designated him to pope Clement VII as cardinal, but Agostino died before his promotion, probably of poison, April 12, 1532. There are extant of this prelate several letters to illustrious men of his time. See Hoefer, *Nouv. Biog. Generale*, s.v.

Grimaldi, Domenico

a Genoese prelate, was born in 1592, being the son of Giambattista Grimaldi, lord of Montaldeo. He had distinguished himself in the army when pope Pius V appointed him commissary general of the galleys of the Church, in which capacity he took an active part in the battle of Lepanto. He afterwards entered into orders, and obtained the abbey of Mont Majour-les-Arles. In 1581 Gregory XIII gave him the bishopric of Savona, from which he was transferred, in 1584, to the see of Cavaillo, as archbishop and vice-legate. He persecuted Protestants with rigor and cruelty. He died in 1592. See Hoefer, *Nouv. Biog. Generale*, s.v.

Grimaldi, Geronimo

a Genoese statesman and prelate, occupied the principal offices of the republic, and accomplished several diplomatic missions with success. After the death of his wife, he entered into the ministry, and easily attained the first dignities of the Church. He was made cardinal, with the title of St. Georges-in-Velatro. He obtained afterwards the archbishopric of Bari, and then that of Genoa, where he died in 1543. See Hoefer, *Nouv. Biog. Generale*, s.v.

Grimaldi, Giovanni Francesco

(called *Il Bolognese*), an eminent Italian landscape painter, was born at Bologna in 1606, and studied under the Caracci. He went to Rome for improvement, and soon rose to eminence. He was employed by Innocent X in the Vatican and at Monte Cavallo. He was invited to Paris by cardinal

Mazarin, and was employed in the Louvre by Louis XIV. On returning to Rome he received numerous commissions, was patronized by Alexander VII and Clement IX, was twice appointed president of the Academy of St. Luke, and attained both fame and fortune. One of his best works was the *Baptism of Christ*. He died in 1680. See Hoefler, *Nouv. Biog. Generale*, s.v.; Spooner, *Biog. Hist. of the Fine Arts*, s.v.

Grimaldi, Giuseppe Maria

an Italian prelate, was born at Moncalieri (Piedmont), January 3, 1754. He studied at Turin, entered the ministry, and was received as doctor of theology in the university at Turin, afterwards went to Verceil, in 1779, and was appointed canon of the cathedral there in 1782. In 1811 he assisted at the Council at Paris, and took part in the commission appointed to revise the response to the emperor. He died January 1, 1830. See Hoefler, *Nouv. Biog. Generale*, s.v.

Grimaldi, Nicolo

a Genoese prelate, was born December 6, 1645. He was at first clerk of the apostolic chamber, and superintendent of the streets and roads of Rome. In 1696 he became prefect of the pontifical almonry. After having made good use of these different employments, he left them to become secretary of the congregation of the bishops and regulars, in 1701. Clement XI made him cardinal, May 17, 1706, and on September 14 following he was made legate of Bologna. After being prefect of the Consultus for several years, he passed over, June 8, 1716, to the order of the cardinal priests. He died October 25, 1717, leaving an immense fortune. See Hoefler, *Nouv. Biog. Generale*, s.v.

Grimes, L.A.

a distinguished colored Baptist minister, was born a slave at the South in 1808. While acting as a coachman in Washington, D.C., he attracted the attention and secured the friendship of the late Reverend Dr. Rollin H. Neale, then a student in that city. He soon became a good scholar and a most acceptable preacher, holding for twenty-five years the pastorate of a colored Baptist Church in Boston. He died there, March 14, 1873. Mr. Grimes took a special interest in the education of colored men as ministers of the gospel, and for several years was one of the most useful trustees of

the Wayland Seminary, Washington, D.C. See *The Watchman*, March, 1873. (J.C.S.)

Grimm, Heinrich Adolph

a Protestant theologian of Germany, was born September 1, 1747, at Siegen, in Prussia, and died at Duisburg, August 29, 1813, doctor and professor of theology. He published, *Jonae et Obadiae Oracula Syriace* (Duisburg, 1805): — *Chald. Chrestomathie mit einem vollstandigen Glossarium* (1801): — *Exegetische Aufsätze zur Aufklärung schwieriger Stellen der Schrif* (1793): — *Der Prophet Jonas erklart* (1789): — *Nahum erklart, mit Anmerkungen* (1790). See Winer, *Handbuch der theol. Lit.* 1:9, 54, 125, 192, 227, 228; 2:267; Furst, *Bibl. Jud.* 1:343. (B.P.)

Grindrod, Edmund

an English Wesleyan minister, was born in Clay Lane, near Rochdale, February 28, 1786. The family removed to Liverpool when Edmund was young. At about the age of twenty, when assisting his father and brothers in the erection of the new exchange buildings in that city, he had a narrow escape from instant death. In 1806 he was received into the ministry, and henceforward labored on some of the most important charges. In 1826 a great revival blessed his labors in Edinburgh; in 1827, with Christian gentleness and firmness, he withstood the torrent of opposition at Leeds on the organ question; in 1832 and 1833 he was secretary of the conference; in 1834 was president of the Canadian Conference at Kingston; in 1834 and 1835, while stationed at Manchester, he again passed through a bitter conflict. In 1837 Grindrod was elected president of the British Conference at Leeds; in 1840 he went to his last appointment; fifth London or Lambeth circuit; in April, 1841, he underwent a severe surgical operation, and died May 1, 1842. He wrote, besides essays in periodicals, and several sermons, published collectively, *The Duties, Qualifications, and Encouragements of Class-Leaders* (Lond. 1831, 12mo): — *Compendium of the Laws and Regulations of Wesleyan Methodism* (ibid. 1842, 8vo). See *Wesl. Meth. Magazine*, July, August, September, 1846; Stevenson, *City Road Chapel*, pages 318, 347; *Minutes of the British Conference*, 1842; Smith, *Hist. of Wesl. Methodism*, 3:462 sq.

Grinfield, Edward William

an English clergyman and scholar, was born in 1784. He commenced his career as a writer in 1818. From 1827 to 1843 he published little, being employed during that time on *his Novum Testamentum Hellenisticum* (2 volumes, 8vo), the design of which was to show the close connection between the Septuagint and the Greek Testament. The next five years were spent in preparing the *Scholia Hellenistica* (2 volumes, 8vo). For fifty years he labored to elevate the Septuagint to its proper place as an interpreter of the Hebrew text. To this end he collected all the various editions; of the book, and all the literature relating to them. In addition to the above, his publications are, *An Apology for the Septuagint*, in which its claims to Biblical and canonical authority are stated and defended (1850, 8vo), a number of sermons, and theological and other treatises. He died July 9, 1864. See Allibone, *Dict. of Brit. and Amer. Authors*, s.v.

Grinnell, Daniel T., D.D.

a Protestant Episcopal clergyman, was rector of St. Paul's Church, Jackson, Mich., the most of his ministry being spent in this pastorate. For a long time he was a member of the missionary committee of his diocese. He died June 2, 1868, aged fifty-five years. See *Prot. Episc. Almanac*, 1869, page 109.

Grischow, Johann Heinrich

inspector of the Halle Bible Society, was born in 1685. After completing his studies, he devoted his talents entirely to the work of the Bible Society, founded by the marquis of Canstein (q.v.), and died at Halle, November 6, 1754. He translated into Latin Bingham's *Christian Antiquities* (1724, 10 volumes); he also translated from the German into Latin the works of Spener, Francke, Freylinghausen, etc. See Jocher, *Allgemeines Gelehrten-Lexikon*, s.v.; Winer, *Handbuch der theol. Lit.* 1:606. (B.P.)

Griswold, Rufus Wilmot, D.D.

a Baptist minister and writer, who was born February 15, 1815, at Benson, Rutland County, Vermont, and died in New York, August 27, 1857, was literary manager of a number of journals in several of the principal cities of the Union, such as, *The New-Yorker*, *The Brother Jonathan*, and *The New World*; in 1842 and 1843 editor of *Graham's Magazine*; and from August

1850, to April 1852, conducted the *International Magazine*. Besides these, he prepared numerous works, especially *The Poets of America* (1842), etc. See Allibone, *Dict. of Brit. and Amer. Authors*, s.v.; Duyckinck, *Cyclop. of Amer. Lit.* 2:532.

Grithe-stool

SEE FRITHSTOOL.

Grobe, Johann Samuel

a Lutheran theologian of Bavaria, who died December 23, 1837, is the author of, *Christliche Hauspostille* (Hildburghausen, 1824-34, 3 volumes): — *Evangelischer Morgen- und Abendsegen auf alle Tage des Jahres* (1829; 2d enlarged ed. by Teuscher, 1857): — *Gebetbuch für fromme und christliche Bürger* (1832, 2 volumes): — *Denkwürdigkeiten aus dem Leben frommer Personen* (1822). See Winer, *Handbuch der theol. Lit.* 2:138, 144, 363, 384, 396; Zuchold, *Bibl. Theol.* 1:468. (B.P.)

Groddeck, Benjamin

professor of Oriental languages at Dantzig, was born there in 1728, and died June 8, 1776. He wrote, *De Necessaria Linguarum Arabicae et Hebraeae Connexione* (Wittenberg, 1746): — *De Natura Dialectorum ad Linguam Hebraicam et Arabicam: — Applicata* (1747): — *De Vero Originum Hebraearum fonte et Utilitate* (eod.): — *De Linguae Hebraeae Antiquitate* (Dantzig, 1750): — *De Litteris Hebraicis* (1751): — *De Sensu Scripturae Sacrae* (eod.): — *De Punctis Hebraeorum* (1753): — *De Via ad Notitiam Internam Linguarum Orientalium Proesertim Hebraeae* (1757): — *De Vera Verborum h8 8l Natura et Indole* (1760): — *De Usu Versionum Graecarum Vet. Test. Hermeneutico et Critico* (1763). See Meusel, *Gelehrtes Deutschland*; Jocher, *Allgemeines Gelehrten-Lexikon*, s.v.; Steinschneider, *Bibl. Handbuch*, s.v.; Furst. *Bibl. Jud.* 1:344. (B.P.)

Groddeck, Gabriel

professor of Oriental languages at Dantzig, was born January 7, 1672, and died September 12, 1709. He wrote, *De Judaeis Praeputium Attrahentibus ad ^{<K1718>} I Corinthians 7:18*: — *Spicilegium Aliquor Librorum Anonymorum et Pseudonymorum qui Lingua Rabbinica Partim Impressi, Partim MS. Reperiuntur* (reprinted in David Millius's *Catalecta Rabbinica*, Utrecht,

1728): — *De Coerenmonia Palmarum apud Judaeos in Festo Tabernaculo* (Leipsic, 1694): — *Lingua Graeca Matrum Linguarum Orientalium non esse* (1698): — *De Anno et Die Passionis S. Polykcarpi* (1704). See Winer, *Handbuch der theol. Lit.* 1:900; Fust, *Bibl. Jud.* 1:344; Jocher, *Allgemeines Gelehrten-Lexikon*, s.v. (B.P.)

Groen (van Prinsterer), Willen

a Dutch statesman and historian, was born at the Hague, August 21, 1801. He studied at Leyden, was appointed secretary to the king in 1827, and soon afterwards director of the royal archives; was, in the Dutch Parliament, the leader of the anti-revolutionary party, and opposed with great zeal the separation of State and Church, and emancipation of the school from the Church. He was a Christian statesman, and his idea was that Christianity should be the basis of all instruction, since the school has for its object not only the information, but also the education, of the individual. He has often-been called the "Dutch Stahl," but Groen was more conspicuous in his position towards Rome than Julius Stahl (q.v.). Groen died May 19, 1876. He published, *Archives ou Correspondance medite de la Maison d'Orange-Nassau* (1840-55, 13 volumes): — *Handbook der Geschiedenis van het Vaderland* (Amsterdam, 1852): — *Maurice et Barnevelt, Etude Historique* (Utrecht, 1875). See Cohen-Stuart, *In Memoriam Groen van Prinsterer* (Utrecht, 1876); Saint-Hilaire in the *Revue Chretienne Necrol.* Page 594 sq.; Lichtenberger, *Encyclop. des Sciences Religieuses*, s.v.; Plitt-Herzog, *Real-Encyklop.* s.v. (B.P.)

Groesbeck, Gerard De

a French prelate, was born in 1508. He was first dean of the Cathedral of Liege, when Robert of Berg, prince-bishop, resigned his authority in his favor, July 22, 1563. He successfully resisted the encroachments of William of Orange into the territory. The Jesuits, whom the bishop had called for, assisted Groesbeck largely in his persecutions of the Calvinists, and made, in 1569, their first establishment at Liege. The prelate died December 28, 1580. See Hofer, *Nouv. Biog. Generale*, s.v.

Grone, Valentin

a Roman Catholic theologian of Germany, who died March 18, 1882, dean and doctor of theology, is the author of *Tetzel und Luther* (2d ed. Soest, 1860): — *Begriff und Bedeutung vom Sacrament* (1823): — *Glaube und*

Wissenschaft (1860): — *Abriss der Kirchengeschichte* (Ratisbon, 1869): — *Compendium der Kirchengeschichte* (eod.): — *Die Papst-Geschichte* (2 volumes, 1864-66; 2d ed. 1875). See Zuchold, *Bibl. Theol.* 1:468. (B.P.)

Gros, Nicolas Le

SEE NICOLAS.

Gros, Pierre Le

SEE PIERRE.

Gross, Christian

a Lutheran theologian of Germany, was born at Wittenberg, September 30, 1602. He studied at different universities, was preacher and professor at Stettin, general superintendent of Pomerania, and died at Stargard, July 17, 1673. He wrote, *Compendium Gramm. Hebraeae*: — *Sylloge Distinctionum Theol.*: — *De Auctoritate Pontificis Romani*: — *De Dissensu Calvinianorum et Lutheranorum*: — *De Magnitudine Adami*. See Witte, *Memoriae Theologorum*; Jocher, *Allgemeines Gelehrten-Lexikon*, s.v.; Furst, *Bibl. Jud.* 1:344. (B.P.)

Gross, Johann Georg

a Swiss theologian, was born at Basle, March 28, 1581. He studied at his native place, was preacher there in 1598, professor of theology in 1612, and died February 8, 1630. He wrote, *Disp. in Locum Hab.* 2:4 (1611): — *Elenchus Controversiarum de Justificatione* (eod.): — *Libi III de Christiana Republicae* (1612): — *Elenchus Controv. de Paschate Christi* (1613): — *Refuutatio Descensus Localis Christi ad Inferos* (1614): — *De Bellis Christianorum et de Circumcisione Christi* (eod.): — *Thesaurus Concionum Sacrorum* (1616), See Jocher, *Allgemeines Gelehrten-Lexikon*, s.v. (B.P.).

Gross, Johann Mathias

a Lutheran theologian of Germany, was born September 8, 1676. He studied at Jena, was preacher in 1698, and died December 11, 1748. His writings, numbering twenty-eight, are given by Doring, *Die gelehrten*

Theologen Deutschlands, s.v. See also Jocher, *Allgemeines Gelehrten-Lexikon*, s.v. (B.P.)

Grosse, Johann August Ludwig

a Protestant theologian of Germany, was born March 15, 1747, at Barleben, near Magdeburg. He studied at Halle, was in 1774 teacher at Klosterbergen, in 1779 preacher, and died January 21, 1830. He published sermons and some ascetical writings. See Doring, *Die gelehrten Theologen Deutschlands*, s.v.; Winer, *Handbuch der theol. Lit.* 2:83, 193, 202. (B.P.)

Grosse, Johann Friedrich August

a Lutheran theologian of Germany, was born at Zerbst, April 13, 1778. He studied at Wittenberg and Halle, was pastor in 1813, and died July 27, 1828. He published some sermons. See Doring, *Die gelehrten Theologen Deutschlands*, s.v. (B.P.)

Grosshain, Georg

a Lutheran theologian of Germany, was born in 1601. He studied at Jena and Wittenberg, was professor at Erfurt in 1633, court-preacher at Weimar in 1637, and died September 5, 1638, leaving, *De Catholica Judaeorum Conversione: — Epitome Hermeneutices ad S. Script. Interpretationem: — De Consilio Pacis ad ^{²⁰¹²Daniel 4:24: — De Conversione Judaeorum ad ^{⁶¹²⁵Romans 11:25, 26.}}* See Binder, *De Vita et Meritis G. Grosshainii*; Jocher, *Allgemeines Gelehrten-Lexikon*, s.v. (B.P.)

Grossmann, Christian Gottlob Lebrecht

a Lutheran theologian of Germany, was born November 9, 1783. He studied at Jena, was in 1808 preacher at Priessnitz, near Naumburg, in Saxony, in 1823 general superintendent at Altenburg, in 1829 professor of theology and preacher at Leipsic, and died June 29, 1857. He wrote, *De Ascetis Judaeorum Vetulum* (Altenburg, 1833): — *De Praocuratore Parabola J. Christi ex re Provinciali Illustrata* (Leipsic, 1824): — *Quaestiones Philonae* (1829): — *De Judaeorum Disciplina Arcani* (1833-34, 2 parts): — *De Philosophia Sadduceorum* (1836-38, 3 parts): — *Philonis Judaei Anecdoton Graecum* (1856). He also published a number of sermons. See Winer, *Bibl. Theol.* 1:140, 248, 522; 2:19, 171, 172, 174, 176, 177; Furst, *Bibl. Jud.* 1:344; Zuchold, *Bibl. Theol.* 1:470 sq. (B.P.)

Grosvenor, Cyrus Pitt, LL.D.

a distinguished Baptist minister, was born at Grafton, Massachusetts, October 18, 1793. He studied first at New Salem Academy, afterwards Leorrette, graduated from Dartmouth College in 1818, and then taught three years as principal in an academy at Haverhill, and as preceptor in Amherst Academy, partly in studies preparatory to his ministry. In 1820 he entered Princeton Theological Seminary, and left in March, 1822. He was called to the Baptist Church of Charleston, May 19, 1823, was pastor of the Baptist Church, Georgetown; of Hartford, Connecticut; of First Baptist Church, Boston, Massachusetts; of Second Baptist Church, Salem; of Sterling; of Baptist Church, Southbridge; and of Ganges, Allegan County, Michigan. Dr. Grosvenor died February 11, 1879. He was editor of *The Christian Reflector*, and also of *The Christian Contributor*, published at Worcester, Massachusetts, and at Utica, N.Y., respectively. For fifteen years he was connected as president and professor with New York Central College. In March 1860, he went to Great Britain, and travelled extensively in England, Scotland, Wales, and Ireland, lecturing on American affairs, and preaching frequently. See *Necrol. Report of Princeton Theol. Sem.*, 1879, page 43.

Grotta

in Norse mythology, was a miraculous mill of king Frothi; it had two stones, so large that no one could turn them, but everything could be ground on it. In order to set it in motion the king had two maids; Menja and Fenja, who had come from Sweden. They were only allowed to rest so long as the cuckoo did not cry. When the sea-king, Mysingr, came, they ground out an army for Frothi; but the army was conquered, and became a prey of the strange king, who took the treasures and the mill on his ship, and ordered the maids to grind salt. This they did until midnight, and then asked the king whether he had enough, but Mysingr told them to keep on. They did this so long that the ship sank, and the sea was made salt.

Grulich, Friedrich Joseph

a Lutheran theologian of Germany, was born December 15, 1766. He entered the ministry in 1795, was archdeacon at Torgau, and died November 19, 1839, leaving, *Betrachtung über den neuesten Versuch, das Leben Jesu* (Leipsic, 1836): — *Ueber die körperliche Beredtsamkeit Jesu* (1827): — *Lenidenserführung und Leidensgewinn* (1826): — *Ueber die*

Ironien in den Reden Jesu. (1838). See Winer, *Handbuch der theol. Lit.* 1:551, 557; 2:388; Zuchold, *Bibl. Theol.* 1:472. (B.P.)

Grulich, Martin

a Lutheran theologian of Germany, was born in 1695. He studied at Wittenberg and Leipsic, was preacher in 1728, and died at Torgau, November 30, 1772, a superintendent. He is the author of a great many ascetical works, of no importance for the present times. The titles are given in full in Jocher, *Allgemeines Gelehrten-Lexikon*, s.v. (B.P.)

Grundig, Christoph Gottlob

a Lutheran theologian of Germany, was born September 5, 1707. He entered upon his ministerial duties in 1737 as pastor at Hermannsdorf, near Annaberg, in Saxony, and died at Freiberg, August 9, 1780. He is the author of a number of ascetical works mentioned by Jocher in *Allgemeines Gelehrten-Lexikon*, s.v. (B.P.)

Grundtvig, Nicolai Frederik Severin

"the prophet of the North," was born September 8, 1783, at Udby, a village in the island of Zealand. He studied theology at Copenhagen, was tutor in a private family in the island of Langeland from 1805 to 1808, teacher of history in a school at Copenhagen from 1808 to 1810, vicar to his father at Udby from 1810 to 1813, and again teacher at Copenhagen from 1813 to 1821. During those years of his youth and early manhood- he lived like a monk, without being monkish. He only slept two hours, and for twenty years never in a bed. Before he was appointed to his pastorate, Grundtvig had already become known in the literary circles of his country. His earliest literary efforts were the *Teaching of Asa*, the *Songs of the Edda*, and *Religion and Liturgy*. From 1809 to 1822 he published a series of poetical and historical works — *Nordens Mythologie* (1808); *Optrin af Kampelivets Undergang i Nord* (i.e., Fall of Heathenism in the North, a grand drama, 1809), and the translations of Saxo Grammaticus (1818-22, 6 volumes), Snorre Sturlesou, and Beowulf's *Drupa* — almost of them referring to the heroic age of Scandinavian history, and all of them pregnant with a peculiarly stirring life. But his theological productions, also his sermons, more especially his *Kort Begreb af Verdens Kronzike i Sammenhang*, i.e., View of the World's Chronicle (1812), attracted equal attention, as they ran out in a vehement denunciation of the frivolity with-

which the age had eliminated Christianity from its life. Attracted by the genius of Grundtvig, king Frederick VI, without consulting either the bishop or the consistory, appointed him pastor in Praestoe (a small town in Zealand), and in the next year he was called to the chaplaincy at the Church of our Saviour in Copenhagen. There he soon gathered a circle of friends and pupils around his pulpit, and day by day his position in the Danish Church became more and more strongly marked. In 1825 professor H.N. Clauseni (q.v.), a rationalist, published his *Katholicismens og Protestantismens Kirkeforfatning, Lære og Ritus* (i.e., Church Government, Teaching, and Rites of Catholicism and Protestantism), and Grundtvig answered with his *Kirkens Gjenmale* (i.e., Protest of the Church), in which he requested Clausen either to renounce his heresy or to give up his professorship. Within eight days, Grundtvig's Protest was three times reprinted. Clausen instituted a civil suit; Grundtvig was sentenced to pay a fine, and to publish nothing without permission of the royal censor. In 1826 he resigned his office, because he did not wish to serve a Church which seemed to give up the faith and the confession of the fathers. To this period belongs his interesting work, *My Literary Testament*. From 1826 to 1839 Grundtvig lived in literary retirement at Copenhagen. From 1829 to 1831 he visited England, edited a theological monthly, *Theologisk Maanedsskrift*; published the *Sang-Vark til den dansko Kirke* (1837; new editions, 1870-75), a collection of hymns, partly original, partly translated. Meanwhile his influence spread far beyond the capital, and the "Grundtvigians" and "Grundtvigianism" increased from day to day. He was allowed to preach in the afternoon in the German Frederiks' Church, and the number of his adherents grew more and more. In 1839 he was pastor of the Varton-hospital-Church, and there he remained till his death, which took place September 2, 1872. His party made itself especially felt in 1848, and brought about those liberties in church and school which in some cases were detrimental to religion. See Hansen, *Wesen und Bedeutung des Grundtvigianismus* (Kiel, 1863); Lutke, *Kirchliche Zustände in den Skandinavischen Ländern* (Elberfeld, 1864); Pry, *N.F.S. Grundtvig, Biographisk Skizze* (Copenhagen, 1871); Kaftan, *Grundtvig, des Prophet des Nordens* (Basle, 1876); Lichtenberger, *Encyclop. des Sciences-Religienses*, s.v., Plitt-Herzog, *Real-Encyclop.* s.v. (B.P.)

Grundy, Robert Caldwell, D.D.

a Presbyterian minister, was born in Washington County, Kentucky, in 1809. He graduated at St. Joseph's College, Bardstown, in 1829, and at

Princeton Theological Seminary in 1835. In 1836 he was licensed by the Transylvania Presbytery, and installed over the Presbyterian Church of Maysville, where he remained until 1858, when he removed to Memphis, Tenn., as pastor of the Second Presbyterian Church in that city. In 1863 he took charge of the Central Presbyterian Church in Cincinnati. He died at Dayton, Ohio, June 27, 1865. See Wilson. *Presb. Hist. Almanac*, 1867, page 153; *Genesis Cat. of Princeton Theol. Semn.* 1881, page 88.

Gruneisen, Carl Von

a Lutheran theologian of Germany, was born at Stuttgart, January 17, 1802. He studied at Tuingen and Halle, was in 1825 military preacher and court-chaplain, in 1835 court-preacher and member of consistory, and died at his native place February 28, 1878. Grtineisen took an active part in the development of the church of Wirtemberg, and for sixteen years presided at the annual meetings of the Eisenach Church conferences. He wrote *Ueber bildliche Darstellung der Gottheit* (Stuttgart, 1828): — *Ueber das Sittliche der bildenden Kunst bei den Griechen* (Leipsic, 1833): — *Nicolaus Manuel, Leben und Werke* (Stuttgart, 1837): — *Ulms Kunstleben im Mittelalter* (Ulm, 1840): — *Predigten fur die Gebildeten in dei Gemeinde* (Stuttgart, 1835): — *Christliches Handbuch in Gebeten und Liedern* (5th ed. 1859): — *Ueber Gesangbuchsreform* (1839). In connection with Schnaase and Schnorr bron Carolsfeld, he founded in 1858 the *Christliches Kunstblatt*. See Zuchold, *Bibl. Theol.* 1:474; Lichtenberger, *Encyclop. des Sciences Religienses*, s.v. (B.P.).

Grunenberg, Johann Peter

a Lutheran theologian of Germany, was born January 27, 1668. He studied at different universities, was in 1698 professor of theology at Rostock, and died January 5, 1712, leaving *Doctrina Symbolica de S. Theologies Testibus Symbolicis*: — *Disputationes de Scientia Dei*: — *De Sabbatho Hebdomadali ad* ^{<0002>}Genesis 2:2: — *De Samgae Victore ad Judic.* 3:31: — *De Semine Davidis Christo ad* ^{<0071>}2 Samuel 7:11-16: — *De Timore Domini ad* ^{<0090>}Proverbs 9:10: — *De βίβλω γενέσεως ad* ^{<000E>}Matthew 1:1: — *De Fide Matthew Genealogica ad* ^{<0006>}Matthew 1:6-11: — *De Filio Dei ex Egypto Vocato ad* ^{<0015>}Matthew 2:15: — *De Jesu Nazareno ad* ^{<0022>}Matthew 2:22, 23, etc. See Jocher, *Allgemeines Gelehrten-Lexikon*, s.v. (B.P.).

Gruppe, Otto Friedrich

a German philosopher and antiquarian, was born at Dantzic, April 15, 1804. He studied at Berlin, but as he opposed the Hegelian system of philosophy, the academical career was closed up to him, till at last, in 1844, he was made professor of philosophy. Gruppe died January 7, 1876, at Berlin. He wrote *Antdus* (Berlin, 1831): — *Wendepunkt der Philosophie im 19. Jahrhundert* (1834): — *Gegenwart und Zukunft der Philosophie in Deutschland* (1855). These works were all directed against Hegel. Of his poetical productions we only mention, *Ruth, Tobias, Sulamith* (1857). (B.P.)

Guadagni, Bernardo Gaetano

(or *John Anthony of St. Bernard*), an Italian prelate, was born at Florence, September 14, 1674, being the son of Maria Magdalena Corsini, sister of pope Clement XII. He joined the barefooted Carmelites, at the convent of Arezzo, November 11, 1700. He had been successively teacher of the novices, and several times prior and provincial of Florence, and was, on December 20, 1724, appointed by pope Benedict XIII to the bishopric of Arezzo, and received from the hands of Clement XII the pallium on November 26, 1730. In 1731 he was made cardinal, with the title of *St. Martin del Monte*. In 1732 he became vicar-general of Rome, which office he maintained until his death, after 1733. See Hoefer, *Nouv. Biog. Generale*, s.v.

Guadagnolo, Filippo

a Minorite and professor of Arabic in the college of the Sapienza at Rome, was born in 1596, and died March 27, 1656. In behalf of the Congregation de Propaganda Fidei, he translated the Bible from the Vulgate into Arabic, which was published in three volumes (Rome, 1671) a work on which he spent twenty-seven years. See Winer, *Handbuch der theol. Lit.* 1:58; Jocher, *Allgemeines Gelehrten-Lexikon*, s.v.; Toppi, *Bibliotheca Neapolitana*. (B.P.)

Guala (Bichieri), Giacomo

an Italian prelate, was born at Vercelli in the second part of the 12th century. At the age, of twenty-one, after having studied canon law, he was made canon of the Eusebian Cathedral, and cardinal in the same year, by

Innocent VII. In 1208 Innocent sent him to France as a legate to reform the habits of the clergy. For this purpose Guala wrote constitutions of ecclesiastical discipline. After having been commissioned also to reform the clergy of Lombardy, he was sent to Sicily to the emperor Frederic II, to persuade him to undertake a new crusade, but did not succeed. On his return to Italy he Contributed to the foundation of the University of Vercelli, but died before the finishing of his establishment, May 1227. See Hoefer, *Nouv. Biog. Generale*, s.v.

Gualdim

(-*Paes*), a celebrated grand-master of the order of the Templars in Portugal, was born at Braga in the 12th century. He frequently fought against the Moors of the Peninsula. At the time of the second crusade he was provincial of the order of the Templars. During his five years' stay in the East, he distinguished himself at the siege of Ascalon in 1155; and in the following year came back to Europe, when he was made grand-master. In March 1160, he laid the foundations of the magnificent castle of Thomar, which was henceforth to serve as the capitulary chapter of the Portuguese Templars. In 1190 a vast troop of Moorish soldiers advanced under the leadership of Yakub, son of 'Abu-Yussuf, against the doors of Thomar, determined to revenge upon the Templars that loss which they had suffered at Sandarem in 1147, to which the knights under Gualdim had largely contributed. But the Moors were repulsed. The Templars of Portugal were indeed a rampart to the Christian populations, and their order was respected, even though the pontiff was hostile to their convents. Gualdim -Paes died peacefully, in 1195, in his monastery. See Hoefer, *Nouv. Biog. Generale*, s.v.

Gualterio, Filippo Antonio

an Italian prelate and scholar, was born at San Quirico de Fermo, March 24, 1660. He belonged to one of the first families of Ancona. His grand-uncle sent him, in 1672, to Rome, to study at the college of Clement. Antonio studied philosophy at Rome, and law and theology at Fermo, where his grand-uncle was the archbishop. At the age of nineteen he received the degree of doctor, and about 1684 was admitted to the number of the candidates for prelates. On February 17, 1700, Innocent XII intrusted him with the nonciature to France, and Clement XI conferred on him the abbey of the Trinity, the bishopric of Tmola and Todi, and in 1799

made him cardinal with the title of *Saint Chrysogonus*. In France Gualterio had connected himself with the principal scholars, had examined all the monastical and other libraries, and made a fine collection of MSS. of great value, medals, both antique and modern, and instruments of rare precision; but all these literary or scientific treasures, being embarked at Marseilles, were lost on the passage. He began new researches, and succeeded in collecting a number of elements, useful for a universal history, which he proposed to write. But when he was settled down as a legate at Ravenna, the imperial troops invaded that city and pillaged his house, by which his documents were either burned or dispersed. Later, Louis XV appointed him commander of the Order of the Holy Ghost. Cardinal Gualterio, with all his literary tastes, left no writings. He died at Rome, April 21, 1728. See Hoefer, *Nouv. Biog. Generale*, s.v.

Gualterius, Otto

a Lutheran theologian of Germany, was born January 1, 1546, at Rotenburg. He studied at Marburg, and was there professor of Hebrew and Greek in 1582. In 1593 he went to Liibeck as director of the schools, and died December 24, 1624. He wrote, *Grammatica Linguae Sanctae: — Sylloge Vocum Exoticarum Novi Testamenti: — Collatio Praecipuarum Sacrae Geneseos Translationum*; etc. See Moller, *Cimbria Litterata*; Furst, *Bibl. Jud.* 1:346; Jocher, *Allgenmeines Gelehrten-Lexikon*, s.v.; Seelen, *Athenae Lubecenses*. (B.P.)

Guanzellis, Gianmaria De

an Italian prelate, was born in 1557 at Brazighella, near Faenza. He became a Dominican while still young, and taught school in various establishments of his order. Paul V chose him as a master of the sacred palace, and in 1607 he appointed him bishop of Polignano. Guanzellis died in 1619, leaving, *Index Librorum Expurgandorum in Studiosorum Gratiam Confectus* (Rome, 1607): — *Synodus Dimecesana Polymnianensis* (Bari). See Hoefer, *Nouv. Biog. Generale*, s.v.

Guard, Thomas, D.D.

an eloquent Methodist Episcopal minister, was born in County Galway, Ireland, June 3, 1831. He was accepted by the Irish Conference of 1851 as a candidate for the ministry, and called to labor the same year. He was received into full connection in 1855. In 1862 he went to South Africa

under the direction of the London Missionary Society, and spent nine years, chiefly at Grahamstown and Port Elizabeth. In 1871 he came to America on a visit, and at once became popular as a preacher and lecturer. On receiving an invitation to become the pastor of Mount Vernon Place Church, Baltimore, Maryland, he decided to make this country his home. He entered upon his pastorate in Baltimore in 1872. At the end of his term (in 1875) he became pastor of the Howard Street Church, San Francisco, California. In 1878 and 1879 he was pastor of First Church, Oakland, and in 1880 resumed his former relationship with the Mount Vernon Place Church, Baltimore. It was there that he closed his earthly career, October 15, 1882. He was thoroughly acquainted with standard English divinity, and particularly with Methodist theology. As a lecturer and platform speaker he was almost without an equal. As a pulpit orator he was unsurpassed in his own or any age, and he could attract and hold the largest audiences of the most cultivated people. As a pastor he was not successful, and was incapable of managing business of any kind. See *Minutes of Annual Conferences*, 1883, page 83.

Guarnacci, Mario

an Italian prelate, was born at Volterre in 1701. He received the doctor's degree at Florence, where he pursued the course of Salvini. He was honored with the favor of Benedict XIV, who charged him to continue Chazon's *Lives of the Popes*, but he retired in 1757 to his own country. He discovered there the remains of Roman baths. He also made a collection of Etruscan antiquities, which he bequeathed to his native city. He died August 21, 1785, leaving, *Dissertazione sopra le XII Tavole* (Florence, 1747): — *Vitae et Res Gestae Pontificum Romanorum*, etc. (Rome, 1751): — *Origini Italiche* (Volterre, 1768): — *Poesie di Zelalgo Arrasona* (Lucca, 1769). See Hoefer, *Nouv. Biog. Generale*, s.v.

Guden, Heinrich Philipp

a Lutheran theologian of Germany, was born October 4, 1676. He studied at Helmstadt and Jena, was in 1700 pastor at Osterroda, took the degree as doctor of theology in 1720, was in 1722 pastor, general-superintendent, and professor at Gottingen, and died April 27, 1742. He wrote, *Manipulus Problematum ad Theologiam Naturalera Pertinentium*: — *De Bonifacio Germanorum Apostolo* (Helmstadt, 1720). See Winer, *Handbuch der theol. Lit.* 1:780; Jocher, *Allgemeines Gelehrten-Lexikon*, s.v. (B.P.)

Gudenus, Anselm Friedrich Von

a Roman Catholic theologian of Germany, was born at Erfurt in 1731, and died May 16, 1789, leaving *Geschichte des ersten christlichen Jahrhunderts* (Wiirzburg, 1783, 2 volumes): — *Geschichte des zweiten christlichen Jahrhunderts* (ibid. 1787, 2 volumes). See Winer, *Handbuch der theol. Lit.* 1:548. (B.P.)

Glider, Eduard

a Swiss theologian, was born June 1, 1817. He studied at Berne University, was pastor at Biel from 1842 to 1855, and thereafter pastor of the Rydeck Church, at Berne, until his death, July 14, 1882. In connection with his pastorate, he also held a professorship in his alma mater. He published, *Die Lehre von der Erscheinung Jesu Christi sunter den Todten* (Berne, 1853): — *Alies und in Alten Christus* (sermons, ibid. 1857): — *Die Thatsuchlichkeit der Auferstehung Christi und deren Bestreitung* (ibid. 1862). In 1855 he published the work of his teacher, Schneckenburger, *Vergleichende Darstellung des lutherischen u. reformirten Lehrbegriffes*, on account of which he was made doctor of theology by the Konigsberg University. See Zuchold, *Bibl. Theol.* 1:475. (B.P.)

Guerard, Robert

a learned French Benedictine, was born at Rouen in 1641. He assisted Delfau in the revisal of St. Augustine's works; while thus employed, was accused of being concerned in a satirical book entitled, *L'Abbe Commendataire*, and confined in the abbey of Aimbournay, in Bugey. He took advantage of this exile to make a diligent search for ancient MSS., and discovered a great number; among others, St. Augustine's book against Julian, entitled, *Opus Impefectum*. He was afterwards sent to Foscamp, then to Rouen, where he died, January 2, 1715. He left *Abrge de la Bible* (first published in 1707). See Hoefler, *Nouv. Biog. Generale*, s.v.

Guerech (1)

(Lat. *Guerckus, Erechus, or Warochus*) was a bishop and count of Nantes. His father sent him for his education to a monastery, and he was appointed to the episcopal see at Nantes, or the first vacancy. However, a few days after having received the news of his election, Gudrech learned of the death of his brother. The people had made him bishop, but by law of

relationship he was made count. He pretended, nevertheless, to occupy the two position is simultaneously. He became famous by his war engagements with Conan le Tors (the crooked), count of Rennes. The death of Gutrech, in 988, was thought to have been caused by poison. See Hoefer, *Nouv. Biog. Generale*, s.v.

Guerech (2)

a French prelate, was born in the first part of the 11th century, being the son of Alain, count of Carnonailles. Airard, bishop of Nantes, having been expelled from his episcopal see in 1052, by the people of Nantes, was immediately replaced by Guerech, who, without attending to his consecration, occupied the episcopal palace, and took the administration of- the Church. He had not even obtained canonical ordination :when he went to the Council of Rheims in 1059. He also attended the disputation of Angers in 1062, and presided at the Council of Tours in 1068. He was a friend of the monks of Marmontiers, and sustained their pretensions in all the ecclesiastical assemblies. Gudrech died July 31, 1079. See Hoefer, *Nouv. Biog. Generale*, s.v.

Gueranger Prosper Louis Pascal

a French ecclesiastic, was born April 4, 1805, at Sable-sur-Sarthe, in Le Mans. He studied at Angers and Le Mans, and received holy orders in 1827. For some time he was professor at Le Mans, and at the same time secretary to the bishop of De la Myre. With a view to restoring the order of the Benedictines in France, he retired in 1833 to the Benedictine abbey at Solesmes, where, with a number of friends, he commenced a monastic life according to the rules of St. Benedict. In 1836 he went to Rome, made his profession in 1837, and was appointed by Gregory XVI, abbot of Solesmes and president of the Benedictine congregation of France. He was opposed to the Gallican Church and her liturgies. In the spirit of his motto he published, *Institutions Liturgiques* (1840-52, 3 volumes): — *L'Anne Liturgique* (1844-66, 9 volumes; translated also into German at Mayence, 1875): — *Essais sur le Naturalisme Contemporain* (1856, written against prince Albert de Broglie). When the Vatican council was opened, and the adherents of the Gallican Church insisted upon their privileges, Gudranger published *De la Monarchie Pontificale*, which was highly praised by pope Pius IX. At the time of his death, January 30, 1875, Gueranger was dean of Le Mans, Nantes and St. Denis. Besides the works already mentioned, he

wrote, *Origines de. Eglise Romaine* (1836): — *Histoire de Sainte Cecile* (1848; 2d ed. 1853; translated also into German, Ratisbon, 1851): — *Memoire sur la Question de l'Immacule*: — *Conception* (1850): — *Enchiridion Benedictinum, Complectens Regulam Vitam et Laudes*, etc. (1862): — *Les Exercices de Sainte Gertrude* (2d ed. eod.): — *Essai sur la Medaille de St. Benoit* (4th ed. 1865; Germ. transl. Einsiedeln, 1863): — *La Regle de Sainte Benoit* (1868): — *Sainte Cecile et la Societe Romaine aux deux Premiers Siecles* (1873). See *Literarischer Handweiser fur das Katholische Deutschland*, 1875, col. 355, sq.; 1882, col. 323; Lichtenberger, *Encyclop. des Sciences Religienses*, s.v. (B.P.).

Guericke, Heinrich Ernst Ferdinand

a Lutheran theologian of Germany, was born February 25, 1803. He studied at Halle, was made a doctor of philosophy in 1824, licentiate of theology in 1825, on presenting: *De Schola, quae Alexandriae Floruit, Catechetia*, and professor of theology at Halle in 1829, in acknowledgement of his biography of *August Hermann Francke*, and his *Beitrdge zur historisch-kritischei Einleitung in Neue Testament*. In 1833 the Tübingen faculty conferred on him the degree of a doctor of theology. He was a very strict Lutheran, opposed the exertions of the Prussian government to effect a union between the Lutheran and Reformed churches, and founded, together with Rudelbach, the *Zeitschrift fur die gesammte lutherische Theologie und Kirche*, in 1840, which was continued till 1878, in connection with professor Delitisch. Guericke died February 4, 1878. Besides the works already mentioned, he wrote, *Handbuch der Kirchengeschichte* (9th ed. 1867-69, 3 volumes; translated into English by W.G.T. Shedd, N.Y. 1857-63, 2 volumes): *Allgemeine christliche Symbolik* (Leipsic, 1861): — *Historisch kritische Einleitung in das Neue Testament* (ibid. 1843; 2d. ed; 1854): — *Lehrbuch der christlich kisrehlicken Achadologie* (2d ed. Berlin, 1859); See Zuchold, *Bibl.. Theol.* 1:475 sq.; Plitt-Herzog, *Real-Encyklop.* s.v.; Lichtenberger, *Encyclop. des Sciences Religienses*, s.v. (B.P.)

Guerin

(*Lat.. Gairinus*), abbot of Flavigny, in Burgundy, and thirty-first bishop of Autun, was born about 626. He took part in. the disputation in which his brother St. Leger, bishop of Autun, had engaged against Ebroina burgomaster of Neustria, and shared with him his alternatives of triumph

and of persecution. Ebroin, having overcome his rivals, brought them before the tribunal, after having cut out their eyes. Guerin, being charged with complicity in the murder of Childeric II, was tied to a stake and stoned to death in 678. He is commemorated as a martyr on August 25 and October 2. See Hoefer, *Nouv. Biog. Generale*, s.v.

Guerin

(or *Garin*), a French prelate, was born in 1160. He was first a friar of the order of the Hospitallers at Jerusalem, and succeeded, in 1213, to Geoffroi, bishop of Senlis. He was one of the principal counsellors of Philip Augustus. Guerin recovered Tournay from Renaud, count of Boulogne. In 1214 he assisted in the celebrated battle of Bouvines, in memory of which an abbey was founded in the diocese of Senlis, with the name of Notre-Dame de la Victoire. Louis VIII ascended to the throne in 1223, when Guerin continued his services to him as to his father, and received the title of chancellor. In 1228, two years after the death of Louis VIII, Guerin retired from the world, and entered the monastery of Chalis, where he died, April 19, 1230. See Hoefer, *Nouv. Biog. Generale*, s.v.

Guerin

(*Gerin* or *Guarin*), whose surname and country are: unknown, a grand master of the order of the Hospitallers of St. John of Jerusalem, succeeded Bertrand of Taxis in 1240. At this time the Templars: and Hospitallers were divided; Thibaud VI, of Champagne, went to Palestine at the head of a crusade, and concluded a truce with the infidels after the loss of the battle of Gaza. The Templars subscribed to that truce. Richard of England followed next and sailed against Jaffa; he concluded a truce by which Jerusalem was to be surrendered. In that truce the Templars were entirely excluded. The grand master of the Hospitallers brought the treasure of the order to the patriarch of Jerusalem, to assist him in fortifying the walls of that city. But hardly had they made a few trenches, when all Palestine was invaded by the Koreishites. The grand masters of the Hospital and the Temple at Jerusalem, being almost without troops, resolved to conduct the inhabitants to Jaffa, while others refused to go, and tried to defend themselves, but were all cut down without mercy, or fell in open battle. Only twenty-six Hospitallers, thirty-three Templars, and three Teutonic knights escaped with their lives. The two grand masters of the two orders and a commander of the Teutonic knights lost their lives at the head of the

army in 1243. Other historians say that they had only been made prisoners, and that Gurin died in 1244, in slavery. See Hoefer, *Nouv. Biog. Generale*, s.v.

Guerin, Anne Therese

foundress of a religious community, was born at Etables, St. Briec, Brittany, October 2, 1798. In 1822 she joined the Sisters of Providence, an order founded at Ruille-sur-Loire in 1806, assuming the name of Sister St. Theodore. Immediately after her profession she was appointed superior of an extensive establishment at Rennes, the object of which was to give poor children an education. Astonishing success attended her exertions among the ignorant and degraded. She was afterwards removed to Soulaines, where her educational and charitable duties were combined.. Here she studied medicine. On October 22, 1840, Sister St. Theodore, at the request of bishop Brute, founded, at St. Mary's of the Woods, Vigo County, Indiana, a very wilderness at the time the Sisters of providence in America. In November 1841, she was joined by Sister St. Francis, a saintly woman, whose *Life and Letters* — the latter called "a string of exquisite pearls" — has been published. The two sisters died in 1856, within three months of each other. Mother Theodore united those rare virtues which form the perfect religious with extraordinary governing and financial abilities. The fruit of her charity and zeal is witnessed in extensive and numerous, establishments, educational and charitable, spread over the Western States. See (N.Y.) *Cath. Annual*, 1881, page 75.

Guerin, Eugenie de

a French lady eminent for her piety and devotion, was born at the ancient chateau of Le Cayla, Languedoc, January 25, 1805. She lived in stirring times; even into the solitude of her country home came the agitation of political changes and religious disturbance, distressing to her as a legitimist and Catholic. Her life was an uneventful one, passed in the home of her father, busy in unselfish home ministrations. She died May 1, 1848. Her famous *Journal* is the record of her brother Maurice's life. She felt no call to write her own personal thoughts and feelings. It follows him through every mental and spiritual change, his griefs and joys, his relapse from the Roman faith and reconversion, his marriage and death, and then it closes. It tells of him at the seminary, then at La Chinaie, under the eminent Lamennais, who had left the Catholic Church, and was then in Paris. After

her death, the French Academy caused the publication of this simple record, written in the quiet chamber for Maurice's eyes alone. Her *Journal and Letters* make two volumes of 400 pages each, and have gone through twenty editions in France. They have been translated into English, and republished in London and New York, edited by G.S. Trebutien, and have had an extensive sale among both Protestants and Romanists. See (N.Y.) *Cath. Almanac*, 1872, page 42.

Guerin, Jean Baptiste Paulin

a distinguished French painter of history and portraits, was born at Toulon, March 25, 1783. There are a number of fine historical pieces, by him, mostly of Scriptural subjects, in the churches of Paris. He was professor of painting to the Maison Royale de St. Denis. He died at Paris, January 16, 1855. See Hoefler, *Noiuv. Biog. Generale*, s.v.; Spooner, *Biog. Hist. of the Fine Arts*, s.v.

Guerra, Giovanni

(called *da Modena*), an Italian painter, designer, and architect, was born at Modena in 1544, and visited Rome at the age of eighteen, where he rose to considerable eminence. He executed a number of works for the chapels and churches during the pontificate of Sixtus V, and also made a great number of designs of subjects from the Old and New Test. As an architect, he designed the Scala Santa at Rome, and the Church of Santa Maria di Paradiso, and La Madonna delle Asse, at Modena. He died at Rome in 1618. See Hoefler, *Nouv. Biog. Generale*, s.v.; Spooner, *Biog. Hist. of the Fine Arts*, s.v.

Guevara, Juan Beltran

a Spanish prelate, was born at Medina-de-las-Torres in 1541. He was sent on a mission to Naples, and wrote for pope Paul V against the Venetians; for which that pontiff rewarded him with the bishopric of Salerno. Guevara was afterwards bishop of Badajoz, and died archbishop of Compostella, in May 1622. His contemporaries designate him as governed by passion and given up to imagination... He wrote *Propug.qnaculum Ecclesiasticce Libertatis Adversus Leges Vehetiis Latas*; etc. See Hoefler, *Nouv. Biog. Generale*, s.v.

Guevara, Don Juan Nino de

an eminent Spanish painter, was born at Madrid in 1632 and was instructed in the school of Miguel Manrique. There are many of his works at Malaga, Cordova, and Granada. In the Church de la Charidad, at Malaga, is a fine picture of *'The Triumph of the Cross;* and in the cathedral, *The Ascension of Christ,* and *The Assumption of the Virgin.* He died at Malaga in 1698. See Spooner, *Biog. Hist. of the Fine Arts,* s.v.; Rose, *Genesis Biog. Dict.* s.v.

Gui

the institutor of the order of the Hospitallers of the Saint-Esprit de Montpellier, seems, in 1197, to have united several religious persons, and to have written down the rules of that new institution, which was recognised and confirmed by a bull of pope Innocent III, April 23, 1198. This pontiff called Gui, with several of his co-workers, to Rome, where he charged them with the administration of the hospital of St. Mary in Saxony, The order founded by Gui had for its special object to offer hospitality to the sick, and was regarded as a military order. Gui died in 1208. See Hoefer, *Nouv. Biog. Generale,* s.v.

Gui D'axiens

(thirty- fourth bishop) was born about the beginning of the 11th century, being the son of Ingelramne I, count of Ponthieu. He studied at the abbey of St. Riquier, and was appointed archdeacon of Amiens in 1049. The bishop of that city sent him some time afterwards to Rome, to obtain a sanction from the pope for the pretensions of the bishop. Gui returned to France without success, and was appointed bishop of Amiens in 1058. Ten years afterwards he accompanied, as almoner, Mathilde, the wife of William the Conqueror, into England. He died in 1076, leaving in Latin a piece of poetry on the battle of Hastings. See Hoefer, *Nouv. Biog. Generale,* s.v.

Gui D'auxerre

a French prelate, was born about the end of the 9th century, in the diocese of Sens. He was educated at the Cathedral of Auxerre, under the care of the bishop Herifrid, and became archdeacon there. He also went to the court of king Raoul and queen Emma, by whose influence he was

appointed bishop of Auxerre, and was consecrated May 19, 933. He died January 6, 961, leaving *Responsoria* and *Antiphonae*, in honor of St. Julian. See Hoefler, *Nouv. Biog. Generale*, s.v.

Gui De Boulogne

(or D'AUVERGNE), a French prelate, was born in 1320, being the son of Robert, count of Auvergne. After having entered holy orders, he became canon and afterwards chancellor of the Church of Amiens. In 1340 he was elected archbishop of Lyons, and two years afterwards was appointed cardinal by Clement VI. That pope, having reduced the jubilee from one hundred to fifty years, sent, in 1350, Gui, with cardinal Ceccan, to Rome to reopen there the holy year. A short time afterwards Gui was sent as legate to Hungary to settle a difference which had arisen between Louis, king of Hungary, and the queen Jeannette of Naples. Some time after his return to France Gregory XI sent him to Spain, to effect a reconciliation of the kings of Castile and Portugal. He died at Lerida, November 25, 1373, and was buried at the abbey of Bouchet, in the diocese of Clermont. See Hoefler, *Nouv. Biog. Generale*, s.v.

Gui De Bourgogne

(surnamed *Gallus*), a French prelate, was born in Burgundy about 1210. He was elected abbot of Citeaux in 1260. Two years afterwards he undertook a journey to Rome on business for his order. While there he received the promise of a cardinalate by pope Urban IV, with the title of St. Laurent in *Lucina*. Clement IV charged him with divers missions in France, Denmark, Sweden, and Germany. In 1267 he presided at the Council of Vienna. To him may be attributed the compilation of the acts of that assembly, found in Mansi, *Concilia*, 23:1167-1178. Gui died at the Council of Lyons, May 20, 1274. See Hoefler, *Nouv. Biog. Generale*, s.v.

Gui De Saint-Denis

abbot there, and counsellor of kings Charles V and Charles VI, was a doctor of canon and civil law, and well versed in sacred and profane letters. He assisted, in 1380, at the coronation of Charles VI, and in 1389 at the crowning of Isabella of Bavaria. He died April 28, 1398. See Hoefler, *Nouv. Biog. Generale*, s.v.

Gui (or Guimar) D'etatmpes

a French prelate, was born about the middle of the 11th century. He studied in the famous school of Le Mans, and became the disciple of Hildebert of Lavardin. He visited afterwards several other schools, and also went to England, where he studied under the direction of St. Anselm, archbishop of Canterbury. After his return he assumed the functions of a professor under Hildebert, and succeeded him in 1097 as director at the school of Le Mans. According to the *Histoire Litteraire*, "Hildebert had more talent for composition and declamation; but Gui surpassed him in the liberal arts, which attracted to him a great concourse of students." Gui succeeded Hildebert as bishop of Le Mans in 1126, and did not cease even then to occupy himself with the instruction of the schools. He died in 1135, and left no writings. See Hoefer, *Nouv. Biog. Generale*, s.v.

Gui DE Lusignan

king of Jerusalem, and first king of Cyprus, was born about 1140. He belonged to an ancient family of Limousin, which had distinguished itself in the first crusades. In 1180 he married Sibylla, the sister of Baldwin IV, king of Jerusalem, the widow of William of Montferrat. That princess brought him in dowry Ascalon and Joppa, and Baldwin, who had been attacked with an incurable disease, conferred upon Gui the government of the kingdom of Jerusalem. But his incapacity and pride made him unbearable to the lords, who disputed over the feeble remains of the Frankish power in the East. Baldwin soon began to regret his choice, and in 1183 took back the power from Gui de Lusignan to give it to the count of Tripolis. This gave occasion for a new civil war within the kingdom, which lasted till the death of Baldwin IV, in 1185. He had for his successor Baldwin V, a child of six years, the son of Sibylla and of William of Montferrat; but the youth died in 1186, shortly after his uncle, probably of poison administered to him by Gui. Having become heiress to the throne of Jerusalem, the sister of Baldwin IV announced her intention of separating from her husband, and of giving the crown to the most worthy of the French lords. She published the divorce in the Church of the Holy Sepulchre; Heraclius, patriarch of Jerusalem, pronouncing the separation. Sibylla, after having taken back the crown, gave it to Gui de Lusignan, and thus disgusted most of the French lords. Soon afterwards again Gui showed incapacity. Saladin, with his troops, continually invaded the country, and on the morning of July 4, 1187, threw himself with his

Mohammedans upon a small body of Christian soldiers, who were encamped about the hill Hattin, near Lake Tiberias. Gui, with Reynold of Chftillon and other commanders were taken prisoners. Gui bought his liberty by restoring Ascalon to Saladin, and Jerusalem capitulated October 2, 1187. Thus ended the Latin kingdom founded by Godfrey de Bouillon, after a duration of eighty-nine years. The only use that Gui made of his title of King of Jerusalem was in ceding it to Richard, in 1192, as a price of sovereignty over the island of Cyprus, which that prince had taken from the small Greek tyrant Isaac Comnenus; he also bound himself to pay back the twenty-five thousand marks which the Templars had given to Richard. Cyprus was devastated and nearly deserted; Gui peopled it again by drawing colonists from Armenia and Antioch. He also offered an asylum to a great number who fled from the domination of the Mohammedans in Palestine. After a peaceful reign of two years he died, in 1194, and transmitted his crown to his brother Amaury. See Hoefer, *Nouv. Biog. Generale*, s.v.

Gui De Puy

(thirty-first bishop), a French prelate, was born in the first part of the 10th century, being the son of Poulqies the Kind count of Anjou. He took holy orders, and was supplied with various abbeys and benefices. But the Church having interdicted the holding of several offices, Gui surrendered all the other abbeys and gave back again all that he had taken away from the monasteries, holding only the abbey of Carmeri, which, he administered with great regularity and order. He succeeded his brother Drogon in the episcopal see of Puy in 985, and died in 996. Gui left no works, but two pieces, which are of some interest in ecclesiastical history. The first is the manifestation by which he resigned his benefices (in Mabillon, *Annales Ord. Bened.* 1:47); the second is a diploma, relating to the foundation of the monastery of St. Peter (in the *Gallia Christiana*, 3). See Hoefer, *Nouv. Biog. Generale*, s.v.

Guibe, Robert

a French cardinal, was born at vitre, being of high parentage, which contributed to his early fortune. His ambition as well as his aptitude to conduct the most difficult affairs, rendered him one of the most remarkable men of his time. Being appointed bishop of Treguier in 1483, he obtained his bulla on May 20, but not yet having attained the age requisite to a

canon, the pope intrusted the government of the diocese to a provisional administrator. In February 1485, Guibe went to Rome on a message from duke Francis. In 1499 he returned to Brittany, to be transferred from the see of Treguier to that of Rennes. He went to Rome a second time in 1502, and was appointed cardinal by Julius II, with the title of *St. Anastasia*, January 1, 1506. On January 24, 1507, he was called to the episcopal see of Nantes, but, preferring his position at Rome, he did not remain long at his new church. He was legate of Avignon in 1511. The king afterwards took away the revenues of the benefices from the cardinal, and Guibe resigned the bishopric of Nantes in favor of FranCois Hamon, his nephew. Finally, in 1512, he assisted at the Lateran Council, and died September 9, 1513. See Hoefler, *Nouv. Biog. Generale*, s.v.

Guibert, Abbot Of Gembloux And Of Florennes

was born about the year 1120, in Brabant. He lived for some time in the abbey of St. Martin, was elected abbot of Florennes in 1188, and five years later was placed at the head of the monastery of Gembloux; which communities he administered in wisdom, but resigned shortly before his death, which occurred February 22, 1208. He wrote numerous works, e.g., *A Poem on St. Martin*, a *Life of St. Hildegard*, and several *Letters*, of which the majority have been published by Dom Martene, *Amnplissima Collectio*, 1:916. A fire which broke out in the monastery of Gembloux at the end of the 17th century destroyed nearly all the works of Guibert. See Hoefler, *Nouv. Biog. Generale*, s.v.

Guichard

a French prelate, entered the order of the Cistercians and became abbot of Potigny, and in 1165 archbishop of Lyons, replacing thus another prelate, who had been deposed on account of his relations with the emperor of Germany. Gulichard rendered important service to his Church, and died about 1180. Several of his letters have been preserved. Dom Martene has published, in *De Antiq. de Eccles. Ritibus*, 3, certain statutes which were promulgated by that archbishop, relating mostly to the divine service. See Hoefler, *Nouv. Biog. Generale*, s.v.

Guidacerio, Agatho

an Italian Hebraist, born at Rocca-Coragio (Calabria), was still living in 1539. After having taken holy orders, he studied Hebrew at Rome under a

Portuguese rabbi, and was appointed afterwards to teach that language. His life was much in danger during the year 1527, and having retired to Avignon, he found a protector in the bishop of Apt, Jean Nicolai, who took him to Paris. Guidacerio was appointed royal professor by Francis I, in 1530. He interpreted at the College of France both the Hebrew and Greek texts of the Scriptures, and wrote, *Grammatica Ebraice Linguae* (Rome, 1514; Paris, 1529; under the title of *Peculium*, Paris, 1537); a dozen treatises, or commentaries on the Psalms; a commentary on the Song of Songs, with the Hebrew and Latin texts (Rome, 1524), and a commentary on Ecclesiastes (1531). See Hoefer, *Nouv. Biog. Generale*, s.v.

Guidiccioni, Giovanni

an Italian prelate and author, was born at Lucca, February 25, 1500. He received a careful education, and was quite successful in his studies at the universities of Pisa, Bologna, and Ferrara, where he obtained the degree of a doctor of law, and then went to Rome, where he connected himself with the principal literary men. By recommendation of his uncle, Bartolommeo, he entered then service of cardinal Farnese, who, on becoming pope under the name of Paul III, in 1534, appointed Guidiccioni governor of Rome, and called him in the same year to the bishopric of Fossombrone. Guidiccioni was afterwards sent on various more or less important commissions. He was made governor of the marches of Ancona in 1541, and died at Macerata, in August of the same year. For his letters and other writings, see Hoefer, *Nouv. Biog. Generale*, s.v.

Guidiccioni, Christoforo

an Italian prelate and writer, was born at Lucca in 1536. After being rector of the Church of St. Synesius in that city, he was appointed, in 1578, bishop of Ajaccio, in Corsica, and died in 1582, leaving *Tragedie Transportate Della Greca nell' Italiana Favella* (Lucca, 1547). See Hoefer, *Nouv. Biog. Generale*, s.v.

Guido, Fassi

SEE CONTE.

Guido, Reni

SEE REN.

Guidonis, Bernard

a celebrated French prelate, was born in the vicinity of Limoges, near La Roche l'Abeille, in 1260. He entered the convent of the Dominicans at Limoges, September 16, 1279. In 1293 he taught theology in the convent of Alby, in 1301 was appointed prior of Castres, and in 1305 of Limoges. Guidonis went to Toulouse, in 1307, to enforce the inquisition against the Albigenses. In 1317 he was appointed procurator-general of his order at the court of Rome, and was charged by the pope, John XXII, with several negotiations, and on the conclusion of peace between France and Flanders, he was rewarded by being made bishop of Lodeve (Lower Languedoc). He died December 30, 1331. Some of his principal writings are, *Traitis Theologiques Touchant les Articles de Foi*: — *Traite de la Pauvrete de Jesus-Christ*: — *Pratique de l'Office d'Inquisiteur*: — *Le Miroir des Saints*: — *Une Chronique des Souverains Pontifes*, etc. See Hoefler, *Nouv. Biog. Generale*, s.v.

Guignes, Joseph De

a French Orientalist, father of Chretien Louis Joseph (q.v.), was born at Pontoise, October 19, 1721. He studied the Oriental languages under Fourmont, whom he succeeded in 1745. When the French Revolution broke out, Guignes was deprived of his position, and lived in great poverty. He died at Paris, March 3, 1800. Guignes, who had made the Chinese language a specialty, believed it to be related to the Egyptian. See his *Memoire, dans Lequel on Prouve que les Chinois Sont. une*: — *Colonie-Egyptienne* (Paris, 1759). His main work is *Histoire Generale des Huns, des Turcs, des Mogols et des Autres Tatars Occidentaux* (Paris, 1756-58, 4 volumes). (B.P.)

Guijon, Andre

a French prelate and orator, was born at Autun, in November 1548. He became grandvicar to cardinal de Joyeuse, and afterwards bishop of Autun. He made a voyage to Rome to receive his new dignity, and returned to France in 1586. He died in September 1631, leaving *Remonstrance a la Cour de Parlement de Normandie*, etc. See Hoefler, *Nouv. Biog. Generale*, s.v.

Guijon, Jacques

a French prelate, a relative of the preceding, was born at Noyers in 1663. He entered the ministry, and, after success in teaching, died in 1739, leaving, *Apophtheges des Saints* (Paris, 1709): — *Eloge de Racssicod* (1718): — *Longueruana* (1754): — and a very important MS. work entitled, *Reflexions sur les Moaurs des Francais*. See Hoefer, *Nouv. Biog. Generale*, s.v.

Guldin, John C., DD.

a prominent minister of the German Reformed Church, was born in Berks County, Pennsylvania, in August 1799. He was ordained in 1820, and settled as pastor over some congregations in Montgomery County, where he labored successfully until 1841, when he removed to Chambersburg, taking charge of several congregations in the vicinity. After laboring here, about one year, he was called to take charge of the German Evangelical Mission Church, in the city of New York. In this field he labored with great acceptance and success up to the time of his death, February 18, 1863. Dr. Guldin, was a man of fine talents, ardent feelings, and great energy of character. Besides his pastoral duties, he also labored in connection with the American Tract Society. He published a volume of *Sermons*, and aided in getting up a German hymn-book for the use of the Reformed Dutch Church. "He had a fellow-feeling for all in sorrow, and could speak from a sweet experience for the comfort of such." See Harbaugh, *Fathers of the Germ. Ref. Church*, 4:158. (D.Y.H.)

Guillaume

SEE WILLIAM.

Guillaume, Frere

an eminent French painter on glass, was born at Marseilles in 1475. He was a member of the order of Dominicans, and executed many excellent works in the south of France. In the cathedral at Arezzo he painted several admirable works, among which were *The Baptisms of Christ*, *The Resurrection of Lazarus*, and *Christ Driving the Moneychangers from the Temple*. He established a school for teaching the art of painting on glass. He died in 1537.

Guillaume, Saint (1)

a French regular canon, was born at St. Germain, near Crepy, about 1105. After having been educated under the care of his uncle, the abbot Hugues of St. Germain-des-Pres, he became canon of the collegiate church of St. Genevieve, but, on account of the laxity in discipline among the monks, accepted the provostship of Espinac. In the interval, reform and regularity were established in the Church of St. Genevieve by the monks of St. Victor. Guillaume then returned there, and was elected sub-prior of the house in 1148. About the same time Absalon, bishop of Roeskild, in Denmark, wished to reform a monastery of regular canons on the isle of Eskild. Guillaume was sent there with three other canons, who abandoned him. After his arrival in Denmark, in 1171, he was made abbot of St. Thomas of the Paraclete. He re-established the discipline of that house, and lived under the greatest austerities until 1203. There are known of St. William more than a hundred letters, which were published in 1786, in the *Rerum Danicarum Scriptores*. See Hoefer, *Nouv. Biog. Generale*, s.v.

Guillaume, Saint (2)

a French prelate, was born in the borough of Arthel (Nivernais). He was descended from a noble family, educated by William the Hermit, archdeacon of Soissons, who was his uncle, and became -first canon of the Church of Paris and of Soissons. He entered the order of Grammont, in the diocese of Limoges, and later went over to that of the Cistercians at the abbeve of Pontigny. In 1181 he was made abbot of Fontaine, dean in the diocese of Sens, and afterwards of Charlieu. There he was selected by Eudes of Sully, bishop of Paris in 1199, to occupy the episcopal see of Bourges. The epoch of his episcopate was marked particularly by the discussions with Philip Augustus, on the subject of the repudiation of queen Ingelburga. The bishop, who took the part of the queen, was threatened with exile and confiscation, but withstood the royal indignation, and Philip, having decided to take back Ingelburga, was reconciled with the prelate. Guillaume died in 1209, as he was about to march out against the Albigenses, who had propagated their doctrine as far as Berry. His body was deposited in the crypt of the basilica of St. Ittienne of Bourges, and remained in that church until 1562, when the Huguenots, on their taking possession of the city, burned his remains. See Hoefer, *Nouv. Biog. Generale*, s.v.

Guillaume D'auberive

a French abbot and theologian, lived in the 12th century. In 1165 and 1180 he was at the head of the abbey of Auberive, which was of the order of Cistercians, in the diocese of Langres. He composed various books, which have remained unedited, however; there are cited among them four letters on the last judgment, and a treatise upon numbers, which reveals a profound knowledge of arithmetic. See Hoefler, *Nouv. Biog. Generale*, s.v.

Guillaume De Beaumont

a French prelate, was born in 1177, being a member of the illustrious family of Beaumont. After the decease of Guillaume de Chemille, which took place in May 1202, Guillaume de Beaumont united the suffrages of the people and of the clergy, and was consecrated September 23, 1203. In 1209 he put an end to disagreements between the monks of Ronceray and the friars of the Hospital of St. John. In 1223 he took an oath of allegiance to king Louis VIII. Finally, in 1236, he admitted the preaching friars into the city of Angers. He died in 1240. His literary works are very few, and of no importance; they are statutes which were published in 1680 by one of his successors, Henry Arnould. See Hoefler, *Nouv. Biog. Generale*, s.v.

Guillaume De Blois

(surnamed *the cardinal of Champagne*) was born in 1135. In his early childhood he was recommended by his father to St. Bernard, who inspired him with the love of study and virtue. In 1164 Guillaume was elected bishop of Chartres, and in 1168 consecrated archbishop of Sens by the venerable Maurice, bishop of Paris. In the same year pope Alexander III, who was at that time in France, selected him as his legate, on the occasion of a quarrel which had broken out between Thomas, archbishop of Caniterbury; primate of England, and king Henry II. Owing to the prudence and zeal with which he transacted his mission, he obtained the archiepiscopal see of Rheims. Guillaume had the honor of crowning, at Rheims, his nephew, Philip Augustus, as associate with his father, Louis the Younger. He took advantage of the credit which he enjoyed with Louis the Younger to obtain from him the regulation which granted to the archbishops the perpetual privilege of having the sole power of consecrating the kings of France, a regulation afterwards confirmed by the bull of the pope. At the beginning of the reign of Philip Augustus, Guillaume fell into disgrace, and so turned his further attention towards the

court of Rome, which shortly afterwards conferred upon him the cardinal's hat, and restored him to his dignity at the French court, and his call to the ministry of the state. Guillaume died at Laon about 1202. See Hoefer, *Nouv. Biog. Generale*, s.v.

Guillaume (Abbot) De St. Denis

was born at Gapy and lived in the 12th century. It seems that he had studied medicine before entering the monastic life. In 1178 he was placed at the head of the celebrated abbey from which he derives his name, and governed it with zeal and wisdom. But he displeased king Philip Augustus, and resigned in 1186. He was a man well instructed for his time, translating from the Latin the *Eulogy of St. Denis the Areopagite*, composed by Michael Syncellus, patriarch of Jerusalem, and a *Life of the Philosopher Secundus*. His writings remain in MS. See Hoefer, *Nouv. Biog. Generale*, s.v.

Guillaume Du Desert

(Lat. *Guilelmus* or *Willelmus*).

SEE WILLIAM OF AQUITAINE.

Guillaume (Saint) De Malaval

founder of the Guillemites, is supposed to have been a French nobleman who had chosen a soldier's life, and lived in dissipation. Being anxious to do penance, he went to Rome, where pope Eugenius III, in 1145, ordered him to make a pilgrimage to Jerusalem. After his return to Tuscany, in 1153, he settled in a lonely valley of the Sienna territory, in the diocese of Grosseto, where he spent his life in work and prayer. He died February 10, 1157. Some time later some of his followers erected a hermitage with a chapel on the tomb of Guillaume, and from that time it became the shrine of the order of the Guillemites, who multiplied in Germany, Flanders, and France. See Hoefer, *Nouv. Biog. Generale*, s.v.

Guillaume De Mandagot

a French prelate and canon, was born of an illustrious family of Lodeve. He was successively archdeacon of Nimes, provost of the Church of Toulouse, archbishop of Embrun about 1295, and was made cardinal and bishop of Palestine in 1312 by Clement V. In 1296 he was charged by Boniface VIII

with composing the sixth book of the Decretals, together with Berenger de Fredol and Richard of Sienna, to whom was added, some time later, Dinus, a professor of the Roman. law at Bologna. Guillaume composed, about 1300, the *Summa Libelli Electionum*, a very peculiar work, which contains some interesting details on the Church of Toulouse. Some time afterwards it was revised by John Andreae, and dedicated to Berenger (Cologne, 1573). Guillaume died at Avignon in November 1321. See Hoefler, *Nouv. Biog. Generale*, s.v.

Guillaume (Abbot) De Marmoutiers

was born in the latter part of the 11th century, and was a native of Brittany. Before he had taken the cowl he was an archdeacon of Nantes. After the death of Hilgode, the monks of Marmoutiers selected him as their abbot, in 1104. Between these monks and the archbishop of Tours there existed at that time a grave dispute. Raoul, who occupied the metropolitan see, required that newly elected abbots should, in the ceremony of consecration, offer to him the oath of fidelity. The monks refused to render that homage, declaring it to be humiliating. Guillaume having accordingly refused, Raoul brought a complaint before the pope. During the debate, which agitated the whole province of Tours, Guillaume himself went to Rome, and there was consecrated. In 1105 he returned to his abbey. In 1106 he sat at the Council of Poitiers, and vigorously attacked a certain lord Manceau, who had taken possession of the Church of Chahaignes. In 1108 he obtained of Benedict, bishop of Aleth, the Church of St. Malo of Dinan. In 1109 he pleaded before the Council of Laon against the monks of Chemille. He was one of the most famous of the abbots of Marmoutiers, and increased its wealth considerably. He died May 23, 1124. See Hoefler, *Nouv. Biog. Generale*, s.v.

Guillaume De Passavant

a French prelate, was born in Saintonge, in the beginning of the 12th century. When Rainaud of Martigni, his cousin, was nominated archbishop of Rheims, Guillaume succeeded him in that church, and executed there the functions of an archdeacon until January, 1144. After that he was called to the episcopal see of Mans, where his name is found among the documents of the year 1145. He was proud and able to defend the privileges of the Church. Being asked by the monks of Marmoutiers to intervene in their favor against Guy de Laval, who had taken possession of one of their

priorities, he immediately excommunicated that powerful leader. In 1151 a vassal church (of Brulan) had refused to give homage to its superior, the Church of La Cofuture, and Guillaume ordered the rebel church to be demolished, for which he was obliged to go to Rome in order to justify his conduct. St. Bernard wrote in his favor to Hugues, bishop of Ostia, and to pope Eugenius III. Guillaume died at Yvre, in the province of Maine, January 26, 1187. See Hoefler, *Nouv. Biog. Generale*, s.v.

Guillaume (Saint) Pinchon

a French prelate, was born in 1184, in the parish of St. Alban, of poor agriculturist parents. Being admitted in early youth as a clerk of the Church of St.- Brieuç, he soon distinguished himself among his colleagues, early obtained a canonicate, and in 1220 was appointed bishop of St. Brieuç. The bishops of Brittany at that time were engaged in serious. disputes with Peter Mauclerc. Guillaume being summoned to obey this formidable leader, responded by a sentence of excommunication. The reply of Peter. Mauclerc was the exile of the prelate, and the imprisonment of the priests who were known as his most devoted partisans. But the court of Rome took up the defence of Guillaume, and made his exile of short duration. He had left his diocese in 1228, and returned to it again in 1231. He died in 1234. See Hoefler, *Nouv. Biog. Generale*, s.v.

Guillaume Le Wallon

an abbot of St. Arnoul of Metz. It is believed that he received instruction at the school of Liege. On the conclusion of his studies he retired to a cloister. His teacher wrote him a letter, engaging him to leave his retreat and to enter the ranks of the secular clergy, but Guillaume continued in his chosen vocation. In 1050 he succeeded Warin at St. Arnoul as. abbot. In 1073 he was elected abbot of St. Remi at Rheims. Since the year 1071 that monastery had remained without a chief, and stood exposed to the ravages of archbishop Manasse. Guillaume had some warm disputes with the latter, and wished to resign. lie wrote to the pope, and, not receiving any answer, set out for Rome. The pope received him kindly, and on his return archbishop Manassd relieved him. Guillaume retired to Metz, and although devoted to bishop Herman, he was so weak as to allow himself to be consecrated in his place, when the emperor Henry IV had expelled the latter from his see in 1085. The following year Guillaume went to meet the bishop, and in the presence of the chief members of the Church renounced

the episcopate, and retired to the abbey of Gorze. He was intrusted with the care of the children educated there, and after some time bishop Herman gave him the abbey of St. Arnoul. He died about 1089. There are extant of Guillaume le Wallon a collection of seven letters to divers persons, one to Gregory VII, and two to archbishop Manasse, in which he reproaches him severely on account of his many vices. To him also is ascribed a fine prayer in honor of St. Augustine. See Hoefer, *Nouv. Biog. Generale*, s.v.

Guillebert, Nicolas

a French prelate, who lived in the first half of the 17th century, is the author of, *Les Proverbes de Salomon Paraphrases* (Paris, 1626, 1637): — *Paraphrase sur l'Ecclesiaste de Salomon* (1627, 1635, 1642): — *La Sagesse de Salomon Paraphrasee* (1631): — *Paraphrases sur les Epitres de S. Paul aux Colosses, Thessaloniens, Timothe et Tite* (1635): — *Paraphrase de l'Epitre aux Hebreux et des Epitres Canoniques* (ibid. 1638). See Jocher, *Allgemeines Gelehrten-Lexikon*, s.v. (B.P.)

Guillemin, Pierre

a French Benedictine, who died September 9, 1747, at Neuf-Chateau, in Lotharingia, is the author of *Commentaire Littseral Abrege sur Tous les Livres de l'Ancien et du Nouveau Testament* (Paris, 1721). See Winer, *Handbuch der theol. Lit.* 1:188; Jocher, *Allgemeines Gelehrten-Lexikon*, s.v. (B.P.)

Guilleminot, Jean

a French Jesuit, born in 1614, joined his order in 1631, was professor of theology at Pont-h-Mousson, and died at Nancy, November 24, 1680. He left, *Selectes ex Philosophia Qucestiones* (Paris, 1671, 2 volumes): — *La Sagesse Chretienne* (ibid. 1674): — *Selectes Quaestiones Theologicae* (1682, 2 volumes). See Papillon, *Bibl. des Auteurs de Bourgogne*; Jocher, *Allgemeines Gelehrten-Lexikon*, s.v. (B.P.).

Guion, Elijah, D.D.

a Protestant Episcopal clergyman, was first employed as a teacher in Carrollton, Louisiana, about the year 1853. The next year he was rector of St. James's Church, Baton Rouge; in 1860 he removed to New Orleans, where, during the war, he served as chaplain in the United States army; in 1867 was chosen rector of the Church of the Advent in Brownsville,

Texas, where he also served as chaplain in the army; in 1871 was at Fort Sill, in the Indian Territory, as United States chaplain; in 1874 was appointed to the same position at Fort Gibson; in 1877 removed to Texas, and still chaplain, went in the following year to Almaden Mines, Cal. He died in New Almaden, January 17, 1879. See *Prot. Episc. Almanac*, 1880, page 171.

Guion, John M., D.D.

a Protestant Episcopal clergyman, a graduate of the General Theological Seminary, was employed as rector of the Church in Bethany, Connecticut, in 1853; the following year became assistant minister of a church in Baltimore, Maryland; and shortly after was chosen rector of Trinity Church, Seneca Falls, N.Y., where he remained until his death, July 20, 1878, at the age of seventy-seven years. See *Prot. Episc. Almanac*, 1879, page 168.

Guion, Thomas T., D.D.

a Protestant Episcopal clergyman, was born at Bedford, N.Y., August 31, 1817. He graduated at Trinity College, Hartford, Connecticut, in 1840. His first cure was the missionary station at Zoar. He then took charge of the parishes of St. Thomas, in Bethel, and St. James, in Danbury, which, at the end of three years, had become self-supporting, and he assumed the rectorship of them both. In 1848 he had charge of St. Mary's parish, Brooklyn, N.Y.; afterwards was rector of St. James's, Birmingham, Connecticut, for more than four years. In 1853 he accepted the pastorate of St. John's parish, Brooklyn, N.Y., where he was very successful, but his health failed; He died at Milford, Connecticut, October 21, 1862. Dr. Guion was clear in his conceptions, honest in his convictions, and fearless in their avowal. See *Amer. Quar. Church Rev.* April 1863, page 150.

Guiragos (or Cyriacus) Of Armenia

was born at Kharabasd, in the province of Khajperuni. He resided thirty-two years in the convent of Khor-Virab, whence he received the surname *Virabetsi*. He was an humble and pious man, and well versed in the Scriptures. He was elected patriarch in 1141, when Gregory IX, patriarch of Armenia, residing at Sis (Cilicia), objected to the transportation of his seat to Echmiadzin (Greater Armenia). Guiragos was the first patriarch who resided at the latter place; he erected convents and churches there,

repaired the cathedral, and broke up the schism which separated the patriarch Aghthamar from the rest of the Church. A certain Marcus, bishop of Georgia, who was dissatisfied with that reconciliation, pretended that the election of Guiragos was invalid, because he had not previously been consecrated bishop, and it was even said that he had never been baptized. Zacharias, bishop of Havuts-Tharhah, joined the enemies of the patriarch, and went to Echmiadzin to depose him in 1143, at the head of thirty bishops. Yakub-Khan of Erivan at first opposed the change, but, being bribed by Zacharias, gave him authority to renew the election. The suffrages were in favor of Gregory X, and Guiragos, who had been hiding during the excitement, retired into a convent, where he died the same year. See *Hoefler, Nouv. Biog. Generale*, s.v.

Guise, John, OF Lorraine

cardinal, was born in 1498. He went to France, and contributed a great deal to the elevation of his brother, Claude of Lorraine, the first duke of Guise, and of his family. In April, 1536, Francis I sent him to Charles V to negotiate an agreement. About 1542 the cardinal was removed from the court, and he died May 18, 1550. He is known for his excessive liberality, by means of which he became so influential among the people. He was in possession of a number of archbishoprics in France. See *Hoefler, Nouv. Biog. Generale*, s.v.

Guise, Louis (1), OF Lorraine

a French prelate, brother of Charles, also archbishop of Sens, and bishop of Troyes, of Metz, and of Alby, was born October 21, 1527. He was made cardinal December 22, 1553, and attended the election of pope Paul IV. He was so fond of conviviality that the people used to call him "the cardinal of the bottles." He died at Paris, March 24, 1578. See *Hoefler, Nouv. Biog. Generale*, s.v.

Guise, Louis (2), Of Lorraine

a French prelate and peer, was born at Dampierre, July 6, 1555. The cardinal of Lorraine, his uncle, appointed him, in 1572, his coadjutor at the abbey of St. Denis, and made over to him at his death the archbishopric of Rheims, the abbeys of Fecamp and Montier-en-Der (1574). In 1578 he was made cardinal, and in the following year Henry III appointed him commander of the order of the Holy Spirit. A few days after he had been

consecrated archbishop of St. Denis, February 17, 1583, he went to Rheims to hold a provincial council, and then came back to Paris to mingle in the intrigues of the League. In 1585 he assisted at the ecclesiastical reunion of St. Germain-en-Laye. The Germans and Swiss had burned down (1587) his abbey of St. Urbin, in Champagne, in revenge for which the cardinal burned the castle of Brome, near chateau Thierry, belonging to the duke of Bouillon. Cardinal Guise was assassinated, December 24, 1588. See Hoefer, *Nouv. Biog. Generale*, s.v.

Guise, Louis (3)

cardinal of Lorraine, archbishop of Rheims, and peer of France, was born, according to some, January 22, 1575, according to others in May, 1585. He obtained the abbeys of St. Denis and of Montier-en-Der, and also that of Chalis. He was never ordained, preferring brigandage, and exhibited that tendency in his later years, when he proposed to settle theological disputes by arms. In 1621 he followed the king on his expedition to Poitou, but fell sick at the siege of St. Jean d'Angely, and died shortly after (June 21, 1621). Charlotte des Essarts, countess of Romorantin, and one of the mistresses of Henry IV, is said to have been secretly married to the cardinal (February 4, 1611), bearing to him three sons and two daughters. See Hoefer, *Nouv. Biog. Generale*, s.v.

Guise, William

a learned English divine, was born at Abload's or Abbey-load's Court, near Gloucester, in 1653, and was educated at Oriel College, where he was made fellow in 1674. He was ordained about 1677, and died September 3, 1684. He translated into English, and illustrated with a commentary, Dr. Bernard's *Misnae Pars Ordinis Primi Teraim Tituli Septem* (1690), and a tract; *De Victimis Humanis*. See Chalmers, *Biog. Dict.* s.v.; Allibone, *Dict. of Brit. and Amer. Authors*, s.v.

Guizot, Francois Pierre Guillaume

a noted French religious author, was born at Nimes, October 4, 1787, being the descendant of a family of Huguenot pastors. He was educated at Geneva, and studied law at Paris. During the literary period of his life (1812-30), he was successively professor of history at the Sorbonne, secretary-generai of the interior, journalist, etc. To this period belong his *Du Gouvernement Representatif et de l'Etat Actuel de la France* (1816):

— *Des Conspirations et de la Justice Politique* (1821): — *Des Moyens de Gouvernement et d'Opposition* (eod.): — *De le Peme de Morten Matiere Politique* (1822): — *Essais sur l'Histoire de France* (1823): — *L'Histoire de la Revolutioin d'Angleterre* (1827, 1828, 2 volumes): — *L'Histoire de la Civilisation Depuis l'Etablissement du Christianisme* (1829). With the year 1830 Guizot's political career commenced, and it was mainly due to his efforts as minister of public instruction that a reform of the educational system of France took place. In the year 1816 Guizot published his *Essai sur l'Histoire et sur l'Etat Actuel de Instruction Publique*, in which he insisted that the state had the right of managing and controlling the public instruction. This idea he now developed, and introduced many improvements, especially in the primary and higher schools. In ecclesiastical respects, Guizot was the main support of orthodoxy in the Reformed Church of France. In 1852 he was chosen president of the consistory. He was opposed to liberalism of any kind in religious matters. He was orthodox, and clung to the *Credo* of his Church. In 1872 he was obliged, on account of feeble health, to retire from the presidency of the synod. He died at Val de Bocher, September 12, 1874. Of his religious works, we mention, *L'Eglise et la Societe Chretienne* (1861): — *Meditations sur l'Essence de la Religion Chretienne* (1864; Engl. translation, N.Y. 1865): — *Meditations sur la Religion Chretienne dans ses Rapports avec l'Etat Actuel des Societes* (1865-68, 3 volumes): — *Les Vies de Quatre Grands Chretiens Franqais* (1868; Engl. translation, and 1868): *Meimoires pour Servir a l'Histoire de mon Temps* (1858-68, 9 volumes). He was one of the founders of the *Societe Biblique* in 1826, of the *Societe pour Encouragement de l'Instruction Primaire* in 1833, and of the *Societe l'Histoire du Protestantisme Francais* in 1857. When, in 1861, Guizot had to make a reply to the address of the new academician, Pere Lacordaire, he defended and justified the papacy and the worldly power of the pope, whereas the Dominican praised Protestant America. This address of Guizot made a great stir. The Catholic papers, especially the *Univers*, rejoiced, and hoped soon to see Gutizot return to the Church of Rome. But in spite of this Guizot remained in his Church, and from his words in his testament, "I die in the bosom of the Reformed Christian, Church of France, in which I was born, and to have been born in which I rejoice," which have been quoted in full, we see that Guizot made all allowance to the Church of Rome, without becoming one of her members. See Mazade, *Portrait d'Histoire Morale et Politique du. Temps Jacquemont Guizot*, etc. (Paris, 1875); Madame de Witt. nee Guizot, *Monsieur Guizot dans sa*

Famille et avec ses Amnis (ibid. 1880; English transl. Lond. and Boston); Lichtenberger, *Encyclop. des Sciences Religieuses*, s.v.; Plitt Herzog, *Real-Encyklop.* s.v. (B.P.)

Gujerati Version Of The Scriptures

The Gujerati takes its name from Gujerat, a district of. the Punjab in India, and the principal province in which it is spoken, and is said by the Serampore missionaries to be the vernacular of a territory equal in point of extent to England. On account of its wide diffusion it has been appropriately designated "the grand mercantile language of foreign Indian marts." The Serampore missionaries were the first to undertake a Gujerati version of the Scriptures. In 1807 they commenced printing the gospel of Matthew, but the work was given up. In 1813 it was resumed, and in 1820 the New Test., in Gujerati characters instead of the Sanscrit, was completed. The prosecution of this version was, however, resigned about this period by the Serampore missionaries to the agents of the London Missionary Society stationed at Surat. The Reverend Messrs. Skinner and Fyvie, of the London Missionary Society, published their version of the New Test. in 1821, at Surat. Shortly after the publication of the New Test. Mr. Skinner died, and the translation of the Old Test. was now carried on by Mr. Fyvie, and in 1823 it was completed at press. Other editions, in a revised state, rapidly followed as the demand increased. Another version of the New Test. was made by the Reverend Messrs. Clarkson and Flower, and an edition of two thousand copies was issued from the press. But it was subsequently resolved to publish an edition of the New Test. according to the old translation of the Surat edition, subject to such slight changes as might be deemed necessary. This edition was completed at the Bombay press in 1853. Meanwhile, preparations for a revised edition of the entire Gujerati Scriptures were in active progress under the care of the Bombay Auxiliary Society, and an edition of the New Test., according to this improved version, was completed at the mission-press in Sitrat in 1856. The Old Test. was completed in 1861. Besides these two editions, the Serampore New Test. and the Surat version, in 1860; a new edition of the Gujerati New Test., for the special use of the Parsees, was announced. It was carried through the press in Bombay, in Parsee characters, by the Reverend Dunjeebhoy Nowrojee, and published in 1862. In this edition the religious terms are those technically used in religious Parsee literature. Of the latter edition up to March 31, 1884, two thousand two hundred and forty-nine portions of Scripture were disposed of. See *Bible of Every*

Land, page 123. There exist several grammars for the study of this language: Munshi, *The Student's Companion in the Acquisition of a Practical Knowledge of English and Gujerati Grammar and Idioms* (Ahmedabad, 1869); Shapurji Edalji, *A Grammar of the Gujerati Language* (Bombay, 1867); Taylor, *A Grammar of the Gujerati Language* (ibid. 1868). (B.P.)

Guldberg, Ove Hoegh

a Danish statesman, historian, and theologian, was born September 1, 1731, and died February 8, 1808. He is known as the author of a *Chronology for the Books of the New Testament* (Copenhagen, 1785), and of *A Translation of the New Testament, with Annotations* (1794, 2 volumes), both published in the Danish language. (B.P.)

Gumpel, Mordecai

SEE LEVISOHN.

Gunn, Alexander, D.D.

a distinguished minister of the Reformed (Dutch) Church, was born August 13, 1785. He graduated from Columbia College in 1805, and prepared for the ministry under Dr. Henry Kollock of Princeton, and Dr. John Rodgers of New York. In 1809 he was licensed by the Presbytery of New York, and the same year took charge of the Church at Bloomingdale. He died October 1, 1829. An accomplished gentleman, amiable, prudent, and a peace-maker, he was also noted for his conscientious piety and entire devotion to his work. His talents as a writer and preacher were of a very high order. Imaginative and cultivated, with good taste, ample learning, and fine abilities, he was among the most popular pulpit orators of New York. He wielded a powerful pen as a theological writer, and took a conspicuous part in some of the exciting controversies of his time, The General Synod, in 1825, appointed him to write the biography of the late Reverend John H. Livingston, D.D. See *Magazine of the Ref. Dutch Church*, December 1829, page 257; Corwin, *Manual of the Ref. Church in America*, s.v. (W.J.R.T.)

Gunner, Johann Ernest

a Norwegian prelate and naturalist, was born in Christiania, February 26, 1718. He began his studies under the direction of his father, who was a

physician in that city, and went to Copenhagen to continue them. In 1742 the king gave him means. to go to Halle, and afterwards to Jena, where he studied philosophy, and became a member of the faculty. On his return to Copenhagen in 1755, he was made extraordinary professor of theology in the university. In 1758 the bishopric of Drontheim was conferred. upon him. He died at Christians and, September 23, 1773, leaving, *Hyrdebrev* (Drontheim, 1758): — *Klagtale over Kong Frederic V* (ibid. 1766): — also *Memoirs* in the *Norsk Videnskabernsselskabs Skrifter* (writings of the Academy of Science of Norway), etc. See Hoefer, *Nouv. Biog. Generale*, s.v.

Gunther, Johann

a Lutheran theologian of Germany, was born April 17, 1660. He studied at Breslau and Leipsic, was preacher and licentiate of theology at the latter place, and died January 20, 1714. His writings are for the most part directed against the Roman Catholic Church. See Ranft, *Leben der chursadhsischen Gottesgelehrten*; Jocher, *Allgemeines Gelehrten-Lexikon*, s.v. (B.P.)

Gunther, Wolfgang

a Lutheran theologian, was born in Saxony in 1586. He studied at Wittenberg was preacher in 1611 in the vicinity of Annaberg, in 1615 pastor and superintendent at Friedland, in 1626 at Spardan, and died January 16, 1636. He wrote, *Analysis Trium Librorum Ecclesice Nostrce Symbolicorum* (Wittenberg, 1614): — *Aphorismi Theologici super Aug. Confessionem* (1615): — *Dispositio Epistola S. Pauli ad Romanos* (1625). See; Jocher, *Allgemeines GelehrtenLexikon*, s.v. (B.P.)

Guntherode, Carl Von

a Roman Catholic theologian of Milan, was born in 1740. In 1779 he was professor of Church history at Innsbrtck, but soon exchanged the academical chair for the monastery, a step which he regretted, because both the monastic life and the religious views of the monks were not in harmony with his intellectual powers. More pleasant was his position as librarian to prince Esterhazy, at Vienna He died in 1795, leaving, *Institutio Theologie Naturalis* (1774): — *Diss. de Criteriis Veri et Falsi* (eod.): — *De Supremata Concilii Ge eralis supra Romorum Pontificum* (1777). See Doring, *Die Gelehrten Theologen Deutschlands*, s.v. (B.P.)

Guntner, Gabriel Johann Bernhard

a Premonstratensian, was born in 1804 in Bohemia, received holy orders in 1830, was in 1838 professor of exegesis at Prague, and died March 17, 1867. He wrote, *Hermeneutica Biblica Generalis Juxta Principia Catholica* (Prague, 1848; 2d ed. 1851; 3d ed. 1863): — *Introductio in Sacros A Novi Testamenti Libros Histor. Critica et Apologetica* (ibid. 1863, 2 volumes). (B.P.)

Gunzburg, Aaron

a Jewish rabbi, was born at Prague in 1812. He received his rabbinical as well as classical education at his native place, and was appointed rabbi of the congregation of Libachowitz, in Bohemia. In 1846 he published, *Dogmatisch-historische Beleuchtung des alten Judenthums* (Prague), in which he boldly demanded the emancipation of the Jews, and grounded his demand on the words and promises of former Austrian emperors. In consequence of this publication he was obliged to leave his country, and came to America. He was elected rabbi at Baltimore, then at Rochester, N.Y., and last in Boston, where he died, July 19, 1873. See Furst, *Bibl. Jud.* 1:348." (B.P.)

Gurley, Leonard B., D.D.

a Methodist Episcopal minister, was born at Norwich, Connecticut, March 10, 1804. He moved to Ohio in youth, was converted, received into the Ohio Conference in 1828, was three years on circuits, thirteen on districts, two in agency of Ohio Wesleyan University, twenty-eight in stations, and six in retirement. He was elected to the general conferences of 1848, 1856, and 1864, and died at Delaware, Ohio, March 26, 1880. Dr. Gurley was genial, generous, and sympathetic. He was a strong advocate of temperance, wrote and spoke for the abolition of slavery, and gave \$3000 to Ohio Wesleyan University and \$10,000 to the Board of Church Extension. His published poems exhibit high talent. See *Minutes of Annual Conferences*, 1880, page 314.

Gurlitt, Johann Gottfried

a Lutheran theologian and philologist, was born at Leipsic, March 13, 1754. In 1802 he accepted a call to Hamburg as director of the Johanneum, and professor of Oriental languages at the. academical gymnasium, and

died June 14, 1827. A. Gurlitt was the teacher of the famous Church historian Neander. He wrote, *Explanatio Brevis Hymni 43 Davidis* (Hamburg, 1773): — *Kurze Geschichte des Tempelherrenordens* (1824). See Winer, *Handbuch der theol. Lit.* 1:228, 365, 375, 589, 679, 702, 722, 730; Furst, *Bibl. Jud.* 1:348 sq. (B.P.)

Gurney, John Hampden

an English divine, son of Sir John Gurney, a baron of the exchequer, was born August 15, 1802. He graduated at Trinity College, Cambridge, in 1824, was for some time curate of Lutterworth, Leicestershire, and in 1848 was presented by the crown with the rectory of St. Mary's, in Marvlebone. He died March 3, 1862. Mr. Gurney was a most earnest and popular preacher, and among his published discourses are, *A Pastor's Warning*, suggested by the death of Sir Robert Peel (1850): — *The Lost Chief and a Mourning People*, on the death of the duke of Wellington (1852): — *The Grand Romish Fallacy, and Dangers and Duties of Protestants* (1854): — *Better Times and Worse* (1856), and several series of sermons. His lectures were published under the titles of, *Historical Sketches, Illustrating some Important Epochs from A.D. 1400 to A.D. 1546*: — *St. Louis and Henri IV*: — and *God's Heroes and the World's Heroes* (1858). Mr. Gurney was also the author of several psalm and. hymn. books, and of *Four Letters to the Bishop of Exeter on Scripture Readers*, See *Appleton's Annual Cyclopaedia*, 1862, page 685.

Gurney, Samuel

a distinguished member of the Society of Friends, and brother of Joseph John Gurney, was born at Eastham Hall, near Norwich, England, October 18, 1786. His education closed when he was fourteen years of age, and he was apprenticed to a London banker and tea-merchant. He eventually became a partner in one of the most celebrated business firms of Lombard Street. Early in his active life he was associated with other distinguished philanthropists in efforts to improve the condition of English missions He was also the warm friend of the Bible Society and of the republic of Liberia. He was one of a deputation, representing four thousand merchants and tradesmen of London, sent to France, in 1853, in the interes of peace.. He died in Paris, June 5, 1856. See *Memorials of Samuel Gurney*, by Mrs. Thomas Geldart (Philadelphia, 1859). (J.C.S.)

Guruth, Georg Samuel

a Lutheran theologian of Germany, was born February 3, 1745, at Brieg, in Silesia. He studied at Konigsberg, was in 1768 rector at Neustadt, in 1778 preacher at his native city, in 1792 pastor prinitarius. at Krenzburg, and died February 3, 1803. He published some. ascetical writings. See Doring, *Die gelehrten Theologen Deutschlands*, s.v. (B.P.)

Gurt

a teacher among the Hidaus, occupying in some degree the place of the *confessor* of the Middle Ages. He is looked upon as a representative and vehicle of divine power, and therefore entitled to the most implicit submission on the part. of the man whose *guru* he is.

Gurwhal

(or Shreenagur) is a dialect spoken in the province of Gurwhal, west of Kumaon. A translation of the New Test. was undertaken at Serampore in 1816, and was completed at press some time prior to 1832. (B.P.)

Gutbier, Aegidius

a German Orientalist, was born at Weissensee, in Thuringia, Sept. 1, 1617. He studied at different universities, was in 1652 professor of Oriental languages at Hamburg, took in 1660 his degree as doctor of theology at Giessen, and died September 27, 1667. He published, *Novum Testamentum Syriacum: — Lexicon Syriacum: — Notae Criticae in Novum Testamentum Syriacum: — De Sibyllis et Earum Oraculis*. See Moller, *Cimbria Litterata*; Jocher, *Allgemeines Gelehrten-Lexikon*, s.v. (B.P.)

Gutbier, Friedrich August Philip

a Lutheran theologian of Germany, was born in Thuringia, March 2, 1765, and died February 5, 1838, superintendent and member of consistory. He published, *Summarien uber das Neue Testament* (Leipsic, 1831-38, 4 volumes): — *Lehrbuch der christlichen Glaubens- und Sittenlehre* (Gotha, 1825): — *Liturgisches Handbuch zum Gebrauch fur Prediger* (Leipsic, 1805). See Winer, *Handbuch der theol. Lit.* 2:189, 215, 280; Zuchold, *Bibl. Theol.* 1:480 sq. (B.P.)

Gilte, Heinrich Ernest

a Lutheran theologian of Germany, was born September 13, 1754, at Bielefeld. He studied at Halle, was preacher there in 1779, magister in 1780, professor of theology in 1791, and died December 6, 1805. He wrote, *De Factis Ejus Diei, quo Christus e Mortuis Resurrexit* (Halle, 1780): — *Anfangsgrunde der hebraischen Sprache* (ibid. 1782; 2d ed. 1791): — *Entwurf zur Einleitung in's Alte Testament* (ibid. 1787): — *Kurze Uebersicht der vorzuglichsten Materien, etc.*; (ibid. 1804). See Doring, *Die gelehrten Theologen Deutschlands*, s.v.; Winer, *Handbuch der theol. Lit.* 1:81; Furst, *Bibl. Jud.* 1:349. (B.P.)

Gutelius, Samuel

a most estimable minister of the German Reformed Church, was born in Lancaster County, Pennsylvania. He studied under the Reverend Yost Henry Fries, was licensed and ordained in 1822, and immediately took charge of some congregations in Northumberland. County. After laboring successfully in different charges, he died July 17, 1866. "Strict honesty and integrity were leading and marked features in his life and character. Father Gutelius was a great sufferer, but his sufferings never interfered with his duties. "He was an indefatigable worker, and a solid preacher. His sermons were always well prepared. He pleaded with his hearers like a man who expected to meet them at the bar of God. Indeed, he often reminded them of that meeting. He took a deep interest in all the benevolent operations of the Church, and was for a time connected -with the publication of its periodicals. His ministry was characterized by great earnestness and success." See Harbaugh, *Fathers of the Ref. Church*, 4:190. (D.Y.H.)

Guthrie (or Guthry), Henry

bishop of Dunkeld about 1664, died in 1676. He published *Memoirs, temp. Charles I* (Lond. 1702). See Allibone, *Dict. of Brit. and. Amer. Authors*, s.v.

Guthrie, John (1)

a Scotch prelate, was promoted to the see of Moray from Edinburgh, in 1623, where he continued until he was deprived with the other prelates by the Glasgow Assembly in 1638. He then lived at Spynie castle till 1640, when he was forced to surrender it to colonel Monroe, after which he

retired to his own private castle of Guthrie, in the county of Angus. He died not long afterwards. See Keith, *Scottish Bishops*, page 152.

Guthrie, John (2), D.D.

an English Congregational minister, was born at Milnathort, Kinrossshire, January 30, 1814. He was kept in the Church from infancy through the care of pious parents; entered Edinburgh University at the age of seventeen, where he took the degree of M.A., distinguishing himself in classics and philosophy; and in 1839 was ordained pastor of the Secession Church at Kendal. Shortly afterwards he was excommunicated from that Church for maintaining the universality of Christ's atonement. He then, with others, formed the Evangelical Union, became the professor in the Theological Hall of the new body, and held the office from 1846 to 1861. From 1848 to 1851 he held the pastorate in Glasgow, whence he removed to Greenock, where he labored successfully for eleven years. Thence he went to Tolmers Square, London, but returned to Glasgow, where he assumed the pastorate of a new church, and filled the chair of apologetics in the Theological Hall of the Evangelical Union. He died in London, September 8, 1878. See (Lond.) *Cong. Year-book*, 1879, page 316.

Guthrie, Thomas, D.D.

an eminent Scottish pulpit orator, philanthropist, and social reformer, was born July 12, 1803, at Brechini, Forfarshire, where his father was a merchant and banker. He went through the curriculum of study prescribed by the Church of Scotland to candidates for the ministry, at the University of Edinburgh, and devoted two additional winters to the study of chemistry, natural history, and anatomy. Meanwhile he was licensed to preach by the Presbytery of Brechin in 1825; subsequently spent six months in Paris, studying the physical sciences. In 1830 he became pastor of the Church at Arbirlot, in his native county, and in 1837 was appointed one of the ministers of Old Greyfriars parish, in Edinburgh. Here his eloquence, combined with devoted labors to reclaim the degraded population of one of the worst districts of the city, soon won for him a high place in public estimation. In 1843 he joined the Free Church, and for a long series of years continued to minister to a large and influential congregation in Edinburgh. In 1845 and 1846 he performed a great service for the Free Church by his advocacy throughout the country of its scheme for providing manses or residences for its ministers." His zeal was not diverted in mere

denominational or sectarian channels. He came forward in 1847 as the advocate of ragged schools, and to him the rapid extension of the system over the kingdom is very much to be ascribed. He also earnestly exerted himself in many ways in opposition to intemperance and other vices. He possessed great rhetorical talent, and his style was remarkable for the abundance and variety of the illustrations he used. Few public speakers have ever blended solemnity and deep pathos so intimately with the humorous, is tendency to which has more frequently than anything else been pointed out as his fault. Dr. Guthrie always displayed a generous sympathy with all that tended to progress or improvement of any kind. He was moderator of the General Assembly of the Free Church of Scotland in May 1862, and died near Edinburgh, February 23, 1873. His most important published works are, *The Gospel in Ezekiel*, a series of discourses: — *The Way of Life*, a volume of sermons: — *A Plea for Drunkards and against Drunkenness*: — *A Plea for Ragged Schools*, followed by a second and a third plea, the latter under the title, *Seed-time and Harvest of Ragged Schools*: — *The City, its Sins and Sorrows*: — *A Sufficient Maintenance and an Efficient Ministry* (Edinburgh, 1852, 8vo). He edited a new edition of Berridge's *Christian World Unmasked* (ibid. 1856, 8vo). For some years before his death he acted as editor of *The Sunday Magazine*, founded in 1864, in which year he retired from his regular ministrations. His *Autobiography and Memoir* was published by his sons (1873), and his *Works* (1873-76, 11 volumes). See also *Popular Preachers*, page 33; Smith, *Our Scottish Clergy* (Edisnb. 1848), page 342; (Lond.) *Evangelical Magazine*, February 1874; Allibone, *Dict. of Brit. and Amer. Authors*, s.v. (W.P.S.)

Guy

SEE GUI.

Guy, Thomas

an English philanthropist, founder of Guy's Hospital, was born at Southwark in 1644. After serving an apprenticeship of eight years, he began business as a bookseller in 1668. He dealt largely in Bibles, which he at first imported from Holland, but afterwards printed for himself. He became master of an immense fortune, and died unmarried, December 17, 1724. In 1707 he built three wards of St. Thomas's Hospital, and aided it in other ways. He built Guy's Hospital at a cost of over £18,000, and left an

endowment of £219,499. He also made other gifts and bequests for hospitals and almshouses. See *A True Copy of the Last Will and Testament of Thomas Guy, Esq.* (Lond. 1725); Knight, *Shadows of the Old Booksellers* (1865), page 323; *Encyclop. Brit.* 9th ed. s.v.

Guyard, Bernard

a French Dominican, was born in 1601, and died at Paris, July 30, 1674, a doctor of theology and provincial of his order. He wrote, *La Vie de S. Vinc. Ferrier: — Discrimina inter Doctrinam Thomisticam et Jansenianam: — La Nouvelle Apparition de Luther et de Calvin.* See Echard, *De Scriptoribus Ordinis Dominicanorum*; Jocher, *Allgemeines Gelehrten-Lexikon*, s.v.; Hoefer, *Nouv. Biog. Generale*, s.v. (B.P.)

Guiyet, Charles

a French Jesuit, was born at Tours in 1601, taught theology fifteen years, afterwards became a preacher, and died in the same city, March 30, 1664. He is the author of *De Festis Propriis Locorum et Ecclesiarum*, etc. (Paris, 1657 fol.). See Winer, *Handbuch der theol. Lit.* 1:616 sq.; Jocher, *Allgemeines Gelehrten-Lexikon*, s.v.; Alegambe, *Bibliotheca Scriptorum Societatis Jesu*; Bayle, *Dictionnaire Historique Critique*; Hoefer, *Nouv. Biog Generale*, s.v. (B.P.)

Guyon, Claude Marie

a French abbot, who was born in 1701, and died at Paris in 1771, is the author of, *Histoire des Empires et des Republiques* (Paris, 1733, 12 volumes): — *Oracle de Nouveaux Philosophes* (2 volumes; against Voltaire): — *Apologie des Jesuites* (1762): — *Bibliothèque Ecclesiastique en Forme d'Instructions sur Toute la Religion* (1772, 8 volumes). See *Nouv. Dict. Hist.*; Jocher, *Allgemeines Gelehrten-Lexikon*, s.v. (B.P.)

Guyon, Symphorien

a priest at St. Victor, in Orleans, who flourished in the 17th century, is the author of, *Notitia Sanctorum Ecclesiae Aurelianensis* (1637), which was again published in French in 1647 under the title, *Histoire de l'Eglise et Diocese, Ville et Universite d'Orleans.* See Winer, *Handbuch der theol. Lit.* 1:822; Le Long, *Bibliothèque Bistorique de France*; Jocher, *Allgemeines Gelehrten-Lexikon*, s.v. (B.P.)

Guzman, Ludovico

provincial of the Jesuits in Seville and Toledo, was born at Osorno, in Castile, in 1554, and died at Madrid, January 10, 1605. He published *Hist. de las Misiones en la India Oriental* (Alcala, 1601 fol.). See Alegambe, *Bibliotheca Scriptorum Societatis Jesu*; Antonii *Bibliotheca Hispanica*; Jocher, *Allgemeines Gelehrten-Lexikon*, s.v.; Winer, *Handbuch der theol. Lit.* 1:841. (B.P.)

Gybngyosi (Di Peteny), Paulus

a Hungarian Reformed theologian, was born in 1668. He studied in England and at Franeker, and took the degree of doctor of theology at the latter place in 1700. Having returned to his country, he was pastor of the Reformed congregation at Kaschau, but he had to leave that place in 1724, and went to Frankfort-on-the-Oder, where he was appointed professor of theology. He died there in 1743, leaving, *De Fatis Sexta Novi Testamenti AEtate* (Franeker, 1700): — *Disp. Due in μνημονευτικόν Armoris Christi et Christianorum* (ibid. 1700): — *Altare Pacis, pro Votis Vienicis Erectum; Arse Pilati Galilaeorum Substituendum* (Basle, 1722), written against the bishop of Agran and the Jesuit Timon, who wrote against the Protestants; the publication of this work was the cause of his leaving the country: — *De Reverentia Templorum Novi Test.* (Frankfort, 1731): — *De Mora Dei* (1733): — *Speculum Ἐλευθερίας* (1734): — *De Lapidibus Samariae* (1736): — *De Glorificatione Christi* (1738), etc. See Moser, *Jetztlebende Theologen*; Dunkel, *Nachrichten*, 3:725; Horanyi, *Mem. Hung.*; Jocher, *Allgemeines Gelehrten-Lexikon*, s.v. (B.P.)

Gypoer (Or Gypsyre, Fr. Gibeciere)

(1) the mediaeval term for a hanging bag; (2) a pouch or flat burse or purse, with a mouth or opening of metal, strung to the girdle, often represented in English monumental brasses.

H

Haab, Philip Heinrich

a Lutheran theologian of Germany, was born at Stuttgart, Oct. 9, 1758, and died pastor at Schweigern, Wurtemberg, in 1833. He is the author of, *Hebraische Griechische Grammatik zum Gebrauch fur das Neue Testament* (Tubingen, 1815): — *Religionsunterricht durch Bibelgeschichte* (1818, 2 parts): — *Betrachtungen uber die Leidensgeschichte Jesu Christi nach dem Bericht der Evangelien* (Heilbronn, 1830). See Winer *Handbuch der theol. Lit.* 1:126; 2:254, 403; Zuchold, *Bibl. Theol.* 1:482. (B.P.)

Haag, Georg Friedrich

a Lutheran minister of Germany, who died March 19, 1875; is the author of, *Christliches Lehrbuchlein oder evanggel. Katechuwnnenen Unterricht* (Heidelberg, 1842): — *Christliches Hausbuchlein* (3d ed, 1861): — *Biblische Geschichten* (1855): — *Evangelisches Handbuch* (eod.): — *Zeugnisse aus der lutherischen Kirche* (1861). See Zuchold, *Bibl. Theol.* 1:482. (B.P.)

Haak, Theodore

an English divine and natural philosopher, was born in 1605 at Neuhausen, near Worms, in Germany, and was educated partly in his native country, and finally at Oxford and Cambridge. He then visited some of the Continental universities, and returned to Oxford in 1629, but without taking a degree was ordained, in 1632, deacon to bishop Hall of Exeter. He gave himself up to literary pursuits, and was devoted to the interests of parliament during the rebellion. He died in London, May 9, 1690. He published the *Dutch Annotations on the Bible* (1657, 2 volumes, fol.); was employed by the Westminster Assembly, and translated into Dutch several theological works. He seems to have been the first to propose the Royal Society. Some of his letters appeared in the *Philosophical Collections* (May 1682).

Haar

in Norse mythology, was a dwarf, made of and living in stones,

Haas, Carl

a German convert to the Church of Rome, was born October 18, 1804. He studied theology at Tübingen, and became a Protestant minister. In 1843 he was dismissed from the ministry, having the year before published *Die Glaubensgegensätze des Protestantismus und Katholicismus*. He joined the Church of Rome at Augsburg, in 1844, and published on that occasion *Offenes Sendschreiben an seine liebe Genmeinde*, etc., and *Protestantismus und Katholicismus*. He now set himself to write in the interest of the Church of Rome, and published *Josephs und Konrads Feierstunden* (Augsburg, 1845): — *Populare Kirchengeschichte, mit besonderer Berücksichtigung der Reformationsgeschichte* (2d ed. 1846): — *Beleuchtung grosser Vorurtheile gegen die Katholische Kirche* (1857): — *Geschichte der Papste* (1860): — *Die zwei Hauptfeinde des Christenthums-* (1866): — *Natur und Gnade* (1867). After the Vatican council, Haas renounced again the Church of Rome, without returning to the Evangelical Church, and to justify himself, he published *Nach Rom und von Rom zurück nach Wittenberg* (Barmen, 1882). In 1881 he published *Der ungeschaltete Luther nach den Urdrucken der königl. öffentl. Bibliothek in Stuttgart hergestellt*. Haas died December 21, 1883. See Zuchold, *Bibl. Theol.* 1:484. (B.P.)

Haas, Carl Franz Lubert

a Reformed theologian of Germany, was born August 12, 1722, at Cassel. He studied at Marburg, commenced his academical career there in 1748, was professor in 1754, and died October 29, 1789. He wrote, *Diss. Historica de Meritis Philippi Magnanimi in Reformationem* (Marburg, 1742): — *De Eutichianismo et Variis Ejus Sectis* (ibid. 1746): — *Versuch einer Hessischen Kirchengeschichte* (ibid. 1782). See Doring, *Die gelehrten Theologen-Deutschlands*, s.v.; Winer, *Handbuch der theol. Lit.* 1:793. (B.P.)

Haas, Nikolaus

a Lutheran theologian of Germany, was born November 25, 1665. He studied at Altdorf and Leipsic, was pastor in 1686, and died July 26, 1715, leaving, *De Principiorum Moralium Existentia, Definitione et Divisione* (1683): — *De Astrologia Judiciaria* (1685): — *Heilige Unterredungen mit Gott* (1689): — *Enchiridion Catechismi Lutheri contra Papistas* (1703), besides a number of ascetical works. See Doring, *Die gelehrten*

Theologen Deutschlands, s.v.; Winer, *Handbuch der theol. Lit.* 1:166; Jocher, *Allgemeines Gelehrten Lexikon*, s.v. (B.P.)

Habadim

(or rather *Chabadim*), a subdivision of the Jewish sect of Chasidim, founded by rabbi Solomon, in the government of Mohilef, in the 18th century. The name is composed of the initial letters of the three Hebrew words, **ח** [d, **ח**nyb, **ח**mkj , "wisdom, intelligence, and knowledge." They may not improperly be termed the "Jewish Quietists," as their peculiarity consists in the rejection of external forms and the complete abandonment of the mind to abstraction and contemplation. Instead of the baptisms customary among the Jews, they go through the signs without the use of the element, and consider it their duty to disengage themselves as much as possible from matter, because of its tendency to clog the mind in its ascent to the supreme source of intelligence. In prayer they make no use of words, but simply place themselves in the attitude of supplication, and exercise themselves in mental ejaculations.

Habakkuk

the Hebrew prophet, is commemorated in the old Roman martyrologies on January 15.

Habdalah

(**ח**l **ד**b**ח**i *distinction*), a ceremony by which the Jewish Sabbath is divided or separated from the other days of the week. It is performed after the concluding service in the synagogue, by reciting passages of Scripture and prayers, and the use of wine and spices. On Sabbath evening four benedictions are said, one over the wine, a second over the spice the third over the light, "Blessed art thou Lord our God, king of the world, who hast created a shining light," and the last is, "Blessed art thou, Lord our God, king of the universe, who hast made a distinction (**ל** y**ד**b**ח**i) between the holy and the common, between light and darkness, between Israel and the other nations, between the seventh day and the other six days of work; blessed be thou, O God, who hast made a distinction between the-holy and the common." If for any reason a Jew is prevented from performing this ceremony, either at 'home or abroad, he is at liberty to substitute the following short benediction: "Blessed is he who has made a distinction

between things sacred and profane." See Buxtorf, *Lex. Chald. Tal.* s.v. (B.P.)

Haberlin, Georg Heinrich

a Lutheran theologian of Germany, was born at Stuttgart, September 30, 1644. He studied at Tübingen, became deacon in 1668, doctor and professor of theology in 1681, member of consistory and preacher in 1692, and died August 20, 1699, leaving, *Specimen Theologicae Practicae: — Conspectus Locorum Theologorum: — Theologia Corinthiaca in Forma Systematis Proposita: — De Principio Fidei: — De Unione Fidelium cum Christo: — De Justificatione Homini Coram Deo: — De Satisfactione Christi: — De Chiliasmo Hodierno, Fidei Christiane Rulina et Infidelitatis Judaicae Firmamento*, etc. See Fischlin, *Memoria Theologorum Wartembergensium*; Jocher, *Allgemeines Gelehrten-Lexikon*, s.v. (B.P.)

Habert, Louis

a French theologian and doctor of the Sorbonne, was born at Blois in 1638, and died at Paris, April 17, 1718. He is the author of, *Pratique du Sacrement de Pezistence* (Paris, 1714, 1729), better known as the *Pratique de Verdun*. He also wrote *Theologia Dogmatica et Moralis ad Usus Seminarii Catalaunensis* (Lyons, 1709-12, 7 volumes), which was attacked and condemned by Fednlon. Being opposed to the bull *Unigenitus*, Habert was exiled in 1714, and only returned to Paris after the death of Louis XIV. See Lichtenberger, *Encyclop. des Sciences Religieuses*, s.v.; Agricola, *Bibl. Eccles.* 3:212; Jocher, *Allgemeines Gelehrten-Lexikon*, s.v.; Hoefer, *Nouv. Biog. Generale*, s.v. (B.P.)

Habibus

SEE ABIBAS.

Habichhorst, Andreas Daniel

a Lutheran theologian of Germany, who died at Greifswalde, August 30, 1704, professor of theology, is the author of, *Tractatus de Melchisedeci Historia et Figura: — Dissertationes Exegeticae in Illustriora Iesaiem Loca: — Breviarium Formulae Concordiae et Controversiarum Syncretistico Pietisticarum: — Dissertationes de Altari Gideonis: — De Ephod Gideonis: — De Magistratus et Suppliciorum Cupitalium*

Constitutione Divina: — De Sanctorum cum Christo Redivivorum Resurrectione: — De Abrahamo Sola Fide Justificato: — De Iesaia Trinitatis Praecone. See Pipping, *Memoriae Theologorum*; Jocher, *Allgemeines Gelehrten-Lexikon*, s.v. (B.P.)

Habitacle

(Lat. *habitaculum*) (1) a residence; (2) a niche.

Hachilah, Hill Of

Lieut. Conder suggests for this spot (*Quar. Statement* of the "Palest. Explor. Fund," January 1875, page 47) "the high hill bounded by deep valleys north and south on which the ruin of *Yekin* now stands," and Tristram (*Bible Lands*, page 63) coincides in this identification; but if this be the site of the ancient city *Cain* (q.v.), it can hardly be also that of Hachilah; and, in fact, the latter is not a proper name at all, as it invariably has the article (**תִּיכְיָה**) as being a mere appendage of Ziph). Later, Lieut. Conder proposes another site (*Tent Work*, 2:91): "This [hill] I would propose to recognise in the long ridge called *El-Kolah*, running out of the Ziph plateau towards the Dead Sea desert or Jeshimon, a district which, properly speaking, terminates about this line, melting into the Beersheba plains, On the north side of the hill are the 'Caves of the Dreamers,' perhaps the actual scene of David's descent on Saul's sleeping guards." As to the "wood (*choresh*) of Ziph," he remarks (page 89): "A moment's reflection will convince any traveller that as the dry, porous formation of the plateau must be unchanged since David's time, no wood of trees could then have flourished over this unwatered and sun-scorched region. The true explanation seems to be that the word *choresh* is a proper name with a different signification; and such is, the view of the Greek version and of Josephus. We were able considerably to strengthen this theory by the discovery of the ruin of Khoreisa and the valley of Hiresh (the same word under another form), close to Ziph, the first of which may well be thought to represent the Hebrew *Choresch-Ziph*." But the latter term likewise is a mere denominative, for it takes the article (**תְּרִי**) ^(**תְּרִי**) 1 Samuel 23:15,18), and is elsewhere used plainly with reference to trees (^(**תְּרִי**) Isaiah 17:9; ^(**תְּרִי**) Ezekiel 31:3).

Hacke, Nicholas P., D.D.

a German Reformed minister, was born in Baltimore, Maryland, September 20, 1800. At the age of six years he was sent to a relative in Bremen, Germany, to acquire a thorough knowledge of the German language. He returned to America in 1816, and studied theology privately until 1819, when he accepted an invitation to preach to some congregations in Westmoreland County, Pennsylvania, returning to his studies the same year. He was licensed and ordained in 1819, and became pastor of the Greensburg charge, which he served fifty-eight years, and died there, August 25, 1878. During the greater part of his ministry he preached exclusively in the German language. He was a student all his life, and used the English language with ease and grace. He was fully consecrated to his work, remarkable for his social powers, caring not for worldly honors, a model Christian gentleman, and faithful minister of the gospel. See Harbaugh, *Fathers of the Germ. Ref. Church*, 5:300.

Hacker, Joachim Bernhard Nikolaus

a Protestant theologian of Germany, was born November 11, 1760, at Dresden. He studied at Wittenberg, and died at Zscheyla, in Saxony, October 4, 1817, leaving some ascetical works, for which see Doring, *Deutsche Kanzelredner*; Winer, *Handbuch der theol. Lit.* 2:356, 386. (B.P.)

Hacker, Johann Georg August

a Protestant theologian of Germany, was born at Dresden, January 24, 1762. He studied at Wittenberg, was in 1784 preacher at Torgau, in 1790 garrison-preacher at Dresden, in 1796 court-preacher there, and died Feb. 21, 1823, leaving *Diss. Inauguralis de Descensu Christi ad Inferos* (Wittenberg, 1802), and several volumes of sermons. See Doring, *Deutsche Kanzelredner*; Winer, *Handbuch der theol. Lit.* 1:436; 2:82, 91, 127, 161, 172, 173, 183, 366, 389. (B.P.)

Hackett, Horatio Balch, D.D., LL.D.

an eminent Baptist scholar, was born at Salisbury, Massachusetts, December 27, 1808. In 1823 he entered Phillips Academy, Andover, and in 1827 Amherst College; became a hopeful Christian in 1828, and was valedictorian in 1830. He graduated from the theological seminary at

Andover in 1834, spending one year meanwhile as tutor in Amherst College. The next year he occupied a position as teacher of classics in Mount Hope College, Baltimore, and became a member of the First Baptist Church in that city. He was adjunct professor of Latin and Greek in Brown University for four years (1835-39). In 1839 he was elected professor of Biblical Literature and Interpretation in Newton Theological Institution, and the same year was ordained to the Christian ministry. Two years of earnest devotion to the cultivation of the classes which came under his instruction were followed by a year spent abroad, six months of the time in earnest study in Halle, Germany, attending the lectures of Tholuck, Gesenius, Rediger, and other eminent scholars, and four months in Berlin, enjoying the instructions, especially, of Neander and Hengstenberg. After his return to America, in 1842, he prepared an annotated edition of Plutarch's treatise on the *Delay of the Deity in the Punishment of the Wicked*, devoting also much time to the study of French, Chaldee, and Syriac, modern Greek, and Sanscrit. Two years afterwards he published a translation of *Winer's Grammar of the Chaldee Language*. The first number of the second volume of the *Bibliotheca Sacra*, January 1845, contains his critique on the *Life of Jesus*, by Strauss. In the number of the same quarterly for January 1846, is an able article on the *Synoptical Study of the Gospels, and Recent Literature Pertaining to it*. The next year (1847) appeared his *Exercises in Hebrew Grammar, and Selections from the Greek Scriptures to be Translated into Hebrew*, etc. The result of some of his studies in connection with the preparation of this volume may be found in the January (1847) number of the *Bibliotheca Sacra*, in the form of two articles from his pen, *The Structure of the Hebrew Sentence*, and *The Greek Version of the Pentateuch*, by Thiersch. Then came his great work, the *Commentary on Acts*, the first edition of which appeared in 1852. He then made a second visit to Europe, his journey being extended to Palestine, and on his return spending several weeks in Germany. In 1855 he published his *Illustrations of Scripture; Suggested by a Tour through the Holy Land*. Soon after, he set out upon his third foreign tour, spending six months in Athens, for the purpose of devoting himself to the study of modern Greek, and thence making excursions in different directions in Greece. In 1860 the Bible Union published his *Notes on the Greek Text of the Epistle of Paul to Philemon*, as the basis of a revision of the common English version; and a *Revised Version, with Notes*. In 1864 appeared his *Christian Memorials of the War*. During the same period he wrote thirty articles for the original edition of Dr. William Smith's *Dictionary*. In 1861

he wrote an introduction to the American edition of Westcott's *Study of the Gospels*; in the winter of 1865 he began to edit an American edition of Smith's *Dictionary of the Bible*, aided by Dr. Ezra Abbot. He was also engaged by Dr. Schaff to translate Van Oosterzee's *Commentary on Philemon*, for his edition of Lange's *Commentaries*, and Braune's *Commentary on Philippians*, for the same series. He published in 1867 a second revised edition of *Plutarchus de Sera Numinis Veri Dicta*, with notes prepared by himself and professor W.S. Tyler, of Amherst College. Professor Hackett's connection with the Newton Theological Institution closed with its anniversary, June 24, 1868. Two years were next spent in laborious study in his favorite department, translating and revising the books of Ruth and of Judges for the Bible Union, upon the American edition of Smith's *Dictionary of the Bible*, and upon translations which he engaged to make for Dr. Schaff; also, in 1870, spending several months, once more in the Old World. Having been appointed to the chair of Biblical Literature and New Testament Exegesis, in the Rochester Theological Seminary, he entered upon the duties of his office in the fall of 1870. The same zeal and enthusiasm which characterized his instructions at Newton marked his teachings at Rochester. Five years of work were followed by another of those vacations in which he took so much delight, a vacation passed amid the scenes of the Old World. He returned, apparently greatly refreshed and strengthened, to enter anew, upon his work, when the summons suddenly came, telling him that his work was done. He died almost instantly, November 2, 1875, at his own home in Rochester, N.Y. See *Memorials of H.B. Hackett*, edited by G.H. Whittemore (Rochester, 1876). (J.C.S.)

Hackett, Thomas, D.D.

an Irish prelate, was bishop of Down and Connor in 1672. He was deprived for simony in 1694. He published some *Sermons* (1672). See Allibone, *Dict. of Brit. and Amer. Authors*, s.v.

Hackluit

SEE HAKLUYT.

Hadarniel

in the Talmud, is an angel of the heaven of fixed stars, and commander of fire; therefore more than twelve thousand flashes of lightning come from

his mouth at every word he utters.. He would. not allow Moses to wander through the air, when the latter came, at the command of God, to receive the law. God chided him, therefore he offered his services, to go before Moses, and announce his words.

Hadassi, Jehuda

a learned Karaite Jew, was born towards the end of the 11th century, at Jerusalem, and died between 1150 and 1160. He is the author of a great work, bearing upon the literature of the Karaite Jews, entitled, **רפכי** **ל קוּבָה**, also **של פּהירפּסֶה** first published at Koslov, 1836. See Furst, *Bibl. Jud.* 1:353; *Geschichte der Karaer*, 2:211 sq.; De' Rossi, *Dizionario Storico* (Germ. transl.), page 120. (B.P.)

Hadelin (Lat. Hadalinus), Saint

priest and confessor, who died about 690, was one of the disciples of St. Remacle, and when that saint resigned his bishopric of Fougeres, that he might retire into the peaceful monastery of Stanislawow, lately founded by St. Sigebert, king of Austrasia, he took with him the pious Hadelin. Remacle sent Hadelin into Dinant, on the Meuse, in 669, and finding a quiet retreat at Celles, on the Lesse, he dwelt there in a cave, and built a little chapel, on the site of which afterwards rose a collegiate church. St. Hadelin is the patron of five churches in the diocese of Liege and Namur. His hermitage still exists, and has never been without a pious successor. The body of this saint was buried there, but was translated to Vise, in the diocese of Liege, in 1338. He is mentioned in the martyrologies of Ado, Wyon, Menardus, those of Liege, Cologne, etc. There are two ancient lives, one by Notker, bishop of Liege (971-1007). See Baring-Gould, *Lives of the Saints* (sub. February 3, his day), 2:49.

Hadeloga (or Adaloga), Saint

commemorated February 2, is said to have been the first abbess of the nunnery of Kissingen, and a daughter of Charles Martel, in the 8th century.

Hadid

The modern site, *Hadithek*, is laid down on the *Ordnance Map* as three miles east of Ludd, and is described in the accompanying *Memoirs* (2:297; comp. page 322) as "a moderate-sized village on a terraced tell at the

mouth of a valley at the foot of the hills, with a well to the east. There are remains of a considerable town round it; tombs and quarries exist; and the mound on which the village stands is covered with pottery."

Hadith

a name given by Mohammedans to the sayings of Mohammed, which were handed down by oral tradition from one generation to another. There are said to be six authors of these traditions, among whom are Ayesha, the wife of the prophet; AbuHoreira, his intimate friend; and Ibn-Abbas, his cousin-german. The collection of these traditions made by Khuarezmi numbers 5266 sayings, all of which the devout Mohammedan ought to commit to memory, or, where that cannot be done, to transcribe them.

Hadria

SEE ADRIA.

Hadrian

SEE ADRIAN.

Hadshi-Khalfa

(originally MUSTAFA *ben-Abdallah*, also known by the name of *Katib-Tshelebi*), a most celebrated Turkish historian, geographer, and biographer, was born at Constantinople about 1605. He was for some time secretary to the sultan, Murad IV, and died in 1658. His main production is a great biographical lexicon, *Keshful-funun*, written in Arabic, in which he gives the titles of more than 18,000 Arabic, Persian, and Turkish works, with short biographies of the authors. It is of the greatest value, since it enumerates a great many others which seem to have been lost. Hammer-Purgstall largely used this work for his *Encyklopädische Uebersicht der Wissenschaften des Orients* (Leipsic, 1806). A complete edition of Hadshi's text, with a Latin translation, was published by Flilgel, *Lexicon Bibliographicum et Encyclopaedicum* (Lond. 1835-58, 7 volumes): — Hadshi also published chronological tables, *Takwum-al-tawarikh* (translated into Latin by Reiske, Leipsic, 1766), and a geography, *Dschihan-numa* (Latin transl. by Norberg, Lund, 1818, 2 volumes). (B.P.)

Hadwinus, Saint

SEE CHADORNUS.

Haematerius

SEE CHELIDONIUS.

Heenir

in Norse mythology. When the Wanes and Asas, after a long war, agreed on an armistice, they exchanged hostages. The Asas got the Wane Niord, the Wanes the Asa Haenir, who was very beautiful, but had no mental gifts, and soon the Wanes ceased to respect him. Both hostages remain in the power of their enemies until the destruction of the world, when they will return to their kindred.

Haer, Franciscus Van Der

a theologian and historian of Utrecht, who died at Louvain, January 12, 1632, is the author of, *Catena Aurea in IV Evangelia: — Concordia Historice Sacrae et Profance* (1614): — *Jesus Nazarenus Messias Danielis-Biblia Sacra Vulgata: — Expositio iz Epistolas Pauli: — De Sacramentis*. See Burmann, *Trajectum Eruditum*; Jocher, *Allgemeines Gelehrten-Lexikon*, s.v. (B.P.)

Hafedah

an idol of the Adites, a tribe of Arabians who inhabited the country of Hadhramaut, in Yemen, or Arabia Felix. It was principally invoked for prosperity in travelling.

Hafeli, Johann Caspar

a Protestant theologian, was born May 1, 1754, in Switzerland. He studied at Zurich, was vicar in 1773, in 1784 chaplain to the prince of Dessau, in 1793 preacher at Bremen, in 1802 professor at the gymnasium there, in 1805 superintendent at Bernburg, and died April 4, 1811. He is the author of some ascetical works. See Doring, *Deutsche Kanzelredner*; Winer, *Handbuch der theol. Lit.* 2:47, 157, 168, 201, 204, 312. (B.P.)

Hafen, Johann Baptist

a Roman Catholic theologian, who died June 27, 1870, is the author of, *Streongkirchlichkeit und Liberalismus in der Kathol. Kirche* (Ulm, 1842): — *Behandlung der Ehesachen im Bisthum Rottenbuig* (1867): — *Predigten* (1865, 3 volumes). (B.P.)

Haferung, Johann Caspar

a Lutheran theologian of Germany, was born February 14, 1669. He studied at Wittenberg, and died there May 17, 1744, doctor and professor of theology. He wrote, *De Defectibus Afflictionum Christi a Paulo Supplendis*: — *De Bileamo Incantatore et Propheta Periodica*: — *De Causis cur Christus Morte Crucis Voluerit Mori*: — *De Sanguine Jesu Christi*: — *De Mysterio Trinitatis, in Libris Apocryphis Obvio*, etc. See Moser, *Lexicon jetztlebender Theologen*; Freher, *Theatrum Eruditorum*; Neubauer, *Nachricht von den jetztlebenden Gottesgelehrten*; Jocher, *Allgemeines Gelehrten-Lexikon*, s.v. (B.P.)

Hafizi

(*keepers*), a name given to Mohammedans who commit the entire Koran to memory, and are on that account regarded as holy men, intrusted with God's law.

Haftorang

in Persian mythology, is the god and ruler of the planet Mars, the light-giver and health restorer. As he is the protector of the northern region and its stars, he may be the seventh constellation, because Hafti denotes *seven*. lagemann, Lorenz, a Lutheran theologian of Germany, was born at Wolfenbiittel, August 10, 1692. He studied at Jena, was preacher in 1719 at Bodenburg, in 1722 at Nordhausen, in 1728 at Hanover, in 1748 general superintendent, and died in 1752. He wrote *An Homerus Fuerit Philosophus Moralis?* (Jena, 1712), besides, a number of ascetical works. See Doring, *Die gelehrten Theologen Deutschlands*, s.v.; Jocher, *Allgemeines Gelehrten-Lexikon*, s.v. (B.P.)

Hagemann, Johann Georg

a Lutheran theologian of Germany, who died at Blankenburg in 1765, a superintendent, wrote *Betrachtungen uber die funf Bucher Moses*

(Bruhswick, 1732-44): — *Von den vornehmsten Uebersetzungen der heiligen Schrift* (Quedlinburg, 1747). See Jocher, *Allgemeines Gelehrten-Lexikon*, s.v. (B.P.)

Hagen, Friedrich Caspar

a Lutheran theologian of Germany, who died April 13, 1741, member of consistory, court-preacher, and superintendent at Bayreuth, is the author of, *De Conventu Snobacenaë* (Bayreuth 1717): — *De ἠθρομοαχίᾳ Pauli* (Wittenberg, 1703; also found in *Thesaurus Novus Theol. Philol.* 2:875 sq.): — *Memoriae Philosophorum, Oratorum, Poetarum, Historicorum*, etc. (Bayreuth, 1710): — *Die Ausgabe einer deutschen Bibel Lutheri*. See Baumgarten, *Merkwürdige Bucher*, 9:107; Winer, *Handbuch der theol. Lit.* 1:751; Jocher, *Allgemeines Gelehrten-Lexikon*, s.v. (B.P.)

Hagenbach, Karl Rudolf

a Swiss theologian, was born at Basle, March 4, 1801. Besides the university of his native place, he studied at Bonn and Berlin, and in these places received the instruction of Lucke, Schliermacher, and Neander. Having returned to Basle, he commenced his academical career by presenting *Observationes Historico-Hermeneuticæ circa Originis Methodum Interpretandæ Scripturæ Sacræ* (1823), and six years later he was made professor ordinarius in the theological faculty. For fifty years he belonged to the Basle University, and exerted a wide influence, not only as a teacher, but also as a preacher. He died June 7, 1874. Hagenbach's first important work was *Encyklopadie und Methodologie der theol. Wissenschaften* (Leipsic, 1833; 11th ed. by Kautzsch, 1884; Engl. transl. by Crooks and Hurst, as volume 3 of *Library of Biblical and Theological Literature*, N.Y. 1884): — *Lehrbuch der Dogmengeschichte* (1840; 4th ed. 1867; Engl. transl. by Beech, Edinburgh, revised and enlarged by Dr. H.B. Smith, N.Y. 1861, 2 volumes; new ed. with preface by Plumptre, Edinburgh, 1880, 3 volumes): — *Grundzuge der Homiletik und Liturgik* (1863). His largest work is the *Kirchengeschichte von der ältesten Zeit bis zum 19. Jahrhundert* (Leipsic, 1869-72, 7 volumes; that part which treats of the 18th and 19th centuries has been translated into English by Dr. Hurst, N.Y. 1869, 2 volumes): — *OEcolumpad und Myconius* (Elberfeld, 1859): — *Predigten* (9 volumes). Besides, he contributed to Herzog's *Encyklopidia* and other theological reviews. See Eppler, *Karl Rudolf Hagenbach* (Guterslohe, 1875); PlittHerzog, *Real-Encyklop.* s.v.;

Lichtenberger, *Encyclop. des Sciences Religieuses*, s.v.; Zuchold, *Bibl. Theol.* 1:487 sq. (B.P.)

Hager, E.W., D.D.

a Protestant Episcopal clergyman of the diocese of central New York, was a chaplain of the U.S. Navy. At one time he was rector of All Saints' Church, Worcester, Massachusetts, and subsequently of St. George's Church, Utica, N.Y. He died in Chicago, Illinois, July 7, 1880. See Whittaker, *Almanac and Directory*, 1881.

Hagioscope

a word used by English ecclesiastical writers to describe openings made through different parts of the interior walls of the church, generally on either side of the chancel arch, so as to afford a view of the altar to those worshipping in the aisles.

Hagiosideron

Picture for Hagiosideron

(ἅγιοσίδηρον, *holy iron*), one of the substitutes for bells still used in the East (also called τὸ σιδηροῦν, κροῦσμα). *SEE SEMANTRON*. It usually consists of an iron plate, curved like the tire of a wheel, which is struck with a hammer, and produces a sound not unlike that of a gong. They are occasionally made of brass. See Neale, *Eastern Church*, Int. pages 217, 225; Daniel, *Codex Lit.* 4:199.

Hagnoaldus, Saint

SEE CAGNOALDUS.

Hahn, Christoph Ulrich

a Protestant theologian of Germany, was born in 1805 at Wurtemberg. In 1833 he was deacon, in 1859 pastor at Haslach, and died January 5, 1881, at Stuttgart, doctor of theology and philosophy. He organized the Evangelical Society at Stuttgart, and took a great interest in the work of missions. He published, *Der symbolischen Bucher der evangelischprotestantischen Kirche-Bedeutung und Schicksale* (Stuttgart, 1833): — *Geschichte der mittelalterlichen Ketzler, besonders im 11, 12, u. 13 Jahrhundert* (1846-50, 3 volumes): — *Handbuchlein fur*

Kirchenalteste (1851). See Zuchold, *Bibl. Theol.* 1:490; Winer, *Handbuch der theol. Lit.* 1:335. (B.P.)

Hahn, Hermann Joachim

a Lutheran theologian of Germany, was born in 1679 at Grabow, in Mecklenburg. He studied at Leipsic, was in 1706 deacon at Dresden, and finally preacher there. He was stabbed by a fanatical Roman Catholic, May 21, 1726. He wrote *De iis, quae circa Receptam de Sabbatho Doctrinam, a non Neomine Nuper in Dubium Vocata sunt* (Leipsic, 1703), besides a number of ascetical works. See Jocher, *Allgemeines Gelehrten-Lexikon*, s.v. (B.P.)

Hahn, Johann Bernhard

a Lutheran theologian of Germany, was born at Königsberg in 1685, and died there, July 8, 1755, doctor and professor of theology. He wrote, *De Appellatione Linguae Hebraeae quae dicitur Sancta* (Königsberg, 1715): — *De Cornubus Altaris Extremis*: — *De Festo Ebraeorum Purin*: — *Introductio ad Jesaiam* (1735): — *Introductio ad Jeremiam* (1736): — *De Anno Ebraeorum Jubileo* (1746): — *De מַשְׁלֵחַ אֶדְמוּן ad Numbers 11:31*. See Jocher, *Allgemeines Gelehrten-Lexikon*. s.v. (B.P.)

Hahn, Johann Friedrich

a Lutheran theologian of Germany, was born August 15, 1710, at Bayreuth. He studied at Jena and Halle, was preacher at Klosterbergen in 1743, and military chaplain at Berlin in 1746. In 1749 he was general superintendent, in 1762 member of consistory, and died at Aurich, in East Frisia, June 4, 1789. He published sermons and other ascetical writings. See Doring, *Die gelehrten Theologen Deutschlands*, s.v. (B.P.)

Hahn, Johann Zacharias Herman

a Lutheran theologian of Germany, was born August 12, 1768, at Schneeberg, in Saxony. In 1800 he was deacon at his native place, in 1804 general superintendent and member of consistory at Gera. He died November 22, 1826, doctor of theology, leaving, *Politik, Moral, und Religion in Verbindung* (Leipsic, 1797-1800, 2 vols.): — *Geraisches Gesangbuch nebst Gebeten* (Gera, 1822). See Winer, *Handbuch der theol. Lit.* 2:168, 172, 177, 291, 296. (B.P.)

Hahn, Philipp Matthaus

a Lutheran theologian of Germany, was born November 25, 1739, at Scharuhausen, in Wurtemberg. He studied at Tubingen, and died at Echterdingen, near Stuttgart, May 2, 1790. He was famous alike as a mechanic and theologian. A pupil of Oetinger and Bengel, he developed their theosophic system in his commentaries on different parts of the New Test., and his other writings. He published, *Betrachtungen und Predigten uber die Evangelien* (Stuttgart, 1774; 5th ed. revised according to his manuscripts, 1847): — *Erbaungsstunden uber den Brief an die Epheser* (published by his grandson, 1845): — *Erbaungsstunden uber den Brief an die Kolosser* (1845): — *Die Lehre Jesu und seiner Gesandten* (1856): — *Die Erklarung der Bergpredigt Jesu Christi* (eod.): — *Auslegung des Briefes an die Hebraer* (ed. by Flattiol, 1859). See Plitt-Herzog, *Real-Encyclop.* s.v.; Lichtenberger, *Encyclop. des Sciences Religieuses*, s.v.; Paulus, *Philipp Matthaus Hahn* (Stuttgart, 1858); Zuchold, *Bibl. Theol.* 1:492. (B.P.)

Hai (or Haja) bar-Sherira

a Jewish rabbi, was born in 969 and died in 1035. He was the last gaon of Pumbaditha (q.v.), and was distinguished both for his personal virtues, and for an erudition which rendered him the most accomplished Jewish scholar of his time. He was a voluminous writer, and his works may be classified under the following heads: *a.* Talmudical; *b.* Exegetical; *c.* Poetical; *d.* Cabalistic; and *e.* Miscellaneous. Passing over his Talmudical works, we mention his **8n8t l [ivWrPeor** commentary on the Scriptures, not extant, but cited by some of the later commentators, as Ibn-Ezra, David Kimchi, and others. *Sefer ham-measeph*, **āsamh 8s**, originally called *el Chdvi*, i.e., "the gathering," arranged alphabetically after the manner of many Arabic dictionaries, where the order is regulated by the last adical letter (e.g. **d[r** under *daleth*). In this dictionary, written in Arabic, which extended to the Biblical Chaldee also, the language of the Mishna, as well as a comparison of the Arabic, and sometimes even of the old Persian, was applied to the explanation of Hebrew words, as may be seen from the quotations of Ibn-Balaam (in his commentary on Numbers and Deuteronomy, preserved in Oxford, and where the dictionary of Haja is expressly called *el-Chavi*, as in Tanchium on ^{<10816>}Judges 8:16), Ibn-Ezra (^{<16324>}Deuteronomy 32:39; ^{<24118>}Isaiah 46:8; ^{<1010>}Amos 1:27; ^{<1880>}Psalms 58:10;

<8015> Job 4:15; 6:10; 13:27; 21:32), David Kimchi (in his *Book of Roots*, also in his commentary on <2185> Isaiah 5:5; 35:14; <2416> Jeremiah 12:6; <2690> Ezekiel 19:10), Rashi (on <0049> Judges 4:19; <2104> Hosea 3:4), and others. This dictionary, as well as several other treatises, is not extant. Of his poetical works, we mention *Musar haskel*, *rswm l kçh*, also *rswm yr [ç]*, an exposition of the Pentateuch in Arabic verse (Constantinople, 1511; Latin transl. by Mercier, Paris, 1561; and Seidel, Leipsic, 1638); *Shema Koli (yl wq [mç])*, i.e., "Hear my voice," in the Spanish Ritual. See Rapaport, *Biography of Hai*, in *Bikkura hattim*, 10:79-95; 11:90-92; Steinschneider, *Jewish Literature*, page 78, 125; and *Catalogus Libr. Hebr. in Biblioth. Bodl.* (1026-30); Furst, *Bibl. Jud.* 1:355-358; De' Rossi, *Dizionario Storico* (Germ. transl.), page 120 sq.; Gratz, *Gesch. d. Juden*, 6:6-13; Geiger, *Jud. Zeitschrift* (1862), page 206-217, 312-314; Nascher, *Hai Gaon* (Breslau, 1867). (B.P.).

Haictites

a Mohammedan sect, who profess to believe in Christ as well as in Mohammed. They hold many of the doctrines pertaining to Christ in common with orthodox Christians. They also believe that he will come again to judge the world in the same body which he had on earth; that he will destroy Antichrist, and reign forty years, at the close of which the world will be destroyed.

Haifa

a town in Palestine, just under the northern brow of Carmel, on the shore near the mouth of the Kishon, seems to be alluded to as (near) the western terminus of Zebulon (<0493> Genesis 49:13, *twp*, *choph*, "haven;" see <0607> Deuteronomy 1:7, "aide;" <0608> Joshua 9:1, "coasts;" in both which passages the associated geographical terms are likewise technically used as proper names). In fact the present Arabic name (properly *Chaypha*) is but the Aramaean form (*apyj ethe cove*) of the Heb. word (used in the above passages only). In the Talmud the old name reappears (*hpyj*, *Cheyphah*, the modern form; Graecized *Ἡφά*: see Reland, *Palaest.* page 718). By the Greek and Roman writers, a place called *Sycaminum* (*Συκαμίνον*, *Hebraized hnmwqç*, *Sekamunah*, doubtless as a mart for *figs*) is mentioned as situated in Phoenicia, near the foot of Carmel (see Reland, page 1024). In the Middle Ages the place was called *Pouphyreon* by a strange mistake,

the real town of that name being north of Sidon. It was also known as *Cayphas*, and the derivations given are very curious, either from Cephas or Caiaphas. Haifa is now a small but growing town of about two thousand inhabitants, built close upon the sandy beach, and surrounded by a shattered wall. The interior has a dreary look, which is not improved by the broken wall, and two or three rusty cannon lying about, half covered by rubbish. The only tolerable houses appear to be those of the consular agents, who abound here, as it is a frequent stopping-place, especially in foul weather, for the Levant steamers. There is a flourishing German colony in the neighborhood. The bay spreads out in front, its sandy beach sweeping gracefully along the plain to the low point on which the battlements of Acre are seen in the distance. In Haifa the Christians outnumber the Mohammedans, and there is a small community of Jews. Few remains of antiquity are visible except some tombs in the rocks; but the magnificence of former buildings is attested by the fragments of marble, granite, porphyry, and greenstone lying in the shingle on the beach. Two miles farther south-west are the remains of another large town, at the place called *Tell es-Semak*. There can scarcely be a doubt that this is the ancient Sycamilon, often confused with Haifa, but a place distinct and named from its sycamine fig-trees—a stunted specimen of which still stands near, with its little figs growing out of the stem. See Murray, *Handbook for Syria*, page 362; Badeker, *Palestine*, page 348; Conder, *Tent Work*, 1:180; 2:306. *SEE CARMEL; SEE KISHON.*

Haight, Benjamin I., S.T.D., LL.D.

a Protestant Episcopal clergyman, was born in the city of New York, October 16, 1809. He graduated at Columbia College in 1828, and at the General Theological Seminary in the same city in 1831; was ordained that year, and became rector of St. Peter's Church in his native city; in 1834 of St. Paul's, Cincinnati; in 1837 of All-Saints', New York, and the same year likewise professor of pastoral theology in the General Theological Seminary, retaining the latter position until 1855, when he was associated with Trinity parish in the same city. He died there February 21, 1879.

Hail, Mary!

SEE AVE MARIA.

Haimo

SEE HAYMO.

Hair, Christian Modes Of Wearing

In the early Church the clergy sometimes wore long hair, but the custom of cutting it short, in distinction from pagans, soon became general, and at length shaving it altogether, even to a bare spot upon the crown, was introduced as a monkish habit. *SEE TONSURE.* Penitents cut their hair short as a sign of humiliation. Laymen usually wore long hair, but ringlets were regarded as a mark of effeminacy. Women were enjoined to wear long hair, but modestly arrayed. False hair was strongly denounced.

Hair-cloth

has often been worn by ascetics as a means of mortifying the flesh, especially hairshirts. In the early church penitents were sometimes clothed with it, and candidates for baptism were often examined standing upon a piece of haircloth. The dying and the dead were also covered with it.

Hairetites

a skeptical Mohammedan sect, who profess to doubt everything, and to hold their minds in constant equipoise, maintaining that it is impossible to distinguish truth from falsehood. Their usual reply in discussion is, "God knows, we do not." They are, however, scrupulous in their observance of Mohammedan laws and ceremonies, both civil and religious.

Haitz, Fidelis

a Roman Catholic theologian, was born in 1801 at Waldshut, Baden. In 1826 he was made a priest, in 1845 canon at Freiburg, and died June 9, 1873. He wrote *Die Katholische Abendmahlslehre* (Mayence, 1872). (B.P.)

Hajar El-Aswad

the name of the sacred black stone in the great temple of Mecca. It is supposed to have been originally an aerolite or Baetylia. *SEE KAABA.*

Haji

SEE HADJ.

Hakemites

SEE DRUSES; SEE HAKIM.

Hakka Version

SEE CHINESE VERSIONS.

Hakluyt, Richard

an eminent English clergyman and historian, was born in London in 1553, and educated at Christ Church, Oxford. He died in 1616. He published *Divers Voyages touching the Discovery of America, and the Islands Adjacent unto the Same*, (1582). He was prebendary of Westminster in 1605, and rector of Witheringset, in Suffolk. See Chalmers, *Biog. Dict.* s.v.; Allibone, *Dict. of Brit. and Amer. Authors*, s.v.

Halak, Mount

Jebell *Maderah*, with which we may probably identify this mountain, lies on the south side of a wady of the same name, five miles south-west of the pass of Sufah, and is a round, isolated hill, with numerous blocks of stone on the base and summit, which Arab tradition ascribes to a destructive shower, as a punishment for inhospitality on the part of the ancient inhabitants (Palmer, *Desert of the Exodus*, page 351).

Halal

what is permitted and sanctioned by the Mohammedan law.

Halcyon

a mythological term equivalent to *rest* or quiet, especially applied to any season of repose; a figure drawn from the so-called "halcyon days," which are a fortnight, one half before and the other after the winter solstice, during which the bird *halcyon*, or kingfisher, was fabled by the Greeks to brood, the sea remaining calm during the time of incubation. The myth originated in the classical story of Halcyone or Alcyone (*Ἀλκυόκη*), a daughter of AEolus and Enarete, or AEgiale, who married Ceyx, and lived

so happily with him that the two compared themselves to Jupiter and Juno, and were punished for their presumption by being changed into birds. A more literal version of the story is that Ceyx having perished by shipwreck, Alcyone threw herself into the sea, and was metamorphosed into a kingfisher.

Halcyon Church

a denomination of Christians which is said to have arisen in the interior of the United States in 1802, who reject all creeds and confessions. They hold that there is but one person in the Godhead, and that the Father reveals himself in the personality of the Anointed. They deny eternal punishment, and believe in the annihilation of the wicked. They baptize only adults, and that in a peculiar manner. The persons to be baptized walk down into the water in procession, attended by the congregation, and accompanied with vocal and instrumental music. The ordinance is then administered in the name of the Lord Jesus Christ. They devote their children to God, not by baptism, but by dedicating them in prayer, and placing them under the guardianship of the church members.

Hale, Benjamin, D.D.

a Protestant Episcopal clergyman, was born at Old Newbury, Massachusetts, in 1797. He graduated with honor from Bowdoin College in 1818, and immediately became principal of the Saco Academy. In 1819 he entered the Andover Theological Seminary, and became a minister of the Congregational Church in 1822. The four years thereafter he spent as a tutor in Bowdoin. In 1827 he was called to Dartmouth College, N.H., as a professor, and held the office until 1835, when his professorship was abolished by the trustees of the college. He was ordained deacon in the Protestant Episcopal Church in 1828, and presbyter in 1831. After his return from a visit to the West Indies, whither he went for recuperation in the summer of 1836, he was elected to the presidency of Hobart College, in Geneva, N.Y. In 1852 he made a brief visit to Europe, and in 1856 resigned the presidency of the college, which he had held for twenty years, and afterwards lived in retirement in his native place. He died at Newburyport, Massachusetts, July 15, 1863. Dr. Hale was the author of several scientific and professional works; but his reputation rests largely upon his work as an instructor. See *Amer. Quar. Church Rev.* October 1863, page 507.

Hale, Bernard, D.D.

master of Peterhouse, in Cambridge University, was born of religious parents, and received his early education in the public school of Hartford. Afterwards he removed to Westminster, thence to Peterhouse, of which he became a fellow. After three or four years spent in his fellowship, his father's death transmitted to him a fair estate, and he resigned his office, and thereafter lived in retirement, chiefly in Norfolk, occupied with acts of devotion and beneficence. At the Restoration he was moved by a father of the Church to enter the priesthood. Immediately several preferments were offered him, some of which he accepted, but with the understanding that whatever emoluments he reaped therefrom should be dedicated to the service of God. He largely endowed the College of St. Peter. He died about 1663. See *The (Lond.) Christian Remembrancer*, April 1822, page 208.

Hale, Enoch

a Congregational minister, brother of Nathan Hale, the Revolutionary martyr, and father of Hon. Nathan Hale, of the Boston *Daily Advertiser*, was born at Coventry, Connecticut, in 1754; graduated from Yale College in 1773; was ordained pastor of the Church in Westhampton, Massachusetts, in 1779, and died January 14, 1837. He was secretary of the Massachusetts General (Congregational) Association from 1804 to 1824. See *Cong. Quarterly*, 1859, page 39; Sprague, *Annals of the Amer. Pulpit*, 2:572.

Halenius, Engelbertus

a Swedish prelate, son of Lars, was born October 8, 1700, became bishop of Skara in 1753, held lively discussions with Swedenborg, and died February 14, 1767, leaving some sermons, and a translation of Maimonides. See Hoefler, *Nouv. Biog. Generale*, s.v.

Hales, Alexander

SEE ALEXANDER ALESIIUS.

Hales, Stephen, D.D., F.R.S.

a Church of England divine, was born September 7, 1677. He entered Corpus Christi College in 1696, graduated A.B. in 1701, A.M. in 1703,

and B.D. in 1711, greatly distinguishing himself meanwhile as a botanist, anatomist, and astronomer. In 1710 he was presented to the perpetual curacy of Teddington, Middlesex, and afterwards accepted the living of Porlock, Somersetshire, which he exchanged for the living of Farringdon, Hampshire. On March 13, 1717, or 1718, he was elected a member of the Royal Society. In 1725 he published a valuable work on *Vegetable Statistics*, and in 1733 a sequel to it, entitled *Statistical Essays*. He published a very popular work on *Temperance*; and in 1739 an 8vo volume entitled, *Philosophical Experiments on Sea-water, Corn, Flesh, and other Substances*. Dr. Hales also published several sermons and many papers in the *Phil. Trans.*, etc. He died at Teddington, January 4, 1761. See Masters, *Hist. of E.C.C.C.*; *Annual Register*, 1764, page 42; *Gentleman's Magazine*, volume 69; Butler, *Life of Hildesley*, page 362; Lysons, *Environs*; Allibone, *Dict. of Brit. and Amer. Authors*, s.v.

Hales, Wiliam, D.D.

an Irish divine, was born at Cork, April 8, 1747, and educated at Trinity College, Dublin, of which he became a fellow in 1769. Afterwards he served as a college tutor, and was very popular. In due time he was ordained deacon and priest; and in 1788 was appointed to the rectory of Killesandra, in Cavan, which he held till his death, January 30, 1831. Dr. Hales was eminently faithful in all the duties pertaining to the ministerial office. He was amiable and unselfish, catholic in spirit, and blameless in life. His works are, *Sonorum Doctrina* (1778): — *De Mortibus Planetarum* (1782): — *Analysis Equationum* (1784): — *Observations on the Political Influence of the Doctrine of the Pope's Supremacy* (1787-88): — *The Rights of Citizens* (1793): — *The Scripture Doctrine of Political Government and Liberty* (1794): — *Methodism Inspected* (1803-5): — *Dissertations on the Prophecies Expressing the Divine and Human Character of our Lord* (1808): — *Analysis of Chronology* (1809-14, his most important publication): — *Origin and Purity of the Primitive Church in the British Isles* (1818). See *The Church of England Magazine*, March, 1842, pages 147, 164; *Memoir of Dr. Hales* in the early numbers of the *British Magazine*; Allibone, *Dict. of Brit. and Amer. Authors*, s.v.

Halhul

The modern representative of this place, *Halhul*, is described in the *Memoirs* accompanying the Ordnance Survey (3:305) as "a large stone

village on a hill-top, with two springs and a well; also a fine spring below ('Hin ed-Dhirweh). On the west is the mosque of Neby Yunis, now in a partly ruinous condition, with a minaret. There are rock-cut tombs south of the village. The hills on the north have vineyards on them, and there are other tombs here also." These last are elsewhere more fully detailed (3:329).

Hali

For this locality Lieut. Conder accepts (*Tent Work*, 2:377) the suggestion of the modern 'Alia, which is laid down on the *Ordnance Map* at nine and three quarter miles south-east of Es-Zib (Ecdippa on the coast), and described in the accompanying *Memoirs* (1:170) as "a small square building of well-dressed stone, without draft, probably of the crusades; a large number of cisterns and traces of ruins." Among the latter are added, from Guerin, a description of several sepulchral chambers containing sarcophagi. The village of Malia, which lies half a mile north-west, is thought to represent the Meltoth of Josephus (*Wars*, 3:3, 7), and the Mahalia or Chateau du Roi of the Teutonic knights (*ibid.* page 149, 155).

Haliburton, George (1)

a Scotch prelate, minister of Perth, was made bishop of Dunkeld by letters royal, January 18, 1602, and died in 1664. See Keith, *Scottish Bishops*, page 98.

Haliburton, George (2)

a Scotch prelate, was born in 1628, consecrated bishop of Brechin in 1678, and was translated to the see of Aberdeen in 1682, where he sat until the Revolution, in 1688. He died at his house of Deihead, in the parish of Coupar, in Angus, September 29, 1715. See Keith, *Scottish Bishops*, page 134, 168.

Halidome

(or Hallydome), an old term for the Last Day-the general judgment.

Hall, Baynard Rush, D.D.

a Reformed (Dutch) minister, was born in Philadelphia in 1798. At the age of four he was left an orphan, and heir to a large estate, which through

mismanagement never came into his possession. In Union College, where he graduated in 1820, his reputation for ability and scholarship was of the first rank. He was educated with a view to the law, but Providence turned his steps to the ministry. He graduated from Princeton Theological Seminary in 1823, with bright promise of success, yet most of his life was spent in teaching. He was professor in Indiana University the same year, and taught in after-years in Trenton, Poughkeepsie, Newburgh, and Brooklyn. In 1846 he left the Presbyterian Church and joined the Reformed Church in America, but remained without charge. He died in Brooklyn, L.I., January 23, 1863. Dr. Hall published in early life a valuable *Latin Grammar*. His volume entitled *The News Purchase, or Seven Years' in the West*, enjoyed great popularity. Later in life he published a work of acknowledged merit, entitled, *Teaching, a Science*. He contributed freely to the religious periodicals. See Corwin, *Manual of the Ref. Church in America*, s.v.; *Christian Intelligencer*, 1863. (W.J.R.T.)

Hall, Charles, D.D.

a Presbyterian divine, was born at Williamsport, Pennsylvania, June 23, 1799. He graduated from Hamilton College in 1824; studied two years in Princeton Theological Seminary; was ordained evangelist. March 25, 1832; became secretary of the American Home: Missionary Society in 1827; and so continued until his death at Newark, N.J., October 31, 1853. See *Genesis Cat. of Princeton Theol. Sem.* 1881, page 49; Nevin, *Presb. Cyclop.* s.v.

Hall, David, D.D.

a Congregational minister, was born at Yarmouth, Massachusetts, August 5, 1704. He graduated from Harvard College in 1724; in November, 1728, supplied the pulpit in Sutton, and was ordained pastor October 15, 1729. His church shared in the great revival of 1740. He died at Sutton, May 8, 1789. Dr. Hall was an able and faithful minister. See Sprague, *Annals of the Amer. Pulpit*, 1:357.

Hall, Edwin, D.D.

a Presbyterian divine, was born at Granville, N.Y., January 11, 1802. He graduated from Middlebury College in 1826; studied theology privately; taught in Middlebury for some two years; was ordained at Hebron, August 27, 1830; was successively pastor at Glenn's Falls and Sandy Hill for one

year thereafter; at Bloomfield, N.J., the next year; over the First Congregational Church at Norwalk, Connecticut, for twenty-two years, and in 1854 became professor of Christian theology in Auburn Theological Seminary, a position which he retained until his death, September 8, 1877. He published several works on baptism, and other ecclesiastical subjects. See *Genesis Cat. of Auburn Theol. Sem.* 1883, page 266.

Hall, George

an English prelate, was born in 1612, and educated at Exeter College, Oxford. He was the son of the bishop of Norwich, became prebendary of Exeter in 1639, archdeacon of Cornwall in 1641, bishop of Chester in 1662, and died August 23, 1668. He published *Sermons* (1655-66). See Allibone, *Dict. of Brit. and Amer. Authors*, s.v.

Hall, Gordon, Jr., D.D.

a Congregational minister, was born in Bombay, India, November 4, 1823. After preparatory study at Ellington, Conn., he graduated from Yale College in 1843, and from Yale Divinity School in 1847. After a term of service as tutor in the college, he was ordained pastor of the Church in Wilton, October 25, 1848, and June 2, 1852, became pastor of Edwards Church, Northampton, Massachusetts, and so continued until his death at Binghamton, N.Y., November 5, 1879. From 1870 he was a corporate member of the American Commissioners for Foreign Missions; was a trustee of Williston Seminary; and from 1878 was visitor of Andover Theological Seminary. See *Cong. Year-book*, 1880, page 20; *Obituary Record of Yale College*, 1880.

Hall, Henry

a learned English divine, was born in London in 1716, and was educated at King's College, Cambridge, where he became a fellow in 1738. In 1750 he was collated to the rectory of Harbledown, and soon after to the vicarage of Herne. He was presented to the vicarage of East Peckham in 1756, and was at the same time librarian of Lambeth. He died at Harbledown, November 2, 1763. See Chalmers, *Biog. Dict.* s.v.

Hall, James, D.D.

a Presbyterian minister, was born at Carlisle, Pennsylvania, August 22, 1744. When he was eight years old the family moved to North Carolina,

and settled in Rowan County. He was blessed with pious parents, who taught him the truths of the gospel. and thus early he was brought into the Church. He graduated at Princeton in 1774; was licensed by the Presbytery of Orange in 1775; in 1778 became pastor at Bethany, and there labored faithfully and successfully until his death, July 25, 1826. Dr. Hall was active in the scenes of the Revolutionary war. He published a few *Sermons* which he preached on national occasions. See Sprague, *Annals of the Amer. Pulpit*, 3:381.

Hall, Jeremiah, D.D.

a Baptist minister was born at Swanson, N.H., May 21, 1805. He pursued his classical studies in the Brattleborough Academy, Vermont, and his theological studies at the Newton Seminary, where he graduated in 1830. He was ordained February 3, 1831, and had charge, successively, of churches in Fairfax, Westford, and Bennington; afterwards became one of the pioneer laborers of his denomination in what was then the territory of Michigan, and assisted in the organization of the Church at Kalamazoo, of which he was the pastor eight years (1835-43), and subsequently at Akron, Ohio. (1843-45). For some time he was principal of the Norwalk Institute; then pastor in Granville (1851-53); president of Denison University (1853-63); and being a pastor for a time at Shell Rock, Iowa, returned to Michigan, where he labored as occasion offered until his death, May 30, 1881. See *Genesis Cat. of Newton Sem.* page 9. (J.C.S.).

Hall, Samuel Read, LL.D.

a Congregational minister, was born at Conydon, N.H., October 27, 1795. He was educated at Kimball Union Academy, and was for some years a teacher; studied theology with Reverend Walter Chapin of Woodstock, Vt.; was ordained at Concord, March 5, 1823, and remained pastor there until 1830. During this time he established and taught the first normal school in the country; afterwards became principal of the Teacher's Seminary at Andover, Massachusetts, for six years; then took charge of Plymouth Academy, N.H. (1836-39); was pastor at Craftsbury, Vermont, fourteen years; at Brownington twelve years, and thereafter, with the exception of two years, when he was acting pastor in Granby, remained without charge until his death, June 24, 1877. He was moderator of the General Convention of Vermont in 1859. He published, *The Child's Assistant to a Knowledge of the Geography and History of Vermont*

(1827; revised ed. 1868): — *Lectures on School Keeping* (1829): — *Lectures to Female School Teachers*. (1832): — *The Child's Instructor* (eod.): — *The Arithmetical Manual* (eod.): — *Practical Lectures on Parental Responsibility, and the Religious Education of Children* (1833): — *A School History of the United States* (eod.): — *The Alphabet of Geology* (1868). He assisted president Hitchcock in the geological survey of Vermont, and a part of section 7 in the published Report on Northern Vermont was prepared by him. (W.P.S.)

Hall, Thomas

a learned English Nonconformist divine, was born at Worcester, July 22, 1610, and educated at Balliol College; was master of the free school at King's-Norton, and curate of the place; and died April 13, 1665. Among his works are many controversial tracts, and commentaries on some parts of the Scriptures. See Chalmers, *Biog. Dict.* s.v.

Hall, Timothy

an English prelate, who was consecrated bishop of Oxford in 1688, and died April 10, 1690, published some *Sermons* (1684, 1689). See Allibone, *Dict. of Brit. and Amer. Authors*, s.v.

Hall, Wesley

a minister of the Church of England, was one of the Oxford Methodists. Of his origin and early life nothing is known. He became one of Wesley's pupils at Lincoln College, Oxford, and joined the Methodists some time prior to October 25, 1732. The date of his ordination must have been as early as 1734, as he then refused a living. He was at that time deemed a young malt of extraordinary piety, and love to souls. He married Wesley's sister, Martha, whom he afterwards abandoned, but after a very irregular and dissolute life, partly in the ministry, but chiefly as an open Deist, he became penitent, and died at Bristol, January 3, 1776. See Tyerman, *The Oxford Methodists*, page 386.

Hallahan, Margaret Mary

foundress of the congregation of St. Catherine of Sienna, was born in London, January 23, 1803. From her ninth to her thirtieth year she lived at service, part of the time in Belgium. In 1834 she received her habit as a member of the Dominican order. In April 1842, she returned to England,

and began teaching at Coventry. On December 8, 1845, she laid the foundation at Coventry of the first English convent of Dominican nuns, which had a hard struggle there; although at Langton (1851), Stone (1853), Stoke-upon-Trent (1857), Rhyl (1864-66), and Torquay (1864) the establishments were successful. In October 1858, mother Margaret, accompanied by Reverend Dr. Northcote, went to Rome, in order to obtain a definite settlement as to the future government of the increasing communities. It was deemed best that they should be united in a congregation under one superioress, with one novitiate, the whole to be under the government of the order of St; Dominic. She was appointed prioress-provincial of the newly formed congregation, which afterwards received the name of St. Catherine of Sienna. Her last work was the establishment of a house at Bow, London. She died at Stone, May 11, 1868. See *Cath. Almanac* (N.Y.), 1880, page 85.

Hallam, Robert Alexander, D.D.

a Protestant Episcopal minister, was born at New London, Connecticut, September 30, 1807. After some time spent in teaching, he graduated from the General Theological Seminary of New York city in 1832; in August of the same year was ordained deacon in Hartford, Connecticut, and went to Meriden as rector of St. Andrew's Church, where he was ordained presbyter, August 2, 1833. He returned to New London in January 1835, as rector of St. James's Church, a position which he held until his death, January 4, 1877. In 1836 he published a volume of *Lectures on the Morning Prayer*, and a volume of *Sermons*; also, in 1871, a course of *Lectures on Moses*, and in 1873 a *History of his Parish Church*. See *Obituary Record of Yale College*, 1877.

Hallbauer, Friedrich Andreas

a Protestant theologian of Germany, was born in Thuringia, September 13, 1692. He studied at Halle and Jena, was adjunctus of the philosophical faculty at Jena in 1721, professor of elocution in 1731, professor of theology in 1738, and died March 1, 1750. He wrote, *De Luthero* (Jena, 1717): — *De Ecclesia Lutherana* (ibid. 1717): — *Commentationes Philologicae im Quaedam Loca Vet. Test.* (ibid. 1721): — *Disp. in Qucedam Loca Novi Test.* (ibid. eod.): — *Vindiciae Trium Dictornu N. Test. Luc. 23:34, Apoc. 14:13, ~~ROMS~~Romans 9:5* (ibid. 1736): — *Messias ex Virgine Exoriturus* (ibid. 1740): — *Comment. Theol. in Apoc. 2:2* (ibid.

1741): — *Filus Dei Mundi Creator et Pater Hominum* (ibid. 1746): — *De Jesu sine Patre et Matre* (ibid. 1748): — *Christus Pulcherrimus Hominum* ~~1749~~ *Psalm 45:2* (ibid. 1749). See Doring, *Die gelehrten Theologen-Deutschlands*; Winer, *Handbuch der theol. Lit.* 1:4, 736; 2:58; Jocher, *Allgemeines. Gelehrten-Lexikon*, s.v. (B.P.)

Halley, Ebenezer, D.D.

a Presbyterian minister, was born in Scotland, August 1, 1801. He graduated from Edinburgh University, pursued his studies in theology under Dick and Chalmers; was ordained pastor at Leith, where he labored for ten years, and then removed to America. His first settlement was in Salem, Washington County, N.Y., as pastor of the United Presbyterian Church. After serving this Church ten years, he was called to the pastorate of the Second Street Presbyterian Church, Troy, where he remained seven years, and then became pastor of the Third Presbyterian Church, Albany. After two years he retired in 1875, as its pastor emeritus. From 1878 he was chaplain of the State Senate. He died October 31, 1881. Dr. Halley was unusually well read in classical and English literature, but his leading trait was his passion for preaching.. For a great part of his ministry he followed the Scottish method of writing and memorizing; he was at then same time ready, as few are, to respond to a sudden demand for a speech or a sermon. See *New York Observer*, November 10, 1881. (W.P.S.)

Halley, Robert, D.D.

an English Congregational minister, was born at Blackheath, near Londons, August 13, 1796. He joined the Church at an early age, entered Homerton College in 1816, and five years later began his ministry at St. Neot's, Huntingdonshire: On the opening of Highbury College, in 1826, Mr. Halley was chosen resident and classical tutor, which post he occupied for thirteen years. In 1834 he published a reply to Reverend James Yates's letter, which letter defended Mr. Well-beloved's *Improved Version of the Scriptures*, entitling his reply, *The Improved Version truly Designated a Creed*. This pamphlet soon attracted special attention by its vigor, keenless of criticism, depth of scholarship, and its able handling of the Greek text. It soon found its way across the Atlantic. In 1839 he accepted a call to the pastorate of Mozley Street Chapel, Manchester, and in 1857 received an appointment to the principalship of New College, from which he retired in 1872. He spent some months at Spring Hill College, supplying a vacantn chair. He

was an indefatigable preacher, travelling over the whole country. He died at Betworth Park, near Arundel, August 18, 1876. Dr. Halley wrote a *History of Puritanism and Nonconformity in Lancashire: — Lectures on the Sacraments in The Lord's Supper*. See (Lond.) *Cong. Year-book*, 1877, page 367; Allibone, *Dict.. of Brit. and Amer. Authors*, s.v.

Hallier, Francois

a French prelate, was born at Chartres in 1595. He was doctor and professor of the Sorbonne, and syndic of the theological faculty at Paris. While at Rome in 1652 he was the main instrument of having the five propositions of Jansenius condemned. In 1656 he was made bishop of Cavaillon, and died in 1659. He wrote, *Defensio Ecclesiasticae Hierarchiae* (Paris, 1632): — *Monita ad Ordinandos et Ordinatos* (1634): — *De Sacris Electionibus et Ordinationibus ex Antiquo et Novo Ecclesiae Usu* (1636, 3 volumes fol.). See Winer; *Handbuch der theol. Lit.* 1:461; Jocher, *Allgemeines Gelehrten-Lexikon*, s.v.; Hoefer, *Nouv. Biog. Generale*, s.v. (B.P.)

Hallock, William Allen, D.D.

a Congregational minister, son of Reverend Moses Hallock, was born at Plainfield, Massachusetts, June 2, 1794. He graduated in 1819 from Williams College, and in 1822 from Andover Theological Seminary; the next three years was agent for the New England Tract Society, and in 1825 was, corresponding secretary of the American Tract Society, which he was largely instrumental in founding. He was ordained in Middlefield, Mass., October 5, 1836, and became honorary secretary of the Tract Society in 1870, and so continued until the close of his life in New York city, October 2, 1880. He was for several years editor of the *American Messenger*, and besides several tracts, wrote and published the following: — *The Life of Harlan Page*: — *The Venerable Mayhews*: — *Life of Reverend Moses Hallock*: — *Life of Reverend Dr. Justin Edwards*. See *Cong. Year-book*, 1881, page 24.

Halloix, Pierre

a Jesuit of Liege, was born there in 1572, and died July 30, 1856. He is the author of *Illustrium. Eccl. Orient. Scriptorum Vitae et Documenta* (Douay, 1633, 2 volumes fol.): — *Vita et Documenta S. Justinii* (1622): — *Origenes Defensus, S. Origenis Vita, Virtutes et Documenta Libris IV*

(Liege, 1648). See Winer, *Handbuch der theol. Lit.* 1:854, 897, 899; Jocher, *Allgemeines Gelehrten-Lexikon*, s.v. (B.P.)

Halloween

the Scotch term for the eve of the feast of All-Saints (q.v.).

Hallowmas

SEE ALL-SAINTS DAY.

Hallum (or Halom), Robert De

an English prelate of the first part of the 15th century, was, of the blood royal of England, says Pits (*De Scriptoribus Britaninicis*, an. 1410), but in what way is not said. He was educated in Oxford, became chancellor of that university in 1403, afterwards archdeacon of Canterbury, bishop of Salisbury, and June 6, 1411, was made cardinal. He was one of the three prelates sent to represent the English clergy in the Councils of Pisa and Constance, in which last service he died at Gotleby Castle, in 1417. See Fuller, *Worthies of England* (ed, Nuttall), 3:323.

Hallymote

- (1) a sacred or holy court, presided over by an ecclesiastic;
- (2) a visitation by a bishop of some particular parish or church.

Halsey, Abram Oothout, D.D.,

a Reformed (Dutch) minister, was born in New York, November 3, 1798. He graduated from Union College in 1822, and from Princeton Theological Seminary in 1827; became pastor at North and South Hampton in 1829, a position which he retained until a few months before his death at Sweedsborough, N.J., August 23, 1867. He was a man of childlike, catholic spirit, and possessed a peculiar unction in prayer. He was eminent as a preacher. His theology was that of moderate Calvinism, and he held it with genuine charity towards all who differed from him. He was also a decided premillenarian, and was thoroughly versed in the literature of that question. See Corwin, *Manual of the Ref. Church in America*, s.v. (W.J.R.T.) .

Halsey, Job Foster, D.D.

a Presbyterian minister, was born at Schenectady, N.Y., July 12, 1800. He received his preparatory education at Newburgh Academy; graduated from Union College in 1819; taught with his father at Newburgh; studied theology with his brother, and was licensed by the Presbytery of North River, May 1, 1823; spent from 1823 to 1826 at Princeton Seminary; was ordained by the Presbytery of New Brunswick at Freehold, N.J., June 14, 1826, and on the same day installed pastor of the Old Tennant Church in that place, where he labored until May 5, 1828; was agent in New Jersey for the American Bible Society in 1828 and 1829; in Albany, N.Y., in 1829 and 1830, for the American Tract Society, and in Pittsburgh, Pennsylvania, in 1830 and 1831, in the Sunday-school cause. He went to Allegheny City, and was installed pastor of the First Church of that city, July 1, 1831, and labored there until released, April 23, 1836. He was a professor in the Marion Manual Labor College in Missouri, in 1835 and 1836; principal of Raritan Seminary for Young Ladies, at Perth Amboy, N.J., from 1836 to 1848; was installed pastor at West Bloomfield, now Montclair, January 8, 1852, where he remained until 1856; was installed pastor of the First Church of Norristown, Pennsylvania, May 11, 1856, where he labored twenty-four years. Here he died, March 24, 1882. See *Necrol. Report of Princeton Theol. Sem.* 1882, page 12.

Halsey, Luther, D.D., LL.D.

a Presbyterian minister, was born at Schenectady, N.Y., January 1, 1794. After receiving a preparatory education, he graduated from Union College in 1812; then entered upon the study of medicine, but soon relinquished it for theology, and in 1816 was ordained pastor of the Presbyterian Church at Blooming Grove, Orange County, N.Y., where his labors were blessed in the ingathering of many souls. In 1829 he was appointed professor of theology in the Allegheny Theological Seminary, and in 1837 professor of ecclesiastical history and Church polity in the Auburn Theological Seminary. In 1844 he again took charge of the Blooming Grove Church, and in 1847 accepted the chair of Church history in the Union Theological Seminary. For several of the last years of his life he occupied a retired relation. He died in New York, October 29, 1880. See *New York Observer*, November 11, 1880; *Genesis Cat. of Auburn Theol. Sem.* 1883, page 279. (W.P.S.)

Hamadryads

were certain rural deities in the pagan theogony, or nymphs of the woods, whose fate depended on particular trees with which they were associated.

Hambraeus, Jonas

preacher to the Swedish ambassador at Paris, and professor of Oriental languages there, was born in 1588. He studied at Upsala, Greifswald, and Rostock, was professor of Hebrew at Upsala, accompanied some noblemen on their travels in 1626, and settled at Paris as professor of Oriental languages. In 1635 he became preacher to Hugo Grotius, and died in 1665. He wrote, *Disp. de Accentibus Hebraeis* (Greifswald, 1616): — *Institutio Hebraica Compendiosa* (Rostock, 1618): — *Loci Theologici Latino-Suedici* (Stockholm, 1622). He translated into Swedish the *Ethica Christiana* of Dareus (Rostock, 1618); also Erasmus's *Παράκλησις ad Christianos Omnes, ut Libenter Audiant et Legant Verbum Dei* (1620). See Hambraus, *Disp. I. et II. de Meritis ac Fatis Jonae Hambraei* (Upsala, 1743, 1749); Moller, *Cimbria Litterata*; Stiernmann, *Bibl. Suiogothica*, page 313; Jocher, *Allgemeines Gelehrten-Lexikon*, s.v. (B.P.)

Hamburg

a noted city of Germany. When the reformation was introduced there in 1529, the city adopted the Church constitution prepared by Bugenhagen. This *Kirchenordnung* provided that all nonLutherans should be excluded from the city and its territory. In 1567 members of the Anglican Church, in 1605 members of the Dutch Reformed Church, and in 1648, by the peace of Westphalia, Roman Catholics, were allowed to live in the city, but they could not become citizens, nor could they celebrate worship in public. These latter restrictions were removed by the new civil constitution of September 28, 1860. The Lutheran Church is governed by a synod consisting of fifty-three members, of whom sixteen are clergymen, thirty-five laymen, and two senators, and by an ecclesiastical council consisting of nine members, viz. four laymen, three ecclesiastics, and two senators. The ecclesiastical council has the executive power, and carries out the resolutions of the synod, which meets every five years. In the year 1877, Hamburg, with a territory comprising an area of about eight square miles, had a population of 406,014, of which about eighty-nine per cent. were Lutherans, 13,796 were Jews, 7771 were Roman Catholics, and 5585 belonged to other evangelical denominations. See Plitt-Herzog, *Real-*

Encyclop. s.v.; Statistik des hamburgischesn Staates (Hamburg, 1878, part 6). (B.P.)

Hamel, Jean Baptiste Du

a French philosopher and theologian, was born in 1624 at Vire, in Normandy In 1663 he was chancellor at Bayetux, in 1666 secretary of the Academy of Sciences at Paris, and died August 6, 1706. He published, *Biblia Latina Vulg.* etc. (Paris, 1706 fol.): — *Theologia Speculativa et Practica* (1691): — *Theologiae Clericorum Seminariis Accommodates Summarium* (1694, 5 volumes). See Winer, *Handbuch der theol. Lit.* 1:60, 291; Jocher, *Allgemeines Gelehrten-Lexikon*, s.v. (B.P.)

Hamelin

a French prelate of the 12th century, was the nephew of Odon, dean of St. Martin of Tours, and a scholastic of that church from the year 1186. He was elected bishop of Le Mans in December, 1190, and consecrated by pope Celestine III at Rome in the beginning of the following year. He established in all the parishes of his diocese the capitulary jurisdiction, and being devoted to the interests of the king of England, refused to render it to the French king. Upon this the revenues of the bishop were confiscated by the latter, who ordered also the suspension of the divine service in the Church of Le Mans. These troubles were settled in 1804. Hamelin abdicated about the middle of Lent, 1214, and died probably November 1, 1218. See Hoefler, *Nouv. Biog. Generale*, s.v.

Hamelsveld, Ysbrand Van

a former professor of theology at Utrecht, who, died May 9, 1812, at Amsterdam, is the author of *Aardrijkunde des Bijbels, mit Karten* (Amsterdam, 1790, 6 volumes; Germ. transl. *Biblische Geographie, ubersetzt nit Anmerkungen*, von Rudolf Janisch, Hamburg, 1793-96): — *Allgeneene Kerkelyke Geschiedenis der Christenen* (Harlem, 1799 sq., 23 volumes). See, Winer, *Handbuch ders theol. Lit.* 1:149, 537; Furst, *Bibl. Jud.* 1:360. (B.P.)

Hamet

a Mohammedan prophet, who began to teach on the western coast of Africa in 1792. He rejected the ancient doctrine of the Caliphs, introduced

certain modifications into the Moslem faith, and thus gathered a number of followers. Hamet was finally killed, and his followers soon dispersed.

Hamill, Hugh, D.D.

a Presbyterian minister, was born at Norristown, Pennsylvania, February 28, 1810. He received his preparatory education at Norristown Academy; graduated from Rutgers College, N.J., in 1827; entered Princeton Theological Seminary in November of the same year, and left in April, 1830; then spent the winter of 1831-32 at Yale Divinity School; was licensed by the Presbytery of Philadelphia, April 30, 1830; ordained an evangelist at Buffalo, N.Y., October 31, 1832; became stated supply at Black Rock (now the Breckenridge Street Church, Buffalo), from November 1, 1830, until November 1, 1833; began to preach at Elkton, Maryland, and Pencader Church, Delaware, where he was installed pastor by New Castle Presbytery, January 21, 1834; in 1837 became connected with the High School at Lawrenceville, N.J., where he remained thirty-three years; but about 1870; was obliged to withdraw from the work of teaching on account of impaired hearing, and in 1873 took up his residence at Newark, Delaware, where he spent his remaining years in study, and died August 1, 1881. He was a man of fine scholarship, and his life was pure, noble, and useful. See *Necrol. Report of Princeton Theol. Sem.* 1882, page 20.

Hamilton, Alfred, D.D.

a Presbyterian minister, was born at Culpepper Court-House, Virginia, May 1, 1805. He was educated at Jefferson College, Pennsylvania, graduated from the Western Theological Seminary, Allegheny, in 1830; was licensed by the Ohio Presbytery, and commissioned by the Board of Domestic Missions to make a tour through Ohio, Kentucky, and Tennessee. In 1835 he accepted a call to the old church of Fagg's Manor, Chester County, Pennsylvania, in New Castle Presbytery, where he remained for twenty-three years as pastor. He died in Chicago, Illinois, September 13, 1867. He was for some years associate editor of the *Northwestern Presbyterian*. See Wilson, *Presb. Hist. Almanac*, 1868, page 103.

Hamilton, David

a Scotch prelate, was bishop of Argyle in 1506. He was witness to the grant which James, earl of Arran, made to James Hamilton, his son, of the lands of Finnart, in 1507. He also held in commendam the two abbeys of Dryburgh and Glenluce, and obtained the abbey of Sandal, in Kintyre, to be annexed to his episcopal see. He was still bishop in 1520. See Keith, *Scottish Bishops*, page 289.

Hamilton, David Henry, D.D.

a Presbyterian minister, was born at Canajoharie, N.Y., October 29, 1813. He graduated from Union College in 1839; studied and practiced law in Amsterdam; graduated from the Auburn Theological Seminary in 1841; entered upon his ministry in 1843 in Trumansburg; subsequently was pastor of three other churches, in New Haven, Connecticut, Jacksonville, Illinois, and Ripley, Ohio. There was an interval of two years between his labors in New Haven and Jacksonville, which was spent in study at the University of Berlin, Germany. He died at Kingsborough, N.Y., July 4, 1879. As a preacher and pastor he was highly prized. He toiled incessantly, and seemed to rest in labors that would utterly break other men down. In these efforts hundreds and thousands were converted, and the churches quickened and strengthened. His *Autology*, an inductive system of mental science, a large octavo of seven hundred pages, published in 1873, is a monument not less to his industry than his mastery of philosophy, and his remarkable powers of independent, bold, sharp thinking. He had spent years in the preparation of a second volume, which he left unfinished, in which the system of theology was to be elaborated in accordance with his mental science. See *Genesis Cat. of Auburn Theol. Sem.* 1883, page 273. (W.P.S.)

Hamilton, Gavin

a Scotch prelate, was first a minister at Hamilton, and afterwards promoted to the see of Galloway in 1606, and because the revenue was small, king James gave him the abbey of Dundrennan. He was consecrated bishop of Brechin, October 20, 1610, according to the form of the Church of England. He had also a grant from the priory of Whitern annexed to the see of Galloway. Here he sat until his death, in 1614. See Keith, *Scottish Bishops*, page 280.

Hamilton, Henry Parr

an English divine, son of Dr. Alexander Hamilton, of Edinburgh, was born there in 1794, and educated at Trinity College, Cambridge, where he graduated with high honors in 1816. He held a living for several years in Yorkshire, and in 1850 was made dean of Salisbury. He died February 9, 1880. Dean Hamilton published, *The Principles of Analytical Geometry: — Analytical System of Conic Sections: — Remarks on Popular Education: — The Education of the Lower Classes*, and several sermons.

Hamilton, James (1)

a Scotch prelate, was reader at Pety, in the diocese of Moray, and afterwards rector of Spot, in East Lothian. He was elected to the see of Glasgow in 1547. In 1558 he was put into the see of Argyle, and about the same time got the subdeanery of Glasgow in commendam. It is not certain whether he was ever consecrated a bishop. He became a Protestant at the Reformation. In 1565 he granted a charter to Alexander Stewart. He was still in the see in 1575. See Keith, *Scottish Bishops*, page 289.

Hamilton, James (2)

a Scotch bishop, was born in August, 1610, and ordained minister at Cambusnethan in 1634. He was then called to London by the king, and consecrated bishop of the see of Galloway in 1661. He died in 1674. See Keith, *Scottish Bishops*, page 281.

Hamilton, James (3), M.D.

an intimate friend and helper of John Wesley, was born at Dunbar, Scotland, in November or December, 1740. When about the age of eighteen he was appointed surgeon to the *Isis* man-of-war, and it was while that ship was off Malta that Dr. Hamilton became religious. His health declining after four years' service, he settled down in his native town as surgeon and apothecary, where his eminent success soon admitted him as a fellow of the Royal College of Physicians, Edinburgh. After a number of years he removed to Leeds, and subsequently, on invitation of his friends, to London, where he became physician to the London Dispensary. He followed his profession until his death, April 21, 1827. Dr. Hamilton joined the Methodist society on his return to Dunbar, and ever after continued an earnest and devoted member of the community he loved. His Christian

character was peculiarly excellent. He cooperated with his friend Wesley, and his advice was sought for by the Methodist preachers, by whom he was much beloved. See *Wesl. Meth. Mag.* July and August, 1829; Stenunson, *City Road Chapel*, page 503.

Hamilton, John (1)

a Scotch prelate, was made abbot of Paisley in 1525, and went to France to pursue his studies. In 1543 he was made keeper of the privy seal, and soon after lord treasurer. He became bishop of St. Andrews the same year, and in 1545 was translated to the see of Dunkeld. Under the regency of the earl of Moray, he was accused of treason, and hanged publicly, April 1, 1570. See Keith, *Scottish Bishops*, pages 38, 95.

Hamilton, John (2)

a Scotch prelate, was made bishop of Dunkeld, October 19, 1686. He survived the Revolution, and died one of the ministers of Edinburgh, and sub-dean of his majesty's chapel-royal. See Keith, *Scottish Bishops*, page 100.

Hamilton, Robert, D.D.

a minister of the Church of Scotland, was a son of Dr. William Hamilton, for many years a professor in Edinburgh University, and was born and educated within its walls. He was licensed to preach by the Presbytery of Edinburgh, and served the Church of Cramond, near by, and Lady Yestor's Old Greyfriars' Church in the same city. In 1754 he was elected to the chair of divinity in the university, where he labored until failing health caused the election of Dr. Andrew Hunter as his assistant, and afterwards as his successor. Dr. Hamilton retired soon after this election, in 1779, from active work, and died April 3, 1787. He was moderator of the assembly in 1754 and 1760. See *Annals of the Church of Scotland*, 1739-66, 2:386.

Hamilton, William

a veteran Irish Wesleyan minister, was born near Newry in 1761. He became a member of a Methodist society at the age of fourteen, in 1788 received an appointment to the Brookboro' Circuit, and for twenty-nine years labored for the evangelism of Ireland. He was the first preacher who encouraged Ouseley's extraordinary plan of labor, inducing the conference to sanction it, and to enroll the missionary on their minutes. Hamilton had

superior talents; he was an effective preacher, singularly can himself, but as singularly powerful over the passions of his hearers. His thoughts were original and often humorous; his arguments ingenious and irresistible; his style simple; the effect of his discourses sometimes magical. He worked with his might. Ouseley declared that he never saw a more indefatigable laborer. Broken down in the labors of the ministry, he was compelled to retire from the active service in 1816. He was one of the eight preachers who received a rebuke of the Irish Conference for the administration of the Lord's Supper. He died October 8, 1843. See Stevens, *Hist. of Methodism*, 3:420, 435; *Minutes of the British Conference*, 1844; Smith, *Hist. of Wesleyan Methodism*, 3:24, 25.

Hammer, Christoph

professor of Oriental languages at Jena, who died March 19, 1597, is the author of *Pcedagogus Linguarum Quinque Orientalium* (Jena, 1595). See Jocher, *Allgemeines Gelehrten-Lexikon*, s.v.; Furst, *Bibl. Jud.* 1:360; Steinschneider, *Bibl. Handbuch*, s.v. (B.P.)

Hammerschmid, Johann Florian

a Roman Catholic theologian, was born May 4, 1652, in Bohemia. He was chaplain at Budweis, rector of the archiepiscopal seminary at Prague, and died there in 1737, dean and apostolical prothonotary. He wrote, *Magnalia S. Andrae* (Prague, 1685): — *Magnalia S. Joannis Baptistae* (ibid. 1690): — *Magnalia S. Joannis Evangelistic* (ibid. eod.): — *Magnalia S. Matthiae* (ibid. 1700). See Jocher, *Allgemeines Gelehrten-Lexikon*, s.v.; Winer, *Handbuch der theol. Lit.* 1:566, 567. (B.P.)

Hammon

(~~1698~~ Joshua 19:28). Tristram thinks (*Bible Places*, page 293) that this is one of the mounds "just north of Alma, **SEE UMMAH**, bearing the name of *Ilanzuz*;" but no such name appears on the *Ordnance Map*, nor in the accompanying *Memnoirs*. The *Hamul* which has been thought to be the best modern representative of Hammon is laid down on the *Map* at one and a half miles north-east of Nakmah, as *Ain-Hdmul*; which is described in the *Memoirs* (1:157) as "a large perennial spring of good water, irrigating gardens and turning a mill near its source; a plentiful supply." No ancient ruins are noted in the immediate vicinity. Trelawney Saunders locates it (*Map of the O.T.*) at *Khurbet el-Hima*, ten miles south-east of Tyre, which

consists simply of "large heaps of stones" (*Memoirs*, 1:176) without any special marks of antiquity.

Hammond, Charles, LL.D.

a Congregational minister, son of Dr. Shubael Hammond, was born at Union, Connecticut, June 15, 1813. He studied at Monson Academy, and graduated from Yale College in 1839; entered Andover Theological Seminary, and from 1842 to 1844 attended Yale Divinity School. In the meanwhile (1839-41), he was principal of the Monson Academy, and afterwards again occupied that position (1844-1859). From this time till 1863 he was connected with the Lawrence Academy, at Groton, and then was a third time chosen principal of the Monson Academy, a position which he retained until his death, November 7, 1878. He was ordained an evangelist, October 5, 1855, at Tolland, Connecticut. He was the author of many educational articles, and published several pamphlets. See *Cong. Yearbook*, 1879; page 43.

Hammond, William

an English Calvinistic Methodist minister, was born at Battle, Sussex, January 6, 1719. In 1745 he published a volume of original *Psalms, Hymns, and Spiritual Songs*. Among these were several which are found in many of our modern collections: *Lord, we come before thee now; Would you win a soul to God?* and *Awake and sing the song*. Mr. Hammond was an educated man, having been connected with St. John's College, Cambridge. Later in life he joined the Moravian Brethren, and, upon his decease, August 19, 1783, was interred in their burying-ground in London. He was the author of a volume entitled *The Marrow of the Gospel*. See Belclier, *Historical Sketches of Hymns*, page 163. (J.C.S.)

Hampulling-Cloth.

SEE AMPULLING-CLOTH.

Hamul

the angel who was regarded by the ancient Persians as the inspector of the heavens.

Hamza

in the mythology of the Druses, was a prophet of the Egyptian god Hakem, whom the Druses call their supreme deity. Hamza is an honored hero. Seven times he has come from heaven to the earth. The sacred books of the Druses call Hamza the guide of the compass, the straight road to the only salvation, the establisher of truth, the Imam of all times, the holy spirit, the final cause of all causes. He was the highest Nezir of the god Hakem. He was so highly esteemed by the latter that he ordered all angels to worship him, which they all did except Sheitun (Satan), and for this reason the latter was damned. The four other prophets, Ismael, Mahommed, Selami, and Ali, are called Hamza's wives.

Hanap

a mediaeval term for a drinking-cup.

Hainau (or Hena), Solomon

a Jewish writer of the 18th century, is the author of, *hml ç ^ynb 8s*, a large Hebrew grammar (Frankfort, 1708): — *dwsy 8s dyqnh*, another grammatical work (Amsterdam, 1730): — *hbth rhx*, also a Hebrew grammar (Berlin, 1733, and often): — *hrwt yr [ç 8s*, a compendium of Hebrew grammar (Hamburg, 1718): — *hrmz yr [ç*, a treatise on the Hebrew accents (1718, 1762): — *trbj m hl pt yr [ç*, a grammatical commentary on the daily prayers (1725). His works were opposed by different Jewish writers, against whom he wrote *yrwq çybk [* and *µyzra twrwq* (Furth, 1744). He left a number of philological works in MS. See Furst, *Bibl. Jud.* 1:379 sq.; Steinschneider, *Bibl. Handbuch*, s.v.; De' Rossi, *Dizionario Storico* (Germ. transl.), page 122. (B.P.)

Hainbalites

one of the four orthodox sects of the Mohammedans, which derived its name from Ahmed Ibn-Hanbal, a devout follower of the prophet. He maintained the eternity of the Koran, and thus brought upon himself the vengeance of the caliph al-Motasem, who held that the Koran was created. Hanbal was imprisoned and scourged; but he continued to propagate his opinions until his death, which occurred about the middle of the 8th

century. The Hanbalites prevail principally in the wilder districts of Arabia, their austere habits being well suited to the simple manners of the Bedouin.

Hanckel, Christian, D.D.

a Protestant Episcopal clergyman, was rector, for several years, in Charleston, S.C., and in 1858 in Radcliffborough. At this time he was president of the standing committee of his diocese, a position to which he was re-elected several successive years. In 1866 he retired from the active duties of the ministry, and in 1867 was elected honorary rector of the same church. He died in 1870. See *Prot. Episc. Almanac*, 1871, page 118.

Hand, Aaron Hicks, D.D.

a Presbyterian minister, was born at Albany, N.Y., December 3, 1811. He graduated from Williams College in 1831, and from Princeton Theological Seminary in 1837; was licensed by the Presbytery of New Brunswick the same year, and ordained by the Presbytery of Flint River, Georgia, in 1841. He became stated supply of the churches of Roswell and Marietta in 1838, and remained until 1841. He then became pastor of the Church in Berwick, Pa., and accepted a call to the Church of Greenwich, N.J. His last charge was the Palisades Presbyterian Church N.Y., where he remained eight years, and was in consequence of infirmity compelled to resign. His labors in all the churches of which he was pastor were attended with revivals. He died at Easton, Pennsylvania, March 3, 1880. See *New York Observer*, March 18, 1880. (W.P.S.)

Handcock, William John

noted for his labors in connection with the French Wesleyan work under the British Conference, was born in the island of Jersey in 1813. He was converted in his nineteenth year, entered the ministry in 1838, and for five years labored in the south of France. His first circuit extended from the Alps to the Mediterranean. In 1841 he was made superintendent of the work in the Upper Alps, and his labors in those dreary regions were the most fatiguing and self-denying, and contributed to the shortening of his days. The eighteen years following 1849 were spent in the French circuits in the Channel Islands. Besides pastoral work he did much in the educational and literary line. The Wesleyan day-schools were established through his efforts, and for several years he edited the *French Methodist Magazine*, a periodical of large circulation and influence. In conjunction

with one of his brethren, he prepared the new *French Hymn-Book*, completed in 1867. Failing health compelled him to seek a change of climate, and the same year he went to Birmingham. In 1868 he was appointed to the Uxbridge and Rickmansworth circuits, and died at the latter place, March 25, 1870. Handcock was studious, pious, and of unassuming manners, evangelical as a preacher, and conscientious in the discharge of his duties. He wrote, *Sommaire des Lois Organiques et Regles de Discipline des Eglises Methodistes d'Angleterre* (Guernsey, 1858, 18mo), and an *Exposition of the First Epistle of St. John* (Lond. 1861, 8vo). His biographer, in the *Wesleyan Methodist Magazine* (May, 1876, art. 1) (T.J. McCartney), characterized the latter work as learned and original. See also *Minutes of the British Conference*, 1870, page 29.

Handel, Christian Friedrich

a Lutheran theologian, who died at Neisse, Silesia, September 6, 1841, a superintendent, is the author of, *Evangelische Christenlehre* (11th ed. Breslau, 1852): — *Materialien zu einem vollständigen Unterricht im Christenthum* (3d ed. Halle, 1840): — *Kurzer Inbegriff der christlichen Religionslehre* (Neisse, 1841): — *Alethosebia oder Liturgien für gebildete Gemeinden* (1824). See Winer, *Handbuch der theol. Lit.* 2:216, 230, 281; Zuchold, *Bibl. Theol.* 1:497. (B.P.)

Handkerchief, Holy

SEE VERONICA, ST.

Handy, Isaac William Ker, D.D.

a Presbyterian minister, was born in Washington, D.C., December 14, 1815. A part of his early education was received from Salmon P. Chase, afterwards chief-justice of the United States. He graduated from Jefferson College, Pennsylvania, in 1834; entered Princeton Theological Seminary in November 1835, and studied there between one and two years. He was licensed by the Presbytery of the District of Columbia, April 3, 1838; ordained by Lewes Presbytery, November 22, 1838; and installed as pastor of the churches of Buckingham, Blackwater, and Laurel. He next went to Missouri to labor as a missionary, and met with much success at Warsaw and vicinity. He afterwards served the churches at Odessa, Port Penn, and Middletown, Delaware, where he labored two years. From 1853 for two years he was missionary, on the eastern peninsula of Maryland. His next

pastorate was at Portsmouth, Virginia. He was installed pastor of Augusta Church, in Virginia, May 13, 1870. From the division of the Church in 1861, Dr. Haindy adhered throughout the rest of his life to the Southern General Assembly. During the civil war he was a prisoner for fifteen months at Fort Delaware in 1863-64. He died June 14, 1878. Dr. Handy was many years a trustee of Delaware College at Newark, Delaware, a member of the Presbyterian Historical Society, of the American Scientific Association, and of the Maryland Historical Society. He had a wide reputation for accurate research. See *Necrol. Report of Princeton Theol. Sem.* 1879, page 37.

Hane, Philipp Friedrich

a Lutheran theologian of Germany, was born February 2, 1696, at Belitz, in Mecklenburg. He studied at Rostock and Jena, was in 1724 librarian at Kiel, in 1730 doctor and professor of theology, and in 1733 member of consistory. He died September 27, 1774, leaving, *Leben und Thaten Ignatii Loyola* (Rostock, 1721, 1725): — *De Conciliis Lateranensibus* (Kiel, 1726): — *De Sacrorum Christianorum in Cimbria Primordiis* (1728): — *De Melancthonis Moderatione in August. Confess. Negotio Conspicua* (1730): — *Historia Critica August. Confessionis* (1732): — *Sermones de Tempore* (1766). See Moser, *Jetztlebende Theologen*; Jocher, *Allgemeines Gelehrten-Lexikon*, s.v.; Winer, *Handbuch der theol. Lit.* 1:328, 329, 723, 827. (B.P.)

Haneberg, Daniel Bonifacius

bishop of Spire, was born June 16, 1816, at Tanne, Bavaria. He studied at Munich, was priest in 1839, and commenced his academical career in 1840. In 1850 he entered the newly founded Benedictine monastery of St. Bonifacius, at Munich, and was made abbot in 1854. In 1861 he went to Algiers and Tunis, and in 1864 to Jerusalem. In 1868 he was called to Rome as consulter of the Romish congregation for Oriental rites, and at the same time to take part in the preparations for the Vatican Council. Like many others, he was at first opposed to the dogma of papal infallibility, but finally yielded to it. In 1872 Haneberg was appointed bishop of Spire, and died May 31, 1876. He published, *Ueber die in einer munchener Handschrift aufbehalten arsabische Psalmenubersetzung des Rabbi Saadia Gaon* (Ratisbon, 1841): — *Religiose Alterthumer der Hebraer* (1844; 2d ed. 1869): — *Einleitung in das Alie Testament* (1845): —

Geschichte der biblischen Offenbarung (1850; 3d ed. 1863): — *Renan's Leben Jesu beleuchtet* (1864): — *Zur Erkenntnisslehre von Ibn Sina und Albertus Magnus* (Munich, 1866): — *Canones S. Hippolyti Arabiae e Codicibus Romanis* (1870). From his manuscript Schegg published *Evangelium nach Johannes ubersetzt und erklart* (1878-80, 2 volumes). See Schegg, *Erinnerungen an Haneberg* (Munich, 1877). (B.P.)

Haner, Georg

a Lutheran theologian of Germany, was born April 8, 1672. He studied at Wittenberg, was in 1736 superintendent in Transylvania, and died July 10, 1759, leaving, *De Subjecto Philosophies Moralis* (Wittenberg, 1691): — *De Lustratione Hebraeorum* (1692): — *De Litterarum Hebraicarum Origine* (eod.): — *De Punctorum Hebraeorum cum Litteris Coevitate*. (1693): — *Historia Ecclesiarum Transylvanicarum a Primis Populorum Originibus ad Haecusque Tempora* (Frankfort, 1694). See Benko, *Transylvania*, 2:205, 429; Winer, *Handbuch der theol. Lit.* 1:839; Furst, *Bibl. Jud.* 1:360; Jocher, *Allgemeines Gelehrten-Lexikon*, s.v. (B.P.)

Hanifees

an orthodox Mohammedan sect, who derived their name from their founder, Abn-Hanifa, the first Moslem casuist, who flourished in the 8th century. He learned the principles and traditions of Mohammedanism from those who had lived in the time of the prophet, and was a life long partisan of Ali. (q.v.), although now he is regarded as the chief authority of the Sunnites (q.v.). He was imprisoned for refusing to accept the office of judge, and is said to have been poisoned for resisting the execution of a severe edict against the citizens of Mosul in 767. The Hanifees are usually called. the followers of reason, because they are guided chiefly by their own judgment in giving decisions, while the other Mohammedan sects adhere more closely to the letter of tradition. This is now the established faith of the Turks and Tartars, but it has branched into numerous subdivisions.

Hanlein, Heinrich Carl Alexander Von

a Lutheran theologian of Germany, was born at Anspach, July 11, 1762. He studied at Erlangen and Gottingen was in 1788 professor of theology at Erlangen, in 1808 a member of consistory at Munich, in 1818 director of the Protestant superior consistory, and died at Esslihgen, May 15, 1829.

He wrote, *Observationes ad loca Quaedam Vet. Test.* (Göttingen, 1788): — *Einleitung in, die Schriften des Neuen Testaments* (Erlangen, 1794, 2 volumes; 2d ed. 1801-1803): — *Symbolae Criticae ad Interpretationem Vaticiniorum Habacuci* (ibid. 1795): — *Commentarius in Epistolam Judae* (ibid. 1795-96): — *De Lectoribus Epistolae Pauli ad Ephesios* (ibid. 1797): — *Curae in Libros Novi Federis* (1798-1804, 7 parts): — *Lehrbuch der Einleitung in die Schriften des Neuen Testaments* (1802): *Epistola Judae, Graecae* (1804). See Doring, *Die Gelehrten Theologen Deutschlands*, s.v.; Winer, *Handbuch der theol. Lit.* 1:9, 75, 103, 210, 229, 273, 556; 2:173. (B.P.)

Hanna, Thomas, D.D.

a Presbyterian minister, was born October 4, 1799. He graduated at Jefferson College, Pennsylvania, in 1818; was licensed by the Chartiers Presbytery in 1820; in 1821 became pastor at Cadiz, Ohio; in 1850 at Washington, Pennsylvania; and died February 9, 1864. As a preacher he was clear and methodical, though his doctrines and mode of treating them was not according to the modern school. See Wilson, *Presb. Hist. Almanac*, 1865, page 205.

Hanna, William, D.D., LL.D.

a Presbyterian minister, son of Reverend Dr. Samuel Hanna, was born at Belfast, Ireland, in 1808. He received his literary and theological education at the University of Glasgow, Scotland, and entered the ministry in 1835, in which he spent a laborious and useful life, and died May 24, 1882. He wrote the biography of Dr. Chalmers, and also of Wycliffe, and an interesting history of the Huguenots, besides several other valuable works.

Hannapes, Nicolas De

a French prelate, the last of the Latin patriarchs of Jerusalem, was born at Hannapes, in the Ardennes mountains, about 1525. At the age of twelve he joined the Dominicans at Rheims, afterwards studied at the convent of St. Jacques, Paris, was ordained priest, and taught theology. He was called to Rome by pope Innocent V, where he exercised the functions of grand-penitentiary, later was selected by Nicolas IV as patriarch of Jerusalem, and in 1289 apostolic legate in Syria, Cyprus, and Armenia. Jean d'Acre was taken by the Turks, and the mission was broken up. Hannapes died in 1291, leaving, *Virtutum Vitiorumque Exempla ex Sacris Litteris Excerpta*

(Tubingen, 1533): — *Dicta Salutis Nicolai de Hannapiis, ard. Prcedicat.* (Mayence, 1609): — *Nicolai Patriarchae Hyerosoly. Typicon de Jejuniis Graecorum*, etc. See Hoefer, *Nouv. Biog. Generale*, s.v.

Hannathon

For this site Tristram suggests (*Bible Places*, page 253) *Deir Hannan*, meaning doubtless what is laid down on the *Ordnance Map* as *Deir Hanna*, three miles south-west of Mughar (the locality which we had conjectured), and thus described in the *Memoirs* (1:364): "High walls all round the village, which is built of stone. The walls have round towers, and were built by Dhaker el-'Amr's son, S'ad el-'Amr. It is situated on the top of a high ridge, and contains about four hundred Christians. It is surrounded by olive groves and arable land. Water is obtained from cisterns and an old paved *birkeh* [pool] to the north of the village." No ancient remains are noted in the immediate vicinity. Mr. Trelawney Saunders coincides with this location (*Map of the O.T.*). Lieut. Conder, however, prefers (*Tent Work*, 2:337) *Kefr 'Andn*, which is too far north, being five miles south-west of Sofed, and equally destitute of any traces of antiquity (*Memoirs*, 1:203).

Hannauer, Georg

a Roman Catholic theologian of Germany, was born in 1817. In 1843 he was made priest, in 1851 professor of philosophy at the Lyceum in Ratisbon, and died January 11, 1868. He wrote *Ueber den Ursprung der Ideen nach Thomas von Aquin* (Ratisbon, 1855). (B.P.)

Hanneken, Menno

a Lutheran theologian of Germany, was born March 1, 1595, at Blaxen, in Oldenburg. He studied at Giessen, was in 1619 conrector at Oldenburg, in 1626 professor at Marburg, in 1646 superintendent at Lubeck, and died February 17, 1671. He wrote, *Scutum Veritatis Catholica contra Thomam Henrici*: — *Synopsis Theologiae*: — *Expositio Epistolae Pauli ad Ephesios*: — *Doctrina de Justificatione Hominis coram Deo*: — *Grammatica Hebraica*: — *Quattuor Disput. de Augustana Confessione Invariata*; *Tres Disp. Hebraeo-Theologicce*. See Moller, *Cimbria Litterata*; Furst, *Bibl. Jud.* 1:361; Steinschneider, *Bibl. Handbuch*, s.v. Jocher, *Allgemeines Gelehrten-Lexikon*, s.v. (B.P.)

Hanneken, Philip Ludwig

a Lutheran theologian of Germany, son of Menno, was born at Marburg, June 5, 1637. He studied at different universities, was in 1663 professor of elocution at Giessen, in 1668 doctor and professor of theology there, in 1693 professor at Wittenberg, and died January 16, 1706, leaving, *Annotata Philologica in Josuam*: — *Declaratio Augustanae Confessionis*: — *Mysterium Antichristi Ostensum*: — *Disputationes de Providentia, de Sessione Christi ad Dexteram Dei, de Baptismo Primarum Chiliadum ad Christum Conversarum, de Amore Dei Salutari in Judam Proditorem, de Moribus Regni Christi Illisque Oppositis Pietismo et Chiliasmno*, etc. See Moller, *Cimbria Litterata*; Furst, *Bibl. Jud.* 1:361; Steinschneider, *Bibl. Handbuch*, s.v.; Jocher, *Allgemeines Gelehrten-Lexikon*, s.v. (B.P.)

Hannover, Nathan, ben-Moses

a Jewish writer of the 17th century, is the author of **hl wxm ^wy**, or a history of the persecution of the Jews in Poland, Lithuania, etc. (Venice, 1653; transl. also into Judaeo-German): — **hrwr b hpc**, a dictionary of the Hebrew language, with the corresponding German, Italian, and Latin words (Prague, 1660; an edition containing also the French was edited by Koppel ben-Wolf, Amsterdam, 1701). See Furst, *Bibl. Jud.* 1:361 sq.; De' Rossi, *Dizionario Storico* (Germ. transl.), page 122. (B.P.)

Hansch, Michael Gottlieb

a Lutheran theologian of Germany, was born September 22, 1683. He studied at Leipsic, where he also lectured from 1709 to 1711. It was his intention to publish Kepler's manuscripts, which he had bought at Dantzic, but he only succeeded in publishing the first volume, as he could not get the support necessary for such an undertaking. Hansch died in 1752, leaving, *De Justificatione Fidelium sub Veteri Testamento, contra Paresin Coccejanam* (1702): — *De Mediis Cognoscendi Existentiam et Divinitatem Scripturae Sacrae* (1709): — *De Fundamentali in Fide Dissensu* (eod.). See Doring, *Die gelehrten Theologen Deutschlands*, s.v.; Jocher, *Allgemeines Gelehrten-Lexikon*, s.v. (B.P.)

Hansell, William Forde, D.D.

a Baptist minister, was born in Philadelphia, December 5, 1815. He graduated from Brown University in 1845, and from Princeton Theological

Seminary in 1848; was ordained in 1849 in the First Baptist Church in Philadelphia, and became pastor of the Central Baptist Church in Poughkeepsie, N.Y., April 1, 1849. In April 1853, he was released from that Church, and installed pastor of the Ninth Street Baptist Church in Cincinnati, February 5, 1854. His services ended here July 18, 1858. For several years he resided in Philadelphia without pastoral charge. Removing to Hartford, Connecticut, in 1872, he preached frequently for various churches in and near that city. On going to Rainbow, a town between Hartford and Springfield, April 12, 1874, he became deeply interested in that field, remaining there and organizing a Church, which was constituted May 18, 1875. The last time he appeared in public was before the annual meeting of the

Hartford Baptist Association

as the representative of that new Church. He died November 26, 1875. Dr. Hansell's sermons were admirably clear; sound in doctrine, graceful in construction and expression. He dwelt specially on the person and work of the Lord Jesus Christ. See *Necrol. Report of Princeton Theol. Sem.* 1877, page 39.

Hansen, Franz Volkmar Reinhard

a Lutheran theologian, was born in 1815. In 1843 he was pastor at Keitum, in the island of Sylt, Schleswig, but was deposed by the Danish government in 1850. From 1852 to 1862 he was court-preacher to queen Amalie, at Athens, in 1864 provost and first pastor in Schleswig, and died June 28, 1879. He is the author of, *Die Aufgabe Deutschlands und die Union im Zusammenhang der Zeitgeschichte* (1873). (B.P.)

Hansen, Ludwig

a Lutheran minister, was born at Hildesheim, February 1, 1664. He studied at Jena, was in 1689 pastor at his native place, and died February 28, 1694, leaving *Disp. de Demonibus* (Jena, 1684): — *De Simplicitate Dei* (eod.): — *De Salute Mfajorum in Papatu* (1688). See Lauenstein, *Hildesh. Kirchenhistorie*, 7:38; Jocher, *Allgemeines Gelehrten-Lexikon*, s.v. (B.P.).

Hansen, Petrus

a Lutheran theologian, was born July 6, 1686, in Schleswig. He studied at Kiel, was deacon in 1714, in 1720 first pastor at Plon, Holstein, in 1729

member of consistory and superintendent, and died in 1760, leaving, *De Astuto Juliani Apostati Studio in Abolenda cum Scholis Religione Christiana* (Plon, 1733): — *Diss. Synod. de Differentia inter Religionem Naturalens et Revelatam contra Tindaliuns* (1733). Besides, he published a number of ascetical works. See Moser and Neubauer, *Jetztlebende Theologen*; Jocher, *Allgemeines Gelehrten-Lexikon*, s.v. (B.P.)

Hansiz, Markus

a Jesuit and Church historian of Austria, was born April 23, 1683, at Volkermarkt, in Carinthia. He was educated in the Jesuit college at Eberndorf, studied at Vienna, and, after receiving holy orders, was for many years professor of philosophy at Gratz. His ecclesiastical researches made him conceive the idea of producing a *Germania Sacra*, after the pattern of the *Gallia Christiana* (Paris, 1656 sq.), Ughelli's *Italia Sacra* (Venice, 1717 sq.), and Wharton's *Anglia Sacra* (Lond. 1691), and he undertook a journey to Rome with a view of examining the libraries there. In 1727 he published the first volume of his *Germania Sacra: Metropolis Laureacensis cure Episcopate Pataviensi, Chronologiae Proposita* (fol.); the second volume, published in 1729, is entitled, *Archiepiscopatus Salisburgensis Chronol. Prop.*; the third volume, published in 1754, is styled, *De Episcopatu Ratisbonensi Prodrumus, sive. Informatio Summaria de Sede Antiqua Ratisbonensi*. The freedom with which he treated local legends roused such an opposition to him that he felt compelled to renounce literary labor in 1756, but he encouraged others to continue his work. Hansiz died September 5, 1766, at Vienna, and his book was continued by Ussermann and others. See Backer, *Ecrivains de la Compagnie de Jesus*, 2:285; Werner, *Gesch. der kathol. Theologie*, page 132; Rettberg, *Kirchen-Geschichte Deutschlands*, 1:2 sq.; Lichtenberger, *Encyclop. des Sciences Religieuses*, s.v.; Plitt-Herzog, *Real-Encyklop.* s.v. (B.P.)

Hanstein, Gottfried August Ludwig

a Lutheran theologian of Germany, was born at Magdeburg, September 7, 1761. He studied at Halle, was in 1782 teacher at the cathedral-school of his native place, in 1787 preacher at Tangermunde, in 1804 member of consistory and preacher at Berlin, and died February 25, 1821, doctor of theology. He published homiletical and ascetical works, for which see Doring, *Deutsche Kanzelredner*; Winer, *Handbuch der theol. Lit.* 2:62, 94,

97, 118, 130, 148, 156, 158, 164, 168, 170, 172, 173, 175, 177, 197, 199, 203, 205, 206, 227, 233, 357; Zuchold, *Bibl. Theol.* 1:501. (B.P.)

Hanuman

the *ape-god* of the Hindus, son of Pavan, lord of the winds. There is a reference to Hanuman in the Ramayana (q.v.), in which the monkey chief is introduced as heading the natives of India, who had come to the assistance of Rama. In memory of this service a small pagoda is erected to his honor in the temples of Vishnu.

Haphraim

This place, according to Tristram (*Bible Places*, page 237), "is probably represented by the little village of *el-Afuleh*, two miles west of Shunem, in the plain;" the position which we had assigned it, *SEE ISSACHAR*, and which is adopted by Mr. Grove in Dr. Smith's *Atlas*. It is laid down on the *Ordnance Map* at two and a half miles due west of Solam, and is described in the *Memoirs* (2:40) as "a small-village of mud in the plain, supplied by two wells. This is possibly the *Ophlah* of the lists of Thothmes III (on the temple at Karnak). Compare el-Fueh (one mile to the east). It is also mentioned by Maria Sanuto (A.D. 1321) under the name of *Afel*." There are no other indications of antiquity. Lieut. Conder suggests (*Tent Work*, 2:337) the identity of Haphraim with Khurbet el-Farryieh, which is laid down on the *Ordnance Hapi* far away from Shunem, at two and a half miles south of Ain-Keimfn (Jokneam), on the north edge of Mount Carmel; and is described as "a steep hillock with traces of ruins, and on the north a good spring in the valley" (*Memoir*, 2:58, where a description and plan of the ancient tombs are given). In this latter location Mr. Trelawney Saunders coincides (*Map of the O.T.*).

Hapi

SEE APIS.

Happach, Johann Casimir

a Lutheran theologian of Germany, was born in 1726. He was director and professor of theology at the Coburg gymnasium in 1772, and died August 11, 1783, member of consistory. He wrote, *Comm. de Calumnia Religiosa et Theologia Civili Veterum Praesertim Romanorum* (Coburg, 1749): — *De Conatibus Quibusdam Translationes Bibliorum Emendandi* (1772): —

De Pupyro ad Hiob. 8:11 (eod.): — *Explicatio Nova Cladis Bethsemiticae*, ~~<0169>~~ *1 Samuel* 6:19 (3 parts, 1774): — *Progr. III ad* ~~<0472>~~ *Genesis* 47:24 (1775): — *Progr. VI Super Quibusdam Locis Prophetarum Hoseae* (1776, 1777). See Meusel, *Gelehrtes Deutschland*; Furst, *Bibl. Jud.* 1:362; Jocher, *Allgemeines Gelehrten-Lexikon*, s.v. (B.P.)

Happach, Lorenz Philipp Gottfried

a Protestant theologian of Germany, was born January 6, 1742, at Hoyersdorf, near Dessau, studied at Halle, was rector and chaplain in 1764, preacher at Alten in 1772, and in 1780 at Mehringen. He died July 20, 1814, leaving *Naemann Syrus, Illustrandum* (Bremen, 1774): — *Theologische Nebenstunden* (Dessau, 1798-1805): — *Ueber die Beschaffenheit des kunftigen Lebens nach dem Tode, aus Ansichten der Bibel* (ibid. 1809-11, 2 volumes). See Doring, *Die gelehrten Theologen Deutschlands*; Winer, *Handbuch der theol. Lit.* 1:475; 2:51. (B.P.)

Happersett, Reese, D.D.

a Presbyterian minister, was born at Brandywine, Pennsylvania, July 31, 1810. He graduated from Washington College, Pa., in 1836, and from Princeton Theological Seminary in 1839; was licensed by the New Castle Presbytery the same year, and ordained in 1841. In 1844 he was appointed agent for the Board of Domestic Missions, and in this position was eminently active and useful. In 1850 he became assistant secretary of the board, and in 1859 was elected corresponding secretary. He died October 2, 1866. See Wilson, *Presb. Hist. Almanac*, 1867, page 154.

Happiness

absolutely taken, denotes the durable possession of perfect good, without any mixture of evil; or the enjoyment of pure pleasure unalloyed with pain; or a state in which all our wishes are satisfied; in which senses, happiness is only known by name on this earth. The word happy, when applied to any state or condition of human life, will admit of no positive definition, but is merely a relative term; that is, when we call a man happy, we mean that he is happier than some others with whom we compare him; or than the generality of others; or than he himself was in some other situation. Moralists justly observe that happiness does not consist in the pleasures of sense; as eating, drinking, music, painting, theatrical exhibitions, etc., for these pleasures continue but a little while, by repetition lose their relish,

and by high expectation often bring disappointment. Nor does happiness consist in an exemption from labor, care, business, etc.; such a state being usually attended with depression of spirits, imaginary anxieties, and the whole train of hypochondriacal affections. Nor is it to be found in greatness, rank, or elevated stations, as matter of fact abundantly testifies; but happiness consists in the enjoyment of the Divine favor, a good conscience, and uniform conduct. In subordination to these, human happiness may be greatly promoted by the exercise of the social affections, the pursuit of some engaging end, the prudent constitution of the habits, and the enjoyment of our health.

Hara

one of the names of *Siva* (q.v.).

Hareeus, Franz

a learned Dutch Catholic divine, was born at Utrecht in 1550, and educated in the academy there, after which he travelled through Germany, Italy, and Russia. He was made canon of Bois-le-Duc, then of Namur and Louvain. He died at the latter place, January 12, 1632. His principal works are, *Biblia Sacra Expositionibus Priscorum Patrum Litteralibus et Mysticis Illusirata* (1630): — *Catena Aurea in IV Evangelia* (1625): — *Vitae Sanctorum*.

Harald

a Scotch prelate, was bishop of the see of Argyle in 1228. See Keith, *Scottish Bishops*, page 285.

Haram

a term used by Mohammedans to denote what deserves reprimand or punishment, because expressly forbidden by the law. It is the opposite of Halal (q.v.). The word *Haram* also signifies a sacred thing from which infidels are to abstain, as the temple of Mecca, or Mohammed's tomb at Medina.

Harbads

a name substituted by Zoroaster for the magi (q.v.) of the ancient Persians, and designed to denote the priests of the Guebres. *SEE PARSEES*.

Harbart, Burchard

doctor and professor of theology at Leipsic, was born in 1546, and died February 18, 1614. He is the author of, *Theses de Smalcaldicae Confessionis Articulis*: — *Doctrina de Conjuigio*: — *Capita Doctrinanmde Confessione Verae Fidei Complectentia*: — *Capita de Lege Divina*: — *De Spiritu Sancto*: — *De Liber o Flominis Arbitrio*: — *De Sacramentis in Genere*: — *De Ministerio Ecclesiastico*. See Vogel, *Leipziger Annalem*; Freher, *Theatrum Eruditorum*; Jocher, *Allgemeines Gelehrten-Lexikon*, s.v. (B.P.)

Harcourt, Agnes d'

a French nun, sister of Robert, became abbess of Longchamps, and died in 1291.

Harcourt, Guy d'

a French prelate, brother of Robert, became bishop of Lisieux in 1303.

Harcourt, Louis d'

a French prelate, became archbishop of Narbonne in 1452, and died December 14, 1479. See Hoefler, *Nouv. Biog. Generale*, s.v.

Harcourt, Philippe d'

a French prelate and statesman, was originally archdeacon of Bayeux, became bishop of that see in 1142, and died in the abbey of Le Bee about 1160. See Hoefler, *Nouv. Biog. Generale*, s.v.

Harcourt, Robert d'

a French prelate and diplomat, became bishop of Coutances in 1291.

Hardenbergh, James B., D.D.

an eminent Reformed (Dutch) minister, was born at Rochester, N.Y., June 28, 1800. Early converted and consecrated to the ministry, he graduated from Union College in 1821, and from the Theological Seminary at New Brunswick in 1824. His first settlement was at Helderberg and Princeton, N.Y. (1824-25). He was then called to succeed Dr. Isaac Ferris, in the First Church, New Brunswick, N.J., where he remained four years (1825-29).

From thence he went to Orchard Street, New York city, for a single year, when he succeeded Dr. Bethune at Rhinebeck (1830-36), and followed him again in the First Church of Philadelphia (Crown Street), where he labored successfully until 1840, and then accepted the charge of the Franklin Street, or North-west Reformed Dutch Church, in New York. Here he remained sixteen years, a healer of old dissensions, and a leader of the people to new and long prosperity. Meantime by his exertions the church edifice in Franklin Street was sold, and a new one erected in Twenty-third Street. In 1856 he resigned his pastorate to seek rest and recuperation for wasted health and strength. After a year in Europe, and two winters in the South, he preached in Savannah and Macon, Georgia. Upon his return from a second visit abroad, he devoted his ample means and willing services to the founding of a city mission on the corner of Madison and Gouverneur streets, New York city. He died January 24, 1870. Dr. Hardenbergh was a man of majestic frame, countenance, and bearing, handsome beyond most men, dignified, graceful, and cultivated. His preaching was earnest, evangelical, simple, direct, scriptural, and practical. "His fervor was intense. At communion seasons his face was radiant with emotion, and his tones thrilling with tenderness. He was loyal to the Church of his fathers, active in her benevolent boards, and held high rank among the first men of his period." He was a trustee of Rutgers College from 1825 till his death, and was president of the General Synod in 1842. See *Memorial Sermon*, by A.R. Thompson, D.D. (W.J.R.T.)

Hardin, Robert, D.D.

a Presbyterian minister, was born in Greene County, Tennessee, January 3, 1789. He was educated in Greenville College, and studied theology privately; was licensed by Union Presbytery, ordained by French Broad Presbytery in 1814, and became pastor of the Westminster and St. Paul churches. He died in Lewisburg, September 4, 1867. Dr. Hardin was considered by his brethren as a man of great moral worth and deep piety, and theological attainments far above the average. See Wilson, *Presb. Hist. Almanac*, 1868, page 333.

Harding, Nehemiah Henry, D.D.

a Presbyterian minister, was born at Brunswick, Maine, in October 1794. He graduated from the University of North Carolina in 1825; spent two years in Princeton Theological Seminary; was ordained by the Presbytery

of Orange, April 18, 1829; became stated supply for Milton, N.C., Bethany and Red House, and died at the former place, February 17, 1849. See *Genesis Cat. of Princeton Theol. Sem.* 1881, page 58.

Hardouim, Saint

SEE CHADENUS.

Hardt, Anton Julius Von Der

a German theologian and Orientalist, was born at Brunswick, November 13, 1707. He was professor of theology and: Oriental languages at Helmstadt, and died June 27, 1785, leaving, *Epistola Rabbinica de Quibusdam Priscorum Ebraeorum Rectoribus Magnificis* (Helmstadt, 1727): — *Diss. de Zereda, Gemino in Palestina et Peraea Appido* (ibid. 1728): — *De Sarepta* (eod.): — *De Judaeorum Statuto Scripturae Sensus Inflectendi* (eod.): — *Commentatio in Frontem Libri Moralis Mischnici Pirnke Aboth* (eod.): — *De Jubilceo Iosis Leviticus 15* (eod.): — *De Sophismatibus Judaeorum in Probandis suis Constitutionibus* (1729): — *Rabbi Isaaci Aramae Diss. Rabbinica de Usu Lingum, cum Versione Latina* (eod.): — *Commentatio de Medrasch Symbolica Veterum Judaeorum Inteparetandi Ratione* (eod.): — *De Proverbio Judaeorum de Camelis* (eod.): — *De Diversa Nominum Dei Jehovah et Elohim Lectione ac Scriptione* (1748): — *Grammatica Hebraica* (1775): — *De Christo Rege, ex Stirpe Davidis Oriundo* (1766): — *Pentecoste Judaeorum* (1785). See Doring, *Die gelehrten Theologen Deutschlands*; Furst, *Bibl. Jud.* 1: 362; Jocher, *Allgemeines Gelehrten-Lexikon*, s.v. (B.P.)

Hardtschmidt, Johann Nicolaus

a Lutheran theologian of Strasburg, where he died in 1706, doctor and professor is the author of, *De ἀυτοχειρίῳ Simsonis Licita ad Judic.* 16:30: — *De Jure Dei in Homines*: — *De Haemorrhoidibus ad* ^{<0015>}1 Samuel 6:5: — *De Justificatione ex Fide non ex Legqe, ad* ^{<0015>}Galatians 3:11, 12: — *De Perfectione Fidelium ad* ^{<0013>}Philippians 4:13: — *De Religione Ecclesiastica ad* ^{<0015>}1 Thessalonians 5:21: — *De Seculo Aureo ad Apocalypsis*, 20:5, 6: — *De Duratione Angelorum*: — *De Peccatis Electorum in Judicio Extremo non Publicandis*: — *De Mundi Eternitate: Theses Theologicae Adversus Errores Quosdam Pietisticos*. See Jocher, *Allgemeines Gelehrten-Lexikon*, s.v. (B.P.)

Harenberg, Johann Christoph

a Lutheran theologian of Germany, was born April 24, 1696, studied at Helmstadt, and was rector at Gandersheim in 1720. In 1735 he was pastor, and accepted a call in 1745 as professor of history and antiquities to Brunswick, where he died, November 12, 1774. He wrote, *Kurze Einleituung in die Aethiopische, sonderlich Halbessinische alte und neue Theologie* (Helmstadt, 1719): — *De Specularibus Veteslim, ad Locum* ^{<0015>}1 Corinthians 13:12 (ibid. eod.): — *Veri Divinique Natales Circumcisionis Judaicae, Tenmpli Salomonei, Musices Davidicae in Sacris, et Baptismi Christianorum* (1720): — *Jura Israelitarum in Palaestinams* (Hildesheim, 1724): — *De Articulis Suobacensibus, Fundamento Augustanae Confessionis* (Brunswick, 1730): — *Historia Ecclesiae Gundersheimensis Cathedralis et Collegiatae Diplomatica* (Hanover, 1734): — *Otia Gunderusheimensis, Exponendis Sacris Litteris et Historia Ecclesiastiae Dicata, Complexa XIII Observationes* (Utrecht, 1740): — *Zwei Religionisspotter, Celsus und Edelmann* (Leipsic, 1748): — *Amos Propheta, Expositus Inteupretatione Nova Latina* (Leyden, 1763): — *Auflarung des Buches Daniel* (1773, 2 volumes). See Doring, *Die gelehrten Theologen Deutschlands*; Winer, *Handbuch der theol. Lit.* 1:21, 221, 226, 594, 722, 798; Jocher, *Allgemeines Gelehrten-Lexikon*, s.v. (B.P.)

Hareth

Lieut. Conder argues at length (*Quar. Statement of the "Pal. Explor. Fund,"* January 1875, page 42 sq.) against the existence of any forest in

this vicinity, and therefore prefers the reading *ry[æity)* to *r[ʝi(wood)*; but his reasoning is based upon a misconception (corrected in his *Tent Work*, 2:88) of the latter word, which usually does not imply *timber*, but simply *a copse* or low brushwood. He finds the locality in question in the "small modern village of *Kharas*, in the hills on the north side of Wady Arneba, one of the heads of the valle of Elah (Wady es-Sunt); an ancient site, with: the usual indications-wells, cisterns, and rough caves in the hill-sides." It is laid down on the *Ordnance Map* seven and a half miles east of Beit-Jibrin, and two miles east of Khurbet Kila (Keilah). This identification is concurred in by Tristram (*Bible Places*, pge 43) and Trelawney Saunders (*Mcap of the O.T.*).

Harigara

a word which, when pronounced along with Siva and Rama, is believed- by the Hindus to bring down numberless blessings upon him who utters it. The moment these three sacred words escape from the lips, all sins are cancelled, but if they are thrice repeated, the gods are so honored that they are at a loss to find a recompense equal to the merit. Such privileged persons are no longer obliged to pass into other bodies, but are straightway absorbed in Brahm.

Harington, Edward Charles

an Anglican clergyman, was born about 1807; graduated from Worcester College, Oxford, in 1827; was appointed chancellor in 1847, in 1857 resident canon of Exeter Cathedral, and died July 18, 1881. He wrote numerous works on Church history and polity, for which see Allibone, *Dict. of Brit. and Amer. Authors*, s.v.

Harioli

were magicians who are mentioned by ancient writers as waiting on the altars of the heathen to receive their inspiration from the fumes of the sacrifices. Harishandis, a sect composed of *doms* or sweepers in the western province of Hindustan, the members of which are very scarce, or, perhaps, entirely extinct.

Harless, Gottlieb Christoph Adolph

a Lutheran theologian of Germany, was born at Nuremberg, November 21, 1806. He studied philosophy and theology at Erlangen and Halle, and

commenced his academical career at the former place in 1828. In 1836 he was appointed professor and university preacher, in 1838 he took part in starting the *Zeitschrift für Protestantismus und Kirche*, and in 1842 he published his *Christliche Ethik*, of which eight editions were printed, and which was also translated into English (Edinburgh, 1868). To this period belongs his activity as member of parliament in the Bavarian diet, where he so energetically fought for the cause of Protestantism that the ultramontane minister, Abel, deposed him from his professorship, and in 1845 sent him as member of consistory to Bayreuth. In the same year, however, he was called to Leipsic, where he labored as professor and preacher at St. Nicolai till 1847, when the king of Saxony appointed him court-preacher and vice-president of the consistory. In 1852 Harless was called to Munich as president of the Protestant superior consistory, and directed the affairs of the Protestant Church in Bavaria for twenty-five years. He died September 5, 1879. Besides his *Ethik*, he published, *De Revelatione et Fide* (Erlangen, 1830): — *Commentar über den Brief Pauli an die Epheser* (1834; 2d ed. 1858): — *Die kritische Bearbeitung des Lebens Jesu von David F. Strauss beleuchtet* (1836): — *Theologische Encyclopadie und Methodologie* (1837): — *De Supernaturalismo Gentilium seu de via et Ratione Superstitionem a Religione Recte Distinguendi* (1838): — *Lucubrationum Evangelia Canonica Spectantium Pars I et II* (1841, 1842): — *Die Sonntagsweihe*, sermons (2d ed. 1860, 4 volumes): — *Kirche und Amt nach lutherischer Lehre* (1853): — *Die Elthescheidungsfrage* (1861): — *Das Verhältniss des Christenthum zu Kultur und Lebensfagen der Gegenwart* (1863; 2d ed. 1866): — *Jakob Bohme und die Alchimisten* (1870; 2d ed. 1882): — *Geschichtsbilder aus der luther. Kirche Livlands* (1869): — *Staat und Kirche* (1870). See Zuchold, *Bibl. Theol.* 1:501-503; Lichtenberger, *Encyclop. des Sciences Religienses*, s.v.; Stahlin, *G. Chr. A. Hasless*, in *Zeitschrift für kirchliche Wissenschaft*, 1880, 2 and 3; but especially Harless's own work, *Bruchstücke aus dem Leben eines sudeutschen Theologen* (Bielefeld, 1872-75, 2 volumes). (B.P.)

Harmar, John

an English clergyman and scholar was born about 1594, at Churchdowne, near Gloucester and educated at Winchester School. He was appointed Greek professor in that school in 1650, and in, 1659 was presented to the rectory of Enhurst, in Hampshire. He died November 1, 1670. His principal works are, *Eclogae Sententiarum et Similitudinum, e Chrysostonimo*

Decerptae (Greek and Latin, with notes, 1622): — *Epistola ad Lambertum Osbaldestonum* (1649): — *A Short Catechism*. See Chalmers, *Biog. Dict.* s.v.; Allibone, *Dict. of Brit. and Amer. Authors*, s.v.

Harmon

(Heb. *Harmon'*, [^]וֹרְחִי probably from רַח; *to be high*; Sept. τὸ ὄρος τὸ [^]Ρομμών; Vulg. *excelsus mons*; A.V. "the palace"), a place only mentioned in <sup>^{3188>}Amos 3:4, as that to which the inhabitants of Samaria would be led forth by their Assyrian conquerors, evidently, therefore, some unknown locality of the captivity. The ancient interpretations are obviously mere etymological conjectures, chiefly by a resolution of the first part of the name into *rhi* *mountain*; "and the latter into a form of *ylNæpA* *Armenia*, or [^]וֹרְחִי *Rimmon*; which are unsuitable. Kimchi makes it equivalent to [^]וֹרְחִי *ia town*.

Harms, Theodor

brother of Louis (q.v.), was born in 1819. When thirty years of age he was called as missionary inspector to Hermannsburg, and succeeded his brother in 1865. In 1878 Harms put himself at the head of those ministers who left the State Church and formed separate congregations. This separation was neither in the interest of the Church nor in the interest of the great missionary work with which Harms was intrusted, and the more so as he had not those talents which would qualify him to become a party leader. Friends of Harms had, therefore, often tried to heal the breach between the State Church and the Hermannsburg Mission, but all efforts were in vain, on account of Harms being too headstrong a person. He died February 16, 1885. Besides a biographical sketch of his brother Louis (5th ed. 1877), he published, *Das Hohelied kurz erklärt* (Leipsic, 1870): — *Der zweite Brief Petri* (1873): — *Der Psalter erklärt* (2d ed. 1870): — *Das dritte Buch Mose kurz ausgelegt* (1871): — *Der Heilsweg in 22 Predigten* (1871; 3d ed. 1877): — *Die letzten Dinge* (1872; 3d ed. 1875): — *Der Prophet Maleachi erklärt* (1878): — *Zu Jesu Fussen, Predigten* (1877). (B.P.)

Harney, Martin

a Dominican of Amsterdam, was born May 6, 1634, and died at Louvain, April 22, 1704, professor of theology. He was an opponent of the Jansenists, and wrote *L'Obeissance Raisonnable des Catholiques des*

Pays-Bas (Antwerp, 1636; transl. also into Latin). See Lichtenberger, *Encyclop. des Sciences Religieuses*, s.v.; Jocher, *Allgemeines Gelehrten-Lexikon*, s.v. (B.P.)

Harnisch, Wilhelm

a Lutheran theologian of Germany, was born at Wilsnack, Brandenburg, August 28, 1786. For some time first teacher at Teachers' Seminary, in Breslau, he was called in 1822 as director to Weissenfels, and died August 15, 1864, leaving, *Luther's kleiner Katechismus für die Schujugend* (18th ed. Eisleben, 1862): — *Vollständiger Unterricht im evangelischen Christenthum* (Halle, 1831, 2 volumes): — *Entwürfe und Stoffe zu Unterredungen über Luther's kleinen Katechismus* (1841-45, 3 volumes): — *Erbauliche Betrachtungen über Luther's Katechismus* (1836): — *Die Geschichte des Reiches Gottes auf Erden* (2d ed. 1844): — *Die kunftige Stellung der Schule zu Kirche, Staat und flaus* (Erfurt, 1858). See Winer, *Handbuch der theol. Lit.* 2:70, 217, 233, 380; Zuchold, *Bibl. Theol.* 1:507. (B.P.)

Harod, Spring Of

Picture for Harod

Lieut. Conder suggests for this (*Tent Work*, 2:69) the modern *Ain el-Jema'm* ("fountain of the two troops"), described (*Memoirs to Ordnance Map*, 2:81) as "a small spring of fresh water, with a considerable stream, between two larger ones," and laid down three miles west of Beisan. But this is to accommodate his theory of the location of Megiddo as near the Jordan. There is no good reason to desert the traditionary site of *Ain Jalid*, which is briefly described in the same *Memoirs* (2:79).

Harosheth

The modern *el-Harithiyeh*, which is thought to represent the ancient site, is placed on the *Ordnance Map* nine miles south-east of Haifa, and is described in the accompanying *Memoirs* (1:270) as "a miserable hamlet of mud, on high ground, with an open plateau to the east, and a spring below on the west (*Ain el-Ghafr*). The population in 1859 is stated by consul Rogers at one hundred and twenty souls, and the tillage at twelve feddans." According to the same authority, however (1:96), "Guerin suggests that we have the ancient name of Harosheth or *Haris*," three and a half miles

south-west of Jibrin, in the north of Palestine, where "there appear to be no vestiges of ancient constructions, except a circular cistern cut in the rock. This identification is strengthened by the fact that the same word which occurs in the name Kir Haroseth, the modern Kerak, exists in the present local dialect of Moab under the same form, Harith or Haris" (ibid. page 116).

Harpies

Picture for Harpies

([Ἄρπυιαι](#)), in Greek mythology, were daughters of Thaumás and Electra (an Oceanid). Sometimes two, sometimes three, are mentioned, under the different names, Aello, Podarge, Ocypete, Celano, Thyella, Acholoe, Aellopos, Nicthoe, and the like. In the descriptions of them there is also a great difference. With Homer they are storm goddesses, fleet, but beautiful; Hesiod also calls them swift goddesses, but in JEschylus they appear as hateful, winged monsters. They were usually represented as eagles with maiden faces. At times they had human arms and legs, which ended in claws and hens' feet. They were generally sent out by the gods to punish criminals.

Harpocrates

Picture for Harpocrates

in Graeco-Egyptian mythology, was the name of an Egyptian deity, which originated from the words, *Har-pachrut*, i.e., "Har the child." This Har the Greeks usually called *Horus*, and distinguished him as Horus Harpocrates from another Horus. Both were sons of Osiris and Isis. What the ancients say about Harpocrates is quite incomplete, and therefore dark as to its significance. That he was not the god of silence, as once believed, is now fully accepted. In Rome he was worshipped as such, but probably only because he had his finger in his mouth, which is but the figurative representation of sucking, and designates him as an infant. Beans and cherries were offered to him, and on special festive days he was fed, by men, with milk, his image being carried around in procession. Among animals, scorpions, snakes, crocodiles, lions, and reindeer were sacred to him. *SEE HORUS*.

Harrison, Elias, D.D.

a Presbyterian minister, was born in New York city, January 22, 1790. He graduated from Princeton College in 1814, spent one year thereafter in the theological seminary there, was licensed by the New Brunswick Presbytery, ordained by the Baltimore Presbytery in 1817, and installed pastor of the First Presbyterian Church in Alexandria, Virginia, where he labored faithfully for forty-six years. He died February 13, 1863. See *Genesis Cat. of Princeton Theol. Sem.* 1881, page 20; Wilson, *Presb. Hist. Almanac*, 1867, page 154.

Harrison, Jeptha, D.D.

a Presbyterian minister, was born at Orange, N.J., in December 1795. He graduated from Princeton College in 1820, and studied two years in the theological seminary there; was ordained in 1831; became stated supply at Fair Forest, S.C., in 1832, at Salem, Virginia, in 1835, and in 1838 became pastor of the First Presbyterian Church in Memphis, Tenn., where he labored for six years with great acceptability. He afterwards preached in Newcastle, Kentucky (1844-47); Florence, Alabama (1848-50); Aberdeen, Mississippi (1851-54); Burlington, Tennessee (1855-58), and Fulton, Missouri, where he died, October 30, 1863. See *Genesis Cat. of Princeton Theol. Serm.* 1881, page 35; Wilson, *Presb. Hist. Almanac*, 1864, page 159; Nevin, *Presb. Encyclop.* s.v.

Harrison, John Christian, D.D.

a Methodist Episcopal minister, son of Reverend Samuel Harrison of the South Carolina Conference, was born in Mecklenburg County, N.C., October 1, 1809. In 1819, with his parents, he removed to Kentucky, in 1827 was converted, became a class-leader in 1828, an exhorter in 1829, a local preacher in 1830, and later in the same year united with the Kentucky Conference. His first field of labor was Rock Castle Circuit, where he remained two years. He afterwards filled the best appointments in the conference, was presiding elder twenty-one years, occupied a seat in seven general conferences, and finally died, March 11, 1878. Mr. Harrison was a wise counsellor; had a clear, logical mind; was always affable, kind, reliable, and pure-minded. and full of faith and good works. See *Minutes of Annual Conferences*, 1878, 1:24.

Harrison, Thomas (1)

an eminent English Baptist preacher, and general in the time of Cromwell, was born near Nantwich, Cheshire, England. As one of the judges selected to try king Charles, he did not shrink from what he conceived to be his duty, and gave his vote for the execution. He was the warm friend of Cromwell until the latter declared himself protector. He and his wife were baptized by immersion in 1657. At the Restoration he was arrested, tried as a regicide, and executed at Charing Cross, London, November 13, 1660, his body being subjected to the most revolting treatment. See Cathcart, *Bapt. Encyclop.* s.v. (J.C.S.)

Harrison, Thomas (2), D.D.

an English Independent minister, was born at Kingston-upon-Hull, Yorkshire. In his youth he removed with his parents to New England, who gave him the best education that country then afforded. He began to preach, and became chaplain to the governor of Virginia, a great enemy of Puritans. Two missionaries from England settled in Virginia, but the governor sent them out of the country. After this the Indians rose in rebellion, and murdered five hundred English persons. Those who escaped the massacre Mr. Harrison gathered into a church, but the governor became more hardened, and dismissed his chaplain, who had become too serious for him. He returned to London, where he became a popular preacher, and in 1650 succeeded Dr. Goodwin at St Dunstan's in the East. He then removed to Broombrough Hall, where he preached continually. In 1657 he went to Ireland with Henry Cromwell, son of the protector, and preached for some years at Christ Church, Dublin. When the government changed he returned to England, resided at Chester, and preached in the cathedral until silenced in 1662. He returned to Dublin in 1663, where he had a large, respectable, and flourishing congregation. He was an agreeable and instructive preacher, and when he died, in Dublin, there was a general mourning for him in the city. He left a valuable library, including a large folio *System of Divinity* in manuscript, and published *Topica Sacra, or Spiritual Pleadings*, and a *Funeral Sermon for Lady Susanna Revnolds* (1654). See Wilson, *Dissenting Churches*, 1:221.

Harrotee Version

SEE HINDUWEE, DIALECTS OF.

Harsa

(Hercia, or Hersa), a mediaeval term, sometimes employed to describe any triangular candlestick for tapers, but more especially used to designate that which is employed in the offices of Tenebrse, in Holy Week. In it, at this service, are placed fourteen unbleached wax candles to represent the apostles and the three Marys, with one bleached wax candle to represent our Saviour. They are all extinguished in the course of the service, save the last named.

Hart, John Seely, LL.D.

a Presbyterian minister, was born at Old Stockbridge, Massachusetts, January 28, 1810. He studied at Wilkesbarre Academy; graduated from Princeton College in 1830, with the highest honors of the class; the following year taught as principal of an academy at Natchez, Mississippi, and three years afterwards graduated from Princeton Theological Seminary. During the last two years of his course he also filled the position of tutor in the college. In 1834 he was elected adjunct professor of ancient languages in Princeton College, and filled that chair two years. He was licensed by the Presbytery of New Brunswick, August 4, 1835., In 1836 he resigned his professorship in the college, purchased Edgehill School, in Princeton, and in 1842 was elected principal of the Philadelphia High School, continuing there until 1859, when he became editor of the - periodicals published by the American Sunday-school Union, and in this connection began the *Sunday-school Times*. In 1862 he was elected principal of the New Jersey State Normal School, at Trenton, and held that position with distinguished usefulness and success until February 1871. From 1864 to 1870 he also gave courses of lectures on English literature in Princeton College, where, in 1872, he was elected professor of belles-lettres and English literature, which chair he filled two years, returning in 1874 to Philadelphia, where he was engaged in literary pursuits until his death, March 26, 1877. Dr. Hart was the author of many volumes, an enthusiast in the cause of education, a devoted Sabbath-school worker, of elegant culture, accurate scholarship. During the months preceding his last illness, he had been delivering a course of popular lectures on the works of Shakespeare. He was an humble, consistent, and devout Christian. See *Necrol. Report of Princeton Theol. Sem.* 1877, page 29.

Hart, Joseph

an English Independent minister, was born about the year 1712, of godly parents. He had a classical education, and was for many years a teacher of languages. He was long in bondage on account of his sins, but found deliverance under a sermon preached in the Moravian Chapel, Fetter-lane, London. He began to preach at the Old Meeting, St. John's Court, Bermondsey, in 1760, and afterwards settled at the Independent Chapel, Jewin Street, where his ministry was abundantly crowned, and he gathered there a prosperous Church. He would not allow either Arian or Arminian preacher in his pulpit. He died May 24, 1768, and was interred in Bunhill Fields, where twenty thousand persons are said to have been present. His hymns will live in the Church to the end of time, especially the one beginning "Come, ye sinners, poor and needy." See Wilson, *Dissenting Churches*, 3:343; Gadsby, *Hymn Writers*.

Harte, Walter

an English poet and divine, was born about 1700, and educated at Marlborough School and at St. Mary's Hall, Oxford, of which he became vice-principal. He was canon of Windsor in 1751, and subsequently vicar of St. Austel and of St. Blazy, Cornwall. He died in March, 1774, leaving *Poems on Several Occasions* (1727): — *Essay on Satire* (1730): — *Essay on Reason* (1735): — *A Fast Sermon* (1740). See Chalmers, *Biog. Dict.* s.v.; Allibone, *Dict. of Brit. and Amer. Authors*, s.v.

Harter, Friedrich Heinrich

a Lutheran theologian, was born August 1, 1797, at Strasburg. He studied at his native place and at different German universities, was in 1823 pastor at Ittenheim, and in 1829 at Strasburg. He exercised a considerable influence in the Church and in the school, and took a great interest in the work of foreign and home missions. He died in August 1874, leaving, besides a number of sermons, *Die Augsburgische Confession* (Strasburg, 1834). See Lichtenberger, *Encyclop. des Sciences Religieuses*, s.v.; Zuchold, *Bibl. Theol.* 1:508 sq. (B.P.)

Hartgrip

in Norse mythology, was the wife of the Danish king, Hadding, a favorite of the gods and a mighty giant. She was a powerful sorceress, feared on

account of her art, and worshipped with superstitious reverence. By her assistance her husband descended alive into the infernal regions, to combat with Hela.

Hartley, Robert

a practical philanthropist, was born in England in 1795, and removed with his father to New York in 1798. He grew up with the expectation of entering the ministry, but was prevented by feeble health, and engaged in mercantile pursuits. He devoted his life to works of charity and mercy. He was the first to expose the iniquity of the "swill milk" traffic. He visited Europe and learned the various systems there in use, and on his return formed a society for the amelioration of the condition of the poor, which commanded the admiration and support of the wisest and best men in the city. He was secretary of the Hospital for the Ruptured and Crippled, and manager of the Presbyterian Hospital, Juvenile Asylum, and various other charities. He was an elder in the Madison Square Presbyterian Church, and abounded in works of piety and usefulness. He died in New York city, March 3, 1881. (W.P.S.)

Hartman, Johann Adolph

a learned German divine, was born at Munster in 1680. After being several years a Jesuit, he became a Protestant at Cassel in 1715, and was soon after made professor of philosophy and poetry. In 1722 he was appointed professor of history and rhetoric at Marburg, and died there in 1744. His most esteemed works are, *Hist. Hassaica: — Vitea Pontificum Romanorum Victoris II, Urbani II, Pascalii II, Gelasii II, Callisti II, Honorii II*. See Chalmers, *Biog. Dict.* s.v.

Hartmann, Christian Friedrich

a Lutheran theologian of Germany, was born at Kothen, October 12, 1767. He studied at Halle, was in 1792 con-rector, and in 1796 rector, in his native place. In 1810 he was deacon of St. Agnes, in 1815 director of all the schools, and in 1822 member of consistory. He died February 5, 1827, leaving, *Uebersetzung der Propheten Nahum, Habakuk, Zephania und Obaja* (Leipsic, 1791): — *Commentatio in Epistolam Judae* (Kbthen, 1793): — *De Studio Religionis Christianae in Scholis Rite Instituendo* (ibid. 1797-98): — *Geschichte der evangelisch-lutherischen St. Agneskirche in Cothen* (1799): — *Die biblische Geschichte mit*

praktischen Anmerkungen (1802, 2 parts). See Doring, *Die gelehrten Theologen Deutschlands*, s.v.; Winer, *Handbuch der theol. Lit.* 1:273; 2:135. (B.P.)

Hartmann, Heinrich Ludwig

a Lutheran theologian of Germany, was born January 6, 1770, was in 1810 professor at the Grimma gymnasium, and died February 13, 1831, leaving *Commentatio de OEconomio Improbo, apud Lucan* 16:1-13 (Leipsic, 1830). See Winer, *Handbuch der theol. Lit.* 1:243; Zuchold, *Bibl. Theol.* 1:509. (B.P.)

Hartmann, Joachim

a Lutheran theologian of Germany, was born January 1, 1715. He studied at Rostock, where he also commenced his academical career in 1739. In 1748 he took the degree of doctor of divinity, by presenting *De Actu Reprobis, Vero Redemptionis Christi Objecto*, and died November 6, 1795. He published also, *De Vaticinio Simeonis Luc.* 12:34, 35 (Rostock, 1744): — *Vindiciae Exegeseos Dicti 2 Petri, 2:1* (ibid. 1754): — *Progr. Argumentorum ad Probandum pro impenitentia Finali Praestitam Satisfactionem ab Uri versalitate Gratiae et Meriti Christi Desumtorum* (ibid. eod.): — *Jesus Nazareus, Verus Messias* (ibid. 1757): — *Specimen Chronologiae Biblicae* (ibid. 1771): — *Progr. quo ad Institutum Greisbachii Textum N.T. Graecum Mutandi Quaedam Exponit* (ibid. 1775). See Doring, *Die gelehrten Theologen Deutschlands*, s.v.; Winer, *Handbuch der theol. Lit.* 1:440. (B.P.)

Hartmann, Johann Melchior

a Lutheran theologian of Germany, was born February 20, 1764, at Nbrdlingen. He studied at Jena and Gottingen, was called in 1793 to Marburg as professor of philosophy and Oriental languages, and died February 16, 1827, leaving, *Commentatio de Geographia Africae Edrisiana* (Gottingen, 1792; 2d ed. 1796): — *Anfangsgunde der hebraischen Sprache* (Marburg, 1797; 2d ed. 1819): — *Hebraische Chrestomathie* (ibid. 1797): — *Museum fur biblische und orientalische Literatur* (ibid. 1807). See Doring, *Die gelehrten Theologen Deutschlands*, s.v.; Winer, *Handbuch der theol. Lit.* 1:116, 166, 277. (B.P.)

Hartmann, Julius

a Lutheran theologian of Germany, was born June 1, 1806. He served as deacon at different places in Wurtemberg, and was called in 1851 to Tuttlingen. In 1877 he was made doctor of theology, and died Dec. 9, 1879, leaving, *Geschichte der Reformation in Wurtemberg* (1835): — *Das Lebe Jesu nach den Evangelien* (1837-39, 2 vols.): — *Johann Brenz* (1840, 2 volumes): — *Alteste Katechetische der evangelischen Kirche* (1841): — *Erhard Schnepff der Reformator* (1870). He was also one of the editors of *Leben und ausgewählte Schriften der Vdter und Begrunder der luth. Kirche*, for which he wrote the life of Brenz (volume 6 of the collection, Elberfeld, 1862), and contributed to Piper's *Evangelische Kalender* and Herzog's *Real-Encyklop.* (B.P.)

Hartwell, Jesse (1)

a Baptist minister, was born at Charlemont, Massachusetts, in March, 1781. He was converted at the age of sixteen, and ordained at Sandisfield, January 9, 1800. A large part of his life was spent in missionary work, under appointment from the Massachusetts Missionary Society. His tours extended beyond New England to the Black River country, N.Y., and into different sections of Pennsylvania, Ohio, and Canada. He first went to Ohio in 1815, and is believed to have baptized by immersion the first convert in the Western Reserve. He died at Perry, Ohio, November 21, 1860. See *Watchman and Reflector*, December 20, 1860. (J.C.S.)

Hartwell, Jesse (2), D.D.

an eminent Baptist minister, was born at New Marlborough, Massachusetts, in 1794. He graduated with high rank from Brown University in 1819; for two years thereafter was principal of the University Grammar-school in Providence, pursuing at the same time his theological studies. He was ordained at Providence in 1821, and in 1823 went to South Carolina, and became an instructor in the Furman Theological Seminary, supplying vacant pulpits as opportunity presented. Subsequently he was settled as a clergyman in Alabama, and was an instructor in theology in what is known as Howard College, in that state. For several years he resided in Arkansas, where, as a preacher and teacher, he did good service. He became, in 1855, president of what was known as the Mt. Lebanon University, in Louisiana, and died there, September 16, 1865. (J.C.S.)

Hartzheim, Caspar

a German theologian, was born at Cologne in 1678.. He belonged to a distinguished family, entered the Jesuit order at Treves in 1698, and taught rhetoric, philosophy, and theology successively at Treves, Paderborn, Cologne, and other places. He died about 1750, leaving, *Custum Novae Legis Presbyterium*, etc. (Cologne, 1717): — *Pietas in Salvatorem Mundi*, etc. (Mayence, 1728): — *Explicatio Fabularum et Superstitionum*, etc. (Cologne, 1734): — *Vita Nicolai de Cusa* (Treves, 1730): — *Solilegium Solandis Animabus Defunctorum* (Cologne, 1735; in German, 1743). See Hoefler, *Nouv. Biog. Generale*, s.v.

Hartzheim, Joseph

a German historian, was born at Cologne in 1694. At the age of seventeen he joined the Jesuits, was for some time professor of Oriental languages at Milan, afterwards professor of philosophy and theology at Cologne, and died May 17, 1763, leaving, *De Initio Metropoleos Ecclesiasticae Colonice* (Cologne, 1731, 1732): — *Bibliotheca Coloniensis*, etc. (ibid. 1747): — *Catalogus Coloniensis* (ibid. 1752): — *De Edenda Collectione Conciliorum Germaniae* (ibid. 1758): — *Concilia Germaniae* (1759-63, 5 volumes). See Doring, *Die gelehrten Theologen Deutschlands*, s.v.; Winer, *Handbuch der theol. Lit.* 1:662; Jocher, *Allgemeines Gelehrten-Lexikon*, s.v. (B.P.)

Haruspex

a name for Etruscan soothsayers, who divined future events from the inspection of the entrails of victims; an art afterwards introduced into Rome. *SEE AUGUR; SEE DIVINATION.*

Harvey, Sir George

a Scottish painter, was born at St. Ninians, near Stirling, in February 1806. He was educated in art in the Trustees' Academy at Edinburgh, and in 1826 became an associate of the Scottish Academy; in 1829 was elected a fellow, and in 1864 became its president. He received the honor of knighthood in 1867, and died at Edinburgh, January 22, 1876. His best pictures are those depicting historical episodes in religions history from a puritan or evangelical standpoint, such as *Covenanters Preaching; Covenanters' Communion; John Bunyan and his Blind Daughter; Sabbath*

Evening; The Quitting of the Manse. He was also equally successful in subjects not directly religious. See *Encyclop. Brit.* 9th ed. s.v.

Harvey, Joseph, D.D.

a Presbyterian minister, was a native of Connecticut. While pastor of the Church at Goshen, in that state, he became deeply interested in the conversion of the Sandwich Islanders, and through his influence the first two missionaries to those islands, Messrs. Bingham and Thurston, were selected and ordained at Goshen, September 28, 1819. Dr. Harvey died at Harvey, Michigan, February 4, 1873. See *Presbyterian*, March 1, 1873. (W.P.S.).

Hase, Christian Gottfried

a Lutheran theologian of Germany, who died at Brandenburg in 1766, is the author of, *De Messia in Jobo* (Halle, 1759): — *De Stylo Amosi Propheta et Ejus Vita* (1751): — *Versuch siner Lehrgebäudes der hebr. Sprache* (1750): — *Versuch einer Auslegung des hohen Liedes Salomonis* (1765). See Jocher, *Allgemeines Gelehrten-Lexikon*, s.v.; Furst, *Bibl. Jud.* 1:365; Steinschneider, *Bibl. Handbuch*, s.v. (B.P.)

Hase, Theodor

a Reformed theologian, was born at Bremen, November 30, 1682. He studied at Marburg, was in 1707 professor of sacred philology at Hanau, in 1708 preacher at Bremen, in 1723 professor of theology there, and died February 25, 1731. He wrote, *De Leviathan Jobi et Ceto Jonae*: — *De ὀνομαστρείῳ Christianis et Judaeis olim Objecta*: — *De Decreto Imperatoris Tiberii quo Christum Referre Voluit in Numerum Deorum*: — *Diss. 5, de Baptismo Super Mortuis, de Aquis Hieruchintinis per Elisam Conditis, de Templo Oniae Heliopolitano, de Jeschurune ad* ~~1825~~ *Deuteronomy 32:15*, and contributed largely to the *Bibliotheca Theolog. Bremensis* and *Museum Philologico-Theologicum*. His dissertations were published at Bremen in 1731; under the title, *Dissertationum et Observationum Sacrarum Sylloge*. See Winer, *Handbuch der theol. Lit.* 1:275, 279, 543; Jocher, *Allgemeines Gelehrten-Lexikon*, s.v.; Furst, *Bibl. Jud.* 1:365. (B.P.)

Hasenmuller, Daniel

a German philologist, was born at Eutin, July 3, 1651. He studied at Kiel and Leipsic, was in 1682 professor of Greek at the former place, in 1688 professor of homiletics, and in 1689 of Oriental languages. He died May 29, 1691, leaving, *Diss. de Linguis Orientalibus: — De Operibus Sabbathum Depellentibus: — Biblia Parva Graeca: — Janua Hebraismi Aperta: — twba yqrp, cum Versione Latina*. See Moller, *Cimbria Litterata*; Furst, *Bibl. Jud.* 1:3656; Jocher, *Allgemeines Gelehrten-Lexikon*, s.v.; Steinschneider, *Bibl. Handbuch*, s.v. (B.P.)

Hasenmuller, Elias

a German Jesuit, who joined the Lutheran Church in 1587 is the author of *Historia Jesuitici Ordinis* (Frankfort, 1588, and later, Germ. transl. by Melchior Leporinus, *ibid.* 1594). See Winer, *Handbuch der theol. Lit.* 1:721; Jocher, *Allgemeines Gelehrten-Lexikon*, s.v. (B.P.)

Hasert, Christian Adolf

a Lutheran theologian of Germany, who died December 23, 1864, at Greifswalde, pastor, doctor, and professor of philosophy, published, *Predigten uber die Epistela und freie Texte* (Greifswalde, 1836-37, 2 volumes): — *Ueber die Vorhersagungen Jesu von seinemia Tode und seiner Auferstehung* (Berlin, 1839): — *Ueber den Religionsunterricht in Volksschullehrer-Seminarien* (Greifswalde, 1832). See Winer, *Handbuch der theol. Lit.* 2:138, 174, 177, Zuchold, *Bibl. Theol.* 1:512. (B.P.)

Hassan

a Mohammedan teacher, was the eldest son of Ali, and the second of the twelve imams of that line. On the death of his father, in 661, he was immediately proclaimed caliph and imam in Irak; the former title he was forced to resign to Moawiyah, the latter or spiritual dignity he retained in reference to his followers. He was poisoned in 678 by a son of Moawiyah', as is supposed.

Hasse, Johann

a Roman Catholic theologian of Germany, was born in- 1822. He studied at Breslau, and was professor of exegesis at the Pelplin seminary. In 1859 he was appointed vicar-general of the Culm diocese, in 1865 became a

member of the chapter, in 1867 cathedral provost, and died Sept. 8, 1869, at Hanau, on his return from the episcopal convention which had met at Fulda. (B.P.)

Hasse, Johann Gottfried

a Protestant theologian of Germany, was born at Weimar in 1759. He studied at Jena, was in 1786 professor of Oriental languages at Königsberg, in 1788 professor of theology, and died April 12, 1806. He published, *Libri Quatuor Regum Syroheptaplaris Specimen* (Jena, 1782): — *Salomo's Weisheit übersetzt nmit Anmerkungen* (ibid. 1784): — *Idiognomik Davids*, etc. (ibid. eod): — *Aussichten zu künftigen Aufklarungen über das Alte Testament* (1785): — *Das andere Buch der Maccabaier neu übersetzt* (1786): — *Hebr. Sprachlehre* (1786-87): — *De Dialectis Linguae Syriacae* (1787): — *Lectiones Syro-Arabico-Samaritano Ethiopicae* (1788): — *Magazin für die biblisch-orientalische Literatur* (1788-89): — *Christus ὁ πρῶτος καὶ ὁ ἕσχατος* (ibid. 1790): — *Praktisches Handbuch der aramaischen oder syrisch-samaritanischen Sprache* (1791): — *Augustus Christi Nascituri Forsan non Ignarus* (ibid. 1805). See Doring, *Die gelehrten Theologen Deutschlands*, s.v.; Winer, *Handbuch der theol. Lit.* 1:74, 115, 200, 232, 273, 277, 280, 423, 554, 555, 617; Furst, *Bibl. Jud.* 1:365 sq. (B.P.)

Hassel, Johann Bernhard

a Lutheran theologian of Germany, was born February 22, 1690, at Wolfenbüttel. He studied at Helmstadt, was preacher in his native city in 1721, general superintendent there in 1726, and died February 23, 1755. His publications are but few, and without any special value for our time. See: Doring, *Die gelehrten Theologen Deutschlands*, s.v.; Jocher, *Allgemeines Gelehrten-Lexikon*, s.v. (B.P.)

Hassencamp, Johann Mathaus

a Protestant theologian of Germany, was born at Marburg, July 28, 1743. He studied at his native place and at Göttingen, was in 1769 professor of mathematics and Oriental languages at Rinteln, and died October 6, 1797, leaving, *Commentatio de Pentateucho 70 Interpretum* (Marburg, 1765): — *Versuch einer neuen Erklärung der 70 Wochen Daniels* (1772): — *Der entdeckte wahre Ursprung der alten Bibelübersetzungen* (Minden, 1775): — *Annalen der Neuesten theologischen Literatur und Kirchengeschichte*

(1789-96, 8 volumes). See Doring, *Die gelehrten Theologen Deutschlands*, s.v.; Winer, *Handbuch der theol. Lit.* 1:9, 865. (B.P.)

Hassidaeans

SEE ASSIDEAN.

Haswell, James M., D.D.

a Baptist missionary, was born at Bennington, Vermont, February 4, 1810. He graduated from the Hamilton Theological Seminary in 1835, and soon after was appointed missionary to Burmah, where he arrived in February 1836. He was in the employ of the American Baptist Missionary Union for more than forty years, during which time he visited the United States, first in 1849, remaining a little more than three years, and again in 1867, making a stay of about nine months. His first work was among the Peguans, or, as they are now called, the Talaings, into whose language he translated the New Test., and issued from the press quite a number of tracts. He afterwards learned the Burmese language, and was for a long time recognised as a missionary among that people. He died September 13, 1876. See *Amer. Bapt. Magazine*, 57:180. (J.C.S.)

Hatch, Frederick W., D.D.

a Protestant Episcopal minister, was ordained deacon in 1810, and presbyter in 1813, and had charge, successively, of the parishes in Edenton, N.C., and Frederick, Maryland, after which he removed to Virginia as rector of Fredericksville parish from 1820 to 1830. While there, Thomas Jefferson was his friend and parishioner. In 1832-1836 he officiated in Christ Church, Washington, D.C., and was chaplain to the United States Senate. In the latter year he removed to Poughkeepsie, N.Y.; in 1843 to Wisconsin, taking charge of the parishes in Southport and Racine. In 1850 he went to St. Louis, Missouri, in temporary charge of Christ and St. George's churches; thence travelled to California in June 1856, laboring as a missionary in Marysville and other places. He died in Sacramento, California, January 14, 1860, aged seventy-one years. Dr. Hatch was a fine linguist, and an indefatigable worker. See *Amer. Quar. Church Rev.* 1860, page 180.

Hate

in Norse mythology, was the son of the giant Gyge and the brother of Skoll; both are frightful wolves, and persecute the moon and the sun. At Ragnarok these monsters will succeed in devouring the heavenly lights. He probably emblemizes the eclipse.

Hatfield, Edwin Francis, D.D.

an eminent Presbyterian minister, was born at Elizabethtown, N.J., January 9, 1807. He graduated from Middlebury College in 1829, spent two years at Andover Theological Seminary, was ordained pastor of the Second Presbyterian Church at St. Louis in 1832, in 1835 accepted a call from the Seventh Presbyterian Church, New York city, and remained its pastor for twenty-one years, enjoying a continuous season of revival, and receiving to its membership one thousand five hundred and fifty-six persons. A colony from this church, in 1856, organized a new church in the tipper part of the city, and Dr. Hatfield became its pastor. He remained at this post until his health failed, and resigned in 1863. When he recovered his health he was appointed financial agent of the Union Theological Seminary, and afterwards acted as secretary of the Home Missionary Society. He died at Summit, N.J., September 22, 1883. From 1846 he was stated clerk of the General Assembly, an office for which he was peculiarly fitted by his methodical habits and extensive acquaintance with the history of the Church. He was elected in 1883 moderator of the General Assembly, and performed the duties of that office with great ability. He prepared the year-book of the *New York Observer* during the time of its publication. Among his published works are, *Universalism as it Is* (1841): — *Memoir of Elihu W. Baldwin* (1843): — *St. Helena and the Cape of Good Hope* (1852): — *The History of Elizabeth, N.J.* (1868): — *The Church Hymn-book, with Tunes* (1872): — *The Chapel Hymn-book* (1873). He spent much time and labor in preparing for publication the *Minutes of the General Assembly*. See *N.Y. Observer*, September 27, 1883. (W.P.S.)

Hatfield, Thomas

an English prelate, was prebendary of Lincoln (1342) and York (1343), and was promoted to the see of Durham in 1345. He died near London, May 8, 1381. He was the principal benefactor, if not the founder, of the friary at Northallerton, in Yorkshire, for Carmelites, or White Friars. See Chalmers, *Biog. Dict.* s.v.

Hatto Of Vercelli

SEE ATTO.

Hauber, Eberhard David

a Protestant theologian of Germany, was born May 27, 1695. He studied at Tubingen and Altdorf, was in 1725 superintendent, member of consistory, and first preacher at Stadthagen, accepted a call in 1746 to Copenhagen as pastor of the German St. Peter's Church, and died, February 15, 1765, leaving, *Exegitische und moralische Gedanken fuber die Siinde Lot's* (Lemgo, 1732): — *Harmonie ders Evangelisten* (Ulm, 1737): — *Untersuchung der Summen Geldes* ^{<13214>}1 *Chronicles 22:14* (Stadthagen, 1765). See Doring, *Die gelehrten Theologen Deutschlands*, s.v.; Winer, *Handbuch der theol. Lit.* 1:429; Jocher, *Allgemeines Gelehrten-Lexikon*, s.v. (B.P.)

Hauber, Friedrich Albert von

a Lutheran theologian of Germany, who was born December 14, 1806, at Stuttgart, and died September 14, 1883, at Luddwigsburg, in Wurtemberg, is the author of, *Die Diener der evangelischen Kirche und die Zeit* (Stuttgart, 1849): — *Recht und Brauch der evang.-lutherischen Kirche Wurtemberg's* (1854-56, 2 volumes): — *Evangelisches Hauspredigbuch* (Ulm, 1862). See Zuchold, *Bibl. Theol.* 1:514. (B.P.)

Hauber, Johannes

a Lutheran theologian of Germany, was born November 9, 1572, and died at Stuttgart, October 1, 1620, doctor of theology and court-preacher. He wrote, *De Remissione Peccatorum*: — *De Problemate Theologico*: — *Utrum Philosophandi Ratio ad Materias Theologicas Adhibenda*. See Jocher, *Allgemeines Gelehrten-Lexikon*, s.v. (B.P.)

Haudriettes

an order of Roman Catholic nuns hospitallers at Paris, founded in the reign of St. Louis, by Stephen Haudry, a secretary of that sovereign. At first it was limited to twelve poor females, but the number gradually increased, and the order was confirmed by several popes. They afterwards received the name of Nuns of the Assumption.

Hauff

the name common to several Protestant theologians:

1. CARL VICTOR, was born September 2, 1752, in Wurtemberg. In 1791 he was professor and preacher, in 1814 dean at Ulm, in 1816 dean and pastor at Canustadt, and died August 18, 1832, doctor of philosophy. He published, *Ueber den Gebrauch der griechischen Profanscribenten zur Erlauterung des Neuen Testaments* (Leipsic, 1796): — *Bemerkungen über die Lehrart Jesu mit Rilcksicht auf judische Sprach- und Denkart* (Offenbach, 1798): — *Briefe den Werth der christlichen Religionsurkunde als solche betreffend* (Stuttgart, 1809-14, 3 parts): — *Die Authentie und der hohe Werth des Evangelium Johannis* (Niuremberg, 1831). See Winer, *Handbuch der theol. Lit.* 1:130, 397, 401; 2:206; Zuchold, *Bibl. Theol.* 1:514.

2. DANIEL FRIEDRICH, was born May 30, 1749. In 1780 he was deacon at Ludwigslust, in 1801 special superintendent at Schorndorf, Wuirtemberg, and died April 17, 1817. He wrote, *Beweis fur die Unsterblichkeit der Seele aus dem Begriff der Pflicht* (Ziillichau, 1794). See Winer, *Handbuch der theol. Lit.* 1:473.

3. GOTTFRIED AUGUST, pastor at Waldenbuch, Wuirtemberg, who died in 1862, wrote, *Offenbarungsglaube und Kritik der biblischen Geschichtsbiucher* (Stuttgart, 1843): — *Behandlung der. biblischen. Geschichte des alten Testaments in Volksschulen* (1850). See Zuchold, *Bibl. Theol.* 1:514. (B.P.)

Haug, Balthasar

a Protestant theologian of Germany, was born at Stammford, near Calw, July 4, 1731. He studied at Tubingen, entered upon his ministerial duties in 1757, and died at Stuttgart, January 3, 1792. He published, *Diss. XII Postrema Commata Marci XVI Esse Genuina* (Tubingen, 1753): — *Der Christam Sabbath* (1763-64, 3 volumes; 2d ed. 1778): — *De Poesi Sacra Ebraeorum* (1768): — *De Motibus Terrae in Sacra Scriptura Allegatis* (1783): — *De Re Educatoria Primorum Christianorum* (1784): — *Die Alterthumer der Christen* (1785). See Doring, *Die gelehrten Theologen Deutschlands*, s.v. (B.P.)

Haug, Martin

a German Orientalist, was born January 30, 1827, in Wirtemberg. He studied at Tubingen and Gottingen, and commenced his academical career at Bonn in 1854. In 1856 he went to Heidelberg, to assist Bunsen in his *Bibelwerk*. In 1859 he went to India as professor of Sanscrit, returned to Germany in 1866, and accepted in 1868 a call to Munich as professor of Sanscrit. He died June 3, 1876, leaving, *Die funf Gathas* (Leipsic, 1858-60, 2 volumes): — *Essays on the Sacred Language, Writings, and Religion of the Parsees* (Bombay, 1862): — *Ueber die Schrift und Sache der zweiten Keilschriftgattung* (Gottingen, 1855): — *Ueber die Pehlewisprache und den Bundehesch* (1854): — *Essay on the Pahlavi Language* (Stuttgart, 1870): — *The Book of Arda Viraf* (Bombay and London, 1872-74). He edited and translated the *Aitareyi Brahmana of the Rigveda*, his main work (Bombay, 1863, 2 volumes). Besides, he published *Ueber die ursprungliche Bedeutung des Wortes Brahma* (Munich, 1868): — *Brahma und die Brahmanen* (1871). (B.P.)

Haul

in Norse mythology, is one of the rivers of hell, which spring from the antlers of the reindeer AEjktyrners. Its dew flows into the spring Hwergelmer, and from this all the rivers flow.

Haulik de Vdralja, Georg

cardinal and archbishop of Agram, was born April 28, 1787, at Tyrnau, in Hungary. He studied at his native place and at Grau, was in 1812 keeper of the archiepiscopal archives at Buda, in 1814 notary of the consistory, in 1825 dean, in 1832 great provost of Agram, and in 1837 bishop there. In 1843 he was ennobled and appointed first archbishop. In 1856 he was made cardinal, and died May 11, 1869. His pastoral letters are published under the title, *Selectiones Encyclicae Litterae et Dictiones Sacrae* (Vienna, 1850-53, 3 volumes); besides he wrote *Die Autoritat, als Princip der Ordnung und des Wohlergehens in Kirche, Staat und Familie* (1865). (B.P.)

Haunold, Christoph

a German Jesuit and "praefectus studiorum" at Ingolstadt, was born at Altenthan, in Bavaria, in 1610, and died in 1689. He wrote, *Definitio pro*

Infallibilitate Ecclesiae Romanae: — Institutiones Theologiae: — Cursus Theologicus S. Theologiae Speculativae Libris IV: — Controversiae de Justitia et Jure Privatorum, etc. See Alegambe, *Bibliotheca Scriptorum Societatis Jesu*; Winer, *Handbuch der theol. Lit.* 1:404; Jocher, *Allgemeines Gelehrten-Lexikon*, s.v. (B.P.)

Haupt, Carl Gerhard

a Lutheran theologian of Germany, was born in 1778. For some time professor at the gymnasium at Quedlinburg, and also deacon, he was appointed in 1825 pastor primarius at St. Nicholai, and died August 22, 1833, leaving, *Tabellarischer Abriss der vorzuglichsten Religionen und Religionsparteien der jetzigen Erdbewohner*, etc. (Quedlinburg, 1821): — *Die Religionen der Welt* (Augsburg, 1836-37): — *Handbuch über die Religions-, Kirchen-, Geistliche- und Unterrichtsangelegenheiten in Preussen*, (Quedlinburg, 1822-23, 3 volumes): — *Reportorium der Predigtentwürfe der vorzunglichsten Kanzelredner* (1836): — *Biblisches Casual text Lexikon* (1826; new ed. by Wohlfarth, 1852): — *Casualpredigten* (1828): — *Christlicher Betaltar* (1823): — *Die Lehren der Religion, erlautert durch Beispiele caus der Bibel, aus der Weltgeschichte und dem praktiscean a Leben* (1829, 3 volumes): — *Biblische Real- und Verbal-Encyklopadie* (1823-28, 3 volumed). See Winer, *Handbuch der theol. Lit.* 1:512; 2:14, 84, 123, 162, 166, 337, 363; Zuchold, *Bibl. Theol.* 1:515 sq. (B.P.)

Hauptmann, Johann Gottfried

a Lutheran theologian of Germany, was born October 19, 1712, in Saxony. He studied at Leipsic, was in 1737 con-rector at Gera, in 1742 rector and professor, and died October 21, 1782, doctor of theology. He wrote, *Historia Linguae Hebraeae* (Leipsic, 1752): — *Progr. VII ad Zachariah 9:17* (Gera, 1756): — *Hebraici Sermonis Elementa cum Illius Historia* (Jena, 1760): — *Programm über das Altera der Vocale* (1777). See Furst, *Bibl. Jud.* 1:367; Steinschneider, *Bibl. Handbuch*, s.v.; Meusel, *Gelehrtes Deutschland*; Jocher, *Allgemeines Gelehrten-Lexikon*, s.v. (B.P.)

Haur

in Norse mythology, was one of the dwarfs created out of earth.

Hausen, Christian August

a Lutheran theologian of Germany, was born at Sangerhausen, in Thuringia, August 6, 1663. He studied at Wittenberg, was in 1690 deacon, in 1692 preacher at Dresden, and died September 20, 1733. He is best known by his continuation of Bebel's *Memorabilia Historiae Ecclesiast. Recentioris*, etc. (Dresden, 1731). See Winer, *Handbuch der theol. Lit.* 1:379; Jocher, *Allgemeines Gelehrten-Lexikon*, s.v. (B.P.)

Hausle, Johann Michael

a Roman Catholic theologian of Germany, who died at Vienna, January 16, 1867, court-chaplain and professor emeritus, is known as one of the editors of *Wiener Zeitschrift für die gesammte katholische Theologie*. The history of the Vienna University he wrote for the *Freiburger Kirchen-Lexikon*. Besides, he published, *Der katholische Charakter der wiener Universität* (1864): — *Danf die wiener Hochschule paritatisch werden?* (1865). (B.P.)

Hausmeister, Jacob August

a Protestant minister of Germany, was born of Jewish parentage, at Stuttgart, October 6, 1806. At the age of nineteen he joined the Christian Church at Esslingen. Shortly afterwards he entered the Basle Missionary Institute, where he remained for about six years. In 1831 the London Society for Promoting Christianity among the Jews called him as one of its missionaries. Before he left for London, he was ordained by dean Herwig, who had also. received him into the Church. In 1832 he, went to Strasburg as missionary, and died April 17, 1860. He published, *Merkwürdige Lebens- und Bekehrungsgeschichten* (Basle, 1835): — *Leben und Wirken des Pastors Borling* (1852): — *Der Unterricht und die Pflege judischer Proselyten* (Heidelberg, 1852): — *Die Judenmission*, an essay read before the Evangelical Alliance held at Paris; (Basle, 1856): — *Die evangelische Mission unter Israel* (1861). See Zuchold, *Bibl. Theol.* 1:520 sq. (B.P.)

Hausa Version Of The Scriptures

Haussal is one of the most widely-extended languages of western Africa, and forms very much the medium of communication over extensive districts on both sides the rivers Niger and Chadda. The gospel according to. Matthew was translated into this language prior to the year 1841, by

the Reverend C.F. Schon, of the Church. Missionary Society. This translation was carefully revised by the help of two natives of the Haussa country, and was printed by the British and Foreign Bible Society in 1856. Since then the following parts were put into circulation by the same society: — Genesis, Exodus, gospel of John, and the Acts. See *The Bible of Every Land*, page 412. For the study of the language, see Baikie, *Observations on the Haussa and Fulfulda Languages* (Lond. 1861); J.F. Schon, *Grammar of the Haussa Language* (ibid. 1862). (B.P.)

Hautecourt, Jean Philipon De

a Reformed theologian of Douai, was born September 5, 1646. He studied at Saumur, was preacher there in 1671, professor of theology in 1677, but left France in 1685 an account of religious persecutions and went to Holland. He settled at Amsterdam in 1686, was professor of theology there, and died October 30, 1715. He wrote, *De Mystério Pietatis*: — *De Symbolo Apostolico*: — *De Peccato in Spiritum Sanctum*: — *De Primo Oraculo*, ^{GENESIS} Genesis 3:15: — *De Lege et Evangelio ad Joh. 1:27*: — *Ad Historiam Daemoniaci a Christo Sancti, Marc. 1:20*. See Vriemot, *Series Professorum Franqueranorum*; Jocher, *Allgemeines Gelehrten-Lexikon*, s.v. (B.P.)

Hautpoul, Paul Louis Joseph

a French prelate, was born at the castle of Salette (Languedoc), August 2, 1764. He entered into holy orders while quite young, became a priest before the time of the Revolution; and was forced to seek shelter in foreign countries. He at first emigrated to Switzerland, and afterwards to Coblenz in 1792. The family Kosen Kaski engaged him for the education of their heir, upon which abbe Hautpoul directed all his attention. He returned to France in 1818, and became almoner to the duchess of Angouleme, and after that bishop of Cahors in 1828. Being weakened by age and infirmities, he had to resign in 1842, and retired to his family at Toulouse. He died in December 1849. See Hoefler, *Noutv. Biog. Generale*, s.v.

Havecker, Johann Heinrich

a Lutheran theologian of Germany, was born in 1640. He studied at Helmstadt and Wittenberg, was in 1665 rector, in 1681 deacon, in 1693 pastor, and died in 1722, leaving, *De Victu et Amictu Johannis Baptistae* (Wittenberg, 1663): — *De Mundi Ortu et Interitu* (1664): — *Morgen- und*

Abend-Seufter (1669). He also continued and edited some works of his father-in-law, Scriver (q.v.). See Jocher, *Allgemeines Gelehrten-Lexikon*, s.v. (B.P.)

Havemann, Michael

a Protestant theologian of Germany, was born November 29, 1597. He was preacher and professor at Stade, and died January 12, 1672, leaving, *Hodosophia Evangelica contra Papalitem Ignem Fatuunt: — Christianismi Luminaria Magna: — Gamologia sive Tractatus de Jure Connubiorum: — Theognosia sive Theologia Antiquissima Mosca, ohetica, etica, postolica et Rabbinica: — De Christianorum in Christo Perfectione et cum Christo Unione* (transl. into German by Spener). See Witte, *Diarium Biographicum*; Jocher, *Allgemeines Gelehrten-Lexikon*, s.v. (B.P.)

Haven, Erastus Otis, D.D., LL.D.

a bishop of the Methodist Episcopal Church, was born in Boston, Massachusetts, November 1, 1820, being a descendant of Richard Haven, of Puritan stock, who emigrated from the west of England, and settled in the town of Lynn, Massachusetts Bay Colony, about the year 1640. He graduated from the Wesleyan University in 1842, immediately took charge of a private academy in Sudbury, and thence went to Amenia Seminary, filling first the position of teacher of natural science, and afterwards becoming principal of the institution. In 1848 he entered upon the work of the ministry in the New York Conference, and occupied the following positions: Twenty-fourth Street (now Thirtieth Street) Church, New York city, 1848 and 1849; Red Hook Mission, N.Y., 1850 and 1851; Mulberry Street (now St. Paul's) Church, New York city, 1852. In 1853 he was elected professor of Latin in the University of Michigan, and the next year was made professor of English language, literature, and history. In 1856 he was elected editor of *Zion's Herald*, Boston, and filled the position with eminent acceptability for seven years. In 1862 and the year following he was a member of the Senate of the State of Massachusetts; from 1858 to 1863 of the state board of education, and of the board of overseers of Harvard University. In the latter year he was elected president of the University of Michigan, filling that position till 1869, when he accepted the office of president, of the North-western University. Here he remained till the General Conference of 1872 elected him corresponding secretary of the

Education Society. In 1874 he was called to the chancellorship of the new university at Syracuse. In 1880 he was made a bishop, and was engaged in the duties of that office at the time of his death, which occurred at Salem, Oregon, Aug. 2, 1881. Although a fine preacher and a graceful speaker, he attained chief prominence among the Methodists of America for his sound scholarship and his steadfast interest in the cause of education. His principal published works are *The Young Man Advised* (1855): — *The Pillars of Truth* (1866): — and a *Rhetoric* (1869). He contributed largely to the periodicals of the Church, and, as editor of one of the Church papers, took no small part in the discussion of many important denominational questions.

Haven, Gilbert

a bishop of the Methodist Episcopal Church, cousin of the foregoing, was born at Maiden, Massachusetts, September 19, 1821. His father, Gilbert Haven, Esq., was one of the pioneer Methodists of that place. After receiving a good common-school education he engaged in business, and early manifested such capacity as to have the most flattering offers of business connections; but feeling an ardent desire for a higher education, refused them all, prepared for college at Wesleyan University, Wilbraham, where he was converted in 1839, and in 1846 graduated at Wesleyan University, Middletown, Connecticut. He was immediately employed as teacher of ancient languages at Amenia Seminary, Dutchess County, N. Y., and in 1848 was elected principal of the institution. In 1851 he joined the New England Conference, wherein he served two years each at Northampton, Wilbraham, Westfield, Roxbury, and Cambridge. At the opening of the rebellion Mr. Haven was commissioned as chaplain of the Eighth Regiment of Massachusetts volunteers, served his time out (three months), then spent a year in extensive travel in Europe and Palestine, and as a result wrote and published his book on Great Britain and Western Europe, entitled *The Pilgrim's Wallet*. On his return he resumed the active ministry, and was stationed at North Russell Street, Boston, where, through his advice and influence, Grace Church was purchased. From 1867 to 1871 he was editor of *Zion's Herald*, in 1868 and 1872 was a delegate to the General Conference, and by the latter was elected to the bishopric, May 24, 1872. In this office he devoted himself earnestly to its arduous labors, and was ever conspicuous in the benevolent enterprises of the Church. He visited Mexico in 1873, and Africa in 1876 and 1877. His death at the home of his nativity, January 3, 1880, was remarkably

triumphant. Bishop Haven had a very extensive knowledge of books and men, a retentive and ready memory, a wonderful conversational ability, and great popularity among his personal acquaintances. He was noted for his ardent interest in reformatory enterprises, his radical opposition to slavery, and his advocacy of political and social equality. His boldly enunciated views on these subjects gave him great reputation almost wherever the English language is spoken. He was equally conspicuous for his faithful advocacy of the central doctrines of evangelical religion. He was a careful, successful pastor; a preacher of great simplicity, fluency, and power; and a vigorous and facile writer. His other publications are, *Occasional Sermons: — Life of Father Taylor, the Sailors' Preacher: — Our Next-door Neighbor; or, A Winter in Mexico*. See *Minutes of Annual Conferences*, 1880, 1:92; Simpson, *Cyclop. of Methodism*, s.v.; Daniels, *Memorials* (Boston, 1880).

Haven, Joseph, D.D., LL.D.

a Congregational minister, was born at North Dennis, Massachusetts, January 4, 1816. He graduated from Amherst College in 1833, spent one year in the Union Theological Seminary, and graduated from Andover Theological Seminary in 1839. He was ordained November 6 of the same year pastor of the Ashland Congregational Church, Unionville, Where he remained seven. years, next was pastor of the Brookline Church four years, and was then appointed professor of moral and intellectual philosophy in Amherst College. After occupying this post for eight years he was called to a professorship in the Chicago Theological Seminary, which post he occupied until his death, May 23, 1874. He is the author of a work entitled *Mental Philosophy, including the Intellect, Sensibilities, and the Will* (Boston, 1858, 12mo). (W.P.S.)

Haven, Samuel, D.D.

a Congregational minister, was born in Framingham, Massachusetts, August 4, 1727 (O.S.). After graduating in 1749 from Harvard College, he was instructed in theology by Reverend Ebenezer Parkman. He was ordained, May 6, 1752, pastor of the First Church in Portsmouth, where he ministered until his death, March 3, 1806. Possessing unusual powers of oratory, he attained an extensive popularity. Although poor himself, he ministered to the destitute with a profuse liberality, especially during the Revolutionary struggle. As a means of usefulness he studied medicine, and

practised gratuitously among the poor. After 1799 he only preached occasionally, and the last year and a half he was incapable of performing the duties of his office. On account of his unusual pulpit talents, his friends likened him to Whitefield. His printed sermons are numerous. See Sprague, *Annals of the Amer. Pulpit*, 1:495.

Haven, Thomas, D.D.

a Unitarian minister, was born at Wrentham, Massachusetts, in 1748. He graduated at Harvard College in 1765, was ordained pastor of the Congregational Church in Reading, November 7, 1770, and died May 7, 1782. See Sprague, *Annals of the Amer. Pulpit*, 8:133.

Haverkamp, Sigbert

a Dutch scholar, was born in 1683. He was first preacher in a small village, but was called to Leyden as professor of history and Greek, and died April 25, 1742. He published, *S. Fl. Tertulliani Apologeticus*, etc. (Leyden, 1718): — *Josephi Opera Omnia*, etc. (Amsterdam, 1726, 2 volumes, fol.): — *Abudami Historia Jacobitarum c. Annotatt. Jo. Nicolai* (Leyden, 1740). See Winer, *Handbuch der theol. Lit.* 1:102, 131, 156, 634, 912, 913; Furst, *Bibl. Jud.* 1:366; Jocher, *Allgemeines Gelehrten-Lexikon*, s.v. (B.P.)

Havestadt, Bernhard

a German missionary, was born at Cologne in 1715. He entered the society of the Jesuits, and devoted himself to preaching. In 1746 he was attached to the missions of Chili. He started from Hortsmar, in Westphalia, sailed from Antwerp to Lisbon, and arrived two months afterwards at Rio Janeiro, thence crossed the pampas and Andes to Chili, and reached Santiago, the capital of Chili, after a wearisome and dangerous journey of fifty-five days. He spent five years at Concepcion, thoroughly exploring the country. Having a very good knowledge of the Chilidugu dialect, he was enabled to make some few converts among the Indians. On the abolition of the Jesuit order in the Spanish states, Havestadt was arrested, June 29, 1768, and conducted to Lima, whence, by way of Panama, he returned to Europe. He died at Munster after 1778, where his *Observations* appeared (1751-77). See Hofer, *Nouv. Biog. Generale*, s.v.

Hawaiian Version Of The Scriptures

The Hawaiian is a dialect of the Polynesian language, spoken in the Sandwich Islands. When missionaries landed on the island of Hawaii, in 1820, they found a rude, illiterate people, whose language had never been reduced to writing. It was theirs to catch the fleeting sounds and give them permanent form on the printed page, and so energetically did they pursue their work that before two years had elapsed they had begun printing in Hawaiian. To express the proper sounds of the language five vowels and seven consonants sufficed, but nine additional consonants were employed to give expression to the foreign and Bible names with which the Hawaiians would need to become acquainted. In 1826 the gospel of Matthew was prepared for press, and in 1828 a small edition of the four gospels was printed at Rochester, N.Y., at the expense of the American Board and the American Bible Society. The entire New Test. was published at Honolulu in 1832, and a second revised edition of ten thousand copies appeared in 1837. Portions of the Old Test. were also put to press from time to time, and the complete Hawaiian Bible, appeared in 1839, only nineteen years after the arrival of the pioneer missionaries. Six years later it was estimated by Reverend Hiram Bingham, one of the translators, that twenty thousand Bibles and thirty thousand New Tests. had been issued, besides many thousand detached portions, and that the American Bible Society had contributed \$42,420 towards this result. A bilingual Hawaiian and English New Test. was also prepared in 1857 by the American Bible Society, and of this more than ten thousand copies have been issued. See *Bible of Every Land*, page 375. For linguistic helps, comp. Andrews, *A Dictionary of the Hawaiian Language* (Honolulu, 1865); Alexander, *A Short Synopsis of the Most Essential Points in Hawaiian Grammar* (ibid. 1864); Chamisso, *Ueber die hawaiische Sprache* (Leipsic, 1837); Bishop, *Manual of Conversation in Hawaiian and English* (Honolulu, 1854); Remy, *Ka Moslelo Hawaii Histoire de l'Archipel Hawaiiien (iles Sandwich). Texte et Traduction* (Paris, 1862). (B.P.)

Hawkins, Edward, D.D.

an Anglican divine, was born in Somersetshire, England, in 1789. He was educated at Merchant Taylors' School, London, and graduated with high honors from St. John's College, Oxford, in 1811. He became a fellow of Oriel, took orders in the Church, and filled several posts in the University

of Oxford with distinguished ability. In 1828 he was appointed provost of Oriel College, to which office a canonry in Rochester Cathedral and the rectory of Purleigh are annexed. He came in contact with that Catholic movement of which Oriel College is the recognised centre, and its fellows, John Henry Newman and Edward Bouvine Pusey, the leaders. He was opposed to the tractarian or "Puseyite" propoganda. His own position on theological questions was in the ranks of the liberal or "Broad" Church. Dr. Hawkins was Bampton lecturer in 1840. He edited *Milton's Poetical Works, with Notes*, published a volume of *Discourses on the 'Historical Scriptures of the Old Testament*, and was from 1847 to 1861 Ireland professor of exegesis in the university. He died at Oxford, November 20, 1882. (W.P.S.)

Hawthorne, James, D.D.

a Presbyterian minister, was born at Slabtown, Burlington County, N.J., April 1, 1803, and in early life removed to Kentucky. He studied with Reverend A.A. Shannon, of Shelbyville; graduated from Princeton Theological Seminary in 1828; was licensed by the Presbytery of New Brunswick, February 6 of that year; and November 21, 1829, was ordained over the churches of Lawrenceburg and Upper Beussoln, in Franklin County, Ky., where he remained till April 4, 1833, after which he preached for various churches as a supply for three years. He was installed pastor of Plum-Creek and Cane Run churches in Shelby County, December 29, 1836; dismissed April 23, 1841, after which he supplied the Lawrenceburg Church about five years; next served the Church at Princeton for one year as a stated supply, and April 9, 1848, was installed as pastor there. For nearly thirty years he performed the duties of this pastorate with great earnestness and faithfulness. He was a man of spotless integrity, of a lovable disposition, cultivated in mind, Christlike in spirit. His long rides over rough roads in inclement seasons, while supplying weak congregations, had injured his health and laid the foundation for weakness in his later years. He died June 28, 1877. See *Necsol. Report of Princeton Theol. Sem.* 1878, page 15. (W.P.S.)

Hawtrey, Edward Craven, D.D.

an English divine, was born at Burnham, Bucks, May 7, 1789. He was educated at Eton, admitted as a scholar of King's College, Cambridge, in 1807, and three years later became a fellow of that college. In 1814 he

was made assistant master of Eton College, in 1834 was appointed head master, and in 1853 was elected provost, which office he filled till his death, January 27, 1862. Dr. Hawtrey, as a member of the Roxburgh Club, was well known in literary circles, and his intimate acquaintance with books enabled him to collect a library of great value. He was an accomplished scholar in the French, German, and Italian languages. His *Il Trifoglio* contains translations of poems, with a few original pieces in Greek, Italian, and German; the versions are from French and English into Greek from Latin, English, and German into Italian and from English into German, all executed with surprising accuracy. His administration at Eton gave evidence of superior wisdom and judgment, vastly advancing the college in classical pre-eminence. See *Appleton's Annual Cyclopaedia*, 1862, page 683.

Hay, George, D.D.

a Scotch Roman Catholic prelate, was born of Episcopal parents, in Edinburgh, August 24, 1729. He was destined for the medical profession, but in the midst of his studies he was summoned to join the Highland army as surgeon, in 1745. After prince Charles' defeat, he was kept three months in Esdinburgh Castle, and then detained prisoner a year in London. By the act of indemnity he was set free. He was received into the Roman Catholic Church, December 21, 1745, by father John Seton, S.J., of Garleton, who was on a mission to Edinburgh. On September 10, 1754, he entered the Scotch College at Rome, where he completed his ecclesiastical studies and was ordained a priest. He returned to Scotland in 1759, and was sent into Banffshire, where he labored for eight years. In 1769 he was made coadjutor to bishop Grant, vicar-apostolic of Scotland. In 1771 he appeared as an author, and began that series of doctrinal, moral, and devotional works which is still popular. In 1798 he received a second coadjutor in bishop Cameron, to replace bishop Geddes, deceased. A few years afterwards, feeling his end approach, he retired to the Seminary of Auhorties, and devoted his remaining days to devotion. He died October 15, 1811. See (N.Y.) *Cath. Annual*, 1880, page 75.

Hay, Philip Courtlandt, D.D.

a Presbyterian minister, was born at Newark, N.J., July 25, 1793. He was educated at Princeton and Nassau colleges; was licensed by the New Jersey Presbytery, at Paterson, in 1820, and became pastor of the Presbyterian,

Church at Mendham. Subsequently he was called to the Second Presbyterian Church of Newark, where he labored faithfully for twelve years. He died December 27, 1860. See Wilson, *Presb. Hist. Almanac*, 1862, page 185.

Hay, William, D.D.

a Scotch prelate, was born February 17, 1647, and was educated at Aberdeen. He received holy orders from bishop Scongal. and was first settled as minister aft Kilconquhar, in Fife; from here he was removed to Perth, and afterwards consecrated bishop of Moray in 1688. He died at Castlehill, near Inverness, March 17, 1707. See Keith, *Scottish Bishops*, page 155.

Haycroft, Nathaniel, D.D.

a distinguished English Baptist minister, was born near Exeter, February 14, 1821. He pursued his studies at Stepney College, at Edinburgh, and Glasgow; was settled first at Saffron, then at Broadmead Chapel, Bristol, where he remained eighteen years, during which time he attained to eminent distinction among the ministers of his denomination in England. Resigning his pastorate in Bristol, he accepted a call to Leicester, and died February 16, 1873. See (Lond.) *Baptist Hand-book*, 1874, page 274.

Haye, Jean De La

a French Franciscan, was born at Paris, March 20, 1593. He was professor of philosophy and theology, court-preacher to queen Anne of Austria, and died Oct. 15, 1661. He edited the *Biblia Mlagna* (Paris, 1643, 5 vols.): — *Biblia Maxima* (1660, 19 volumes): — wrote *Comment. in Genesin* (3 volumes fol.): — *Apparatus Evangelicus*: — *Comment. in Apocalypsin*. See Witte, *Diarium Biographicum*; Winer, *Handbuch der theol. Lit.* 1:186; Jocher, *Allgemeines Gelehrten-Lexikon*, s.v. (B.P.)

Hayer, Jean Nicolas Hubert

a French theologian, was born at Sarrelonis, June 15, 1708. He taught theology and philosophy among the Recollets. and showed himself one of the strongest defenders of the Church in his time. He died at Paris, July 16, 1780, leaving, *La Spiritualite et l'Immortalite de l'Ame* (Paris, 1758): — *Le Regle de la Foi Vengeie* (ibid. 1761): — *L'Apostolicite du Ministere de l'Eglise Romaine* (ibid. 1765): — *Traite de l'Existence de Dieu* (ibid.

1774): — *La Charlatanerie des Incrédules* (1780). See Hoefler, *Nouv. Biog. Generale*, s.v.

Haymann, Christoph (1)

a Lutheran theologian of Germany, was born October 15, 1677, at Reichenbach, Saxony. He studied at Leipsic, and died in 1731. His ascetical writings are enumerated in Jocher, *Allgemeines Gelehrten Lexikon*, s.v. (B.P.)

Hayman, Christoph (2)

a son of the above, was born August 15, 1709. He died at Meissen in 1783, doctor and professor of theology, and superintendent, leaving, *Comm. de* (1746): — *Versuch einer biblischen Theologie in Tabellen* (eod.): — *Litterae Encyclicae in 1 Epist. ad Timoth.* (1753). See Meusel, *Gelehrtes Deutschland*; Jocher, *Allgemeines Gelehrten-Lexikon*, s.v. (B.P.)

Haymo Of Feversham

an ecclesiastic of the 13th century, was born at Feversham, Kent, studied at the University of Paris, where Leland says he was "inter Aristotelicos Aristotelissimus;" became a Franciscan, served at the Church of St. Denis, and on his return to England was made provincial of his order. His eminence in counsel led to his call to Rome, where he was chosen general of the Franciscans. Pits entitles him "speculum honestatis," yet Bale makes him an inquisitor and persecutor in Greece. At the command of pope Alexander IV he corrected and emended the Roman breviary. He died at Anagni, Italy, where the pope in person came to visit him, in 1260. See Fuller, *Worthies of England* (ed. Nuttall), 2:150.

Haymo Of Hythe

an English prelate, was born at Hythe, Kent, and made bishop of Rochester in the twelfth year of Edward II's reign, to whom he was confessor. In his native town he founded a hospital, and enlarged the episcopal palace. In his old age he resigned his bishopric, lived on his own estate, and died about 1355. See Fuller, *Worthies of England* (ed. Nuttall), 2:135.

Haynes, J.A., D.D.

a Baptist minister, was born in King and Queen County, Virginia, December 13, 1822. He graduated from Columbian University, Washington, D.C., in 1843, was principal of Bruingtoun Academy for a year, and then entered upon a course of medical study, receiving his degree from the Jefferson Medical College, Philadelphia, in 1846. Relinquishing his practice, he entered the Christian ministry, being licensed in 1853, and ordained in 1857. For a time he labored under the auspices of the State Mission Board, and then accepted an appointment as principal of the Clarke Female Seminary, at Berryville, Virginia. Subsequently he was pastor of two or three churches in Virginia, a part of the time being engaged in teaching. He died in January 1880. See Cathcart, *Baptist Encyclop.* s.v. (J.C.S.)

Haynes, Samuel, D.D.

an English clergyman, was educated at King's College, Cambridge, and was tutor to the earl of Salisbury, with whom he travelled, and who in 1737 presented him to the rectory of Hatfield, in Hertfordshire. In May, 1747, he was presented to the rectory of Clothal. He died June 9, 1752. See Chalmers, *Biog. Dict.* page 270; Allibone, *Dict. of Brit. and Amer. Authors*, s.v.

Hayter, Thomas

an English prelate, became bishop of Norwich in 1749, bishop of London in 1761, and died January 9, 1762. He published *Occasional Sermons* (1732-59). See Allibonse, *Dict. of Brit. and Amer. Authors*, s.v.

Hazar-gaddah

Tristram (*Bible Places*, page 20) coincides in the location "at *Jurrah* or *el-Ghurra*, a group of ruins on a high marl peak with steep sides, very near el-Milh, on the road to Beersheba," and so Lieut. Conder (*Quar. Statement* of the "Pal. Explor. Fund," January 1875, page 25). But more recently the latter suggests (*Tent Work*, 2:337) *Judeideh*, the position of which he does not indicate.

Hazar-shual

The location of this place at *Saiweh*. is acquiesced in by Tristram (*Bible Places*, page 20), Lieut. Conder (*Quar. Statement* of the "Pal. Explor. Fund," January 1875, page 21), but not by the latter. finally (*Tent Work*, 2:337), nor by Trelawney Saunders (*Map of the O.T.*), who with less probability locates Jeshua (^{3612b}Nehemiah 11:26) there. It is laid down on the *Ordnance Map* as *Khurbet Saweh*, four and a half miles northwest of Tell-Milh, and described in the accompanying *Memoirs* (3:409) as "a prominent hill-top, crowned with ruins, consisting of foundations and heaps of stones. The hill is surrounded by a wall built of large blocks of flint conglomerate. Other ruins of a similar kind exist in the valley beneath."

Hazelius, Ernest L., D.D.

a Lutheran professor, was born at Neusalz, province of Silesia, Prussia, September 6, 1777. He was educated at his native place, Kleinwelke, and Barby, studying theology at Neisky in a Moravian institution, and was licensed to preach by the authorities of that Church. In 1800 he was appointed teacher of the classics in the Moravian Seminary at Nazareth, Pa., where he remained eight years, having during that period been appointed head teacher and professor of theology in the theological department. Joining the Lutheran Church, he taught, in 1809, a private classical school, and then became pastor of the united congregations of New Germantown, German Valley, and Spruce Run; also conducting a classical school at New Germantown. In 1815 the Hartwick Seminary went into operation, and he was appointed professor of Christian theology and principal of the classical department. For fifteen years he served this institution, acting also as pastor of the village church. In 1830 he became professor of Oriental and Biblical literature and German language in the Theological Seminary at Gettysburg, but resigned in 1833 to take charge of the Theological Seminary of the synod of South Carolina, holding that position from January 1, 1834, until his death, February 20, 1853. Among his published writings are, *Life of Luther: — Life of Stilling: — Augsburg Confession, with Annotations: — Materials for Catechization on Passages of Scripture: — History of the Lutheran Church in America*. For some time he was editor of the *Evangelical Magazine*, published at Gettysburg. He was a most accurate classical scholar, and a very successful teacher. See *Pennsylvania College Book*, 1882, page 157.

Hazor

Of the places thus simply designated, the latest authorities make the following identifications:

1. HAZOR OF NAPHTALI (~~610E~~ Joshua 11:1, 10, 11, 13; 12:19; 19:36; ~~670E~~ Judges 4:2, 17; ~~692D~~ 1 Samuel 12:9; ~~1095~~ 1 Kings 9:15; ~~215D~~ 2 Kings 15:29) is identified by Grove (in Smith's *Atlas*) with *Tell Huraweh*, south-east of Kedesh, and by Trelawney Saunders (*Map of the O.T.*) with *Khurbet Harrah* (evidently the same locality), which is set down on the *Ordinance Map* one and three quarter miles north-west of Lake Huleh, and described in the accompanying *Memoirs* (1:237) as "an important ruin on a hill-top. There are considerable remains of walls of good-sized masonry and foundations, with caves, and two rock-cut tombs, with loculi. A few stones are moulded, probably door-posts or architraves. There are a number of cisterns. The principal remains are on the top and the eastern slope of the hill. A zigzag pathway formerly led down to the great spring of 'Ain el-Mellaheh." This is the location proposed by Wilson and advocated by Guerin. Lieut. Conder, on the other hand, suggests (*Tent Work*, 2:337) *Hadireh*, which occurs in a Jebel and Merj of that name, one and a half miles west of el-Khureibeh (Robinson's site for Hazor), lying two and a half miles south of Kedesh, and three and a half west of Lake Huleb.

Grove and Conder, however, both seem to distinguish two Hazors in the above passages, and they locate the second at *Hazzur*, a rock-cut tomb in *Khurbet Hazireh* (ten miles west of Kedesh), where are "foundations of walls, built with large, well-dressed stones, a few small columns and broken pieces mixed up with the ruins; eight rock-cut cisterns, one rock-cut birkeh [pool], and two rock-cut tombs" (*Memoirs*, 1:239; comp. page 223). They seem, moreover, to identify this with EN-HAZOR *SEE EN-HAZOR* (q.v.), although there is no spring there now, as there is at 'Ain el-Khurbeh, where Saunders locates the latter. This last geographer places Edrei at Hazireh, but it should rather be identified with Khureibeh, and Hazzfir and Hazireh will thus be left to represent a single Hazor, as the names respectively indicate. En-Hazor may then be appropriately assigned separately to *Khurbet Hazuir*, half a mile north-west of a hill of the same name, and consisting of "heaps of stones and cisterns" (*Memoirs*, 1:396), laid down five miles north-west of Yakfik, with several springs in the vicinity ('Ain elTahit, one and a half miles west, sufficiently copious to supply three mills; and 'Ain el-Mansufrah and 'Ain el-Diah, one mile south).

But the specific name, 'Ain Hazur, does not occur on the *Ordnance Map*, although several travellers speak of it here, and Tristram even says (*Bible Places*, page 273). "This is the only Ain-Hazur."

2. HAZOR OF BENJAMIN AFTER THE CAPTIVITY (⁴⁶¹³³Nehemiah 11:33) is identified by Grove with *Yasur*, near Ashdod, which is out of the region indicated. It has usually been made the same with BAAL-HAZOR (q.v.), which Conder and Saunders reasonably locate at *Tell Asur*, four and a half miles north-east of Beitin (Bethel), "a sacred place among the peasantry, though no Mukam exists. There is a group of fine oaks on the hilltop, sacred, apparently, to a certain Sheik Hadherah (the proper Arabic form of Hazor). The Rijal el-Asawir, or 'Men of 'Asur,' said to be companions of the Prophet, are also invoked by the Moslems. This appears to be a probable survival of the ancient *cultus* of Baal on this lofty summit. Here Ginrin found ancient cisterns cut in the rock, and vaulted houses still standing. In the middle of the plateau was a wely, dedicated to sheik Hassan, on the site of an old church, now destroyed, of which some ruins remain, especially four fragments of columns lying on great slabs which were once the pavement of the church; besides these a capital, on which was formerly sculptured a cross of square form" (*Memoirs*, 2:371).

Lieut. Conder, however, suggests a separate location from this for the Hazor of the post-exilic history at *Hazzur* (*Tent Work*, 2:119), one mile east of Neby Samwil; a ruined site (*Memoirs*, 3:43), four miles north-west of Jerusalem, with tombs, cisterns, and spring ('Ain Malahah) adjoining.

3. HAZOR OF JUDAH (⁴⁶¹⁵³Joshua 15:23) is combined by Saunders with the name following (contrary to the Heb. text, which has y]disconnective between) into the compound Hazor-Ithnan, and located at *en-Tora*, which he lays down a short distance south-east of Beersheba.

Hazor-Hadattah

(⁴⁶¹⁵⁵Joshua 15:25) is identified by Tristram (*Bible Places*, page 18) with "the ruins called *aldaddah*, a watch-tower on the edge of a bluff on the high ground at the head of the Zuweirah valley, southwest of the Dead Sea." This point is beyond the bounds of the *Ordnance Map*, but is situated in the same direction as the *el-Hutdeirah*, with which we have identified the place, and where Saunders locates an imaginary Hazor-Kinah (adopting the suggestion of Tristram, *Bible Places*, page 16) and also Jagur (q.v.).

SEE JUDAH.

Hea

One of the most important of all the Assyrian gods, as he combines in his numerous titles the attributes of several classic deities. His Accadian name was En-ki, or the "Lord of the World" (earth), and his Assyrian name read phonetically Ea or Hea. He unites in his offices the attributes of Pluto (Hades), of Poseidon (Neptune), and of Hermes (Wisdom). Hea, as the representative of the Greek Poseidon, was "Lord of the Abyss," *sar abzu*, and was spoken of as Hea "who dwells in the great deep." In a list of his titles he is called "Lord of the Madndu or Sailors," and it was Hea who taught Hasis Arda how to build the ark or ship (*elapu*) in which he sailed over the flood. In this character of the god of water and ocean he was associated with a female deity, Bahu, the "Void," who may be identified with the *bohu* of ~~GENESIS~~ Genesis 1:2. Hea held dominion over a large number of spirits who dwelt in the *abzu*, or the deep. In the character of the Greek Pluto, or lord of Hades, Hea himself seldom figured, but his consort, Nin-ki-gal, the "Lady of the Great Land," appears very frequently. Hea, as lord of Hades, had the name of Nin-a-zu, and his wife was called Nin-ki-gal. But it was in the character of the god of wisdom, the "god who knows all things," that He figured most prominently, Nin-ni-mi-ki, "Lord of Wisdom," or, as the Accadian expressed it, the "Lord of the Bright Eye." It was He alone who could deliver man from the various spells and curses with which the complicated system of Chaldee magic beset him. He also delivered Ishtar from the power of Nin-ki-gal, in the legend of her descent into Hades. Hea had for his female consort, in his character of "Lord of Wisdom," the goddess Dav-kina, the female deification of the earth, who was probably only another form of Nin-ki-gal, and resembles the classic Persephone or Proserpine; though perhaps Nin-ki-gal and Dav-kina may be better identified with Persephone and Ceres (Demeter), the "Mother and Daughter" of the Greeks.

Heacock, Grosvenor Williams, D.D.

a Presbyterian minister, was born at Buffalo, N.Y., August 3, 1822. He graduated from Western Reserve College in 1840, and from the Auburn Theological Seminary in 1843; was ordained pastor of the Lafayette Street Presbyterian Church in his native city, October 20, 1845, and retained that position until his death, May 6, 1877. He was greatly esteemed and beloved. See *Genesis Cat. of Auburn Theol. Sem.* 1883, page 264.

Headstone

Picture for Headstone

a monument placed at the head of a grave, as a memorial of the departed. Anciently, the cross in some form or other was invariably used, either simply, with floriated ends, within a circle, or in some other obvious form. During the 15th century the cruciform shape was displaced by other forms less Christian, neither artistic nor ornamental.

Healing

Touching, i.e., stroking the patient's face with both hands, to remove the scrofula, significantly called the king's evil, was practiced by the kings of France as early as Clovis or Philip I, kings of Hungary, and English sovereigns, from Edward the Confessor to queen Anne, who touched Dr. Johnson. Bradwardine says that crowds resorted to the kings of England, France, and Germany. Solemn prayer and the sign of the cross, first laid aside by James I, were used. Henry II and Edward I practiced the touch. The ceremonial took place on a progress, on Good Friday, monthly, quarterly, or at Michaelmas, Easter, and Whitsuntide, and in 1683 from All-Saints till a week before Christmas, and from Christmas till March 1. The first form of service was drawn up in the reign of Henry VII. The gospel (~~Mark~~ Mark 16:14) was read while the king laid on his hands, and during another (~~John~~ John 1:1), at the words "the light," an angel, noble, or medal with St. Michael stamped on it was attached by a white ribbon round the neck of the patient, who had to produce a certificate of his malady, Signed by the parish priest and churchwardens, and was examined by the king's surgeon-in-waiting. The faculty of healing was popularly attributed also to the ninth son of a ninth son, or the seventh son of the seventh son.

Healing-box

used for holding the chrism in extreme unction. Healing-coin, a piece of money anciently given by kings to those persons who were "touched" for the cure of the king's evil. The coin was pierced and worn round the neck with a string or ribbon.

Healing-oil

the sacred unction, made of oil of olives and balm, for use in the sacrament of extreme unction.

Healing-pyx

the box containing the sacred oil for anointing the sick. *SEE PYX.*

Hearing The Word Of God

is an ordinance of divine appointment (^{<507>}Romans 10:17; ^{<1084>}Proverbs 8:4, 5; ^{<4024>}Mark 4:24). Public reading of the Scriptures was a part of synagogue worship (^{<4135>}Acts 13:15; 15:21), and was the practice of the Christians in primitive times. Under the former dispensation there was a public hearing of the law at stated seasons (^{<6310>}Deuteronomy 31:10,13; ^{<4482>}Nehemiah 8:2, 3). It seems, therefore, that it is a duty incumbent on us to hear, and, if sensible of our ignorance, we shall also consider it our privilege.

(1) As to the manner of hearing, it should be *constantly* (^{<2084>}Proverbs 8:34; ^{<3024>}James 1:24, 25); *attentively* (^{<2104>}Luke 21:48; ^{<4413>}Acts 10:33; ^{<4040>}Luke 4:20, 22); with *reverence* (^{<4890>}Psalm 89:7); *with faith* (^{<3842>}Hebrews 4:2); with an endeavor to *retain* what we hear (^{<3810>}Hebrews 2:1; ^{<4391>}Psalm 119:11); with an *humble, docile disposition* (^{<2042>}Luke 10:42); with *prayer* (Luke 18).

(2) *The advantages of hearing* .are *information* (^{<5186>}2 Timothy 3:16); *conviction* (^{<4424>}1 Corinthians 14:24, 25; Acts 2); *conversion* (^{<39107>}Psalm 11:7; ^{<4404>}Acts 4:4); *confirmation* (^{<4442>}Acts 14:22; 16:5); *consolation* (^{<3012>}Philippians 1:25; ^{<2401>}Isaiah 40:1, 2; 35:3, 4). *SEE PREACHING.*

Heart-burial

The heart was often buried apart from the body in the place it loved well in life, as Devorgilla founded Sweet Heart Abbey in memory of the heart-burial of her husband. Richard I's heart was buried at Rouen. Robert Bruce desired his heart to be taken to the Holy Land in lieu of his pilgrimage, and lord James Douglas carried it round his neck in a silver case, hung by a silken cord. He threw it forward in advance of his men at the great battle of Salano, and covered it with his body.

Heath, Nicholas

an English prelate, was born in London, and educated at Christ College, Cambridge. He became successively archdeacon of Stafford, bishop of Rochester (1540), of Worcester (1554), archbishop of York (1555), and chancellor of England under the reign of Mary. He was deprived of his

offices because he refused to take the oath of supremacy under Elizabeth, and died at Cobham in 1560. See Hoefler, *Nouv. Biog. Generale*, s.v.

Hebdomadarii

a name anciently applied to monks from their weekly service. Hebdomas Magna (*the great week*); an appellation given anciently to the week before Easter, which was observed with great solemnity. The use of this term is thus accounted for by Chrysostom: "It was called the great week, not because it consisted of longer days or more in number than other weeks, but because at this time great things were wrought for us by our Lord.. For in this week the ancient tyranny of the devil was dissolved, death was extinct, the strong man was bound, his goods were spoiled, sin was abolished, the curse was destroyed, paradise was opened, heaven became accessible, men and angels were joined together, the middle wall of partition was broken down, the barriers were taken out of the way, the God of peace made peace between things in heaven and things on earth." See Chrysostom, *Hom. in Psal.* 145 *sive de Hebdomade Magna*; Bingham, *Antiq.* book 21, chapter 1, sec. 24.

Hebdome

(ἑβδόμη, the *seventh* day of the month), a festival observed by the ancient Greeks in honor of Apollo, on the seventh day of every month, because one of them was the birthday of that god. The chief place of these observances was Athens. Hymns were sung to Apollo, and the people walked in procession, carrying sprigs of laurel in their hands.

Hebe

Picture for Hebe

in Greek mythology, was the daughter of Jupiter and Juno, the goddess of youth and loveliness. She is often confounded with Hygea or the goddess of health, but the latter may be recognized by her long, modest dress; Hebe, on the contrary, appears with a light apron, and half naked. Not seldom the eagle of Jupiter is found at her side. She was married to Hercules, and bore him two sons, Alexiars and Anicetus. Although she was a daughter of the supreme deities, she appears in a subordinate relation, for she not only serves all gods at the table, but harnessed the horses of Juno, when the latter advanced with Minerva against the Trojans.

Hebenstreit, Johann Christian

a Lutheran theologian of Germany, was born April 27, 1686. He studied at Leipsic, and commenced his academical career there in 1715. In 1731 he was professor of Hebrew, in 1732 doctor of divinity, in 1740 professor of theology, and died December 6, 1756, leaving, *De βάρκοις ad Illustr. Ezech. 8:17* (Leipsic, 1713): — *De Judaeo Roma Exule, ex Actor. 14:1 sq.* (ibid. 1714): — *De Sertis Convivalibus ad Ezech. 8:6* (ibid. eod.): — *De Pentecoste Veterum* (ibid. 1715): — *Diss. 1-9 in Prophetam Malachian* (ibid. 1731-46): — *De Maacha, a Regia Remota, ad 1 Reg. 15:13* (ibid. 1734): — *De Discrepantia et Consensu Psalmi 18 et ~~1228~~ 2 Samuel 22:38* (ibid. 1736): — *De Ossibuss Regis Edom Combustis, Amos 11:8* (ibid. eod.): — *De Pane Super Aquam Mittendo, Coheleth 11:1* (ibid. 1737): — *De Es. 63:19 non Divellendo a Seguete Capite* (ibid. eod.): — *De Erigendis Capitibus in Adventu Messiae, ad ~~1249~~ Psalm 24:9 sq.* (ibid. 1741): — *De Sabbatho ante Mosaicam Legem Existente* (ibid. 1748): — *De Eliakimo, Christi Typo, Ps. 22:15; Apoc. 3:6* (ibid. eod.): — *Problema Exegetica ad Apoc. 2:4*: — *Quid sit ἡ ἀγαπή ἡ πρώτη ab Angelo Ephesino Omissa?* (ibid. 1750): — *De Nomine Christi ἀμήν, Apoc. 3:14* (ibid. 1751): — *De Salomonis idololatria ad 1 Reg. 10:4-8* (ibid. 1755). See Doring, *Die gelehrten Theologen Deutschlands*, s.v.; Winer, *Handbuch der theol. Lit.* 1:231, 618; Jocher, *Allgemeines Gelehrten-Lexikon*, s.v. (B.P.).

Hebenstreit, Johann Friedrich

a German theologian, son of Johann Paul, was doctor of theology at Leipsic in 1726, and died superintendent at Buttstadt, Thuringia, between 1760 and 1770. He wrote, *De Magorum Messiam Exosculantium Nomine, Pattia et Statu* (Jena, 1709): — *De Juda Ischarioth* (Wittenberg, 1712): — *Schediasma Historico-Philologicum de Variis Christianorum Nominibus* (1713): — *De καλῶ στρατιωτῶ seu Episcopo Milite* (Leipsic, 1726): — *De Hostibus καλοῦ στρατιωτοῦ* (eod.): — *De Haeresi Carpocratianorum* (1712). See Jocher, *Allgemeines Gelehrten-Lexikon*. s.v.; Winer, *Handbuch der theol. Lit.* 1:567, 640. (B.P.)

Hebenstreiti Johann Paul

a Lutheran theologian of Germany, was born June 25, 1664, at Neustadton-the-Orla. He studied at Jena, where he also commenced his academical career. In 1697 the university at Altdorf honored him with the

doctorate of divinity, and in 1710 he was professor of theology at Jena. He died May 6, 1718, leaving, *Theologia Naturalis* (Jena, 1693): — *De Theologis Multiplici Calumnia Apetitis* (eod.): — *De Praedestinatione*: — *De Epiphania et Epiphaniis*: — *De Sponso in Nuptiis Canae Galilaea*: — *De Eremitis seu Anachoretis*: — *De Johanne Eremita*: — *De Augustanae Confessionis Nomine et Causis*: — *De Canonibus, ut Vulgo Dicuntur, Apostolicis* (1695): — *De Theologiae Exegeticae Natura et Constitutione*: — *De Theologiae Exegeticae Fine*: — *De Scripturae S. Sensu* (1697): — *De Summa Scripturae Sacrae Auctoritate*: — *De Peccato Originali* (1698): — *Systema Theologicum* (1707): — *De Duarum Christi Naturarum Communicatione* (1710). See Doring, *Die gelehrten Theologen Deutschlands*, s.v.; Jocher, *Allgemeines Gelehrten-Lexikon*, s.v. (B.P.)

Hebrew Language

The central position which this "sacred tongue" occupies in Biblical literature justifies us in supplementing the article in volume 4 by a somewhat detailed exposition of some of its leading lexical and grammatical peculiarities, and in doing so we take the occasion to call attention to some features and linguistic principles not usually apprehended. These illustrate the natural simplicity no less than the profound philosophy of the language.

I. Root Meanings. —

1. It has generally been assumed that verbs are the only primitives in Hebrew, and hence the lexicons have constantly referred all words, to some verbal root. But it seems more reasonable to analogy and more consonant with fact to admit a few primitive nouns, such as **ba**; *father*; **ja**; *brother*; **μyā**; *water*, etc. Accordingly we find **hry**; scarcely used, except in Hiph. as a denominative from **dy**; *hand*, in the sense of *stretching out the hand*, e.g. in prayer or praise.

2. A more important fact, admitted by most lexicographers, and denied of late by only a few scholars,* is that all the roots primarily seem to designate some physical act, or condition, appreciable by the senses. This may be true of other languages, in the primitive forms, but it is eminently characteristic of the Hebrew. Not only were the people who used it a constitutionally poetic race, affected by and reflecting every shadow of the

imagination, but their originally nomadic habits made them keenly sensitive to every accident and influence of Bedawin life. They had specific terms for pitching and striking their tents (hnj ;and [sæ respectively), for turning out of the road to stop at a house (rWG), and lodging over night (˘yl æ etc. They were on the constant lookout for an enemy (hpx), and they had a term for one of a hostile tribe (byaa opposed to µl æ) in distinction from personal enmity (anæ) or individual opposition (rrk). The nice shades of climactic signification, which are very imperfectly developed even in the best Hebrew lexicons, are shown with graphic clearness in terms for anger: ānā; *to breathe hard* with the first excitement; hrj ; *to glow* with the rising passion; hmj æ *the flush* of the hot blood; µ[ž; *to froth* with intense fury, etc. Attention to the ostensible sign of a root will enable us to note the steps of transition from a primitive to a derivative signification e.g. hgh; *to mutter* to one's self in a brown study; hence *to murmur* in grudge, or *meditate* with pleasure. The constant usage of terms in a figurative sense, with an eye to their literal import, makes every word and phrase a picture, and renders even the prosiest utterances highly poetical.

*We look with some distrust upon the fashion, prevalent in certain quarters, of seeking Hebrew etymous. in the radicals found among the cuneiform disclosures. The dialects of the Assyrian, "Accadian," and early Babylonian are yet in too crude a state of classification and investigation to bear out much reliance upon them for such purposes, and it is doubtful if they ever will be largely available for trustworthy comparison, except in a very general manner, and for obscure roots.

3. Hebrew *synonyms*, as thus appears, have received less attention than they deserve. The lexicographers, especially Gesenius, have occasionally traced distinctions in the use of words, and have freely compared many cognate roots, resolving most of them to certain supposed essential ideas, but this last has helped very little towards a practical discrimination of their real meaning and prevalent application, and no general system of comparing verbs closely resembling each other has been instituted. Yet it is certain that in Hebrew, as in all other primitive languages, real synonyms are very rare, and in no other tongue, perhaps, are terms more distinctively employed, especially in the physical relations of life, however vaguely they may often have to be construed in their figurative and metaphysical applications. For example, the words relating to the senses are nicely

correlated to each other, and finely shaded off in comparative strength. Thus [miv]; *is to hear* simply, the sound entering one's ears whether he will or not. But hn[]; *is to pay attention to* what is heard, as by look or gesture; hence *to answer*, as expected of one giving heed to another; and finally *to speak*, i.e., in reply to words or thoughts merely implied. Still advancing, ^yzāh, a denominative from ^zā *the ear* (probably a primitive, for the root ^zā; does not occur), *is to give ear*, i.e., turn the ear in the direction of the sound, or listen, but not very intently. Finally, byvāḥāis *to prick up* the ears, i.e., use the hand for increasing the volume of sound, or hearken earnestly. So likewise har; *is to see* simply, without any special effort, ἰδεῖν; but hzj ; *is to behold*, or gaze intently at some striking object, as in a vision, ὁράω or θεωρέω; and fyBāis *to look at* closely, for the purpose of scrutiny or discovery, σκοπέω; while other terms are of special and narrow import, as āyqāhā *to view*, i.e., bring into the field of vision; rlv, *to peep*, as from a lurking-place; hpX; *to watch*, as an enemy. In addressing, arq; *is simply to call out* the name of a person spoken to or of; while rmā; *is to say* something, the words being added; and rBāis *to speak*, the language not being given; but [Vēis *to halloo*, or cry out for help; q[k; (less strongly, q[ḥ) *to shriek* from distress or danger; qnā; *to groan* in pain or sorrow; and l l h; merely *to talk* loud, out of folly or (Piel) in praise. Among pleasant emotions j mḏāḥ *is to be glad* simply, as evinced by a quiet and satisfied demeanor; but zl [; or /l [; *is to exult* with demonstrative expressions; and ^nr; *to triumph* with shouts of joy. Among unpleasant emotions arḥ; *is to fear*, simply in a general sense; but l hB; *is to palpitate* with sudden alarm (Niph. *to' be panic-stricken*); dj P; *is to be frightened* by some object of terror; /r[; *is to dread* an impending cause of anxiety; drj ; *to shudder* on the surface; d[r; *to quake* in the interior; while l yā and l yj are merely *to spin round* under the influence of any violent feeling, whether *cringing* through fear, *writhing* in pain, or *jumping* for joy (especially the former word). l vK; *is to be weak in the ankles*, hence, to totter, stumble, etc.; but [rkāis *to bend the knees*, hence, to bow or fall; while /bī; *is to crouch* on the haunches, like an animal in repose. For terms denoting *forever*, there is μl wḏ, the *vanishing point*, whether forward or backward; hence time out of mind, everlastingly; d[i

the *terminus*, a fixed point beyond which one cannot pass; and **j xñ**, the *goal* or shining mark set up as far ahead as one can well see; while **dymǣ** simply denotes *continuity*. Of negatives there is **ab**, *not*, the direct denial, **οὐκ**; **l ai**, *far from it*, the softer or deprecativè disclaimer, **μή**; **γαι** *by no means*, the peremptory exclusive; and **l Bi**, *not at all*, the absolute contradiction, **οὐ μή**, *omnino*. So in meteorology, **b[** is a misty *scud-cloud*, so called from *obscuring* the landscape; **η[** is a black *thunder-cloud*, so called from *veiling* the heavens; and **qj vi** is a light *fleece-cloud*, so called from its resemblance to *dust* diffused in the sky. In brigandage **brami** is an *ambush* for a surprise; while **rtse** is a *covert* for security; **abjmi** a *hiding-place* for secrecy; and **Esor hKsu** merely a *lair* of wild beast, as screened by interlaced twigs. In orography and geography generally, Hebrew words are used with great precision. **SEE TOPOGRAPHICAL TERMS.**

II. Vocalization. — *Syllabification* is very simple in Hebrew, as the letters (all regarded as consonants) are the basis of articulation, and each (with the frequent exception of the quiescents) has its own vowel (expressed or implied) following. The pronunciation, indeed, is not certain, as Hebrew ceased to be a living tongue after the Babylonian exile; but the sounds of the letters probably survive in the cognate Oriental languages, especially the Arabic, and the vowels supplied by the Masoretès doubtless represent those traditionally handed down to their own times. The latter form an ingenious and apparently complicated but really simple and natural series, of which the written signs are sufficiently distinct and philosophical. The intricate chain of vowel-changes arising in declension is remarkable for its strict conformity to the laws of the vocal organs, and euphony is its fundamental principle. The tone usually rests on the final syllable, as being in general the most significant of grammatical relations, and hence an increment, as carrying the accent, has a constant tendency to shorten the preceding part of the word. The oblique forms of nouns and verbs, including the suffixed pronouns, are thus literally *constructed*, and the balance is preserved by abbreviating the beginning. In this system two features are of prime and universal influence, namely, the sernivocal character of the gutturals (inducing a series of peculiarities in their pointing), and the necessity of the tone for either a long closed or a short open syllable. By observing the effect of these principles and a few

conventional form-signs, the grammar is wonderfully simplified and clarified.

III. Doctrine of the so-called "Tenses." —

1. The "Praeter" and the "Future." These are now well understood not to denote primarily *time*, but some other less palpable relation. The absence of a present tense is, we may remark in passing, really logical, for the present moment is but the dividing line between the past and the future, and shifts its position every instant. Ewald suggested the names "Perfect" and "Imperfect" in lieu of Praeter and Future, maintaining that the former denotes a *completed* act, and the latter an *inchoate*; and some later grammarians, including Driver, in his ingenious monograph on the subject, have hastily adopted this nomenclature. But besides the inexactness of these terms in themselves, and the liability of confounding such a use with that of the corresponding tenses in English, and still more in Greek and Latin, they will be found to be essentially erroneous. As a matter of fact, in most cases, these two verb-forms indisputably designate the two relations of time anterior and posterior; and the consummation or incipency of the act or state is comparatively rare as an important shade of the thought. In very many, indeed, a majority of cases, such a rendering would be absurd. For example, that remarkable and pregnant announcement by Jehovah of his divine self-existence, *rwajhyhā, hyhā*, *I will be what I will be* (A.V. "I am that I am," ^{<RB4>}Exodus 3:14), becomes the flattest nonsense if translated "I begin to be what I begin to be." Surely this cannot be the essential conception of the tense-form in question. The true distinction is rather that the Pr-ster marks an actor state as a matter of *fact*, or something intended to be stated as such, while the Future denotes a *conception*, or something meant to be so stated. They are respectively the objective and the subjective points of view, the actual and the imaginary, the absolute and the conditional, the indicative and the subjunctive, the independent and the relative. Out of this fundamental distinction grow all the subordinate ones, especially the *past*, as representing the only real facts, and the *future*, as being yet but a fancy. A completed act or state, as *unfait accompli*. of course thus comes in naturally under the Praeter, and an inchoate one, as yet conceptual in part, falls appropriately under the Future. The use of either as "a customary Present" is but a device of grammarians in order to bring them into accord with the vague signification of that tense in other languages, especially the English.

Continued or permanent action or condition is expressed in Hebrew by the participle, which is in itself always timeless. When a prophet expresses his vaticinations in the Praeter (as notably in Isaiah 53), his conceptions become to him realities. and he states the future as if it were already a fact. When, on the other hand, a historian uses the Future for his narration is (which less frequently occurs), he means thereby to mark the events as viewed in a subordinate relation. either' to his own mind (optative) or to some other events (subjunctive). The term **hyhā**, therefore, in the above passage, indicates God's *revealed* attributes and character as a theme of human apprehension, while **hwby** signifies his simple *self-existence*. The repetition "I conceive myself to be what I conceive myself to be," or "I am conceived to be what I am conceived to be," would then, like Pilate's phrase, "What I have written I have written," express the permanence and truthfulness of that conception. God's absolute essence is objectively incommunicable.

It would be easy to exemplify the distinction of the *independent* and the *qualified*, as represented by the two so-called "tenses" respectively, Thus, to take the first instances in Genesis: **htyh**; (^{<O002>}Genesis 1:2) is not the mere copula, but emphasizes the *fact* of a change having taken place in the earth; whereas **hyhā** and **j mixyā** (^{<O005>}Genesis 2:5), express the *idea* that no growth had yet been visible or observed; and **hl [y]** and **hqv hā** (^{<O006>}Genesis 2:6) denote the *appearance* of a mist, which answered these purposes. So we may render **hyh wjdrēyā** (^{<O010>}Genesis 2:10), "was divided as it were, so as to form; **wvvtjā** (^{<O025>}Genesis 2:25), "felt no shame of themselves mutually." Very often in poetry the same thought is expressed in the successive hemistichs in these two forms successively, for the sake of variety; first objectively or absolutely, and then subjectively or relatively; or vice versa. The convenient subterfuge of employing the present tense in English to render these obliterates the nice shade of meaning conveyed by the original, and largely destroys its beauty and effect. A slight paraphrase is needed to bring out the delicate turn of thought. Generally some form of the Subjunctive or Potential will suffice to reproduce the graphic power of the Future. But in many (if not most) cases a real difference is intended. Thus **hghy**; (^{<O002>}Psalm 1:2) denotes an *interior* characteristic of the saint, whereas the preceding Prieters refer to his outward deportment. So even in ^{<O010>}Psalm 2:1, 2, **wvgj**; and **wdsjw** state the violence of the wicked as an *act*, and the parallel Futures as *of purpose*.

2. "*Paragogic*" and "*Apocopate*" Forms. — The most important of the additions included under the former of these terms is the **h** appended to verbs (sometimes likewise to nouns) for the purpose of prolonging their sound, and thus naturally increasing their emphasis. With the Praeter this is chiefly limited to the third person, as this alone is truly objective. With the Future, on the contrary, it is more appropriate in the first and second persons, giving the former an earnest or thorough significance, and softening the latter into a beseeching tone, an effect likewise produced when used with the Imperative.

Apocopation consists in throwing off in the Future and Imperative the loosely cemented **h** final of verbs, and in dropping out the **y** characteristic of Hiphil. It imparts a curt or peremptory stress to the shortened form, and thus serves to distinguish the jussive from the predictive use of the third person Future. The tendency to apocopation with "*vav conversive*" in the Future arises from it bringing the tone forward, in consequence of the close connection with the preceding context, and especially, it would seem, on account of the particle, which (as we shall see presently) that form appears to have originally included.

3. "*Vav Conversive*." — This peculiarity, which the Hebrew alone of all the Shemitic tongues exhibits, has been a sore puzzle to linguists, and only in recent times has received an intelligible explanation. It will serve as a crucial test of the foregoing theory of the tense meanings. Its most usual and decided form, namely, with the Future, demands our first attention. The fact that in this case the *vav* is pointed with Pattach and the Dagesh shows the assimilation of some older consonant; in fact, there seems to have been originally some particle like an adverb more closely pointing the sequence than the simple "*vav conjunctive*" would have done, very much like the puerile phrase of simple story-tellers, who string each incident to the preceding by "and then." The Hebrew historian sets out with a genuine Praeter (either expressed or implied), to indicate that he is stating matters of fact, but he continues his narrative with "*vav conversive*" and a Future to denote a consecutive series, the latter member members of which he conceives and represents as depending upon the others. It is this dependent and conceptual relation that requires a Future. The incidents — are all facts — (as the particle implied in the pointing intimates), but not isolated or independent facts. They may or they may not be logically or causally connected, but they are viewed by the writer as historically following each

other, and he designedly overlooks anything between them. After completing such a series, more or less extended, the writer begins a fresh series with another Praeter, and continues it for awhile with "vav conversive" again. The whole history is thus divided off in a kind of paragraph style, and the close continuity of the subordinate statements is maintained in each paragraph. If he had used Praeters with or without "vav connective" throughout, the incidents would have been merely the *disjecta membra* of history, without any positive bond of unity. The style would have been, as we say, comparatively incoherent. The explanation of "vav conversive" with the Praeter is more difficult. From the absence of any special pointing, and the less frequency of its use, we are entitled to infer its comparative unimportance. In fact, it seems to be a kind of *imitation*, by way of converse, of the "vav conversive" of the Future. A writer sets out with a Future (in form or effect), and continues the conceptual series by the Praeter; to indicate that he has now mentally transported himself into the region of fancy, and is describing things from that vivid impression. It thus resembles the "historic present" of many languages, in which a narrator views the scenes recounted as if actually taking place under his eye.

It can now be readily seen, in the light of the above explanation of these two "tenses" how in poetical passages (and all, Hebrew is more or less poetical), the Praeter and the Future (either simple or transformed by *vav*) may often be beautifully interchanged, according as the writer, for variety's sake, wishes to represent the same scene in adjoining hemistichs as either actual or conceptual; and this closer or more loose method of consecution, by means of simple *vav* or *vav conversive*, gives him a wider and nicer play of conception and expression. These are among the delicate shades of meaning which it is almost impossible to transfer to a version. For example, David says (¹⁹⁸⁶Psalm 3:6), "To Jehovah should I call (**arqā**) [as I often have done], then he has heard me (**ynāṯ Yiv**);" i.e., in plain prose, Whenever I call he hears me, but in poetic fervor, When I think of myself as calling, I immediately know myself as heard.

IV. *Agglutinative Modes of Declension and Construction.* —

1. *By Prefixes.* — Of these **b**, **h**, **w**, **k**, and **l** are strictly inseparable, but like **m** and **v**, they probably represent original particles, as the Arabic article *el-*(which assimilates, as by a Dagesh, with the "solar letters") indicates. Whether the characteristic **n** of Niphal, and the **h** of its infinitive

as well as of Hiphil, Hophal, etc., had a similar origin is difficult to decide. The preformatives of the Future may be more readily traced to the full forms of the personal pronouns.

2. By Sufformatives and Affixes. — The personal endings of the tenses, as well as the suffixes, are clearly fragments, somewhat modified, of the pronouns which they represent. The **D** directive is probably an enclitic fragment of the article as a demonstrative. The feminine ending **h** was a softened form, like **h** paragogic. The old constructive termination of masculine nouns was for both numbers, and the dual and plural absolute were intensive additions, like the decimal increase of the cardinal numbers. The frequent interchange of gender in the plural (notably in **יַיְוָא תְּבָא**; etc.) proves that this was a later or comparatively unimportant variation. The feminine, as the weaker, takes the place of the neuter in Greek and Latin to express the abstract.

3. By Juxtaposition. — Here we may enumerate three classes of amalgamation:

(a) *compounds*, which are rare in Hebrew, except: in proper names, and in cases of union by Makkeph (corresponding to our *hyphen* only in removing the principal tone);

(b) *ellipsis*, by which connecting particles are dropped as unnecessary, especially in the terse style of poetry; and

(c) *interchange* of the various parts of speech, which, as in English, allows nouns, particles, etc., to be freely used as adjectives, adverbs, etc., and conversely.

V. Emphatic Position of Words. — Here the natural order, in contradistinction from the artificial arrangement of the Latin, and the purely grammatical of the English prevails. As with foreigners and children speaking a new language, the most important words come first (of course, after connectives, negatives, interrogatives, etc., which qualify the whole clause). Hence the predicate, as being of greater extension, precedes, and the subject or the adjective, which are but an accident of the verb or the noun, follows; except when special emphasis requires a different position, or when poetry in the parallel hemistichs calls for a pleasing variety. In this respect the Hebrew more closely resembles the Greek, which often resorts to the same expedient of emphasizing by a position near the head of the

clause, like our "nominative independent." These nice shades of emphasis are difficult to render smoothly and adequately, but it might be done far more accurately than in our Authorized Version, which is habitually negligent in this respect. For the prosodiac arrangement, *SEE POETRY, HEBREW.*

Hebrew Version Of The New Testament

If we may believe tradition, translations of parts of the New Test. already existed at a very early period. But as there is no certain information concerning such a version into the language of the Old-Test. Scriptures, the history of this work can only be traced back to the year 1537, when the gospel of Matthew was published in Hebrew by Sebastian Munster (q.v.). Great attention was excited by this book at the time of its appearance, on account of an ancient tradition which prevailed in the Church, that Matthew originally wrote his gospel in Hebrew. It was very evident, however, that Munster's publication, *j yçmh trwt*, had no pretension to be regarded as the text of the sacred original, nor even as an ancient version, for the language in which it was written was not the SyroChaldaic, current in Palestine at the time of our Lord, but the rabbinical Hebrew in use among the Jews of the 12th century. It was, moreover, full of solecisms and barbarisms, and bore indubitable marks of having been translated either directly from the Vulgate, or from an Italian version thereof. In an apology for this work, dedicated to Henry VIII of England, Munster states that the MS. from which he printed was defective in several passages, and that he was compelled to supply the omissions as best he could from his own resources. It passed through several editions, and a Hebrew version of the epistle to the Hebrews was appended to it. Another edition of the same translation of Matthew, but printed from a more complete and correct MS. (*Recens Judceorum Penetrabilibus Erutum*), brought for the purpose from Italy, was published by Tillet, bishop of St. Brioux, at Paris, in 1555, with a Latin version by Mercer. (*Ad Vulgatam quoad Fieri Potuit Accomodata*). The latter was published again by Dr. Herbst, under the title, *Des Schemtob ben-Schaphrnut hebr. Uebersetzung des Evang. Matthaei nach dei Drucken des S. Munster und J. du Tillet-Mercier* (Gottingen, 1879). In this edition the editor proves that the author of this version was none else than Shem-Tob Isaac ben-Schaphrut (q.v.), who translated this gospel for polemical purposes. Passing over the other translations of parts of the gospels, we mention the version of the four gospels into Biblical Hebrew,

made by Giovanni Batista Giona (q.v.), a converted Jew, and professor of Hebrew at Rome. He dedicated it to pope Clement IX, and it was published at Rome in 1668, at the expense of the Congregation de Propaganda Fide. But this translation, as professor Delitzsch remarks, fulfilled less than might be expected from a man born at Safet, in Upper Galilee, who, besides, was a Jewish scholar. The first translation of the entire New Test. into Hebrew was made by Elias Hutter (q.v.), and published at Nuremberg in 1600 in his Polyglot Test. According to the judgment of professor Delitzsch, it is of great value, and is still worth consulting, because in many places it is very correct. A revised edition was published in London in 1661, under the superintendence of W. Robertson; but the greater part of this edition was consumed in the fire of London in 1666. A *Corrected New Testament in Hebrew* was published at London in 1798 by the Reverend R. Caddock, but it proved not to be acceptable to the Jews, for whose benefit it was published, and a new translation became a desideratum. In the meantime Dr. Buchanan brought from India a translation of the New Test., executed in Travancore, among the Jews of that country, the translator being a learned Jew. The MS. was written in the small rabbinical or Jerusalem character; the style was elegant and flowing, and tolerably faithful to the text. Dr. Buchanan deposited the MS. in the university library at Cambridge, after it had been transcribed by Mr. Yeates, of Cambridge, into the square Hebrew character. A copy was presented to the London Society for the Conversion of the Jews, and it was at one time thought that it would greatly promote the object of the society to print and circulate the production of a Jew, evidently master of his own ancient language. After much deliberation, however, a more strictly literal translation was still deemed desirable, and accordingly, in 1816, Mr. Frey and other learned Hebraists executed, under the patronage of the Jews' Society, a new edition of the New Test. In 1818 this new edition left the society's press, and was speedily followed by another issue. The British and Foreign Bible Society assisted materially in this work by purchasing at various times to a large amount. After this version had been in circulation for some time, complaints from Hebrew readers in various parts of the world were laid before the Jews' Society Committee, concerning the rendering of certain passages. To insure minute accuracy, the committee-determined on a thorough revision. They consulted some of the most eminent men in Europe, and professor Gesenius was recommended to them as the first Hebrew scholar of the age. To him, therefore, the version was confided, with a request of a critique upon it, and suggestions as to

alterations. Gesenius went carefully through the work as far as the Acts, and likewise through the book of Revelation. Numerous other engagements, however, compelled him to resign the task. The work, together with Gesenius's notes, was then transferred by the Jews' Committee to Dr. Joachim Neumann (q.v.), a converted Hebrew, lecturer on Hebrew at the University of Breslau. Dr. Neumann commenced the work anew, and his revision, when completed, was acknowledged to bear the stamp of diligence, accuracy, zeal, and profound scholarship. The limited funds of the society, however, prevented the publication of this valuable revision, and thus it remained for some time in MS. At this very period, the publisher of the Polyglot Bible (Mr. Bagster), requiring a Hebrew version of the New Test. for the Polyglot, applied to the Jews' Society for the critical emendations they had been amassing: the important notes of Gesenius and Neumann were in consequence handed to Mr. Bagster, and were incorporated in the new version executed for the Polyglot by Mr. Greenfield, and published in 1831. In comparing this edition of Greenfield with the second of the Jews' Society, published in 1821, the student will easily perceive that there has not been made a very great progress in the work of translation, and that neither could stand the test of criticism. The Jews' Society resolved, therefore, on a revision of the edition of 1821. A committee, consisting of Dr. M'Caul, the Reverend M.S. Alexander (afterwards bishop of Jerusalem), the Reverend J.C. Reichardt, and Mr. S. Hoga (the well-known translator of *Bunyans's Pilgrim's Progress* into Hebrew), was intrusted with the revision, which was commenced November 14, 1836, and finished February 8, 1838. The printing was commenced in December 1837, and was finished in September 1838. Duly considering and appreciating the labors of their predecessors, they endeavored to conform the Hebrew text as closely as possible to the Greek, following in most dubious cases the reading of the authorized English version; and were much pleased to find that, in very many cases, even the collocation of the Greek words furnished the best and most elegant collocation of the Hebrew. They diligently consulted the Syriac, Vulgate, German, Dutch, and French versions, but in difficulties were generally guided by the Syriac. Their desire was, as far as possible, to furnish a literal translation, remembering that it was the word of the living God which they wished to communicate. They arrived at purity of style, but always preferred perspicuity to elegance. When the revision was finished, the MS. was read through by each person privately, and then by all together, confronting it again with the Greek text. Some alterations

were then suggested, and even in the reading of the proof-sheets various little amendments were made. This new edition of 1838, although a great improvement upon the former, proved by no means to be the *ultimatum*. In the year 1856 a new revision of the work was decided upon, and to the Reverend C. Reichardt (q.v.), together with Dr. R. Biesenthal, the task of revision was given. The edition of 1838 was carefully examined, and April 12, 1865, the work was completed. In 1866 the new. edition, with vowels and accents, was published, which redounds to the honor of both revisers and the society. But this edition, in spite of the great amount of labor bestowed and the money spent upon it, proved itself not to be the complete *desideratum*, especially in view of the criticism concerning the text as well as the accents, which professor Delitzsch published in his Hebrew edition of St. Paul's epistle to the Romans. Considerations like these, especially the desire of realizing a hope cherished for about forty years, induced professor Delitzsch to undertake a new version of the New Test., on the basis of the *Codex Sinaiticus*. This edition was published by the British and Foreign Bible Society in 1877. In 1878 professor Delitzsch published a second edition of his translation, taking for his basis the *Textus Receptus* of the Elzevir edition of 1624, respecting the exigencies of textual criticism in all the more important cases by bracketed readings. Thus a single parenthesis, (), indicated a passage with weak support, although from an early date; the same with a star, (*), indicated an important varying reading; a double parenthesis, (()), indicated a late addition to the text; and brackets, [], indicated words well supported by ancient testimony, but lacking in the received text. This edition also sold rapidly, and the third edition, again revised, appeared in 1880, with a slightly larger page and type. A fourth edition was published in 1881, and so also a in 1883. It should be observed that during all this time the translator had the constant help of many learned friends, especially of Dr. J.H.R. Biesenthal, who had traversed the same ground himself, and of the author of the work on Hebrew tenses, Reverend S.R. Driver of Oxford. See Delitzsch, *The Hebrew New Testament of the British and Foreign Bible Society (Leipsic, 1883)*. (B.P.)

Hebron

Picture for Hebron 1

Picture for Hebron 2

A brief but excellent description of this venerable place is given in the *Memoirs* accompanying the Ordnance Survey (3:305 sq.), and the latest and most complete account of the Haram enclosure there may be found in the same work (page 333 sq.). We give some interesting particulars from Lieut. Conder's *Tent Work in Palestine*, 2:79:

"Hebron is a long stone town on the western slope of a bare, terraced hill; it extends along the valley, and the main part reaches about seven-hundred yards north and south, including the Mosque Quarter, and the Quarter of the Gate of the Corner. On the north is a separate suburb, named from the mosque of 'Aly Bukka, who died in 670 A.H.; on the south also, and west of the road, is another small suburb. The Haram stands above the middle of the main quarter. The Sultan's Pool, a large, well-built reservoir, occupies part of the valley. West of the city is an open green below the Quarantine, surrounded by hills which are covered with olives. "The contrast between Hebron and Bethlehem is readily noticed; the town has a dead-alive appearance, and the sullen looks of the Moslem fanatics contrast with the officious eagerness of the Bethlehem Christians. There are some seventeen thousand Moslems in Hebron, according to the governor's account; and about six hundred Jews are tolerated in the Quarter of the Corner Gate. The town is the centre of commerce for the southern Arabs, who bring their wool and camel's-hair to its market. It has also a sort of trade in glass ornaments' and in leather water-buckets, but the bustle and stir of Bethlehem are not found in its streets; the inhabitants seem wrapped in contemplation of the tombs of their forefathers, and boast that no pagan Frank has yet desecrated the holy shrines with his presence, or built his house in the town." (See Plan on page 535.)

Hecataea

apparitions which appeared during the performance of certain ceremonies in honor of the goddess Hecate (q.v.). An image of the goddess was

formed of incense of Arabia, myrrh, styrax, and certain animals called ascalabotse. These were all ground to powder, made into a paste, and moulded in an image of Hecate. Then, in the presence of this image, at midnight, under a lotus-tree, the ceremonies are duly performed, when the Hecataea appear and assume various shapes.

Hecate

in Greek mythology, is a mystical figure, wrapped in deep darkness, as described by Hesiod. She is called the daughter of the Titan Perses by Asteria, but the accounts vary, sometimes Jupiter, at others Tartarus, being mentioned as her father, and Juno, Ceres, Pheraea, etc., as her mother. She was the only one among the Titans who assisted Jupiter in the war with the giants; therefore she was not hurled into Tartarus, as were the others, but was endowed with great power in heaven, on earth, as well as in the infernal regions. She is usually represented triformnate, from which circumstance she has the surname Tricephalus or Triceps, the three-headed. She possessed the keys to three roads, leading respectively to Hades, to heaven, and to a happy life on earth. Her work was usually at night, and therefore she has been confounded with the goddess of the moon, Selene.

Hecatomb

(ἑκατόμ, from ἑκατόν, *one hundred*, and βούς, *an ox*), a sacrifice offered by the ancient Greeks only on extraordinary occasions, consisting of one hundred oxen. The word is sometimes applied to an offering of other animals than oxen; and it is used occasionally to denote any large sacrifice, a definite number being used for an indefinite.

Hecht, Christian

a Lutheran theologian of Germany, was born August 31, 1696, at Halle. He studied in his native place and at Leipsic; was in 1728 pro-rector of the gymnasium at Idstein, Nassau; in 1744 first pastor at Esens, in East-Frisia; and died January 18, 1747, leaving, *Diss. de Sadduceismo Anna et Caiphææ*: — *Antiquitates Kauræorum*: — *Varia Variorum Judicia de Synesii, Cyrenensis in Ægypto Episcopi, Fuga Istius Episcopatus*: — *Commentatio de Secta Scribarum sive γραμματέων*. See Winer, *Handbuch der theol. Lit.* 1:1, 451; Jocher, *Allgemeines Gelehrten-Lexikon*, s.v. (B.P.)

Hecke, Joseph Van

a Roman Catholic theologian, was born in 1795 at Bruges. In 1814 he joined the Jesuits, was for some time professor of canon law at Freiburg, Switzerland, and in Belgium, and went in 1837 to Brussels to take part in the continuation of the *Acta Sanctorum*. He wrote on Johannes Capistranus (q.v.) and Ignatius, patriarch of Constantinople (q.v.). Hecke died July 27, 1874. (B.P.)

Heckel, Johann Christian

a Protestant theologian of Germany, born at Augsburg in 1747, was deacon in his native city in 1780, and died December 7, 1798, leaving, *Neues Beicht- und Communionbuch* (Augsburg, 1778, 2 volumes): — *Versuch einer theologischen Encyclopadie und Methodologie* (Leipsic, 1778), and some ascetical works. See Doring, *Die gelehrten Theologen Deutschlands*, s.v.; Winer, *Handbuch der theol. Lit.* 2:289. (B.P.)

Heckel, Johann Friedrich

a German philologist and theologian, was born at Gera about 1640. After finishing his studies he travelled in Germany and Italy, where he connected himself with Magliabecchi and Cinelli. On his return he became successively rector of the College of Reichenbach and sub-director of the College of Rudolstadt. He spent the last days of his life at Plauen and at Oelsnitz, where he died, in 1715, leaving, *Memoria Freislebiana* (Gera, 1664): — *Dissertatio Historico-Philologico Theologica*, etc. (Chemnitz, 1675): — *Sciagraphia Theologorum Evangelicorum* (Dresden, 1678): — *Theophili Pistorii Ornithogamelion*, etc. (ibid. eod.): — *De Constini Duobus Numis* (Frankfort, 1693): — *Manipulum Primum Epistolarum Singularium*, etc. (Plauen, 1695). See Hoefer, *Nouv. Biog. Generale*, s.v.

Hecker, Jacob Christian

a Lutheran theologian of Germany, was born in 1727. He studied at Leipsic and Gottingen, was in 1751 deacon at Meuselwitz, in Altenburg, pastor at Eisleben in 1764 and died April 14, 1779. He published, *De Oratore Sacro* (Gottinugen, 1748): — *De Erroribus Vulgi in Libris Sacris* (eod.): — *De Usu Religionis Christianae OEconomico et Civili* (Kiel, 1770). See Doring, *Die gelehrten Theologen Deutschlands*, s.v.; Jocher, *Allgemeines Gelehrten-Lexikon*, s.v. (B.P.)

Hecker, Johann Julius

a Lutheran theologian of Germany, was born November 2, 1707. He studied at Halle, was in 1735 preacher at Potsdam, in 1738 at Berlin, in 1750 member of consistory, and died June 24, 1768, leaving a few ascetical works. See Doring, *Die gelehrten Theologen Deutschlands*, s.v.; Jocher, *Allgemeines Gelehrten-Lexikon*, s.v. (B.P.)

Hedinger, Johann Reinhard

a Lutheran theologian of Germany, was born at Stuttgart, September 7, 1664. He accompanied the duke Johann Friedrich of Wuirtemberg as chaplain to France, was in 1692 militarypreacher, in 1698 court-preacher and member of consistory, and died December 28, 1704. He wrote, *De Fadere Gratiae: — Quaestiones Vexata de Testamenti Veteris Natura a Novo Discrepantia*, and some ascetical works. See Jocher, *Allgemeines Gelehrten-Lexikon*, s.v. (B.P.)

Hedstrom, Olif G.

a noted Methodist Episcopal minister, was born in Sweden in 1803, of humble parents, who gave him a fair education. When twenty-two years old he joined a band of adventurous youths, who volunteered to take two frigates from Sweden to their purchasers in one of the South American republics. After a tempestuous voyage, instead of reaching South America they landed in New York. Mr. Hedstrom soon made arrangements to return to Sweden, but on the eve of his departure was robbed of his money. He was shortly afterward led to Willett Street Methodist Episcopal Church, N.Y., experienced religion, and on reaching his Swedish home began holding Methodist class-meetings and prayer-meetings, the first ever held in that land. In 1835 he returned to New York, joined the New York Conference, and in it travelled the following circuits: Charlotte, Jefferson, Coeymans, WindhamCatskill, and Prattsville. In 1845 he was appointed to the Swedish mission, with his headquarters in the famous Bethel ship for Scandinavian seamen, foot of Carlisle Street, N.Y. He began by boarding, when possible, every incoming ship from Scandinavia or Denmark before it touched the shore, and distributing among the emigrants Bibles and tracts, telling them where they could find good temporary homes, and inviting them to the Bethel ship. In a single day he might be found in the counting-room of the rich gathering funds for the mission, far out on the deep seeking the lost sheep, at his desk answering letters from all parts of the

world, at the bedside of the sick and dying, and pleading from his pulpit with the waiting throng to accept Christ. Thus he continued till his death, May 6, 1877. Mr. Hedstrom was thoroughly devoted to his work, had a simplicity of manner and fund of experimental Christianity that won the hearts of all. His religion was full of joy, and his life of success. See *Minutes of Annual Conferences*, 1878, 1:42; Simpson, *Cyclop. of Methodism*, s.v.

Heeser, Johann

a Reformed theologian, who died in 1716, is the author of *Prodomus Criticus seu Observationes Philologicae in Omnes Voces Chaldaicas et Multas Hebraicas Veteris Testamenti* (Amsterdam, 1696,1714): **rz[h** **ˆba** sive *Lexici Philologici, Hebraeo-Chaldaeo Sacri, Pars I* (1714). See Furst, *Bibl. Jud.* 1:367; Steinschneider, *Bibl. Handbuch*, s.v.; Jocher, *Allgemeines Gelehrten-Lexikon*, s.v. (B.P.)

Hegeimayer, Thomas Gottfried

a Lutheran theologian of Germany, was born July 30, 1730. He studied at Tubingen was in 1761 preacher, in 1777 professor of theology, and died April 13, 1786. He published, *De Sanctis Mundum et Angelos Judicaturis in* ~~κττ~~ *1 Corinthians 6:3* (Tubingen, 1755): — *Chaldaismi Biblici Fundamenta* (1770): — *Commentatio pro loco Eusebii in Hist. Eccles.* 4:13 (1777): — *De Peccato Originali atque Speciatim* (1778): — *Oratio in Verba Ps. 110:1* (1780): — *An et quo Sensu Patres Anteniceni Christum Dicerint Creaturan* (1781): — *De θεοπνευστίᾳ* (1784). See Doring, *Die gelehrten Theologen Deutschlands*, s.v.; Winer, *Handbuch der theol. Lit.* 1:110, 239, 402, 410, 422, 433, 446, 447, 596, 597. (B.P.)

Hegumenos

(from ἡγέομαι, *to rule*), in the Greek church, the superior of a convent, the abbot or *archimandrite* of a monastery.

Heidelberg Confession

SEE HEIDELBERG CATECHISM.

Heidenreich, Esaias

a Lutheran theologian of Germany, was born at Lemberg, April 10, 1532. He studied at Frankfort, was preacher at Lemberg, Schweidnitz, and at Breslau. In the latter place, where he died in 1589, he was also professor of theology at the gymnasium. He published sermons on Ruth, Joshua, Joel, Amos, Obadiah, and Micah. See Jocher, *Allgemeines Gelehrten-Lexikon*, s.v. (B.P.).

Heidenreich, Johannes

a German theologian, brother of Esaias, was born April 21, 1542, at Lemberg. He studied at Frankfort, was in 1573 doctor of theology and professor of philosophy, and finally professor of theology. He died March 31, 1617. He wrote, *Examinatio Caputum Doctrinae Fratrum, ut Habesi Volunt, in Bohemia et Moravia: — De Patefactione Trium Personarum in Baptismo Christi Facta*. See Jocher, *Allgemeines Gelehrten-Lexikon*, s.v. (B.P.)

Heidrun

in Scandinavian mythology, was a shegoat, said to stand above Walhalla, or the heaven of heroes, and feed on the leaves of a tree called Lmrath. From her teats flows mead enough every day to supply all the heroes.

Heil

an idol of the ancient Saxons in England. This image was dashed to pieces by Austin, the English apostle, who thereupon built Cerne Abbey, on the banks of the Frome, in Dorsetshire.

Heilbronner, Jacob

a Lutheran theologian of Germany, was born August 15, 1548, at Eberlingen, in Wirtemberg. He studied at different universities, was in 1575 court-preacher at Zweibrucken, in 1577 doctor of theology, in 1581 general superintendent at Amberg, in 1588 court-preacher at Neuburg, Bavaria, in 1615 general superintendent at Bebenhausen, Wurtemberg, and died November 6, 1619, leaving, *Schwenckfeldio-Calvinismus: — Synopsis Doctrines Calvinianae Refutata: — Flagellatio Jesuitica oder Jesuitische Lehre vomfreiwilligen Creutz der Geisfelung*. See Winer,

Handbuch der theol. Lit. 1:497; Jocher, *Allgemeines Gelehrten-Lexikon*, s.v. (B.P.)

Heilbronner, Johann Christlieb

a German convert from Judaism (originally *Moses Praeger*), who lived in the 18th century, and instructed in Hebrew at different universities, is the author of *Traktat uber Iesaias 53* (Tubingen, 1710): — *Klare Beweisthunner dass Jesus der wahre Messias und Gottes Sohn sei* (Dresden, 1715): — *Confutatio Exceptionum Jud. contra Genealogiams Christi, Speciatim Illarum in Chissuk Emuna* (1718; also in German). See Wolf, *Bibl. Hebr.* 3:363; Kalkar, *Israel und die Kirche*, page 104; Furst, *Bibl. Jud.* 1:374; Jocher, *Allgemeines Gelehrten-Lexikon*, s.v. (B.P.)

Heilbronner, Philip

a German divine, brother of Jacob, was born June 30, 1546. For some time a preacher, he was called in 1574 as professor of theology at the gymnasium. in Lauingen, took the degree as doctor of theology in 1577, attended the colloquy at Ratisbon in 1601, and died April 17, 1616. He wrote, *Loci Communes in Epistolas ad Galatas, Timotheum et Tituin: Vaticinia Prophetarum in Locos Communes Digesta*: — *Postcolloquium Ratisbonense*: — *Antithesis Doctrines Petri Apostoli et Pontificis Romani*: — *Synopsis Variorum Hujus Temporis Errorum*: — *Liber de Innocentia Lutheri*, etc. See Jocher, *Allgemeines Gelehrten-Lexikon*, s.v. (B.P.).

Heim, Francois Joseph

a French painter, was born at Belfort, December 16, 1787. He studied in the Ecole Centrale of Strasburg, and in 1803 entered the studio of Vincent, at Paris. In 1827 he was commissioned to decorate the Gallery Charles X in the Louvre, and completed his decorations of the conference-room of the Chamber of Deputies in 1844. He was made member of the legion of honor in 1855, and died September 29, 1865. Among his paintings of religious subjects are, *Return of Jacob*, in the Musee de Bordeaux; *St. John; Resurrection of Lazarus*, in the Cathedral Autun; *Martyrdom of St. Cyr*, in St. Gervais; *Martyrdom of St. Lauence*, in Notre Dame; and his great picture of the *Massacre of the Jews*, in the Louvre. See *Encyclop. Brit.* 9th ed. s.v.

Heimdall

in Norse mythology, is the son of Odin, born of nine Jote-maidens, so that all were mothers of this god. From them he inherited beauty and greatness, from his father wisdom and power, and Odin placed him as guard of the Bifrbst bridge, where he lives in a beautiful palace, Himminbiorg (heavenly castle), and gazes about to see whether mountain giants or other enemies come near the bridge. When he is awake the gods can safely slumber, for no one can approach without his knowledge. At night he can see a distance of one hundred miles, he hears the grass and hairs grow, and sleeps as little as an eagle. When enemies approach he takes his horn and makes a great noise, and the Asas and the Einheriar, and the heroes in Walhalla assemble for combat. This takes place especially at the destruction of the world. He has a surname, Gullintani (gold-tooth), from the fact that his teeth are made of gold.

Heinemann, Jeremiah

a Jewish writer of Germany, was born July 20, 1788, and died at Berlin, Octobe 16, 1855. He published, *Jedidja*, a Jewish review (Berlin, 1817-43): — *Gebete an den hohen Festen* (Leipsic, 1841): — *Katechismus der jud. Religion* (1812): — *Sammlung der die religiose und burgerliche Vesfassung der Juden in den Preu. Staaten betreffender Gesetze*, etc. (1821-28): — *Allgemeines Gebetbuch der Israeliten* (1838): — *Religions- und Schulreden fur Israeliten* (eod.): — *Der Prophet Iesaia*, the Hebrew text with Rashi, Chaldee, and commentary (1842): — *Der Pentateuch*, with Targum, Rashi, German translation, and Hebrew commentary (1831-33). See Furst, *Bibl. Jud.* 1:373 sq.; Kayserling, *Bibliothek jud. Kanzelredner*, 1:411; Winer, *Handbuch der theol. Lit.* 1:198, 523. (B.P.)

Heiner, Elias, D.D.

an esteemed German Reformed minister, was born at Taneytown, Maryland, September 16, 1810. He early connected with the Church; studied theology in the seminary of the Reformed Church at York, Pennsylvania, under the Reverend Lewis Mayer, D.D.; was licensed and ordained in 1833, and installed as pastor of the Reformed Church in Emmitsburg, Maryland. He was called to Baltimore in 1835, where he remained, faithfully preaching the gospel of the grace of God, to the close of his life, October 20, 1863. Dr. Heiner was a man of respectable talents, good culture, deep piety, and great zeal, combined with a vast amount of

practical tact. He was an acceptable preacher, and a most excellent pastor, enjoying to the last the full and unabated confidence of his people. He took a deep interest in the cause of missions, as well as in all the other benevolent operations of the Church, and did much to extend the Reformed Church in the city of Baltimore by his earnest and disinterested labors. He published the first volume of Dr. Mayer's *History of the German Reformed Church*, to which he prefixed a sketch of the author's life and labors. See Harbaugh, *Fathers of the Reformed Church*, 4:271.

Heinrichs, Carl Friedrich Ernst

a Lutheran theologian of Germany, was born in 1798. He was ordained for the ministry in 1823, and was from 1827 pastor at Detmold. He died December 30, 1882, doctor of theology and member of consistory, leaving *De iis, quae Potissimum Contulerint ad Lutherums Sacrorum Reformatorem Sensim Effingendum* (Gottingen, 1819). See Winer, *Handbuch der theol. Lit.* 1:742. (B.P.)

Heinroth, Johann Christian Friedrich August

a German psychologist, was born at Leipsic, January 17, 1773, and died there in 1843, a doctor and professor of medicine. He wrote, *Pistodiae oder Resultate freier Forschung uber Geschichte, Philosophie und Glhauben* (Leipsic, 1829): — *Der Schlüssel zu Himmel und Holle im Henschen* (1829): — *Die Luge* (1834): — *Geschichte und Kritik des Mysticismus* (1830). See Winer, *Handbuch der theol. Lit.* 1:363, 483, 493, 595; Zuchold, *Bibl. Theol.* 1:531. (B.P.)

Heinsberg, Jean De

a Belgian prelate of the 15th century, was at first canon of Liege and archdeacon of Hesbaye, and became bishop of Liege at the age of twenty-three. In 1444 he resolved to go to Palestine, in pursuance of a vow, but on arriving at Venice, wrote to the bey of Tunis, and was refused permission. He died in 1459. See Hoefer, *Nouv. Biog. Generale*, s.v.

Heinsius, Johann Georg

a Lutheran theologian of Germany, who died at Reval in 1733, published *De Batteo Sacerdotis Magqni* (Wittenberg, 1719): — *Kurze Fragen aus der Kirchenhistorie des Neuen Testaments* (Jena, 1724, 6 parts; 3d ed. 1731 sq., 12 parts): — *Fragen aus der Kirchenhistorie des Alten*

Testaments (ibid. eod. 3 parts). See Doring, *Die gelehrten Theologen Deutschlands*, s.v.; Jocher, *Allgemeines Gelehrten-Lexikon*, s.v. (B.P.)

Heinson, Johann Theodor

a Lutheran theologian of Germany, was born at Hanover, July 5, 1665. He studied at Helmstadt, and continued his Oriental studies in England. In 1695 he was first preacher at Melle. in the duchy of Osnabruck, in 1698 general superintendent and court-preacher of East Frisia, accepted in 1711 a call to Hamburg, and died September 21, 1726, leaving, *De Nominibus et Essentia Dei* (Helmstadt, 1690): — *De Paradiso ejusque Amissione et Custodia* (ibid. 1698). See Doring, *Die gelehrten Theologen Deutschlands*, s.v.; Furst, *Bibl. Jud.* 1:375; Jocher, *Allgemeines Gelehrten-Lexikon*, s.v. (B.P.)

Heiric, Saint

a French monk, was born about 834, at Hery, near Auxerre. It is supposed that his surname has been given to him more on account of his knowledge than for his actions. At the age of seven he was intrusted by his parents to the care of the Benedictine monks of St. Germain d'Auxerre, from whom he received his first instruction. He afterwards went. to the abbey of Fulda, where he was instructed by Haimon, a disciple of Alcuin. Some time later he left Fulda to go to Ferriere, to put himself under the discipline of the abbot Lupus. He died about 881. For his numerous writings we refer to Hoefer, *Nouv. Biog. Generale*, s.v.

Hel

Picture for Hel

(cover), in Norse mythology, was the daughter of Loke and the giantess Angerbode, sister of the wolf Fenris and the snake Jormungand. The three sisters were the most frightful creations of the infernal regions, and as the Asas knew what dangers awaited them from these monsters, they threw the snake into the sea, where she grew until she encircled the whole earth as the Midgard snake. They also chained the wolf Fenris, and placed the third child in the infernal region. There she rules over all who do not die as warriors on the battle-field. She devours men, and lives on their marrow and brain.

Hela

in Slavonic mythology, was originally a Scandinavian deity, but worshipped also by the Wends, although in another sense, and with the attributes of an evil and angry deity. She was represented as a large woman, with a lion's open mouth. She was implored to protect from evil advice.

Held, August H.M.

a Lutheran minister, was born February 22, 1806, at Knoop, near Kiel, Germany. After preparatory study at Kiel he entered the College of Renzburg, and at the close of his theological course was ordained as a Lutheran minister. Instead of entering the pastoral work, he established the Held Institute at Kiel, which he conducted with signal ability for many years. In 1847 he arrived in America. For a time he was assistant pastor of St. Matthew's Church, New York city. Subsequently he founded St. Mark's Church, in Sixth Street. A division occurring in the congregation, a large portion followed him and formed the nucleus of St. John's Church, which at first held its meetings in the old Hope Chapel, and afterwards in the New York University building on Washington Square. In 1858 St. Johns purchased the present church edifice in Christopher Street. For twenty-two years he was pastor of this church, and gathered, about him one of the largest Lutheran congregations in New York. Two years before his death he was obliged to relinquish the pastorate on account of declining health. He died in New York city, March 31, 1881. See *Lutheran Observer*, April 8, 1881.

Held, Carl Friedrich Wilhelm

a Protestant theologian, was born in 1830 at Treptow, Pomerania. In 1852 he was repetent at Gottingen, in 1860 professor at Zurich, in 1866 at Breslau, and accepted a call to Bonn in 1867. He died May 30, 1870, leaving *De Opere Jesu Christi Salutari*, etc. (Gottingen, 1860): — *Jesus der Christ*. 16 *Apologetische Vortarage uber die Grundlehren des Christenthms* (Zurich, 1865): — *Moderne Weltranschaung und Christenthum* (Breslau, 1866): — *Selbstzeugnisse Jesu in 15 Betrachtungen fur die Suchendean unsearer Zeit*. (B.P.)

Held, Christian

a German convert from Judaism, in the 17th century, was the author of, *Beweis aus der Schrift von dem dreieinigen Gott* (Kiel, 1681): — *Victoria Christiana contra Judaeos* (Giessen, 1684). See Wolf, *Bibl. Hebr.* 3:977; Furst, *Bibl. Jud.* 1:376; Jocher, *Allgemeines Gelehrten-Lexikon*, s.v. (B.P.)

Helding, Michael

SEE SIDONIUS, MICHAEL.

Heleph

Of *Beit-Lif*, which is now generally accepted as the modern representative of this place, the following is the description in the *Memoirs* (1:201.) accompanying the Ordnance Survey: "A village built of stone, containing about one hundred and fifty Moslems (Guerin says eighty Metawileh), situated on a hill-top, with a few olives and arable land. Two cisterns and a birket (pool) near by supply the water."

Helffenstein, Samuel, D.D.

a prominent German Reformed minister, son of Reverend John C. Albert Helffenstein, was born at Germantown, Pennsylvania, April 17, 1775. He studied privately, partly under Reverend Mr. Stock, and partly under Reverend Dr. Melsheimer. His theological studies he prosecuted under Reverend Dr. William Hendel, the elder, pastor of the Reformed Church on Race Street, Philadelphia. He entered the ministry in 1796 or 1797. After preaching for a short time in Montgomery County, he received a call to the Race Street Church, as successor to his theological preceptor, who died about this time. Here he labored for a period of thirty two or three years, when he retired from the active duties of the ministry, and spent the remainder of his days at his private residence in North Wales, Montgomery County, where he died, October 17, 1866. Dr. Helffenstein was a man of fine talents, thorough education, and superior pulpit abilities. He prepared a large number of young men for the ministry, and also took a deep interest in the establishment of the literary and theological institutions of the Reformed Church. In 1846 he published a work on didactic theology, which probably embodied the substance of his lectures to the students whom in earlier life he had under tuition. See Harbaugh, *Fathers of the Germ. Ref. Church*, 4:31. (D.Y.H.)

Helgoland

in Norse mythology; was an island of the North Sea, also called *Fosetesland*, from the god Fosete. It contained only herds, sacred to the god, an altar, and a spring, to drink from which was very beneficial.

Helheim

in Norse mythology, is the kingdom of the cruel Hel (q.v.), large and extended, intersected by thirty-two rivers, which spring from the spring Hwergelmer, and one of which encircles the entire country. The gold-covered bridge, Gjalar, spans this valley. A maiden giantess, Modgudur, who keeps guard here, inquires of every one his name and family, and shows them the way to the palace of Hel. A high iron lattice surrounds the kingdom, and after having passed this, the visitor finds himself in one of the nine worlds. There are two maidens keeping guard also in Hel's palace; they have iron blood, which, when it falls to the ground, causes quarrel and war. Hel's palace contains a hall, Eliud, her table is called Hungur (hunger), Ganglate and Gangloit are her servant and maid, Kor her bed, Blick and Bol her covering. In Helheim or Niflheim lives the evil snake, Nidhogr, which gnaws at one of the three roots of the ash-tree, Ygdrasil. There, in a cave, the dog Garmr lives, who is to bring about the death of an Asa at the destruction of the world. Helheim is not a place of punishment, but simply the dwelling-place of those who do not die of wounds on the battle-field. After the end-of-the world, the good are separated from the bad, the former go to eternal joy in Gimle (heaven), the latter to Nastrond.

Heling, Maurice

a Lutheran theologian, was born in 1523 at Friedland, Prussia. He studied at different universities, was in 1550 rector at Eisleben, in 1556 superintendent at Nuremberg, and died October 2, 1595, leaving, *Colloquium Evae et Marice Virginis: — De Perpetua Ecclesiae Conservatione Ministrorum: — De Argumenta Librorum Josuae, Judicum, Ruth et 2 Liborum Samuelis et Locorum Communium Consignationes Breves*. See Zeltner, *Leben und Schriften Helings* (Altdorf, 1715); Jocher, *Allgemeines Gelehrten-Lexikon*, s.v. (B.P.)

Helios

Picture for Helios

in Greek mythology (among the Romans *Sol*), the god of the sun, was one of the Titanides, brother of Selene and Aurora, all three children of the Titan Hyperion and the Titanid Thia. Helios rides in the wagon of the sun, drawn by four flashing steeds, borne from sea to sea, and gives the world the day. Aurora precedes, opens the sun's portals, strews roses on his path, glowing rays and golden locks undulate about his head, a light dress, woven from the breath of Zephyrus, flies about his hips, when he comes forth out of his palace. The latter lies in the west of the known world, where the sun sets. In order to come from here to the east, he sails back during the night in a golden canoe until he arrives again at the east. Near his palace were his herds and his gardens. As every god had a seat of worship, so Rhodes was especially sacred to Helios. Besides this the castle of Corinth belonged to him. According to Diodoris, Helios was a son of king Hyperion and his sister Basilea. The brothers of the king, fearing the latter would excel them in power, murdered him and drowned Helios.

Helkath-haz-zurim

Tristram thinks (*Bible Places*, page 115) that a reminiscence of the battle here seems to be preserved in a broad, smooth valley close to Gibeon [el-Jib], called *Wady el-'Aksar*, 'the vale of the soldiery.'" It runs north-west from the village.

Helladius

bishop OF CAESAREA, in Cappadocia, succeeded his teacher, Basil the Great, in that see in 378. He attended two councils of Constantinople in 381 and 394. His life of St. Basil is cited by Damascenus, but the authenticity of that work is doubtful See Hoefler, *Nouv. Biog. Generale*, s.v.

Helladius

bishop OF TARSU , lived about A.D. 430. He made himself remarkable by his affection for Nestorius, and was deprived of his bishopric on that account. But it was restored to him again on the condition that he would join himself with those who pronounced the anathema against Nestorius. There are extant of him six letters. See Hoefler, *Nouv. Biog. Generale*, s.v.

Helm, James Isbell, D.D.

a Presbyterian minister, and afterwards an Episcopal, was born in Washington County, Tennessee, April 25, 1811. He graduated from Georgetown College, Kentucky, in 1833, and from Princeton Theological Seminary in 1836. He was ordained an evangelist by the Presbytery of West Tennessee, June 23, 1838; labored as a missionary in Giles County in 1837 and 1838; was pastor at Salem, N.J., in 1840; teacher at Newton in 1852; at Philadelphia, Pennsylvania, in 1853, and at Princeton, N.J., in 1855. He was reordained in the Protestant Episcopal Church in 1860; was an assistant rector in St. Mark's Church, Philadelphia, Pennsylvania, from 1860 to 1862; rector at St. Paul's Church, Sing Sing, N.Y., in 1863, and died there October 15, 1880. See *Genesis Cat. of Princeton Theol. Sem.* 1881, page 94.

Helmbreker, Theodore

an eminent Dutch painter, was born at Haarlem in 1624, and was instructed in the school of Peter Grebber. On the death of that master he visited Rome, and spent some time in Florence and Naples. He finally settled at Rome, where he executed for the church of the Jesuits a noble landscape, in which is introduced *The Temptation of Christ in the Desert*. At Naples, in the refectory of the Jesuits' College, are three sacred subjects, most admirably executed: *Christ in the Garden*; *Christ Carrying his Cross*; and *The Crucifixion*. Helmbreker died at Rome in 1694. See Hoefler, *Nouv. Biog. Generale*, s.v.; Spooner, *Biog. Hist. of the Fine Arts.* s.v.

Helmer, Charles Downs

a Congregational minister, was born at Canajoharie, N.Y., November 18, 1827. After spending two years in Hamilton College, he entered Yale, from which he graduated in 1852. The two years following he was a teacher in the Deaf-and Dumb Institution in New York city. In 1857 he graduated from Union Theological Seminary. The next two years he spent in Europe. He was ordained pastor of Plymouth Church, Milwaukee, Wisconsin, September 11, 1859, from which he was dismissed, May 31, 1865; from December, 1866, to December 1875, he was pastor of Union Park Church, Chicago, Illinois; from March 1877, until his death, he was pastor of Tompkins Avenue Church, Brooklyn, N.Y. The degree of D.D. which was offered to him in 1875 by Beloit College, was declined. He died April 28, 1879. See *Cong. Year-book*, 1880, page 21.

Helmich, Werner

a Dutch Protestant divine, and one of the early promoters of the reformed religion in that country, was born at Utrecht in 1551. In 1579 he was chosen pastor of his fellow-citizens. In 1582 he was the first to preach the Protestant religion openly in the cathedral of Utrecht. He was pastor at Amsterdam in 1602, and died August 29, 1608, leaving *Analysis of the Psalms* (1644).

Helmont, Segres James Van

a Flemish painter, the son of Matthew, was born at Antwerp, April 17, 1683, and studied under his father, also the fine works of great masters at Brussels. His principal works are in the churches at Brussels. In the Church of Mary Magdalene is a fine picture of the *Martyrdom of St. Barbara*; in St. Michael's is the *Triumph of David*; and at the Carmelite one of his most capital works, representing *Elisha Sacrificing the Priests of Baal*. He died at Brussels, August 21, 1726. See Hoefler, *Nouv. Biog. Generale*, s.v.; Spooner, *Biog. Hist. of the Fine Arts*, s.v.

Helmstadian Controversy

a name given to the controversy raised by Calixtus in the 17th century, from Helmstadt, the place where it originated. *SEE CALIXTINES*.

Helwig, Johann Andreas

a Lutheran theologian of Germany, was born January 26, 1668, at Berlin. He studied at different universities, was in 1693 adjunct of the philosophical faculty at Wittenberg, in 1695 adjunct of the cathedral church at Reval, and in 1696 pastor at Narva. In 1713 he was again at Reval, and died February 7, 1720, leaving, *De Nomine Missae in Sanctorum Honorem Celebratae* (Rostock, 1691): — *De Scepticismo Cartesii* (Wittenberg, 1692): — *De Panibus Facierum contra Witsium* (eod.): — *De Nomine Jehovah Patribus Ignoto* (eod.): — *De Simone Mago* (1693). See Gadebusch, *Lieflandische Bibliothek*; Jocher, *Allgemeines Gelehrten-Lexikon*, s.v. (B.P.)

Helwig, Jacob

a Lutheran theologian and bishop of Esthonia, who died January 19, 1684, is the author of, *Disp. de Emanutele*: — *De Passione Christi*

θεανθρώπου: — *De Statu Eximanitonis θεανθρώπου*. See Witte, *Diarium*; Jocher, *Allgemeines Gelehrten-Lexikon*, s.v.; Furst, *Bibl. Jud.* 1:378. (B.P.)

Hemenway, Francis Dana, D.D.

a Methodist Episcopal minister, was born at Chelsea, Vermont, November 10, 1830. He was converted in early life. graduated from the Concord Biblical Institute in 1853, taught in Newbury Seminary, where he had formerly been a pupil, joined the Vermont Conference, and in 1855 was stationed at Montpelier, where he remained two years, and then located on account of ill-health. In 1857 he removed to Evanston, Illinois, as principal of a preparatory school there, and soon after was elected adjunct professor of Biblical literature in the Garrett Biblical Institute of that place. He was afterwards promoted to the chair of Biblical exegesis, and finally made professor of exegetical theology, having meanwhile become a member of the Michigan Conference, and in 1861 he was temporarily a pastor in Kalamazoo, and the following year was transferred to the Rock River Conference, and stationed in Chicago. He was a delegate to the General-Conference in 1876. He died April 19, 1884. See *Minutes of Annual Conference*, 1884, page 342.

Hemiphorium

(ἡμιφόριον), a priestly upper garment, probably a short pallium (q.v.).

Hemmenway, Moses, D.D.

a Congregational minister, was born in Framingham, Massachusetts, in 1735. He graduated from Harvard College in 1755, and after preaching at Lancaster, Boston, Townsend, and in Massachusetts, and at New Ipswich, N.H., for short periods, ministered a year in Wells, where he was ordained regular pastor, August 8, 1759. Near the close of 1810 he was compelled to cease preaching on account of a cancer in the face, and he died in Wells, April 5, 1811. Many of his published writings are of a controversial character. See Sprague, *Annals of the Amer. Pulpit*, 1:541.

Hempel, Albert Ephraim

a Lutheran theologian of Germany, was born April 24, 1670. He studied at Leipsic and Wittenberg, was pastor at Nordhausen in 1692, licentiate of theology at Wittenberg in 1697, doctor of theology in 1711, and died

March 25, 1722, leaving, *De Spinis Coronae Christi* (Leipsic, 1686): — *De Theologiae Onomatologia*: — *De τεκνοφιλίᾳ Divina ex ^{<2610>}Jeremiah 31:10* (Wittenberg, 1691): — *De Chiasmō Descripto et Rejecto* (1692): — *Consilium Dei circa Hominis Creationem ex ^{<0026>}Genesis 1:26* (1697): — *De Resurrectione Spirituali*. See Jocher, *Allgemeines Gelehrten-Lexikon*, s.v. (B.P.)

Hempel, Christian Gottlob

a Lutheran theologian of Germany, was born in 1748, at Horburg, near Merseburg. He studied at Leipsic, and died Feb. 11, 1824. He published, *Beitrag zur richtigen Erklärung des Kryptopelagianismus* (Leipsic, 1783): — *Irrlichter und Irrgdnge* (Kothen, 1790), and other ascetical works. See Doring, *Die gelehrten Theologen Deutschlands*, s.v. (B.P.)

Hempel, Ernst Wilhelm

a Lutheran theologian of Germany, was born in 1745. He studied at Leipsic. In 1769 he was university preacher at Leipsic, professor of philosophy in 1776, in 1787 professor of theology, and died April 12, 1799, leaving, *Cuinam S.S. Trinitatis Personae Promulgatio Legis Praecipue Tribuenda sit* (Leipsic, 1771): — *De Sapientia Dei* (1773): — *Prima Linguae Ebraeae Elementa* (1776, 1789): — *Kurze und treue Beschreibung der Kennicotschen Bibelausgabe* (1777): — *De vera Significatione Vocabuli Semen* (1787): — *De Deo Invisibili* (1790-91, 4 parts): — *De loco Galat. 3:20* (1792): — *Fidem Litteris Sacris Hacabendam Rationi Convenienter Postulari* (1794, 4 parts). See Doring, *Die gelehrten Theologen Deutschlands*. s.v. (B.P.)

Hemphill, John, D.D.

an Associate Reformed minister, was born in County Derry, Ireland, in 1761. He arrived at Philadelphia shortly after the close of the American Revolution. He was a tailor by trade. He graduated at Dickinson College in 1792, was ordained at Greencastle in 1794-95, went south on a missionary tour, and returned to Greencastle in May, 1795. In 1796 he was installed pastor of Hopewell, Union, and Ebenezer, remaining in this connection until a short time previous to his death, which occurred May 30, 1832. See Sprague, *Annals of the Amer. Pulpit*, IX, 4:62.

Hen

a name for spirits among the *Lao-Tseu*, in China. They are the souls of those who are neither good nor evil. They are generally friendly to man, and though invisible, they perform many good offices for him. The emperor puts his country under their protection, and he deposes or degrades them if they neglect their duty.

Henchman, Humphrey

an English prelate, was made bishop of Salisbury in 1660, bishop of London in 1663, and died October 7, 1675. He published, *Diatriba Praeliminaris H. Hammondi Tract. de Confirmatione Praefixa* (1661). See Allibone, *Diet. of Brit. and Amer. Authors*, s.v.

Hencke, Georg Johann

a Lutheran theologian of Germany, was born in 1681. He studied at Halle, and died as preacher at Glauchau, April 12, 1720, leaving, *De Usu LXX Interpretum in Novo Testamento* (Halle, 1709): — *Introductio ad Libros Apocryphos* (1710): — *Prolegomena ad Libros Apocryphos Veteris Testamenti* (1711): — *De Textu Novi Test. Graeco*: — *De Usa Librorum Apocryphorum Vet. Test. im Novo Testam* (eod.). He also published a number of sermons. See Jocher, *Allgemeines Gelehrten-Lexikon*, s.v. (B.P.)

Henckel, Johann Otto

a Lutheran theologian of Germany, was born at Marburg, November 22, 1636. He studied at different universities, was doctor and professor of theology at Rinteln, and died December 22, 182, leaving, *Disputationes de Peccatis*: — *De Ministerio Ecclesiastico*: — *De Latrone Converso*: — *De Peccato Originis*: — *De Omniscientia Carnis Christi*: — *De Schismate*. See Gotz, *Eloqia Theologorum*; Jocher, *Allgemeines Gelehrten-Lexikon*, s.v. (B.P.)

Hendel, William, D.D.

an eminent German Reformed minister, son of the Reverend Dr. William Hendel, was born in Lancaster, Pennsylvania, October 14, 1768. After completing his preparatory studies he entered Columbia College in New York, where he passed through a regular collegiate course. His theological

studies he pursued in the seminary at New Brunswick, N.J., under the Reverend Drs. Gross and Livingston. In 1792 he was licensed to preach the gospel, and the following year ordained, and installed as pastor of the Tulpehocken charge, in Berks County, Pennsylvania. He resigned this charge in 1823, and removed to Womelsdorf, in the same county, where he died, July 11, 1846. Dr. Hendel manifested a deep interest in the cause of education, and in consequence had to suffer some persecution. See Harbaugh, *Fathers of the Ref. Church*, 3:58. (D.Y.H.)

Henderson, Isaac J., D.D.

a Presbyterian minister, was born at Natchez, Mississippi, January 6, 1812. He graduated at Jefferson College in 1831, and from Princeton Theological Seminary in 1835. Soon after his license he spent two years as an evangelist in Mississippi, Arkansas, and Louisiana; then came to Galveston, Texas; accepted a call, and in a short time secured funds for the erection of the first Presbyterian church there. About 1850 he accepted a call to Jackson, Mississippi. In 1852 he went to Prytania Street Church in New Orleans, and labored over eleven years. In 1866 he began to preach at Annapolis, Md. He died December 8, 1875. Dr. Henderson was faithful, practical, and interesting to all classes. See *Necrol. Report of Princeton Theol. Sem.* 1876, page 21.

Henderson, James, M.D.

a Scotch Congregational medical missionary, was born in 1830, and received a careful religious training by a pious widowed mother. He began life as a shepherd-boy, but spent several sessions at the Edinburgh University. He offered his services to the London Missionary Society, and after six months of private theological instruction, during which time he received his degree of M. D. from the University of St. Andrews, he set sail for Shanghai, China. On his arrival, in 1860, he immediately applied himself with his characteristic zeal to medical work, and his thorough devotion, united with his remarkable surgical skill, soon raised the reputation of the Chinese hospital to the highest point. In June 1865, he was seized with fever, and died July 31 following. See (Lond.) *Cong. Year-book*, 1866, page 258.

Henderson, Matthew H., D.D.

a Protestant Episcopal clergyman, was rector for several years in Newark, N.J., until about 1856; subsequently he removed to Athens, Georgia, where he became rector of Emmanuel Church, and there remained. until his death, December 2, 1872. See *Prot. Episc. Almanac*, 1874, page 138.

Henderson, Robert, D.D.

a Presbyterian minister, was born in Washington County, Virginia, May 31, 1764. Being left an orphan at an early age, he struggled hard in obtaining an education. He was licensed and ordained by the Abingdon Presbytery in 1788, and was pastor at Danbridge, Tennessee, where he remained more than twenty years. He afterwards preached at Pisgah, Murfrees Spring, Nashville, and Fraisklin. He died in July 1834. Dr. Henderson was a most earnest and vigorous supporter of gospel orders, especially as connected with the worship of God. See Sprague, *Annals of the Amer. Pulpit*, 3:528.

Hengel, Wessel Albert Van

a Dutch theologian, was born at Leyden, November 12, 1779, where he also received his theological education. In 1803 he was pastor at Kalslagen, in 1805 at Driehuizen, in 1810 at Grootrebroek, in 1815 professor of theology at Franeker, and in 1818 professor at Amsterdam. In 1827 he was called to Leyden, and died February 6, 1871. He wrote, *Annotationes in Loca Nonnulla Novi Testamenti* (Amsterdam, 1824): — *Institutio Oratoris Sacri* (Leyden, 1829): — *Commentarius Perpetuus in Epistolam Pauli ad Philippenses* (1838): — *Commentarius Perpetuus in Prioris Pauli ad Corinthios Epistolie Caput Quintum Decimum* (1851): — *Interpretatio Pauli Epistolae ad Romanos* (1854-59, 2 volumes): — *Five Epistles to Strauss, on his Life of Jesus* (2d ed. 1824): — *Meritorum Joannis Henrici van der Palm Commemoratio Brevis* (1840). See Winer, *Handbuch der theol. Lit.* 1:241; 2:61, 111; Zuchold, *Bibl. Theol.* 1:535; Lichtenberger, *Encyclop. des Sciences Religienses*, s.v. (B.P.)

Hengstenberg, Wilhelm Von

a Protestant theologian of Germany, and cousin of the famous theologian, was born February 9, 1804, at Elberfeld. He studied at Erlangen and Berlin, and for a number of years acted as tutor to prince William. In 1838 he entered upon his ministerial functions at Radensleben, and about the

same time was ennobled. From 1841 to 1854 he was pastor at Teltow, and when the court-preacher, von Gerlach, died, Hengstenberg was appointed as his successor, in 1854, at the recommendation of the general superintendent, Dr. Hoffmann. After the latter's death he was made first court-preacher, and died September 25, 1880. Hengstenberg was no writer, but he left lasting memorials in such institutions as Bethanien and Bethesda, in the capital of the German empire. He was a warm friend of the home mission, and a preacher in the true sense of the word. (B.P.)

Henich, Johann

a Lutheran divine of Germany, was born January 1, 1616. He studied at different universities, was in 1643 professor of Hebrew at Rinteln, in 1651 professor of theology, and died June 27, 1671. He wrote, *Compendium Theologies*: — *De Veritate Religionis Christianae*: — *Histories Ecclesiasticae Partes Tres*: — *Institutiones Theologicae*: — *De Gratia et Praedestinatione*: — *De Sanctissimo S. Trinitatis Mysterio*: — *De Veneratione Nominis Divinii Jehovah*: — *De Auctoritate Antiquitatis Ecclesiasticae et Conciliorum*: — *De Bonis Fidelium Operibus*. See Sagittarius, *Introductio ad Historiam Ecclesiasticam*; Jocher, *Allgemeines Gelehrten-Lexikon*, s.v. (B.P.)

Henil

in the mythology of the Vandals, was a protecting god, who was worshipped under the symbol of a staff, with a hand wearing an iron ring.

Henke, Ernst Ludwig Theodor

a Protestant theologian of Germany, was born February 22, 1804, at Helmstadt. He studied at Gottingen and Jena, took his degree as doctor of philosophy in 1826, and commenced the academical career at Jena in 1827 by presenting his *De Epistolae, quae Barnabae Tribuitur, Authentia*. In 1828 he was appointed theological professor at the "Collegium Carolinum" in Brunswick, in 1833 was called to Jena, in 1839 to Marburg, and died there, December 1, 1872. He published, *Georg Calixtus und seine Zeit* (Halle, 1853-60, 2 volumes): — *Theologorum Saxoniorum Consensus Repetitus Fidei Vere Lutheranae* (Marburg, 1846): — *Consensus Repetitus Fidei Vere Lutheranae* (ibid. 1847). He also contributed to the first edition of Herzog *Real-Encyclop.*, to the *Hallische Encyclop.*, and other similar works. His lectures on the *Church History since the Reformation* were

published by Gass (Halle, 1874-78, 2 volumes); those on homiletics and liturgics by Zschimmer (*ibid.* 1876). See Mangold, *E.L. Th. Henke, Ein Gedenkblatt* (Marburg, 1879); Plitt-Herzog, *Real-Encyclop. s.v.*; Zuchold, *Bibl. Theol.* 1:536 sq. (B.P.)

Henley, Samuel, D.D.

an English clergyman, was professor of moral philosophy in the college of Williamsburg, Virginia. He was rector of Rendlesham, Suffolk, and in 1805 principal of the East India College at Hertford. He died in 1816. He published several *Sermons* (1771-1803). See Allibone, *Dict. of Brit. and Amer. Authors*, s.v.

Henneberg, Johann Valentin

a Protestant theologian of Germany, was born at Gotha, February 4, 1782, and died March 18, 1831. He published, *Vorlesungen über die Leidensgeschichte Jesu* (Gotha, 1820): — *Commentar über die Geschichte Jesu Christi* (Leipsic, 1822): — *Commentar über die Geschichte des Begrabnisses Jesu* (1826): — *Homilien über die Leidensgeschichte Jesu* (Gotha, 1809): — *Die Schrift des Neuen Testaments* (1819). See Winer, *Handbuch der theol. Lit.* 1:559; 2:61, 153, 285, 306. (B.P.)

Hennequier, Jerome

a French Dominican, was born in 1633. He studied at Douay, was professor of theology and philosophy at Cambrai in 1675, and died March 13, 1712, leaving, *Cultus Maricæ Virginis Vindicatus: — De Absolutione Sacramentali Percipienda et Impertienda*. See Echard, *De Scriptoribus Ordinis Dominicanorum*; Jocher, *Allgemeines Gelehrten-Lexikon*, s.v. (B.P.)

Hennequin, Aimar

a French prelate, became abbot of Epernay, and afterwards bishop of Rennes. He took an active part in the insurrection of the Parisians, May 16, 1588. In February following the duke of Mayence appointed him general counsellor of the union. On the recognition of Henry IV (March 22, 1594) the bishop of Rennes retired to his diocese, where he died in 1596, leaving, *Les Confessions de Saint Augustin* (Paris, 1577): — *Brevis Descriptio*

Sacrificii Missae (1579): — *Imitation de Jesus-Christ* (Paris, 1582). See Hoefler, *Nouv. Biog. Generale*, s.v.

Henni, John Martin, D.D.

an eminent Roman Catholic prelate, was born at Obersanzen, canton Graubiinden, Switzerland, June 13, 1805. He studied at the gymnasia of St. Gall and Zurich, went to Rome in 1824, and was there educated for the priesthood. In 1827 he came to America with bishop Fenwick of Cincinnati, and went to the seminary at Bardstown, Kentucky, where he was ordained priest, February 2, 1829. He was assigned to the spiritual charge of the German-speaking Catholics of Cincinnati, and was also made professor in the Athenaeum in that city, which has since developed into St. Xavier's College. He was afterwards sent as a missionary to the north-western part of Ohio. In 1834 he was brought back to Cincinnati and made pastor of the Holy Trinity Church, and vicar-general to bishop Pturcell. He was a leader in everything pertaining to the welfare of the German immigrants, and in 1836 he founded and became the first editor of the *Wahrheitsfreund*. At the Fifth Provincial Council at Baltimore, in 1843, Milwaukee was made a see, and Henni was appointed its first bishop, being ordained in the Cathedral of Cincinnati, March 19, 1844. In 1847 St. Mary's Church was opened, a cathedral begun, and a hospital founded and put in charge of the Sisters of Charity. Archbishop Henni established an orphan asylum, introduced the School Sisters of Notre Dame, and built two churches. In 1855 he opened the seminary of St. Francis de Sales. Henni died September 7, 1881. He left a powerful establishment, with three dioceses, 185 priests, 258 churches, 125 schools. 25 religious and charitable institutions, and 200,000 Catholics. See (N.Y.) *Catholic Annual*, 1883, page 51; De Courcy and Shea, *Hist. of the Cath. Church in the U.S.* page 594.

Hennig, Balthasar Gottlob

a Lutheran theologian of Germany, was born October 5, 1742, not far from Leipsic. Having completed his studies, he was called as professor of Greek and Hebrew to Thorn, and died May 31, 1808, superintendent and member of consistory. He published, *De ὀρθοτομίᾳ τοῦ λόγου τῆς ἀληθείας ad Locum 2 Tim. 2:15* (Leipsic, 1767): — *De Collectione Canonum et Decretorum Dionysiana* (1769): — *De Praestantia Allegorarum Novi Testamenti* (Thorn, 1773): — *De Regno Messiae ad Loca Psalm 62 et 89*

(1774): — *De Notitiis Vet. et Novi Testamenti in Doctrina Christiana*
 (1781): — *De Religione Christiana* (1790). See Doring, *Die gelehrten
 Theologen Deutschlands*, s.v. (B.P.)

Hennig, Georg Ernst Sigismund

a Lutheran theologian of Germany, was born January 1, 1746, at Jauer, in
 Silesia. In 1776 he accepted a call to Königsberg, was professor of
 theology in 1802, and died September 23, 1809, leaving *Glaubens- und
 Sittenlehre* (Königsberg, 1793), and a number of *Sermons*. See Doring,
Die gelehrten Theologen Deutschlands, s.v. (B.P.)

Henning, Jacob

a Lutheran theologian of Germany, was born at Greifswalde, May 26,
 1633. He studied at different universities, was pastor and professor of
 theology at his native place, and died September 28, 1704, leaving, *De
 Sabbathi Christianorum Moralitate*: — *De Justitia Divina Essentia*: —
De Natura Hominis ante Peccatum Integra: — *De Omnipraesentia
 Humanae Christi*: — *Naturae*: — *De Poenitentia, Confessione et
 Absolutione*: — *De Sensu Scripturae S. Literali*: — *De Securitate
 Humana, ad Genes. 9:6*: — *De Messia a Deo Percusso, ad Esaias 53:4, 5*:
 — *De Joanne Baptista, ad Matth. 3:1-4*: — *De Reconciliatione Nostra
 cum Deo per Mortem. Christi ad Rom. 5:10*: — *De Pignore Haereditatis
 Nostrae Sanctissimo, ad Ephes. 4:30*: — *De Intercessione Christi
 Gloriosa, ad ~~1~~ John 2:1*: — *De Christiani Hominis Nativitate et Vita,
 ad I Jo. 3:9*. See Pipping, *Memoriae Theologorum*; Jocher, *Allgemeines
 Gelehrten-Lexikon*, s.v. (B.P.)

Henrici, Daniel

a Lutheran theologian of Germany, was born at Chemnitz, April 5, 1615.
 He studied at different universities, was professor at Leipsic, and died
 March 15, 1666. He wrote, *Tractatus de Inspiratione Verborum S.
 Scripturae*: — *Delineatio Christianismi*: — *Disputationes de Immanuelis
 Conceptione et Nativitate*: — *De Evangelio Prophetico*: — *De Baptismo
 ad Matth. 27:18-20*: — *De Primogenitura Christi*: — *De Christo Dei et
 Marice Filio*: — *De Messiae Officio Regio*: — *De Judiciis Ebraeorum*: —
De Incarnatione Filii Dei: — *De Religione Zwinglio-Calviniana in
 Articulo de S. Cena*. See Freher, *Theatrum Eruditorum*; Jocher,
Allgemeines Gelehrten-Lexikon, s.v. (B.P.)

Henriques, Frey (1)

a Portuguese Jesuit and missionary, who died in 1556, on the Malabar coast, left *Carta S. Ignacio Escrita de Tand* (published in Italian, Venice, 1559). See Hoefler, *Nouv. Biog. Generale*, s.v.

Henriques, Frey (2)

a Portuguese ecclesiastical writer, was born at Lisbon. He entered the order of the Jesuits while young, and taught theology in several colleges of his order. He died in 1590, leaving *Constituicoes das Religiozas de Santa Martha de Lisboa*. See Hoefler, *Nouv. Biog. Generale*, s.v.

Henriques, Henrique (1)

a Portuguese missionary, was born at Villa Vicoza about 1520. He was one of the first associates of the society founded by Ignatius, and was sent to the Portuguese establishments in Asia. He was well versed in different Shemitic languages. He died February 6, 1600, on the coast of Malabar, leaving, *Vocabulario e Arte de Grammat. da Ling. Malabar*: — *Metho do de Confessar*: — *Doutrina Christad*: — *Vida de Christo, N. Senfhora, e Santos*: — *Contra as Fabulas dos Gentios*: — *24 Cartas Sobre a Missao*. See Hoefler, *Nouv. Biog. Generale*, s.v.

Henriques, Henrique (2)

a Portuguese theologian, was born at Oporto in 1536. He joined the Jesuits, and taught philosophy and theology in the colleges of his order at Cordova and at Salamanca; but afterwards went to the Dominicans, and became famous by his writings against the Molinists. He finally returned to the Jesuits, and died at Tivoli, February 28, 1608, leaving, *Sunmma Theologiae Moralis* (Salamanca, 1591; Venice, 1596): — *De Claribus Ecclesiae*, condemned by the court of Rome: — *De Justitia Censurarum in Causa Republicae Venetae* (MSS. preserved in the Vatican, No. 5547): also a large number of small treatises. See Hoefler, *Nouv. Biog. Generale*, s.v.

Henriquez, Crisostomo

a Spanish historian, was born at Madrid in 1594. At the age of thirteen he entered the order of the Cistercians, and afterwards he taught philosophy, theology, and history in various colleges of his community. In 1622 he was

sent into the Netherlands, where the archduke Albert received him very kindly. He died at Louvain, December 23, 1632, leaving more than forty works, for which see Hoefer, *Nouv. Biog. Generale*, s.v.

Henriquez, Enrico

an Italian cardinal, was born in the district of Otranto in 1701. He became successively legate to the republic of San Marino, ambassador to Philip V, king of Spain, and cardinal under Benedict XIV, and was charged with the government of Romagna. He died April 25, 1756, leaving several orations, for which see Hoefer, *Nouv. Biog. Generale*, s.v.

Henry (1)

a Scotch prelate, was bishop of the see of Galloway in 1226, '27, '28, '31, '37, '40. See Keith, *Scottish Bishops*, page 278.

Henry (2)

a Scotch prelate, was abbot of Holyroodhouse, and was made bishop of Galloway in 1255. He ratified to the convent of Dryburgh all the churches granted to it within his diocese. He was bishop of Galloway in 1290. See Keith, *Scottish Bishops*, page 273.

Henry (3)

a Scotch prelate, was bishop of Galloway in 1334. See Keith, *Scottish Bishops*, page 273.

Henry (4)

a Scotch prelate, was elected and confirmed bishop of Ross, October 19, 1463, and was still bishop in 1476. See Keith, *Scottish Bishops*, page 189.

Henry Of Langenstein

(also *Henricus de Hassia*), was born in Hesse about 1325. He studied at Paris, where he afterwards taught philosophy, theology, astronomy, and mathematics, and finally became vice-chancellor of the university. He was one of the leaders of the opposition to the prevailing materialism and superstition. In 1390 he accepted a call as professor in the newly founded university at Vienna, was its rector in 1393, and died in 1397. He wrote, *Consilium Pacis de Unione ac Reformatione Ecclesiae* (in Hermann von

der Hardnt's *Magnum (Ecum. Con. Consil. volume 2): — Secreta Sacerdotum, quae in Missa Teneri Debent*. Henry of Langenstein is now counted among the reformers before the Reformation. See Fabricius. *Bibliotheca Mediae et Infinae Latinitatis*; Hartwig, *Leben und Schriften Heinrichs von Langenstein* (Marburg, 1858); Plitt-Herzog, *Real-Encyclop. s.v.*; Jocher, *Allgemeines Gelehrten-Lexikon*, s.v. (B.P.)

Henry Of Sandwich

archdeacon of Oxford in 1259, was consecrated bishop of London in 1263. He took part with the seditious barons against king Henry III, for which he was excommunicated by Othobon, the pope's legat^e. He went to Rome, but did not receive absolution for seven years. He returned home, and died September 16, 1273, and was buried in his own church of St. Paul's, London. See Fuller, *Worthies of England* (ed. Nuttall), 2:135.

Henry, Caleb Sprague, D.D.

a Protestant Episcopal minister and writer, was born at Rutland, Massachusetts, August 20, 1804. He graduated from Dartmouth College in 1825; studied theology at Andover in 1828, and for several years was settled as a Congregational minister at Greenfield, Massachusetts, and Hartford, Conn. In 1835 he entered the Episcopal Church, and was appointed professor of mental and moral philosophy in Bristol College, Pennsylvania. With Dr. Hawks he established, in 1837, *The New York Review*, and from 1839 to 1852 he was professor of philosophy and history in the University of New York, a part of the time acting as chancellor. From 1847 to 1850 he was rector of St. Clement's Church in that city. He afterwards held rectorships in Poughkeepsie and Newburgh and in Litchfield, Conn., and died at Newburgh, N.Y., March 9, 1884. Professor Henry was the author of many volumes of essays, etc., the last of which, entitled *Dr. Oldham at Graystones, and His Talk There*, was published anonymously in 1860.

Henry, Robert (1), D.D.

a Scotch Presbyterian divine, was born at Muirtown, St. Ninian's, Stirlingshire, February 18, 1718. He was educated at the University of Edinburgh; licensed to preach in 1746, and officiated at Carlisle from 1748 to 1760. and at Berwick-upon-Tweed from 1760 to 1763. He was minister of the church of the New Greyfriars from 1763 to 1776. In 1774 he was

moderator of the General Assembly of the Church of Scotland. He died November 24, 1790. As an author he is best known by a *History of Great Britain* (1771, 1774, 1777, 1781, 1785, 6 volumes). See Chalmers, *Biog. Dict.* s.v.; Allibone, *Dict. of Brit. and Amer. Authors*, s.v.; *Fasti Eccles. Scotiæ*, 1:16, 71.

Henry, Robert (2), D.D., LL.D.

an Episcopal clergyman, was born at Charleston, S.C., December 6, 1792. He graduated from the University of Edinburgh in 1814, was president of the College of South Carolina in 1834 and 1835, and filled in succession in that institution the chairs of logic and moral philosophy, of metaphysics and belles-lettres, and of the Greek language and literature. He died February 6, 1856, leaving several *Sermons*. See Allibone, *Dict. of Brit. and Amer. Authors*, s.v.; Drake, *Dict. of Amer. Biog.* s.v.

Henry, Robert W., D.D.

a Presbyterian minister, was a native of Scotland. He came to America, and became pastor in Chicago, Illinois, after which he removed to New York, and was installed co-pastor with Reverend Dr. McElroy of the Scotch Presbyterian Church. He remained in this charge until called by the North Presbyterian Church, Philadelphia, Pennsylvania. He went to Europe in May, 1869, and having visited the East he was on his return home, but was smitten down by Syrian fever, and died at Alexandria, Egypt, October 18, 1869. See *Presbyterian*, November 13, 1869. (W.P.S.)

Henry, Symmes Cleves, D.D.

a Presbyterian minister, was born at Lamington, N.J., June 7, 1797. He graduated from the College of New Jersey in 1815; studied theology for two years at Princeton Theological Seminary; was ordained evangelist by the Presbytery of Newton, May 3, 1818; became stated supply at Salem, Massachusetts, immediately after his ordination; served as stated supply at Rochester, N.Y., in 1819; the next year of the Third Church of Philadelphia, Pennsylvania; preached at Cranberry, N.J., from 1820 until his death, March 22, 1857. See *Genesis Cat. of Princeton Theol. Sem.* 1881, page 20.

Hensel, Johann Adam

a Lutheran minister, who died in Silesia, February 2, 1778, is the author of *Geschichte der protestantischen Gemneinzen in Schlesien* (Liegnitz, 1768). See Winer, *Handbuch der theol. Lit.* 1:808; Jocher, *Allgemeines Gelehrten-Lexikon*, s.v. (B.P.)

Henshaw, Joseph, D.D.

an English clergyman, was made prebendary of Peterborough, dean of Chichester in 1660, and bishop of Peterborough in 1663. He died March 9, 1678, leaving, *Horcs Successivnc* (1631): *Dayly Thoughts* (1651). See Allibone, *Dict. of Brit. and Amer. Authors*, s.v.

Hensler, Christian Gottfried

a Lutheran theologian of Germany, was born March 9, 1760, in Holstein. In 1786 he was professor of theology at Kiel, resigned his office in 1809, and thereafter resided in Halle until his death, April 24, 1812. He is the author of *Bemerkungen uber Stellen in der Psalmen und in der Genesis* (Hamburg, 1791): — *Erlauterung des ersten Buches Samuelis und der Salomonischen Denkspruche* (1796): — *Iesaias neu ubersetzt und mit Anmerkungen* (1788): — *Bemerkungen uber Stellen in Jeremias Weissagungen* (1805): — *Animadversiones in Quaedam 12 Prophetarum Minorum Loca* (1786): — *Der Brief des Apostels Jarkobus ubersetzt und erlautert* (1801): — *Die Wahrheit und Gottlichkeit der christlichen Religion dargestellt* (1803). See Winer, *Handbuch der theol. Lit.* 1:105, 195, 217, 220, 223, 269, 272, 386; Furst, *Bibl. Jud.* 1:384. (B.P.)

Hentenius, Johannes

a Dominican and professor at Louvain, where he died, October 2, 1566, published, *Biblia ad Vetustissima Exemplaria Recens Castigata Jussu Collegarum* (Louvain, 1547): — *Euthymii Zigabeni Commentaria in iv Evangelia* (1544): — *Ecumenii Commentarii* (1545): — *De Vera Deo Apte Inserviendi Methodo* (translated from the Spanish, 1560). See Winer, *Handbuch der theol. Lit.* 1:60, 893, 898; Jocher, *Allgemeines Gelehrten-Lexikon*, s.v. (B.P.)

Henzi, Rudolph

professor of Oriental languages and of Old-Testament exegesis, who died at Dorpat in 1829, is the author of *Libri Ecclesiastice Argumenti Brevis Adumbratio* (Dorpat, 1827). See Winer, *Handbuch der theol. Lit.* 1:82; Zuchold, *Bibl. Theol.* 1:539; Fiirst. (who spells the name *Henze*), *Bibl. Jud.* 1:385. (B.P.)

Heothmna

(τὰ ἑωθινά), in the Greek Church, designates (1) an antiphonal anthem of lauds; (2) gospels relating to the resurrection.

Hepburn

a Scotch prelate, was rector of Partoun and abbot of Dunfermline in 1515. In June of the same year he was constituted lord treasurer. In 1516 he became bishop of Moray. He died in 1524. See Keith, *Scottish Bishops*, page 148.

Hepburn, George

a Scotch prelate, was early preferred to the provostry of Lincluden, and February 9, 1503. was elected abbot of the monastery of Aberbrothock. In 1509 he was made lord treasurer, and in 1510 he was elected bishop of the see of the Isles. In 1512 he was commentator both of Arbroath and Icolmkill. This prelate was slain with the king on the unfortunate field of Flodden, September 9, 1513. See Keith, *Scottish Bishops*, page 305.

Hepburn, John (1)

a Scotch prelate, was bishop of the see of Brechin in 1517, and was still there in 1532. He died in August, 1543. See Keith, *Scottish Bishops*, page 165.

Hepburn, John (2)

a Scotch prelate, was bishop of Dunblane, and one of the lords of council of session in 1467. In 1476 he assisted at the consecration of dean Livingstone to the see of Dunkeld. He was bishop of this see in 1479. He died in 1508. See Keith, *Scottish Bishops*, page 178.

Hepburn, Patrick

a Scotch prelate, was prior of St. Andrews in 1522, and in 1524 was made secretary, in which office he continued until 1527. He was advanced to the see of Moray in 1535, and at the same time held the abbey of Scone in perpetual commendam. He was bishop of Moray still in 1561, and probably in 1568. He died at Spynie Castle, June 20, 1573. See Keith, *Scottish Bishops*, page 150.

Hepher

This place Trelawney Saunders (*Map of the O.T.*) identifies with *Khurbet Kafir*, which the *Ordnance Map* lays down eight miles northwest of Hebron (and three miles east of Um-Burj, the neighborhood which we had conjecturally assigned), and the *Memoirs* describe (3:355) as "foundations and heaps of stones. It has the appearance of an old site, and an ancient road passes it."

Heppe, Heinrich Ludwig Julius

a Protestant theologian of Germany, was born at Cassel in 1820. He studied at Marburg, was in 1844 doctor of philosophy and licentiate of theology, and commenced his academical career at Marburg. In 1850 he was professor of theology, in 1864 he was honored with the doctorate of theology, and died July 25, 1879. He wrote, *Diss. de Loco Evang. Lucas* 16:1-9 (Marburg, 1844): — *Thatsachen aus der Kurhessischen Kirchengeschichte* (Cassel, eod.): — *Geschichte der hessischen General synoden von 1568-1582* (1847, 2 volumes): — *Historische Untersuchungen uber den Kasseler Catechismus* (ibid. eod.): — *Einfuhrung der Verbesserungspunkte in Hessen*, etc. (1849): — *Gesch. des deutschen Protestantismus* (1852-57, 3 volumes): — *Die confessionelle Entwicklung der hessischen Kirche* (1853): — *Die confessionelle Entwicklung der altprotestantischen Kirche Deutschlands* (1854): — *Dogmatik des deutschen Protestantismus im 16 Jahrhundert* (Gotha, 1857, 3 volumes): — *Geschichte des deutschen Volksschulwesens* (1858-60; 5 volumes): — *Dogmatik der evang. reform. Kirche* (1860): — *Die Bekenntnisschriften der reform. Kirchen Deutschlands* (eod.): — *Theodor Beza. Leben und ausgewählte Schriften* (1861): — *Entstehung und Fortbildung des Lutherthums* (1863): — *Philipp Melanchthon, der Lehrer Deutschlands* (1867): — *Zur Geschichte der evang. Kirche Rheinlands und Westfalens* (1867-70, 2 volumes): — *Geschichte der quietistischen Mystik in der*

Kathol. Kirche (Berlin, 1875): — *Kirchengeschichte beider Hessen* (Marburg, 1876, 2 volumes): — *Geschichte des Pietismus in der Reformirten Kirche* (Leyden, 1879). See Zuchold, *Bibl. Theol.* 1:539 sq.; Lichtenberger, *Encyclop. des Sciences Religienses*, s.v.; *Zur Erinnerung an B. Heppe* (Marburg, 1879). (B.P.)

Heracleia

a festival anciently celebrated at Athens every five years in honor of the Grecian god Heracles (q.v.).

Heraclides

surnamed *Cyprus*, from his place of birth, was liberally educated, became a monk under Evagrius, and deacon at Constantinople. He was an ardent friend of Chrysostom, who caused his election as bishop of Ephesus in 401; hut he was afterwards persecuted along with that eminent ecclesiastic, and finally shared his exile.

Heracliteans

the followers of the philosopher *Heraclitus* (q.v.).

Heraclius

(Eraclius or Eradius), bishop elect of Hippo, was designed by Augustine, September 26, 426, to become his successor, but owing to some irregularity he was never inaugurated into that office, and the fall of Hippo into the hands of the Vandals abolished the see. There are attributed to Heraclius two sermons found among those of St. Augustine. See Hoefler, *Nouv. Biog. Generale*, s.v.; Smith, *Dict. of Christ. Biog.* s.v.

Heraclius

(Eracle or Everard), sixteenth bishop of Liege, was of a distinguished Saxon family, and was educated at Cologne under the care of Rathier, bishop of Liege. He became provost at the Collegiate Church of Bonn, and entered upon the episcopal see of Liege in 959. He devoted his attention entirely to the cause of education, establishing new schools, and placing at their head wise men, whom he called from Germany and from France. In 960 he became involved in political troubles, during which he died in 971. There is extant of him a letter, written about 943, to Rathier, bishop of

Verona, on the miraculous healing of a cancer. See Hoefer, *Nouv. Biog. Generale*, s.v.

Heranasikha

(from the Singhalese, *herana*, a novice, and *sikha*, a rule or precept), a formulary required to be committed to memory by the Buddhist priest during his novitiate. It contains a number of obligations which the young priest takes upon himself.

Herberger, Valerius

a Lutheran theologian was born at Fraustadt, Prussian Poland, April 21, 1562, and died there, May 18, 1627. He was a teacher in his native place in 1584, deacon in 1590, and pastor in 1598. His publications are still highly prized in the German Evangelical Church. He wrote, *Evangelische Herzpostille* (new ed. Berlin, 1853): — *Epistolische Herzpostille* (ibid): — *Geistreiche Stoppelpostille*: — *Magnalia Dei De Jesu Scripturie Nucleo et Medulla* (Halle, 1854): — *Passionszeiger* (ibid. 1858): — *Geistliche Trauerbinden*: — *Psalterparadies*: — *Erklärung des Jesus Sirach*. See Lauterbach, *Vita, Fama et Fata Valerii Herbergeri* (1708); Ledderhose, *Leben Valerius Herbergers*, in the *Sontagsbibliothek*, volume 4, parts 5 and 6 (Bielefeld, 1851); Specht, *Geschichte der evangelisch lutherischen Genzeinde zu Fraustadt* (1855); Plitt-Herzog, *Real-Encyklop.* s.v.; Lichtenberger, *Encyclop. des Sciences Religienses*, s.v.; Zuchold, *Bibl. Theol.* 1:540; Jocher, *Allgemeines Gelehrten-Lexikon*, s.v. (B.P.)

Herberne

bishop of Tours, lived about the 9th century. He had been at first custodian of the Oratory of the Seven Sleepers, a dependency of Marmoutier, afterwards abbot of that monastery, which, however, is said to have been invested by the Normans in 853. He thens travelled through Gaul, but finding no safe asylum, finally reappeared in the city of Tours, where he was received as a saint. Adalard, archbishop of Tours, died in 800, and Herberne was designated to succeed him. After the desolation of Marmoutier, the Regular Canons established themselves in the deserted cloister there, and Herberne failed to drive them away. He died in 916. Some critics attributed to him the *Tractatus de Reversione S. Martini*, which was published in the *Bibliothèque de Cluny*. See Hoefer, *Nouv. Biog. Generale*, s.v.

Herberstein, Johann Carl Graf Von

a German count and prelate, was born in 1722. He became bishop of Laybach in 1772, and was one of the most ardent promoters of the ecclesiastical innovations of his day. Pending negotiations with: the pope for his promotion to the archbishopric, he died, October 7, 1787, leaving his goods to the poor and to the. normal school of his episcopal city. See Hoefer, *Nouv. Biog. Generale*, s.v.

Herbert

a Scotch prelate, was abbot of Kelso, and chancellor of the kingdom. He was consecrated bishop of Glasgow in 1147, by pope Eugenius III. He died bishop of this see, in 1164. See Keith, *Scottish Bishops*, page 232.

Herbert

a French prelate, was born at Vouvnay, in Maine. He was at first prior of Clermont, in Maine, and then abbot of Fontaines-les-Blanches, in the diocese of Tours. Having got into a quarrel with Thibauld, count of Blois, he returned to Maine, where he became abbot of Clermont in 1179. Finally, in 1184, he was made bishop of Rennes; in 1190 he accompanied Richard, king of England, to Domfront. While at Rennes he had a difference with Andrew, lord of Vitry, whom he excommunicated until he obtained his entire submission. In 1198 the pope sent him to Bourgueil, on the frontier of Tours, to restore the good order of that monastery. He died at Relnnes, December 11, 1198. See Hoefer, *Nouv. Biog. Generale*, s.v.

Herbert OF BOSHAM

was born at Bosham, Sussex, and being a good scholar, was a *manuzbus* to Thomas a Becket, archbishop of Canterbury. He was present at the murder of that prelate, and wrote an account of it. Going over to Italy, he was by pope Alexander III made archbishop of Beneventum. and in December, 1178, created cardinal. The date of his death is unknown. See Fuller, *Worthies of England* (ed. Nuttall), 3:244.

Herbert De Losing

a Norman prelate, was born at Hiesmes (pagus Oximiensis), in Normandy, about the middle of the 11th century. He was a monk, and afterwards prior of the abbey of Fecamp. William Rufus called him to England in 1087, and

made him abbot of Ramsey. By the royal favor, or some other means, Herbert became so rich that, in 1091, he bought from the king, for the price of 1000. livres, the bishopric of Thetford for himself, and the abbey of Winchester for his brother Robert. This most scandalous transaction was generally censured, and Herbert went to Rome to seek absolution from his simony. On his return to England he transferred the episcopal seat of Thetford to Norwich. At Thetford he founded a convent of monks of Cluny, and built a cathedral; also a monastery and two churches at Norwich, three churches at Elmham, at Lynn, and at Yarmouth. The last years of his life Herbert consecrated to the establishment of. ecclesiastical discipline, thus effacing the spot upon his entry into the episcopacy. William of Malmesburv speaks of Herbert as a man of great knowledge, and Henry of Huntingdon makes mention of his writings. He died July 22, 1119. According to Bayle, he composed a book of *Sermons*, eighteen in number, two treatises, *De Prolixitate Temporum et De Fine Mundi*, monastic rules, a collection of letters, and a treatise, *Ad Anselum*, etc., for which see Hoefler, *Nouv. Biog. Generale*, s.v.

Herbert, William, D.C.L.

an English clergyman, was born at Highclere Castle, Bucks, in 1778, and educated at Eton, and at Christ Church and Merton Colleges, Oxford. He took holy orders in 1814, was presented to the rectory of Spofforth, appointed dean of Manchester in 1840, and died in 1847. He published, *The Triumphs of Christianity: — Sermons* (1820): — *The Spectre of the Tomb*, etc. See Allibone, *Diet. of Brit. and Amer. Authors*, s.v.

Herbinus, John

was born at Bitschen, in Silesia, in 1632, and was deputed by the Polish Protestant churches to those of Germany, Holland, etc., in 1664. He died in 1676. Among his works is *De Statu Ecclesiarum Augustanae Confessionis im Polonia* (1670). See Chalmers, *Biog. Dict.* s.v.

Herbst, Ferdinand Ignatius

a Roman Catholic theologian of Germany, was born of Protestant parentage at Leipsic in 1798. He studied at Jena and Erlangen, joined the church of Rome in 1832, and was preacher at Munich, where he died, May 11, 1865. He published, *Bibliothek Christlicher Denker* (Leipsic. 1830-32, 2 vols.): — *Die Kirche und ihre Gegner* (Ratisbon, 1833): — *Antwort auf*

das Sendschreiben eines Gliedes der evangelischen Kirche, etc. (Landshut, eod.). See Winer *Handbuch der theol. Lit.* 1:351; Zuchold, *Bibl.Theol.* 1:541. (B.P.)

Herbst, Johann George

a German Benedictine, was born at Rottweil, Wurtemberg, January 13, 1787. In 1812 he received holy orders, was professor of theology at Ellwangen in 1814, in 1817 at Tübingen, and died July 31, 1836. He published, *Observationes Quaedam de Pezntateucho: — De Lingua Hebr. bh et hb: — Einleitung in die heil. Schriften des Alten Testaments* (Freiburg, 1840-42, 2 volumes). See Furst, *Bibl. Jud.* 1:385; Lichtenberger, *Encyclop. des Sciences Religienses*, s.v. (B.P.)

Herder, Felix

a Swiss Reformed theologian, was born January 31, 1741, at Zurich, where he studied, and finally died, January 22, 1810. He published, *Predigten uber die Geschichte Josephs* (Zurich, 1784): — *Versuch eines christlichen Religionsunterrichts* (edited by J.J Hess, 1811). See Doring, *Die gelehrten Theologen Deutschlands*, s.v. Winer, *Handbuch der theol. Lit.* 2:229, 339. (B.P.)

Heredia, Paulus De

SEE PAULUS DE HEREDIA.

Hereford (or Herford), Nicholas

an English confessor of the 14th century, was educated doctor of divinity at Oxford, became a secular priest, declared against some practices and principles of the reigning religion, maintaining (1) that in the eucharist, after the consecration of the elements, bread and wine still remained; (2) that bishops and all clergymen ought to be subject to their respective princes; (3) that monks and friars ought to maintain themselves by their own labor; (4) that priests ought to rule their lives, not by the pope's decrees, but by the word of God. From these positions many heretical opinions were drawn by his enemies. From Oxford he was brought to London, and there, with Philip Repington, was made to recant his opinions publicly at St. Paul's Cross in 1382. Repington became a violent renegade, persecuted his party, for which he was rewarded first with the bishopric of Lincoln, then with a cardinal's cap. Hereford's recantation did not much

avail him; as archbishop Arundel's jealousy kept him a prisoner all his life. We know not the date of his death. Hereford by his protest anticipated the Reformation, but he probably had not the stut to make a Wycliffe or Tvndal. See Fuller, *Worthies of Lngland* (ed. Nuttall), 3:491; Fox, *Acts and ,Monuments*, 3:26.

Hereford Use

a term employed to designate that rite which, taking its name from the cathedral of Hereford, was commonly used in some of the north-west counties of England, and in parts of Wales, prior to the Reformation. It differs only slightly from the use of Salisbury in the prayer of oblation and in the communion of the priest. The service-books of these rites are extremely rare MSS., no doubt, were everywhere destroyed. Only one printed edition is known—that of Rouen, dated 1502.

Heres, Mt

For this Lieut. Conder suggests (*Tent Work*, 3:337) *Kefr Haris*, but he gives no clew to the locality.

Herft, Johann Bernhard

a Roman Catholic theologian of Germany, was born April 27, 1745. He studied at Munster, took holy orders in 1769, was in 1774 cathedral preacher at Osnabriick, canon in 1778, and dean in 1790. He died March 31, 1812. His writings are sermons. See Doring, *Die gelehrten Theologen Deutschlands*, s.v. (B.P.).

Hering, Daniel Heinrich

a Reformed theologian of Germany, was born at Stolpe. in Pomerania, December 1, 1722. He studied at Halle, was in 1757 preacher at Neustadt-Eberswalde, and accepted in 1759 a call. to Halle. In 1765 he went to Breslau, and died August 21, 1807. He published, *De, voce πορμεία in Decreto Agostolico* (Halle, 1742): — *De Doctrina Bileami Nicolaitarum et Jezabelis* (eod.): — *Von der Schule des Apostels Johannes zu Ephesus* (Breslau, 1774): — *Abhandlungen von der Schulen der Propheten* (ibid. 1777): — *Historische Nachricht von dem ersten Anfang der evaungelisch-reformirten Kirche in Brandenburg und Preussen* (Halle, 1778), besides sermons. See Doring, *Die gelehrten Theologen Deutschlands*, s.v.; Winer, *Handbuch der theol. Lit.* 1:805; 2:222; Furst, *Bibl. Jud.* 1:385. (B.P.)

Heringa, Jodocus

a Dutch divine, who died at Utrecht in 1840, doctor and professor of theology, is the author of, *Beoordeling van de nieuwe uitgave der Prolegomena in N. Test. van J. Jac. Wetstein* (Amsterdam, 1832): — *Ueber den Begriff, die Unentbehrlichkeit und den rechten Gebrauch der bibl. kritik. aus dem Hollandischen ubersetzt von Beckhaus* (Offenbach, 1804): — *Ueber die Lehrart Jesu und seiner Apostel.* (from the Dutch, 1792): — *Tiental Seerredenen tei aanprijzing van christel. deugden* (Amsterdam, 1825): — *Opera Exegetica et Hermeneutica* (edited by H.E. Vinke, Utrecht, 1845). See Winer, *Handbuch der theol. Lit.* 1:43, 86, 92, 105, 130, 132, 250, 397, 399; 2:111; Zuchold, *Bibl. Theol.* 1:543. (B.P.)

Herli-Kan

Picture for Herli-Kan

in Kalmuck mythology, is the prince of hell; a frightful and evil-minded god, the judge of men, the other gods being too merciful to judge the guilty. To implore his favor large sacrifices are made to him. Sixteen judges assist him, one half being males, the other half females.

Herman Of Cappenberg

a Jewish convert of the 12th century, was a native of Cologne. His Jewish name was *Judah Levi*. After his conversion he entered the order of the Premonstratensians, and became abbot of Cappenberg, in Westphalia. He wrote *Opusculum de Conversione Sua*, preserved in the university library at Leipsic, and printed with Raymund Martin's *Pugio Fidei*. Herman also wrote *Vita S. Godefridi Cappenborgensis*, found in the *Acta Sanctorum* under January 13. See Bartolucci, *Bibl. Rabb.* 3:59; Kalkar, *Israel und die Kirche*, page 84; Jocher, *Allgemeines Gelehrten-Lexikon*, s.v.; Neander, *Kirchengeschichte*, 5:101 sq.; Wolf, *Bibl. Hebr.* 1:352; Basnage, *Histoire des Juifs* (Taylor's transl.), page 633; Fuirst, *Bibl. Jud.* 1:387. (B.P.).

Herman, Lebrecht Prederick, D.D.

one of the earlier ministers of the German Reformed Church, was born in the principality of Anhalt-Kothen, Germany, October 9, 1761. He prosecuted his literary and theological studies in Europe, and for a while served as assistant pastor in Bremen. In 1786 he emigrated to America, under the auspices of the synods of Holland, to aid in supplying the

German churches in Pennsylvania with the means of grace. He labored for a short time in and around Easton, Pennsylvania, afterwards in Germantown and Frankford, near Philadelphia, and finally in Montgomery County. He died January 30, 1848. Dr. Herman paid much attention to the training of young men for the ministry. He was in his day a prominent minister, and a learned and able theologian. See Harbaugh, *Fathers of the Germ. Ref. Church*, 2:360. (D.Y.H.) Hermandad, societies in Spain which were accustomed to supply victims to the Inquisition (q.v.).

Hermann, Emil

a German Protestant professor of canon law, was born at Dresden, April 9, 1812. He studied at Leipsic, where he also commenced his academical career in 1834. He was professor at Kiel in 1842, in 1847 at Gottingen, and in 1868 at Heidelberg. In 1872 he was called to Berlin as president of the Evangelical Superior Church Council (*Obekirchen-raiths*), and occupied this position till 1877. He died at Gotha, April 16, 1885. Hermann published, *Johann Freiherr zu Schwarzenberg* (Leipsic, 1841): — *Autoritat des kirchlichen Symbols* (Kiel, 1846): — *Ueber die Stellung der Religionsgemeinschaften im Staate* (Gottingen, 1849): — *Ueber den Entwurf einer Kirchenordnung für die Sachsische Landeskirche* (Berlin, 1861): — *Die nothwendigen Grundlagen einer consistorialen und synodalen Ordnung vereinigender Kirchenverfassung* (ibid. 1862): — *Das staatliche Veto bei Bischofswahlen nach den Rechten der oberrheinischen Kirchenprovinz* (Heidelberg, 1869). See Zutschold, *Bibl. Theol.* 1:545 sq. (B.P.)

Hermann, Gottlob

a Lutheran theologian of Germany, was born at Lohbaut, in Upper Lusatia, May 27, 1721. He studied at Leipsic, was in 17583 archdeacon at Bischofswerda, in 1759 pastor primarius at his native place, and died January 2, 1789. His publications are sermons and ascetical works. See Doring, *Die gelehrten Theologen Deutschlands*, s.v. (B.P.)

Hermann, Johann Gottfried

a Lutheran theologian of Germany, was born in Saxony, October 12, 1707. He studied at Leipsic, was in 1733 deacon, received a call in 1738 to Amsterdam as pastor of the German congregation, but accepted the appointment as superintendent at Plauen. In 1746 he was called to Dresden

as court-preacher and member of consistory, and died July 30, 1791. He published, *De Pane Azymo et Fermentato in Coena Domini* (Leipsic, 1739), besides a number of sermons. See Doring, *Die gelehrten Theologen Deutschlands*, s.v.; Winer, *Handbuch der theol. Lit.* 1:603. (B.P.)

Hermansen, Christen

a Lutheran theologian, was born in 1806 in Denmark, and died at Copenhagen, October 19, 1882, doctor and professor of theology. For more than forty years he belonged to the university at Copenhagen, in which he lectured on the Old. Test. He was one of the revisers of the Danish Bible translation. (B.P.)

Hermant, Godefroy

a French theologian, was, born at Beauvais, February 6, 1617. Having completed his, studies, he was appointed in 1642 canon at his native, place, in 1644 prior, and in 1650 doctor of the Sorbonne. In 1651 he took holy orders, and returned to Beauvais to officiate there as priest. In 1690 Hermant went to Paris to see his old friends, and on July 11 died suddenly in the street. Of his many writings we mention, *Apologie pour M. Arnauld* (1644-48): — *La Vie de Saint Jean Chrysostome* (1664 and often): — *Vie de Saint Athanase* (1671, 2 volumes): — *Les Ascetiques de Saint Basile avec Remarques* (1671-1727): — *Vie de Saint Basile et de Saint Gregoire de Nazimaze* (1674, 2 volumes): — *Vie de Saint Ambroise* (1678): — *Entretiens Spirituels sur Saint Matthieu* (1690, 3 volumes): — *Clavis Disciplinae Ecclesiasticae, seu Index Totius Juris Ecclesiastici* (1693). See Baillet, *La Vie de Godefroy Hermant; Nscrologe des plus l' Celbres Defenseurs et Confesseurs de la Verite*, I, 4; *Abregg de l'Hist. Eccles.* 12; Bayle, *Dict. Historique et Critique*; *Hist. Generale de Port-Royal*, 4:8; *Biblioth. Jansen.*; Jocher, *Allgemeines Gelehrten-Lexikon*, s.v.; Winer, *Handbuch der theol. Lit.* 1:655, 659, 702, 728, 884, 885, 887, 902; Lichtenberger, *Encyclop. des Sciences Religieuses*, s.v.; Hoefler, *Nouv. Biog. Generale*, s.v. (B.P.)

Hermanubis

Picture for Hermanubis

Romans and Greeks sought to make their cultus accord with that of the Egyptians. Thus, Anubis of the Egyptians was confounded with Mercury of

the Romans or Hermes of the Greeks, and thus there originated the compound word Hermanubis-Mercury being represented with the snake-staff, in human form, but with a dog's head, and to designate still closer the country of his worship, with a crocodile at his feet. *SEE ANUBIS.*

Hermengild

(*Erminigildus*), Visigoth prince of Spain, was the elder of the two sons of the Arian king, Leovigeld, by his first wife, and was made governor of Baetica on his marriage. He rebelled against his father, who finally captured him about A.D. 572, and put him to death. He is commemorated as a saint by the Roman Church on April 13, as he had embraced the Catholic faith.

Hermes, Hermann Daniel

a Lutheran theologian of Germany, was born January 2, 1734, in Pomerania. He studied at Halle, was teacher at Berlin in 1752, in 1766 professor at the Magdalene gymnasium in Breslau, in 1771 preacher there. In 1791 he was called to Berlin as member of the examination commission of candidates for the ministry, accepted a call as professor of theology to Kiel in 1805, and died November 12, 1807. Besides several volumes of sermons, he published, *Der Christ auf dem Krankenbette* (Breslau, 1774): — *Die Lehre der heiligen Schrift* (1775-79, 3 parts): — *Schema Examinis Candidatorum S.S. Ministerii Rite Instituendi* (Berlin, 1790): — *Briefe über die Lehrbegriffe des protestantischen Kirche* (Leipsic, 1800): — *Versuch zweckmässiger Betrachtungen über die biblischen Weissagungen* (1801). See Doring, *Deutsche Kanzelredner*; Winer, *Handbuch der theol. Lit.* 1:483. (B.P.)

Hermes, Johann August

a Lutheran theologian of Germany, was born at Magdeburg, August 24, 1736. He studied at Halle, was in 1757 preacher at Bettendorf, in Mecklenburg, and in 1765 at Wahren. He resigned the pastorate at the latter place on account of his liberal views, which he expressed both in the pulpit and in writing, and accepted a call in 1774 to Jericho, in the duchy of Magdeburg. In 1780 he was appointed first pastor at St. Nicholas, in Quedlinburg, and in 1799 first court-preacher. He died January 6, 1822. He published, *Handbuch der Religion* (Berlin, 1779; 4th ed. 1791): — *Communionbuch* (1783, 5th ed. 1798): — *Lehrbuch der Religion Jesu*

(Quedlinburg, 1798; 3d ed. 1822): — *Hat Christus auch für die zeitlichen Strafen der Sünde genug gethan?* (1792). See Doring, *Deutsche Kanzelredner*; Winer, *Handbuch der theol. Lit.* 1:9; 2:131, 213, 282, 296, 317, 365. (B.P.)

Hermes, Johann Timotheus

a German theologian, brother of Hermanni Daniel, was born in 1738. He studied at Königsberg, was for some time preacher in Silesia, accepted a call in 1772 to Breslau, and died July 24, 1821, superintendent and pastor primarius at St. Elizabeth. His publications are mostly sermons. See Doring, *Deutsche Kanzelredner*; Winer, *Handbuch der theol. Lit.* 2:97, 141, 163, 172, 178, 341, 401. (B.P.)

Hermod

Picture for Hermod

in Norse mythology; was the son of Odin, who corresponds to Mercury in the Greek system. He is a herald of the gods, distinguished by his quickness and versatility.

Hermogenians

SEE HERMOGENUS (the heretic).

Hermon

Picture for Hermon

We give the latest account of an ascent of this remarkable mountain (Conder, *Tent Work in Palestine*, 1:261 sq.):

"We commenced the ascent of some 5000 feet about 10.30 A.M. (from Rasheyah, which is three hours distant), passing first through the fine vineyards, into which the bears often come down, from the summit, to eat grapes; thence among lanes with stone walls, passing clumps of wild rose, of oak, and of hawthorn, and honeysuckle in flower. We thus reached the bottom of the main peak, consisting entirely of gray rocks, worn by snow and rain into jagged teeth and ridges, covered with loose shingle or gravel. It seemed impossible for horses, and still more for laden mules, to toil up; but the breeze grew fresher, and the bracing mountain air seemed to give vigor to

man and beast. Resting at intervals, we gradually clambered up, passing by the little cave where the initiated Druses retire, for three or four months, and perform unknown rites. Ridge above ridge, of rock and gray gravel, appeared, each seemingly the last, each only hiding one above. Not a creature was to be seen, except an occasional vulture, and, not a tree or shrub, for the snow covers all this part of the mountain till late in summer. By two o'clock we reached the summit.

"A glorious panorama repaid us for our labor. South of us lay Palestine, visible as far as Carmel and Tabor, some eighty miles away; eastward a broad plain, with detached hills on the dim horizon beyond; westward the Lebanon and the golden sea northward, mountains as high as Hermon, Lebanon, and Anti-Lebanon. As the sun sank lower, Palestine became more distinct, and appeared wonderfully narrow. The calm, green Sea of Galilee lay, dreamlike, in its circle of dark-gray hills. Tabor was just visible to the south; and from it the plateau ran out east to the Horns of Hattin. The broken chain of the Upper Galilaeen Hills, 4000 feet high, lay beneath the eye, and terminated in the Ladder of Tyre. The mole of Tyre stood out black against the gleaming water; and the deep gorge of the Litany could be seen winding past the beautiful fortress of Belfort. Dim and misty beyond, lay the ridge of Carmel, from the promontory to the peak of Sacrifice. The white domes in Tiberias were shining in the sun, and many of the Galilsean towns, including Safed, could be distinguished. The scene presented a great contrast on the east and west. In the brown, desolate, and boundless plain to the east stood the distant green oasis of Damascus, and the white city, with its tall minarets. The flat horizon was broken only by the peaks of Jebel Kuleib, the 'Hill of Bashan,' some seventy miles away. South-east of Damascus was the terrible Lejja district, a basin of basalt seamed with deep gorges, like rough furrows, and with isolated cones, into which one appeared to look down, so distinctly were the shadows marked inside the hollow, broken craters. No trees or water relieved the dusky color; but the great dust whirlwinds were swirling slowly along over the plains, the bodies, as the Arabs tell us, of huge malignant spirits, carrying destruction in their path. At the foot of the mountain little villages were perched on the rocks, and a stream

glittered in a green valley. In most of these hamlets there is a temple facing the rising sun, which appears first from behind the great plain on the east. On the west, high mountain walls, ridge behind ridge, reached out towards Beirut, and, on the north, cedar clumps and ragged peaks, gray and dark, with long, sweeping shadows, were thrown in strong contrast against the shining sea. The sun began to set, a deep ruby flush came over all the scene, and warm purple shadows crept slowly on. The Sea of Galilee was lit up with a delicate greenish-yellow hue, between its dim walls of hill. The flush died out in a few minutes, and a pale, steel-colored shade succeeded, although to us, at a height of 9150 feet, the sun was still visible, and the rocks around us still ruddy. A long pyramidal shadow slid down to the eastern foot of Hermon, and crept across the great plain; Damascus was swallowed up by it, and finally the pointed end of the shadow stood out distinctly against the sky — a dusky cone of dull color against the flash of the afterglow. It was the shadow of the mountain itself, stretching away for seventy miles across the plain — the most marvellous shadow perhaps to be seen anywhere. The sun underwent strange changes of shape in the thick vapors — low almost square, now like a domed temple — until at length it slid into the sea, and went out like a blue spark.

"Our tent was pitched in the hollow, and six beds crowded into it. Until one in the morning we continued to observe the stars, but the cold was very considerable, though no snow was left, and the only water we had was fetched from a spring about a third of the way down, and tasted horribly of the goat-skin. In the morning. I ran to the peak, and saw the sun emerge behind the distant plain, and the great conical shadow, stretching over the sea and against the western sky, becoming gradually more blunt, until it shrivelled up and was lost upon the hills beneath.

"The top of Hermon consists of three rocky peaks; two, north and south, of equal height — the third, to the west, considerably lower. On the southern peak are the ruins called Kiisr esh-Shabib — a rock-hewn hollow or trench, and a circular dwarf-wall, with a temple just below the peak on the south.: On tile plateau is a rudely excavated cave, with a rock-cut pillar supporting the roof, and a flat space levelled above, probably once the floor of a building over

the cave. Of all these objects of interest we made careful plans, as well of the shape of the summit. "There is one remarkable natural peculiarity of Hermon still to be noticed — namely, the extreme rapidity of the formation of cloud on the summit. In a few minutes a thick cap forms over the top of the mountain, and as quickly disperses and entirely disappears.'

Hernhutters

SEE MORAVIANS.

Herold, Adam

a Lutheran theologian of Germany, was born May 31, 1659, at Dresden. He studied at Wittenberg, Giessen, and Kiel, was in 1683 rector at Reval, in 1692 superintendent in Saxony, and doctor of theology, and died March 2, 1711. He wrote, *Palladium Reformatorum a sua Sede cap. 9 ad Rom. Destructum*: — *Tabula Synoptica Totius Theologiae*: — *Disp. utrum Christus Ultimam Pascha Eodem an Diverso a Judaeis Die Comederit*: — *De Judaeorum Excommunicatione*: — *De Magis Bethlehemum Profectis*. See Ranft, *Leben der chursachsichen Gelehrten*; Jocher, *Allgemeines Gelehrten-Lexikon*, s.v. (B.P.)

Heros

(*Erbs*), metropolitan bishop of Arles in the early part of the 5th century, was originally bishop of Tortosa, in Spain, but was expelled by the people from Aries in 412, and fled to Palestine, where he took part in the opposition to Pelagius. After A.D. 417 he is not heard of.

Hero-worship

SEE IDOLATRY.

Herrad Of Landsperg

an abbess of Hohenburg, or Odilienberg, an old, celebrated monastery, said to have been founded by duke Ethicot, whose daughter Odilia was the first abbess. Herrad succeeded the abbess Relindis in 1167, and died July: 25, 1195. She is said to have composed the *Hortus Deliciarum*, a work containing contributions to Biblical history and to the entire field of theology. A copy of the *Hortus*, preserved at the Strasburg library, was

destroyed, with other precious documents, at the bombardment of that city, August 24, 1870. See Engelhart, *Herrad von Landsperg und ihr Werk Hortus Deliciarum* (Stuttgart, 1818); Le Noble, *Notice sur le Hortus Deliciarum de Herrade de Landsperg* (Paris, 1839); Piper, *Die Kalendarien der Angelsachsen und das Martyrologium der Herrad von Landsperg* (Berlin, 1862); Lichtenberger, *Encyclop. des Sciences Religieuses*, s.v.; Hoefer, *Nouv. Biog. Genrale*, s.v. (B.P.).

Herregouts, Henri

a distinguished Flemish painter of historical subjects, was born at Mechlin about 1666. There are several of his pictures in the churches of Antwerp, Louvain, and Bruges. In the cathedral at Antwerp is *The Martyrdom of St. Matthew*; and at Bruges, in the Church of St. Anne, is his masterpiece, representing *The Last Judgment*. He died at Antwerp in 1724. See Hoefer, *Nouv. Biog. Generale*, s.v.; Spooner, *Biog. Hist. of the Fine Arts*, s.v.

Herrera, Abraham de

a famous Cabalist, who died in 1639, is the author of, **μϣhl a tyb**, or *Casa de Dios*, the system of the cabala in seven divisions (transl. into Hebrew by Aboab, Amsterdam, 1655; and into Latin by Rosenroth, in his *Cabbala Denudattt*, volume 2, Sulzbach, 1678): — **μϣmçh r[ç**, or *Porta del Cielo*, also on the Cabala (Hebrew transl. by Aboab, 1655; Latin, in *Cabbala Denudata*, volume 1). See Fiirst, *Bibl. Jud.* 1:386. (B.P.)

Herrera, Augustin de

a Spanish Jesuit, who died in 1649 at Seville, is the author of, *Dev Origine et Progressu in Ecclesia Catholica Rituum et Ceremoniarum in SS. Missae Sacrificio*: — *Comment. in Syntaxi Antonii Nebrissensis*. See Alegambe, *Bibliotheca Scriptorum Societatis Jesu*; Jocher, *Allgemeines Gelehrten-Lexikon*, s.v. (B.P.)

Herrgott, Marquard

a Benedictine, who. died at Vienna in 1762, is the author of *Vetus Disciplina Monastica* (Paris, 1726). See Winer, *Handbuch der theol. Lit.* 1:711; Jocher, *Allgemeines Gelehrten-Lexikon*, s.v. (B.P.)

Herrick, Marcus A, D.D.

a Protestant Episcopal clergyman, was rector of the Church in Woodstock, Vermont, in 1853, and so remained until 1861, when he became rector of Trinity Church, Sanbornton Bridge, N.H. In 1870 he was rector of Trinity Church, in Tilton, and continued to hold this pastorate until his death, October 31, 1875, at the age of fifty-five years. See *Prot. Episc. Almanac*, 1876, page 150.

Herrick, Robert

an English divine and eminent poet, was born in London, August 20, 1591, graduated at Cambridge in 1617, and was presented to the living of Dean Prior, Devonshire, in 1629. In 1648 he was deprived by Cromwell, but was reinstated in his living by Charles II, in 1660. He died in October 1674. His works are, *Hesperides; or, The Works, both Humane and Divine, of Robert Herrick* (1648). To this volume was appended his *Noble Numbers* (1647). See Chalmers, *Biog. Dict.* s.v.; Allibone, *Dict. of Brit. and Amer. Authors*, s.v.

Hermann, Christian Gotthilf Martin

a Lutheran theologian of Germany, was born at Erfurt, February 8, 1765. He studied at his native city and Gottingen, was in 1789 catechist, in 1790 professor, and accepted a call in 1803 as general superintendent and member of consistory to Heiligenstadt, in Prussia. In 1816 he went back to Erfurt, was in 1817 senior of the ministry and superintendent of the Erfurt diocese, and died August 26, 1823. His publications are few and of little value. See Doring, *Die gelehrten Theologen Deutschlands*; Winer, *Handbuch der theol. Lit.* 2:236. (B.P.)

Hertenstein, Johann Friedrich

a Lutheran theologian of Germany, was born at Ulm, August 11, 1676. He studied at different universities, was in 1705 teacher at his native place, in 1728 preacher at Munster, and died May 25, 1748. He is the author of, *Disp. de Juramentis*: — *De Cultu Divino Naturali*: — *De Magno Pisce, qui Jonam Vatem Deglutivit*: — *De Natura Theologiae Naturalis*: — *De Studio Sapientiae Veterum, etc.* See Neubauer, *Jetztlebende Theologem*; *Furst, Bibl. Jud.* 1:387; Jocher, *Allgemeines Gelehrten-Lexikon* s.v. (B.P.)

Hertfelder (von Hettintgen), Bernhard

abbot at Augsburg, was born in 1587. He studied at Rome, was prior at Salzburg, and in 1635 abbot at Augsburg. He died in 1664, leaving, *Basilica SS. Udalrici et Afrae* (Augsburg, 1653 fol.): — *Chronicon Templi et SS. Udclrici et Afrae* (eod.): — *Historia Sacrarum Reliquiarum in Basilica Udalricana* (eod., Germ. transl. by Keistler, 1712 fol.): — *Scala Coeli Meditationibus Piis et Utilibus Instructa* (1655). See *Historia Universalis Salisburgensis*, page 255; Ziegelbauer, *Hist. Litter. Ordinis Benedictini*; Winer, *Handbuch der theol. Lit.* 1:786; Jocher, *Allgemeines Gelehrten-Lexikon*, s.v. (B.P.)

Hertford, Council Of

(*Concilium Hertfordiense*, or *Herutfordiae*), was held at Hertford, the principal borough of Herts, England, September 24, 673, by Theodore, archbishop of Canterbury; the bishops of East Anglia (Bise), Rochester (Patta), Wessex (Lutherius), Mercia (Winfred), together with the deputies of Wilfred of Northumbria, and several canonists, being present. Ten canons were drawn up.

- 1.** Commands the observance of Easter day on the Sunday after the fourteenth day of the moon in the first Jewish month.
- 2.** Commands that no bishop shall intrude upon the parish (parochiam) of another bishop, but shall rest contented with the government of the people intrusted to him.
- 3.** Enacts that it shall not be lawful for any bishop in any way to disturb or plunder any monastery.
- 4.** Forbids monks to emigrate from one monastery to another without the permission of the abbot.
- 5.** Forbids clerks to leave their own bishop and to wander about: forbids to receive them anywhere except they shall bring letters commendatory from their bishop.
- 6.** Bishops and other clergy coming from another church to be contented with the hospitality shown to them, and not presume to perform any office in the church without the permission of the bishop of that church.

- 7.** Orders the holding of synods twice in every year and adds, that since many things may operate to hinder this, one shall at any rate be called every year, on the kalends of August, in the place called Cloveshoo (or Cliffshoe).
- 8.** Orders that bishops shall take precedence according to the date and order of their consecration.
- 9.** Declares that the question was raised, whether the number of bishops ought to be increased in proportion to the increase of the faithful, but that nothing was determined.
- 10.** Relates to marriages: forbids all unlawful marriages; forbids incest, and to divorce a wife except for fornication; forbids a man divorced from his wife to marry another woman. See Johnson, *Eccles. Canons*, A.D. 673; *Baronius*, A.D. 672; Labbe, *Concil.* 6:535; Wilkins, *Concil.* 1:43.

Hertz, Jens-Michael

a Danish poet and preacher, was born July 26, 1766, at Oersloev, near Vordingborg. He was appointed bishop of Ribe in 1819, after having passed through all the decrees of the Church hierarchy. He died June 2, 1825, leaving, *Det Befriede Jerach* (in 18 cantos, Copenhagen, 1804): — *De Julio Firmico Materno* (ibid. 1817): — *Predikener* (ibid. 1830): — *Sind in den Buchern der Konige Spuren des Pentateuch und der Mosaischen Gesetze zufindena?* (Alt on a, 1822): also *Memoirs* in the *Videnskalbelige Parhandlinger ved Sjoellands Stiffs' Landemnode*, I, 1-3. See Hoefler, *Nouv. Biog. Generale*, s.v.

Hervaeus (or Huvarnus) Of Brittany

an abbot of the 6th century, was the son of Huvarnion, a pious and accomplished Gallic noble, was born blind, and educated by his widowed mother for the monastic life. He built a monastery upon some land given him by Clovignonus, in the town of Laungredec, where he presided till extreme old age. He is commemorated as a saint on June 17.

Herveus Of Maine

entered, about the year 1100, the Benedictine monastery at Bourg-Dieu, in Berry, and spent there about fifty years. He devoted himself entirely to the study of the Bible and fathers of the Church, and wrote commentaries, of

which those on Isaiah and the Epistles of Paul have been printed (the former in 1721 and the latter in 1544, among the works of Anselm). Both are found in Migne, *Patr. Lat.* volume 181. Hervmus belongs to those pious theologians of the early period of the Middle Ages, in whom Christianity had become a living reality, but who, fettered by the traditions of the Church, could not rid himself of the latter. See Chemnitz, *Examen Conc. Trid., de Justificatione*, art. 7, § 2; *Loci Theologici, de Justificatione*, cap. I, § 4; Frank, *Die Theologie der Konkordienformel*, 2:54 sq.; Plitt-Herzog, *Real-Encyclop.* s.v. (B.P.)

Hervaeus Of Rheims

was raised to that archbishopric in the year 900, and showed great energy and fidelity in its administration. He became chancellor of France in 910, and died July 2, 922. See Hoefer, *Nouv. Biog. Generale*, s.v.

Hervetus, Gentianus

a French theologian, was born in 1499 at Olivet, near Orleans. In word and writing he combated Calvinism; was present at the colloquy of Poissy and at the council of Trent. In 1562 he was made canon of Rheims, and died in 1584. Besides a great many translations, he published of his own, *Oratio ad Concilium Tridentinum* (Paris, 1556, 1563): — *Catechisme ou Sommaire de la Foi* (1561): — *Traite du Purgatoire*, (1562): — *Les Ruses et Finesses du Diable pour Tocher a Abolir le Saint Sacrifice de Jesus-Christ* (1562). See Winer, *Handbuch der theol. Lit.* 1:888; Jocher, *Allgemeines Gelehrten-Lexikon*, s.v.; Lichtenberger, *Encyclop. des Sciences Religienses*, s.v. (B.P.)

Hervey, Frederick, D.D.

an English prelate, fourth earl of Bristol, was born in 1730, and educated at Westminster School and Corpus Christi College, Cambridge. He was originally designed for the bar, but entered into holy orders, was promoted to the see of Clovne in February 1767, and translated to that of Derry in 1768. He expended most of his patrimony in liberality, and travelled extensively over Europe. He died July 8, 1803.

Herxheimer, Salomon

a Jewish rabbi, was born in 1801. He studied at Marburg, and was in 1831 elected land-rabbi of Bernburg, and died December 25, 1884. He

published, *hrwth ydwsy, Israelitische Glaubens. und Pflichtenlehre* (Minden, 1831; 27th ed. 1877): — *Praktische Anieitung zum schnellen Erlernen des Hebraischen* (Berlin, 1834; 6th ed. 1873): — *hçm trwt Der Pentateuch*, etc. (1841; 3d ed. 1865): — *mybwtkw myaybn, Die Propheten und Hagiographen*, besides a number of *Sermons*. See Furst, *Bibl. Jud.* 1:387; Kayserling, *Bibliothek Judischer Kanzelredner*, 2:1 sq. (B.P.)

Herzfeld, Levi

a Jewish writer of Germany was born in 1810 at Ellrich, Saxony. He studied at Berlin, took the degree as doctor of philosophy in 1836, was appointed land-rabbi of Brunswick in 1842, and died in 1884. He published, *Chronologia Judicium et Primorum Regum Hebraeorum* (Berlin, 1836): — *tl hq Das Buch Koheleth* (Brunswick, 1838): — *Geschikhte des Volkes Israel* (1847; 2d ed. 1863): — *Meteorologische Untersuchungen*, etc. (1863-65): — *Handelsgeschichte der Juden des Alterthums* (1879): — *Predigten* (1858; 2d ed. 1863), etc. See Furst, *Bibl. Jud.* 1:388; Zuchold, *Bibl. Theol.* 1:547; Kayserling, *Bibl. Judischer Kanzelredner*, 2:206 sq.; Morals, *Eminent Israelites of the XIXth Century*, page 133 sq. (B.P.)

Herzlieb, Christian Friedrich Carl

a Luther an theologian of Germany, was born December 4, 1760. He studied at Halle, was in 1780 professor at the gymnasium there, in 1786 preacher at Brandenburg, and died March 19, 1794. He left several volumes of *Sermons*. See Dbring, *Die gelehrten Theologen Deutschlands*; Winer, *Handbuch der theol. Lit.* 2:137, 141, 168, 192. (B.P.)

Herzog, Eduard

a Roman Catholic theologian of Germany, was born in 1801 at Frankenstein, Silesia. In 1826 he took holy orders, and died April 17, 1867. He published, *Kanzelvortrage* (Glogau, 1855, 2 vols.): — *Der katholische Seelsorger nach seinen Amtsverpflichtungen und Amtsverrichtungen* (Breslau, 1839, 3 volumes): — *Die Verwaltung des heiligen Buss sakraments* (Paderborn, 1859). (B.P.)

Herzog, Johann Jacob, D.D.

a Protestant theologian of Germany, was born at Basle, September 12, 1805. He entered the university of his native town in 1822, and afterwards studied at Berlin. From 1835 till 1846 he held a professorship of historical theology in the Academy of Lausanne, and was involved with his colleagues, the distinguished Vinet and Chappuis, in the struggles which resulted in the formation of the Free Church of the Canton de Vaud. Here, at Basle, he published his *Life of the Basle Reformer, OEcolumpadius* (1843, 2 volumes). In 1847 Herzog was invited to fill a chair at the University of Halle, where, in 1848, he published in the university programme, *De Origine et Pistiss Statu Waldessium*. In 1851 he received a commission from the Prussian government to visit Geneva, Paris, London, and Dublin, in order to investigate the sources for the history of the Waldenses. The result of thus mission was his work, *Die romanischen Waldenser*, etc. (1853). At this time, also, he conceived the plan of his *Real Encyklopaedie fur protestantische Theologie und Kirche*, which was published in 22 volumes from 1854 to 1868. After beginning this work he had left Halle for Erlangen, to succeed Dr. Ebrard as professor of reformed theology. In 1877 he retired from active academical duties. The last years of his life were occupied with his *Abriss der gesammten Kirchengeschichte* (1876-82, 3 volumes), and with the preparation of a second edition of his *Real-Encyklopadie*, which at the time of his death had reached the tenth volume, or the second third of the entire work. He died at Erlangen, September 30, 1882. Besides the works already mentioned, he also published, *Les Freres de Plymouth et John Dairby* (Lausanne, 1845) *Bemerkungen uber Zwingli's Lehre von der Vorsehung und Gnadenwahl* (in the *Studien und Kritiken*, 1839): and a biographical sketch, *Johann Calvin* (Basle, 1843). (B.P.)

Heshbon

Picture for Heshbon

The following is the latest description of this, once famous, place a (Tristranm; *Laid of Moab*, page 351):

"A large piece of walling at the west end of the bold, isolated hill on which the old fortress stood, with a square block-house, and a pointed archway adjoining a temple on the crest of the hill, with the pavement and the bases of four columns *in situ* on the east, in the

plain, just at the base of the hill, a great cistern, called by some the 'fish-pools of Heshbon,' but more probably only the reservoir for the supply of the city — these are all that remain."

Heshmon

is thought by Lieut. Conder (*Quar. Statement of the "Pal. Explor. Fund."* January 1875, page 25 sq.) to be *el-Meshash*, at the foot of the white chalk peaks of el-Ghur, three miles west of Tell-Milh, in the vicinity of Beersheba; and Tristram (*Bible Places*, page 20) accepts the identification; but it rests merely upon a presumed order of the names.

Hesperides

in Greek mythology, were daughters of Atlas and Hesperis, and are mentioned as being from three to seven in number. When Juno married Jupiter, all the gods brought presents. Earth brought forth a tree, on which grew golden apples. Juno commanded the sisters, Hesperides, to guard them. But the latter helped themselves to the apples. She therefore sent a son of Typhon and Echidna, the frightful, never sleeping, hundred-headed dragon Ladon, to the tree, who scared everything away that approached. Hercules was sent there to get three apples out of the garden for Eurystheus. According to Diodorus, the Hesperides were daughters of Atlas, seized by Busiris, and liberated by Hercules, wherefore the latter received the desired Mela (apples) from their father voluntarily.

Hess, Carl Ernest Christoph

an eminent German engraver, was born at Darmstadt in 1755. In '776 he settled at Augsburg, and executed several fine plates, which gained him admission to the Academy in 1780. In 1782 the elector palatine appointed him engraver to the court, and in 1787 he visited Italy for improvement. On his return to Germany he remained some time at Munich, and afterwards practiced the art with great success at Dusseldorf until 1794, when he returned to Munich. Among his esteemed productions are *The Ascension*; *The Holy Family*; *St. Jerome*. He died in 1828.

Hess, Isaac

a Jewish rabbi of Germany, father of Mendel and Michael, was born February 12, 1762, and died August 9, 1827. He edited the work of his father Joseph, rabbi at Cassel, entitled *āswy trwp ʿb*, a commentary on

the Haphtaroth, homiletically arranged (Furth, 1796), and wrote *Ueber den Eid der Juden*, etc. (Eisenach, 1824). See Furst, *Bibl. Jud.* 1:390. (B.P.).

Hess, Mendel

a Jewish rabbi of Germany, was born March 17, 1807. He studied at Wiirzburg, and succeeded his father in 1827 in the rabbinate. In 1842 he settled at Eisenach, as land rabbi, but retired from his office on account of bodily infirmities, and died September 21, 1872. From 1839 to 1848 he edited *Der Israelit des 19. Jahrhunderts*, in which he advocated reform among the Jews. He also published, *Predigten* (Eisenach, 1839-48, 3 volumes): — *Ausgewahlte Predigten* (1871). See Furst, *Bibl. Jud.* 1:390; Kayserling, *Bibliothek jud. Kanznelredner*, 2:153 sq. (B.P.)

Hess, Michael

a Jewish rabbi, brother of Mendel, was born April 9, 1782. He studied at Firth and Frankfort, and was professor of the Jewish high-school at the latter place from 1806 to 1855. Hess died February 26, 1860. Like his brother, he belonged to the reform party among the Jews. He published, *Freimuthige Prufung der Schrift des Herrn Ruhs uber die Anspruche der Juden an das deutsche Burgerrecht* (Frankfort, 1816): — *Programmi uber den Religionsunterricht in der Schule der israelit. Gesneinde* (1821). See Furst, *Bibl. Jud.* 1:390; Kayserling, *Bibliothek jud. Kanzelredner*, 1:383 sq.; Sterii, *Michael Hess, ein Lebensbild*, in Diesterweg's *Pddagog. Joahrbuch*, 1862, page 1-38. (B.P.)

Hess, Salomon

a Reformed minister of Switzerland, was born at Zurich in 1763. In 1801 he was first preacher at St. Peter's, in his native place, but resigned his office in 1830, and died in 1837. He published, *Erasmus von Rotterdam nach seinem Leben und Schriften* (Zurich, 1790-92): — *Ursprung, Gang und Folgen der durch Zwingli in Zurich bewirkten Reformation* (1819): — *Anna Reinhard, Gattin und Wittve von Ulrich Zwingli* (1819): — *Biographien berühmter Schweizer Reformatoren*; volume 1, *Lebensgeschichte des OEcolumpadius* (1793); volumes 2, 3, *Lebensgeschichte des H. Bullinger* (1828-29): — *Andachten und Gebetsubung fur die christliche Jugend* (1820). See Winer, *Handbuch der theol. Lit.* 1:579, 740, 748, 749; 2:372. (B.P.)

Hesse, Johann Heinrich Gottlieb

a Lutheran theologian of Germany, was born November 21, 1779. He studied at Leipsic, was preacher there in 1803, and died June 29, 1823. His best work is *Katechisationen uber sittlich-religiose Wahrheiten* (Leipsic, 1820). See Doring, *Die gelehrten Theologen Deutschlands*, s.v.; Winer, *Handbuch der theol. Lit.* 2:269. (B.P.)

Hesse, Karl Friedrich

a Lutheran theologian of Germany, was born November 5, 1706. He studied at Wittenberg, was in 1735 preacher at Dresden, in 1747 at Stolpen, in 1760 at Meissen, and died March 22, 1775. He published . - *Theologische Annalen fur 1731-1750* (Leipsic, 1754). See Doring, *Die gelehrten Theologen Deutschlands*, s.v.; Jocher, *Allgemeines Gelehrten-Lexikon*, s.v. (B.P.)

Hesse, Nicolas August

a French painter, was born in Paris, August 28, 1795. He studied under baron Gros at Paris, and then went to Rome, Where he gained the grand prize in 1868. He acquired celebrity by his religious paintings, which may be found in various churches. He succeeded Delacroix in the Academy of Fine Arts in 1863, and died June 14, 1869.

Hessels, Jean

a Belgian controversialist, was born at Mechlin in 1522. In 1556 he was made doctor of theology at Louvain, in 1560 professor of theology, and died November 7, 1566. He is the author of, *Comment. in Matthaëum: — Comm. in Epistolas Canonicas Johannis: — Comm. in Priorem ad Timotheum et in Priorem Petri: — Explicatio in Symbolum Apostolorum: — Explicatio Decalogi*. See Andreas, *Bibliotheca Belgica*; Mireus, *Elogia Illustrium Belii Scriptorum*; Jocher, *Allgemeines Gelehrten-Lexikon*, s.v.; Hoefler, *Nouv. Biog. Generale*, s.v. (B.P.)

Hessus, Helius Eobanus

one of the most excellent Latin poets of Germany during the 16th century, was born January 6, 1488, at Halgehausen, Hesse. He studied at Erfurt, was rector there in 1509, but left that place on account of the then existing troubles. In 1514 he was again at Erfurt, and in 1516 he was professor at

the university. In 1526 he was called to Nuremberg, but returned to Erfurt in 1533, and accepted a call to Marburg in 1536. Hessus died October 4, 1540. He deserves a place here on account of his zeal for the Reformation. He made a metrical version of the Psalms, whence Luther called him the *rex poetarum*. See Schwertzell, *Helius Eobanus Hessus, ein Lebensbild aus der Reformationszeit* (Halle, 1874); Krause, *Helius Eobanus Hessus, sein Leben und seine Werke* (Gotha, 1879). (B.P.)

Hesus

in Gallic and German mythology, was the god of war. His image had the form of a dog. The first prisoner of war was sacrificed to him. If a forest was to be dedicated, the sturdiest oak-tree was selected, and the name Hesus was cut into it.

Hesychius

- (1) Bishop of Spolato, in Dalmatia, A.D. 405-429, wrote a letter of thanks to Chrysostom for his sympathy with the Eastern Church (in the works of the latter, *Ep.* 183).
- (2) Bishop of Castabala, in Cilicia Secunda, censured by the Council of Ephesus, A.D. 431, for opposition to Cyril.
- (3) Patriarch of Jerusalem, A.D. 600.
- (4) A noted disciple of Hilarion, and a monk of Cyprus in the middle of the 4th century, commemorated October 3.

Euensch, Caspar

a Lutheran theologian of Germany, was born at Schweinfurt. He studied at Jena, and died October 18, 1690, a superintendent. He wrote *Clavis Apocalyptica et Ezechielica* (Rothenburg, 1684); *In Canticum Canticorum Commentarius Apocalypticus*, (Leipsic, 1688). See Furst, *Bibl. Jud.* 1:391; Jocher, *Allgemeines Gelehrten-Lexikon*, s.v. (B.P.)

Heusde, Philip Wilhelm Van

a Dutch historian and philosopher, was born June 17, 1778, at Rotterdam. He studied at Amsterdam and Leyden, was in 1804 professor at Utrecht, and died at Berne, July 28, 1839. He wrote, *Initia Philosophiae Platonicae* (Utrecht, 1827-36, 3 volumes; 2d ed. Leyden, 1842): — *Brieven over den*

Aard en de Strekking van Hooger Onderwijs (ibid. 1829; 3d ed. 1835; Germ. transl. by Weydmann, Krefeld, 1830): — *De Socratische School* (ibid. 1834-39, 4 volumes; 2d ed. 1840-41): — *Brieven over het Beafenen der Wijsgeerte* (1837): — *Characterismi Principum Philosophorum Veterum* (1839). After his death was published *De School van Polybius* (Amsterdam, 1841). See Rovers. *Memoria P. Heusdii Commendata* (Utrecht, 1841). (B.P.)

Heusden, Hugo Franciscus Van

a Roman Catholic theologian, and vicar to the archbishop of Utrecht, died February 13, 1719, leaving, *Batavia Sacra* (Brussels, 1724): — *Historia Episcopatum Foederati Belgii* (Lyons, 1719). See Winer, *Handbuch der theol. Lit.* 1:823 sq.; Jocher, *Allgemeines Gelehrten-Lexikon*, s.v. (B.P.)

Heusinger, Jacob Friedrich

a Lutheran theologian of Germany, was born in 1719. He studied at Jena, was in 1750 con-rector, in 1759 rector at Wolfenbittel, and died Sept. 27, 1778. He wrote, *Disp. de Locis Matth.* 16:13, 20; *Luc.* 7:14; *Jac.* 2:18 (Jena, 1746): — *De in Evangeliorum Codice Graeco in Biblioth. Guelferbyt.* (Wolfenbittel, 1752). See Winer, *Handbuch der theol. Lit.* 1:101; Meusel, *Gelehrtes Deutschland*; Jocher, *Allgemeines Gelehrten-Lexikon*, s.v. (B.P.)

Heusinger, Johann Michael

a celebrated German divine, was born in September 1690, at Sunderhausen, in Thuringia, and was educated at Gotha, at Halle, and at Jena. He was appointed a professor at Gotha in 1730, and remained there until 1738. He died in March, 1751, leaving many historical works. See Chalmers, *Biog. Dict.* s.v.

Heusser, Meta

the best female song-writer and hymnist in the German language, was born April 6, 1797, at Hirzel, canton Zurich, where her father, Diethelm Schweizer, was pastor. In 1821 she married Dr. Heusser, an eminent physician, who died in 1859, and she herself died January 2, 1876. Some of her poems appeared for the first time under the name of *Einer Verborgenen* (a hidden one). In 1857 the first volume of her poems was published, and in 1867 a second followed. In the English some of her songs

are found in a little volume entitled *Hymns from the Land of Luther*, and also in Schaff's *Christ in Song*. A selection of her poems was published at London in 1875, under the title, *Alpine Lyrics*. See Koch, *Geschichte des deutschen Kirchenliedes*, 7:377 sq. (B.P.)

Hewytt, John, D.D.

an English clergyman, was minister of St. Gregory's, near St. Paul's, London. He was beheaded on Tower Hill in 1658, for a political conspiracy. He published nine select *Sermons* (1658): *Repentance and Conversion the Fabrick of Salvation*, etc., being several sermons (eod.). See Allibone, *Dict. of Brit. and Amer. Authors*, s.v.

Hexapla

an edition of the Bible prepared by Origen (q.v.).

Hey, Wilhelm

a Protestant theologian of Germany, was born March 26, 1790. He studied at Jena, was court-preacher at Gotha, and died May 19, 1854. He published, *Predigten* (Hamburg, 1830, 1832): — *Erzählungen aus dem Leben Jesu für die Jugend dichterisch bearbeitet* (1838). See Zuchold, *Bibl. Theol.* 1:552; Winer, *Handbuch der theol. Lit.* 2:103. (B.P.)

Heyd, Ludwig Ferdinand

a Protestant theologian of Germany, who died March 6, 1842, is the author of, *Melanchthon und Tübingen 1512-1518* (Tübingen, 1839): — *Ulrich, Herzog zu Württemberg* (1841-44, 3 volumes). See Zuchold, *Bibl. Theol.* 1:552. (B.P.)

Heyde, Johann Daniel

a Lutheran theologian of Germany, was born April 27, 1714. He studied at Leipsic, was teacher at Gera in 1737, and died August 12, 1785. His publications are sermons, partly his own, partly translations from the French of Massillon and Bourdaloue. See Doring, *Die gelehrten Theologen Deutschlands*, s.v.; Winer, *Handbuch der theol. Lit.* 1:383; Jocher, *Allgemeines Gelehrten-Lexikon*, s.v. (B.P.)

Heym, Albert

a Protestant theologian of Germany, was born in 1801. He studied at Leipsic and Berlin, was tutor of prince Frederick Carl from 1830 to 1844, and preacher at Sakrow from 1844 to 1848. In the latter year he was appointed court-preacher at Potsdam, and he died December 9, 1878. (B.P.)

Heym, Johann Gottlob

a Lutheran theologian of Germany, was born February 25, 1738. He studied at Wittenberg, and died at Dolzig, in Lower Lusatia, January 24, 1788. His publications are several volumes of sermons. See Doring, *Die gelehrten Theologen Deutschlands*; Winer, *Handbuch der theol. Lit.* 2:192, 381; Zuchold, *Bibl. Theol.* 1:553. (B.P.)

Heyne, Johann

a Roman Catholic theologian of Germany, was born in 1804 at Leobschntz, Silesia. He took holy orders in 1827, acted as priest at different places till 1857, when at his own request he was made custos of the cathedral-library at Breslau, with a view of perusing the archives there. He died October 28, 1871. Heyne is the author of *Dokumentirte Geschichte des Bisthums und Hochstiftes Breslau* (Breslau, 1860-68, 3 volumes). (B.P.)

Heynlin de Lapide, Johannes

one of the last eminent representatives of scholasticism, was a native of Germany. He studied at Leipsic, Basle, and Paris, and in the latter place became a doctor of the Sorbonne. In 1473 he settled at Basle, and, as a decided realist, caused, first at Basle, afterwards at Tübingen, whither he moved in 1477, so violent a contest between realism and nominalism that he finally determined to retire altogether from public life, in 1487. He spent the remainder of his life in a Carthusian monastery in Basle, and died in 1496. Heynlin wrote a commentary on Aristotle while at Paris, but it was not published until many years later, by his pupil Amerbach. He also directed the editing of the works of St. Ambrose, which were published by Amerbach in 1492. See Trithemius, *Liber de Scriptoribus Ecclesiasticis* (1494); Fischer, *Johannes Heynlin, genannt a Lapide* (Basle, 1851);

Vischer, *Gesch. der Universitat Bdsel*, page 158 sq.; Plitt-Herzog, *Real-Encyklop.* s.v. (B.P.)

Hi

the second member of a mystic triad composed by Lao-Tseu, the celebrated Chinese philosopher. It is described as follows: "That which you look at and do not see is called I; that which you hearken after and do not hear is called *Hi*; that which your hand reaches after and cannot grasp is called *Wei*. These are three beings which cannot be comprehended, and which together make but one."

Hiadi

in Hindui mythology, is the collective name of the three highest castes of the Hindus — the Brahmins, Kshetrias, and Banians — priests, warriors, and business men.

Hiadninger

in Norse mythology, are the warriors who fall in a battle, incited by the beautiful shieldmaiden, Hildur. They fight until the destruction of the world.

Hictas

(Iciral), a sect of orthodox ascetics about the time of the emperor Marcian, who lived in monasteries, and spent their time in singing 'hymns, accompanied with religious dances.

Hickman, Charles, D.D.

an English clergyman, was a native of Northamptonshire, and was a student of Christchurch College, Oxford, in 1667. He was minister of St. Ebbe's Church, Oxford, and lecturer of St. James's, Westminster, in 1692; subsequently rector of Hpgsnorton, Leicestershire, and finally bishop of Derry in 1702. He died in 1713, leaving some *Sermons* (1680-1713). See Allibone, *Dict. of Brit. and Amer. Authors*, s.v.

Hickman, Henry

an English Nonconformist divine, was a native of Worcestershire, and educated at Cambridge. He was a fellow of Magdalen College, Oxford,

was deprived at the Restoration, and became preacher to the English congregation at Leyden, where he died in 1692. He published several controversial theological treatises (1659-74), the best of which appeared without his name — *Apologia pro Ministris in Anglia (vulgo) Non-conformistis*, etc. (1664). See Chalmers, *Biog. Dict.* s.v.; Allibone, *Dict. of Brit. and Amer. Authors*, s.v.

Hickok, Milo Judson, D.D.

a Presbyterian minister, was born at New Haven, Vermont, August 22, 1809. He graduated from Middlebury College in 1835; was professor in Delaware College three years; graduated from Union Theological Seminary, N.Y., in 1841; became a tutor in Middlebury College; and was ordained a Congregational minister, May 4, 1842. He became professor in Marietta College, Ohio, and pastor of the Church in Harmar; two years thereafter he accepted a call as stated supply to the Presbyterian Church of Utica, N.Y., and in 1845 was installed pastor of a Church in Rochester. In 1854 he was stated supply of a Presbyterian Church in Montreal, Canada; the next year he was installed pastor of the Church in Scranton, Pennsylvania, where he remained until 1868. His health failing, he removed to Marietta, Ohio, where he died, July 19, 1873. See *Genesis Cat. of Union Theol. Seon.* 1876, page 19. (W.P.S.)

Hidalgo, Michael Y Costillas

called the "Washington of the Mexican Revolution," was parish priest at Dolores, department of Guanajuato, Mexico. He appealed to his parishioners, raised the standard of Mexican freedom, headed the dissentients, and was proclaimed generalissimo, September 17, 1810. He was joined by adherents from every side, and in six weeks was marching on Mexico city at the head of eighty thousand men. Five provinces recognised his authority;

Hidalgo

however, unfortunately halted in his advance on the capital, the royalists had time to rally, and he was utterly defeated at Puente de Calderon, Jan. 17, 1811, and after in vain endeavoring to rally the national army, was captured by treachery while endeavoring to escape to the United States. He was executed ten days afterwards. On his death, Morelos, another priest, assumed the command; a congress of forty members was called, but after

the defeat and execution of Morelos. it was dissolved by general Teran, who succeeded him. The revolt was entirely quelled in 1819. Mexico gained its independence in 1822, which, amid anarchy and continual turmoil, it has retained until the present, barring the French occupation of 1862 to 1867. Today the grateful republic of Mexico repeats in her decorations and uses on her postage-stamp the mild features of her illustrious son, the priest-patriot, Michael Hidalgo y Costillas. See (N.Y.) *Cath. Almanac*, 1876, page 105.

Hieracites

a heretical sect which sprang up at the end of the 3d or beginning of the 4th century, founded by Hieracas or Hierax (q.v.).

Hieratic Writing

a species of sacred writing used by the ancient Egyptian priests, especially the Hierogrammatists (q.v.). It is found chiefly on the *papyri*, and is an abbreviated form of the hieroglyphic (q.v.). The matter of these manuscripts consists almost entirely of texts in reference to purely religious or scientific description, and of religious inscriptions.

Hierodiaconi

(from *ἱερός*, *sacred*, and *διάκονος*, *a deacon*), monks of the Russo-Greek Church (q.v.), who are also deacons.

Hierodfili

in Greek cultus, were persons employed in the service of a temple, especially in Syria, Phoenicia, and Asia Minor. They were females, living near temples, who hired themselves out to strangers. They were obliged to care for the decorations of the temple, knitting and cleansing the veils, wreathing the altars, etc. The priests had no other income than the presents which pilgrims to the sanctuary brought, and in order to draw as many of them as possible, the surroundings of the temple were occupied by numbers of priestesses, who gave the presents they received to the temple, as is still the case in India with the Dewadashies (Bajaderes). In Cappadocia, in the temple-woods of the Comanian goddess, Strabo met over six thousand. This custom came to Greece and Sicily, especially in connection with the worship of Venus, and many a beautiful temple was built with the money thus obtained. *SEE DIANA*; *SEE VENUS*.

Hierogrammatists

(from ἱερός, *sacred*, and γραμματεύς, *a scribe*), the sacred scribes among the ancient Egyptians. They employed the *hieratic writing* (q.v.), in transcribing religious writings on *prapyri*. and in giving an account of religious rites and ceremonies. It was their duty also to expound the sacred mysteries as far as they were allowed to be made known to the people. They carried a wand, and were dressed in linen garments. *SEE SCRIBE*.

Hieromancy

(from ἱερός, *sacred*, and μαντεία, *divination*), a species of divination among the ancient Greeks and Romans, which consisted in predicting future events by observing the various appearances which presented themselves in the act of offering sacrifices. *SEE DIVINATION*.

Hieromonachi (from ἱερός *sacred*, and μοναχός, *a monk*), monks of the Russo-Greek Church (q.v.), who are priests. They are considered sacred monks, and never officiate except on solemn festival occasions.

Hieronymi, Wilhelm

a preacher of the German Catholics, was originally a Protestant, but joined the movement of the German Catholics in 1845, and died at Mayence, Sept. 14, 1884. He published, *Kein Papstthum! Kein Symbolwang* (Magdeburg, 1845): — *Die Hegelianer als Lichtfreunde* (Darmstadt, 1846): — *Zeugnisse deutsch-katholischen Geistes* (1847): — *Freiheit oder Autorität*, written against bishop Ketteler (1862); See Zuchold, *Bibl. Theol.* 1:554 sq. (B.P.)

Hieronymus A Sancta Fide

(originally *Joshua Lorki*) was a famous Talmudist and physician. When rabbi Salomon. afterwards bishop Paulus Burgensis (q.v.), had embraced and was preaching the Christian faith in Spain, Joshua Lorki wrote against him. But soon this zealous enemy of the gospel became himself an ardent confessor of the truth, and failed not to declare openly the reason which had given rise to this change in his religious opinions, by publishing two tracts against the Jews, *Probationes Novi Test. ex Vetere Testamento* (reprinted in the *Bibl. Mag. Vet. Patrum*, 29). At the instigation of Hieronymus, who, after his baptism, entered the service of pope Benedict

XIII, being appointed his physician, the famous conference was held at Tortosa (February 7, 1413, to November 12, 1414), under the presidency of the pope. The assembly was convened to discuss sixteen points, which were proposed by Hieronymus. Prominent among the Jewish disputants was Joseph Albo (q.v.). The result of this conference is passed over by Jewish historians with remarkable silence. According to the Christians, all the rabbis present declared themselves vanquished, and signed an act to that effect, with the exception of Albo and rabbi Ferrer. See Furst, *Bibl. Jud.* 1:392; Kalkar, *Israel und die Kirche*, page 28 sq.; Da Costa, *Israel and the Gentiles*, page 328 sq. (B.P.)

Hieropoioi

(from *ἱερός*, *sacred*, and *ποιέω*, *to make*), persons anciently employed at Athens to superintend the oblations and sacrifices. Ten of these officers were appointed annually, and they wore at their girdles a consecrated axe as an emblem of their office.

Higbert

(*Hygbehrt*), 14th bishop of Lichfield, A.D. 779, and the only one entitled archbishop of that see. See Smith, *Dict. of Christ. Biog.* s.v.

Higgins, William, D.D.

a bishop of the Church of Ireland, was born at Greenfield, Lancaster, England, in 1793, and was educated at the Lancaster and Manchester grammar schools, and at Trinity College, Cambridge, from which he graduated in 1817. His first clerical duty in Ireland was as chaplain to the Richmond Penitentiary, in 1820, subsequently he was chaplain to the Magdalen Asylum, rector of Roscrea in 1828, vicar-general of Killaloe in 1834, dean of Limerick in 1844, bishop of Limerick in 1849, and bishop of Derry in 1853. The same year he was appointed commissioner of national education, and he succeeded bishop Plunket as an ecclesiastical commissioner. He died at Derry, July 12, 1867. See *Amer. Quar. Rev.* October 1867, page 505.

Higgs, Griffin (Or Griffith), D.D.

an English clergyman, was born at Stoke Abbot, or South Stoke, near Henley, Oxfordshire, in 1589, and was educated at Reading School and St. John's College, Oxford. In 1627 he was sent to the Hague as chaplain to

the queen of Bohemia. On his return he was presented to the living of Cliffe, near Dover, and was also made chanter of St. David's. In 1638 he was made dean of Lichfield. He lost all his preferments when the Church establishment was overthrown. He died December 16, 1659. His published works are, *Problemata Theologica* (1630): — *Miscellaneae Theses Theologicae* (eod.).

High Altar

is the chief, central, or principal altar of a church. Other altars, in old documents, are often called "low altars," to distinguish them from that which is the chief altar. When there are many chapels in a church, clustering on either side of the chief chapel or chancel, the principal chancel, containing the high. altar, is sometimes called the "high chancel." *SEE ALTAR.*

Highmore, Joseph

an English painter, was born at London in 1692, and was articled to an attorney in 1707, against his inclination. He employed his leisure hours in painting, finally commenced it as a profession, and soon met with employment. Shortly after he was commissioned by the duke of Richmond to do some work. In 1732 he visited the continent for the purpose of seeing the Dusseldorf Gallery, and two years after he went to France in order to examine the galleries there. He executed a series of pictures, which were engraved and published in 1745. Among his sacred subjects were, *The Good Samaritan; The Finding of Moses; Hagar and Ishmael.* He died in 1780. See Spooner, *Biog. Hist. of the Fine Arts*, s.v.; Rose, *Biog. Dict.* s.v.

Husi

is the name given to the devil among the Finns. He is described as having only three fingers on each hand, but these are armed with large nails, with which he tears in pieces all who fall into his power. He is supposed to reside in the forest, whence he sends out all manner of diseases and calamities, with which he afflicts mankind.

Hildebrand, Joachim

a Lutheran theologian of Germany, was born November 10, 1623. He studied at different universities, was in 1652 professor of theology at

Helmstadt, in 1662 doctor of theology and general superintendent at Celle, and died October 18, 1691. He wrote, *Diss. de Donatione Constantini Magsni* (Helmstadt, 1661): — *Sacra Publica Veteris Ecclesiae in Compendium Redacta* (1699): — *Exercit. de Veterum Concionibus* (1661): — *Rituale Baptismi Veteris, Publicis Lectionibus Olim Dicitum* (ed. Schmid, 1699): — *Rituale Eucharistiae Veteris Ecclesiae* (ed. Schmid, 1712): — *De Nuptiis Veterum Christianorum Libellus* (ed. Schmid, 1714), etc. See *Winer, Handbuch der theol. Lit.* 1:574, 627, 628, 630, 631, 634, 635, 638, 699; *Jocher, Allgemeines Gelehrten-Lexikon*, s.v.; *Just von Einem, Commentarius de Vita et Scriptis Joach. Hildebrandi* (1743); *Furst, Bibl. Jud.* 1:393. (B.P.)

Hildrop, John, D.D.

an English clergyman, was rector of Wath, near Rippon, Yorkshire. He died in 1756, leaving a number of sermons, theological treatises, etc. (1711-52). His miscellaneous works appeared in 1754. See *Allibone, Dict. of Brit. and Amer. Authors*, s.v.

Hile, (1)

an old English word, signifying to put on a roof or cover. In old documents it is sometimes spelled "helye," "hulle," and "hyle;" (2) the covering of a church roof.

Hilgers, Bernhard Joseph

a Roman Catholic divine of Germany, was born in 1803. In 1827 he took holy orders, was pastor at Siegburg in 1828, took the degree as doctor of theology at Munster in 1834, commenced his academical career at Bonn in 1835, and died February 7, 1874. He published, *Ueber das Verhältniss zwischen Leib und Seele ion Menschen* (Bonn, 1834): — *Symbolische Theologie* (1841): — *Kritische Darstellung der Haresien*, etc. (1837): — *Homilien* (published after his death, 1874). (B.P.)

Hilgod (or Hilgot)

a French prelate, was at first canon of St. Genevieve, and afterwards bishop of Sois'sons in 1085. But grave difficulties arose against his appointment, in consequence of which he resigned about the year 1087, and retired to the monastery of Marmoustier. He died August 4, 1104. See *Hoefler, Nouv. Biog. Generale*, s.v.

Hill, Benjamin M., D.D.

a Baptist minister, was born at Newport, R.I., April 5, 1793. He entered the preparatory department of Pennsylvania University, but was soon called to New Orleans as a clerk; and subsequently studied medicine for a time in Philadelphia. He was converted in 1812; licensed in February 1815; for two years preached in Leicester and Spencer, Massachusetts; in 1818 was ordained in Stafford, Connecticut, where he remained three years, and was then called to the pastorate of the First Church in New Haven, where he continued from 1821 to 1829. The next ten years of his ministry were with the First Church in Troy, N.Y. In 1840, he became corresponding secretary of the American Baptist Home Mission Society, which position he held for twenty-two years. He died in New Haven, January 15, 1881. See *Christian Secretary*, January 19, 1881. (J.C.S.)

Hill, Charles, D.D.

a Baptist minister, was born in Kings County, Ireland, January 6, 1800. In 1822 he became a student in Horton College, completing the course in two years, and then became pastor of the Church at Middleton. In 1834 he was appointed secretary of the Home Mission Society; in 1842 he became pastor of the Heneage Street Church, Birmingham, where he remained until 1851, when he removed to the United States; was pastor in Belvidere, Illinois; chaplain, for a time, in the Federal army; connected for a short period with the University of Chicago, and finally took up his residence in Belvidere, where he died in 1872. See (Lond.) *Baptist Hand-book*, 1873, page 273. (J.C.S.)

Hill, William, D.D.

an English divine, was born at Cudworth, in Warwickshire, in 1619, and educated at Merton College, Oxford. He died in 1677. He published, *Dionysii Orbis Descriptio* (1658, 1659, 1663, 1678, 1688): — *Woman's Looking-glass* (1660). See Chalmers, *Biog. Dict.* s.v.; Allibone, *Dict. of Brit. and Amer. Authors*, s.v.

Hill, William Wallace, D.D.

a Presbyterian minister, was born in Bath County, Ky, Jan. 26, 1815. He prepared for college at Mt. Sterling and Paris; graduated from Centre College in 1835; entered Princeton Theological Seminary the same year,

and remained two years. He was licensed by the Presbytery of New Brunswick, April 24, 1838, ordained by the Presbytery of Louisville, October 3 following, and installed pastor at Shlelbyville, where he served four years. He then took charge of *The Protestant Herald*, published at Bardstown, but removed it to Frankfort, as a more central place of publication. In November 1844, he again removed with his paper to Louisville, and its name was changed to *The Presbyterian Herald*. As a religious newspaper it had few equals in the land. Its publication ceased in 1862, on account of the war. From 1845 to 1860 he was also corresponding secretary of the Western Executive Committee of the Board of Domestic Missions. He then founded Bellewood Female Seminary, near Louisville, and was its principal from 1862 to 1874. During these years he also preached more or less regularly at Plumb Creek, Middletown, and Anchorage. In 1874 he accepted the charge of the Synodical Female College at Fulton, Missouri, and supplied the Presbyterian Church of that place. He left Fulton in 1877, and went to Sherman, Texas, where he commenced teaching in Austin College, preaching for the Church there at the same time. He died May 1, 1878. See *Necrol. Report of Princeton Theol. Sem.* 1879, page 39.

Hille, Wilhelm

a Lutheran theologian of Germany, was born February 16, 1803. He studied at Gottingen, was from 1824 to 1833 teacher at the gymnasia in Wolfenbrittel and Helmstadt, in 1833 pastor at Marienthal, in 1834 superintendent, in 1840 general superintendent and pastor primarius at Helmstadt, and in 1845 member of consistory. In 1875 he retired from his many positions, and died October 2, 1880. As Christianity had become a reality in Hille, who had freed himself from the fetters of rationalism, he became to many a leader to Christ. He published, *Oratiunuae Synodales* (Helmstidt, 1844): — *Das Kirchenjahr* (Berlin, 1858): — *Zeugnisse von Christo* (1859). See Zuchold, *Bibl. Theol.* 1:557. (B.P.)

Hillel Manuscript

Of the ancient Hebrew MSS., now no more extant, the most famous is the codex Hillel. As to this name there is a difference of opinion. From Jewish history we know that there were two rabbis by the name of Hillel, one who lived in the first century before Christ, called Hillel I, the Great, the other who lived in the fourth century after Christ, called Hillel II. Some, as

Schickhard (*Jus Regium Hebracorum*, ed. Carpzov, Leipsic. 1674, p. 39) and Cuneus (*De Republ. Hebr.* page 159), attributed this codex to the older Hillel; others, as David Gans, in his *Tzemnach David*, Buxtorf, in *Tractatus de Punctorum Vocalium*, etc. (Basle, 1648), page 353, attributed it to the younger Hillel. A third opinion is that this codex derives its name from the fact that it was written at Hilla, a town built near the ruins of ancient Babylon, so Furst (*Gesch. ces Karcierthums*, page 22 sq., 138, note 14), and Ginsburg (*Levita's Massoreth ha-Massoreth*, page 260, note 40). But none of these opinions seems to be correct. Against the first two we have the express testimony of *Abraham ben-Samuel Sakkuto* (q.v.), who, in his *Book of Genealogies*, entitled *Sepher Yuchasin*, says that when he saw the remainder of the codex (circa A.D. 1500) it was 900 years old. His words are these: "In the year 4956, on the 28th day of Ab (i.e., in 1196, better 1197), there was a great persecution of the Jews in the kingdom of Leon from the two kingdoms which came to besiege it. It was then that the twenty-four sacred books, which were written long ago, about the year 600, by rabbi Moses ben-Hillel, in an exceedingly correct manner, and after which all copies were corrected, were taken away. I saw the remaining two portions of the same, viz. the earlier prophets (i.e., Joshua, Judges, Samuel, and Kings), and the later prophets (i.e., Isaiah, Jeremiah, Ezekiel, and the twelve minor prophets), written in large and beautiful characters, which were brought to Portugal and sold in Africa, where they still are, having been written 900 years ago." Kimchi, in his grammar on ^{<Q1524>}Numbers 15:4, says that the Pentateuch of this codex was extant in Toletola (*hl wfyl wfb*, *Yuchasin*, ed. Filipowski, Lond. 1857, page 220, col. 2). From this statement it may be deduced that this codex was written about the 7th century. As to the third opinion, deriving the name from Hilla, a town near Babel, we may dismiss it as merely ingenious. A better opinion seems to be that of Strack (*Prolegomena*, page 16), who says, "Fortasse tamen recte cogitabis eum e numero $\tau\omicron\nu\ \mu\upsilon\rho\rho\omega\varsigma$ in Hispania fuisse," This is also the opinion of the famous critic Jedidja Norzi (q.v.), who remarks, on ^{<Q1005>}Genesis 1:5: "He was a very good Masoretic scholar, and a scribe in the city of Toletola." Whatever uncertainty may be about the derivation of its name, certain it is that this codex is very important for the criticism of the Old Test. Hebrew text, as the many quotations which we find in Norzi's critical commentary, entitled *yç tj nm*, published at Mantua, 1742-44, Vienna, 1813, Warsaw, 1860-66, and in Lonzano's critical work, entitled *trwt rwa*, indicate. In the 12th century

this codex was perused by the Jewish grammarian, Jacob ben-Eleazar, as David Kimchi testifies in his grammatical work, *Mi'chlul* (ed. Furth, 1793, fol. 78, col. 2), and rabbi Jacob ben-Eleazar writes that in the codex Hillel, which is at Toletola, he found that the *daleth* in **Wrdāē** was *raphe* (<0121> Deuteronomy 12:1); and fol. 127, col. 2, in fine, he writes: "In the codex Hillel, which is at Toletola, the word **hpat** (<0160> Leviticus 6:10) is written with a *tsere*, **hpate**, and not **hpate**, as our present text has." We subjoin some readings of the codex Hillel:

<0048> Genesis 4:8: In some editions of the Old Test. there is a space left between **wyj a** and **yhyw**, and is marked in the margin by **aqsp**, i.e., *space*. The LXX., Samuel, Syr., Vul., and Jerus. Targum add, "let us go into the field." The space we have referred to is found in the editions of Buxtorf, Menasseh ben-Israel, Walton, Nissel, Hutter, Clodius, Van der Hooght. But, says Lonzano, the *piska* is a mistake of the printer, for in the MSS. which he consulted, and in codex Hillel, there is no space. The addition "let us go into the field," is not found by Symmachus, Theodotion, and Oukelos. Even Origen remarks **δίέλθωμεν εἰς τὸ πέδιον ἐν τῷ Ἑβραϊκῷ οὐ γέγραπται** (tom. 2:30).

<0029> Genesis 9:29: A great many codd. and edd. read **wyhyw** but codex Hillel **yhyw**.

<0196> Genesis 19:16: **Hmhjnit Ywē** here Lonzano remarks that the second *mem* is written with *kanets* in codd. and in cod. Hillel. In the edition of Bar and Delitzsch the word is thus written, **Hmhjnit Ywē**

<0120> Genesis 19:20: **aḡ; hfi Maa** Lonzano says that **an** is *raphe*, but in cod. Hillel it is written with **a** *dagesh*. In Bar and Delitzsch's Genesis it is written *raphe*.

<0175> Genesis 27:25: **wb abēi** In cod. Hillel, says Lonzano, the accent *darga* is in the *yod*. In our editions it is in, or rather under, the *beth*; Bar and Delitzsch follow the cod. Hillel, and write **abēi**

Genesis 39: **harj̄ni** Norzi remarks that the codex Hillel writes with *tsere* **haēj̄ni**

^{<1426>}Genesis 42:16: **Wrsah** In the margin of an old codex, belonging now to Dr. S. Bar; the editor of the new edition of the Old Test., in connection with professor Delitzsch, it is written **wrsah l l hb**, i.e., in the codex Hillel, the reading is with *segol*, **yrsah**,

^{<1433>}Genesis 46:13: **hYp** On this word Lonzano remarks that in Hillel and other codd. the vav is *raphe*, i.e., **hwpl**

^{<1919>}Exodus 10:9: **Wnneqzba** Hillel, remarks Lonzano, is written **dwy al m** i.e., *plene wnynczba* -

^{<12708>}Exodus 37:8: **bWrk]** In Hillel and in some other codd., remarks Lonzano, it is written with a *makkeph*.

^{<1625>}Joshua 21:35, 36: Cod. Kennic. No. 357, reads in the margin **yl l hb** **μyqws p ynçh wl a wnyxm al**, i.e., these two verses are not found in the codex Hillel. Similar is the remark in a MSS. formerly belonging to H. Lotze, of Leipsic. ^{<1816>}Proverbs 8:16: A great many codd., editions, and ancient versions, as Syrizac, Vulgate, Targum, and even the Grsecus Venetus, read here **qrx yfpc**, while the Complutensian text and other codd. read **/ra yfpc**, which is also supported by codex Hillel, and is adopted in Bar's ed. of Proverbs.

These few examples will show the importance of the codex Hillel for the text of the Old Test. (B.P.)

Hilliger, Johann Zacharias

a Lutheran theologian of Germany, was born January 1, 1693, at Chemnitz. He studied at Leipsic and Wittenberg, was in 1717 adjunct to the philosophical faculty at the latter place, in 1724 professor of philosophy, in 1725 superintendent at Sayda, in Saxony, and died January 16, 1770. He wrote, *De Libro 7 Recti ad Jos. 10:15* (Leipsic, 1714): — *De ἀυλήταις ad Matth. 9:23* (1717): — *De Vita, Fama, et Scriptis Val. Weigelii* (1721): — *De Plagis Magnis Pharaonis ad* ^{<1127>}*Genesis 12:17* (1724): — *De Canonica Libri Esther Auctoritate* (Wittenberg, 1729): — *De Augustana Confessione Nonna Concionum Sacrarum Secunduaria* (1733). See Dietmann, *Chursächsische Priester*; Jocher, *Allgemeines Gelehrten-Lexikon*, s.v.; Winer, *Handbuch der theol. Lit.* 1:775; Furst, *Bibl. Jud.* 1:394. (B.P.)

Hillyer, Asa, D.D.

a Presbyterian minister, was born in Massachusetts, April 6, 1763. He graduated at Yale College in 1786; was ordained by the Presbytery of Suffolk, L.I., in 1788; called to Bottle Hill (now Madison), N.J., in 1789; to the First Presbyterian Church of Orange in 1801; resigned his charge when he was seventy years of age, and died at Orange, August 28, 1840. During his pastorate at Orange he made a missionary tour through northern Pennsylvania and western New York, and preached the first sermon ever heard in what is now the city of Auburn. See Tuttle, *Hist. of the Presb. Church in Madison*, N.J. (New York, 1855), page 39; Aikman, *Historical Discourse Concerning the Presbyterian Church, Madison*, N.J. (1876), page 8.

Hilpert, Johann

a Lutheran theologian, superintendent at Hildesheim, who died May 10, 1680, is the author of, *Disquisitio de Praeadamitis: — De Judearum Flagellationibus: — De Gloria Templi Posterioris: — Hebraeorum Philosophia Adversus Judaeos: — De Agapis: — De Perseverantia Sanctorum*. See Witte, *Diajum Biographicum*; Furst, *Bibl. Jud.* 1:394; Jocher, *Allgemeines Gelehrten-Lexikon*, s.v. (B.P.)

Hilscher, Balthasar

a Lutheran theologian, was born April 1, 1595, at Hirschberg, Silesia. He was bachelor of theology and deacon at Leipsic, and died September 13, 1630, leaving, *De Integritate Codicis Hebraei: — De Evangelio: — De Justificatione: — Disputationes de Invocatione Sanctorum, de Sanctis Angelis, de Imagine Dei: — De Hominibus in Diluvio ad 1 Petr. 3:19: — Lutherischer Buss- und Betwecker wider den Pabst und seine Jesuiter*. See Gitze, *Elogia Theologorum*; Jocher, *Allgemeines Gelehrten-Lexikon*, s.v. (B.P.)

Hilscher, Paul Christian

a Lutheran theologian, was born March 15, 1666, at Waldheim, in Saxony. He studied at Leipsic, was in 1695 deacon at Dresden (Neustadt), in 1704 pastor there, and died August 3, 1730, leaving a number of ascetical works, for which see Jocher, *Allgemeines Gelehrten-Lexikon*, s.v.; Furst, *Bibl. Jud.* 1:394. (B.P.)

Hilsey (or Hildesley), John

bishop of Rochester in 1535, died in 1538, leaving, *The Manual of Prayers; or, The Prymer in Englyshe* (1539): — *De Veri Corporis Jesu in Sacramento: — Resolutions Concerning the Sacraments*. See Allibone, *Dict. of Brit. and Amer. Authors*, s.v.

Hilten, Johannes

a Franciscan of Thuringia, who died in 1502, is the author of *Comment. in Apocalypsin et Daniele*. Hilten made himself famous by his socalled prophecies. See Angelus, *Bericht von Joh. Hilten und seinen Weissagungen*. (B.P.)

Hilton, William

an English painter, was born at Lincoln, June 3, 1786. He studied in the Royal Academy School, and afterwards made a tour in Italy. In 1825 he succeeded Fuseli as keeper of the academy, and died in London, December 30, 1839. Of his religious pieces the following are the principal: *Christ Crowned with Thorns*, painted in 1823, lately purchased by the academy, and regarded as his masterpiece; *The Angel Releasing Peter from Prison*, painted in 1831; *The Murder of the Innocents*, his exhibited work (1838); and *Rebekah and Abraham's Servant* (1829), now in the National Gallery. See *Encyclop. Brit.* 9th ed. s.v.

Himmel, Johannes

a Lutheran theologian, was born December 27, 1581, at Stolpe, Pomerania. He studied at different universities, and died at Jena, March 31, 1643, doctor and professor of theology. He is the author of, *Analytica Dispositio Librorum Biblicorum: — Memoriale Biblicum Generale et Speciale cum Chronologia Biblica: — Compendium Historiae Ecclesiasticae a Nato Christo. Usque ad Lutherum: — De Scriptura Sacra: — Commentar. in Prophetas Minores, Epistolam ad Galatas et Philemonem: — Postilla Academica in Epistolas et Evangelia Dominicalia et Festivalia: — De Canonicatu, Jure Canonico et Theologia Scholastica: — Syntagma Disputationum Theologicarum*. See Furst, *Bibl. Jud.* 1:394; Jocher, *Allgemeines Gelehrten-Lexikon*, s.v. (B.P.)

Hindustani Version Of The Scriptures

Hindustani (or *Urdu*), the language of "Hindu-stan," or "country of Hind," is a mixed language, and owes its formation to the intercourse of the Mohammedan invaders with the conquered natives of India. At the time of the first Mohammedan invasions, which date from the 10th century, Hinduwi, or Hindi, was the prevailing dialect in Northern India. On their permanent settlement in India the Mohammedans adopted this dialect as the medium of communication with the natives, but they greatly altered it by the introduction of words and idioms from the Persian and Arabic, their own vernacular and liturgic languages. The new dialect thence arising was called *Urdu* (camp), or *Urdu Zaban* (camp language), because the language of the Mohammedan camp and court; it was also called "Hindustani," from the geographical region through which it ultimately became diffused.

The first translation of any portion of Scripture into Hindustani seems to have been made by B. Schulze, a Danish missionary. His version of the Psalms was published by Callenberg at Halle in 1746, and the New Test. in 1758. But the most important translation that has been made into this language is that of the New Test. by the Reverend Henry Martyn, which appeared, after much delay, at Serampore in 1814. This version soon obtained such a high reputation that it led to a demand for an edition in the Devanagari (or regular Sanscrit) character, for the benefit of the Hindus in the upper provinces. An edition in this character was published in 1817 by the Calcutta Bible Society. No subsequent editions of the Hindustani Scriptures were, however, issued in this dress, for it was found by experience that the Scriptures in the Hinduwi dialect (q.v.) were far more acceptable than in the Hindustani to the numerous class of natives who employ the Devanagari characters. For their use, as we shall have occasion to mention, *SEE HINDUWI VERSION*, Martyn's New Test. was eventually divested of its Persian and Arabic terms, and transferred into the Hinduwi idiom by Mr. Bowley.

While these editions were issued by the Calcutta Auxiliary, the publication of an edition in London had been contemplated by the British and Foreign Bible Society since, the year 1815, and was published in 1819, under the superintendence of professor Lee. Four thousand copies of this edition were sent to Calcutta. The committee at the latter place now turned their attention to the publication of a Hindustani version of the Old Test. The

first portion of the work published was the Pentateuch, which appeared in 1823, and in 1844 the Old Test. was completed, and editions, both in Arabic and Roman characters, were distributed. The Hindustani version of the Scriptures has undergone subsequent revision at the hands of a committee appointed for the purpose, and later editions, both of the Old and New Tests., have appeared. Some of these have been printed in the Arabic, and others in the Roman character. At present there exist four different versions in Hindustani, one by Martyn, the second by Thomasen and others, the third Yates's version, and the fourth the Benares version, so called from the place where it was made. See *Bible of Every Land*, page 94.

Linguistic Helps. — Garcin de Tassy, *Rudiments de la Langue Hindoustanie, avec Appendiae* (Paris, 1829-33; 12th ed. 1863); Vinson, *Elements de la Grammaire Generale Hindoustanie* (ibid. 1884); Craven, *The Popular Dictionary in English and Hindustani and Hindustani and English* (London, 1882); Dowson, *A Grammar of the Urdu or Hindustani Language; A Hindustani Exercise Book*; Fallon, *A New Hindustani-English Dictionary* (Benares, 1879); *English-Hindustani Dictionary* (1880). (B.P.)

Hinduwi Version Of The Scriptures

Hinduwi (called *Hindi* by the Serampore translators), with its various dialects, is spoken in all the upper provinces of India. Its affinity to the Sanscrit is very remarkable, and about nine tenths of its words may be traced to that language. In idiom and construction Hinduwi resembles Hindustani; the chief difference between the two dialects consists in this, that while Persian and Arabic words and phrases predominate in Hindustani, the Hinduwi is entirely free from foreign admixture, and the proper mode of writing it is in the Devanagari or regular Sanscrit characters. Beside these, the Kythi, or Kaithi, or writer's character, an imperfect imitation, and in some respects an alteration, of the Devanagari, is also used in writing and printing Hinduwi, particularly by the trading community, and it is said that of the lower class of natives there are ten who read and write in the Kythi for one who transacts business in the Devanagari.

A version into the Hinduwi language was commenced in 1802, and in 1807 the whole of the New and part, of the Old Test. were completed and ready for revision. It is one of the versions made by the late Dr. Carey. In 1811

the New Test. was published at Serampore, followed in 1813 by a second edition. A third was soon needed, and the Serampore missionaries determined to publish the version executed by the Reverend John Chamberlain. In 1819 the gospels in the Devanagari character were published, and in the following year another edition appeared in the Kaithi character. The further publication of this version was interrupted by the death of Mr. Chamberlain, and the Reverend J.T. Thompson, a Baptist missionary, long resident at Delhi, then undertook the revision of the New Test. and of the Psalms, and under his superintendence the gospels were printed in 1824. The Old Test., in Dr. Carey's translation, appeared in 1818. From time to time new editions were published in both characters by the Serampore missionary societies, each edition having been subjected to a careful revision.

There also exists another Hinduwi version of the entire Bible, known as the Bowley translation, so called from its author, the Reverend William Bowley, for many years missionary at Benares. His New Test. was completed in 1826, but the version is not a new or independent translation, but is throughout substantially the same as Martyn's

Hindustani version, from which it differs chiefly in the substitution of Sanscrit for Persian and Arabic terms. Martyn's Testament was thus adapted to the use of persons speaking the Hinduwi dialect, by Mr. Bowley, agent of the Church Missionary Society at Chunar. Being unacquainted with the original languages of Scripture, he consulted the English A.V. in all passages where the Hinduwi idiom required him to alter Martyn's renderings, referring at the same time to the best commentators on Scripture. In the same manner he undertook the transference of the Hindustani version of the Old Test. into the Hinduwi dialect, following in his translation of Isaiah the one made by bishop Lowth. The idiom of the version was excellent. After all, it was felt that a revision for the purpose of conforming his version to the originals, and correcting the misapprehension of Old English idiom, was exceedingly desirable. After the formation of the North India Bible Society in 1845, this matter was taken in hand, and a revision of the New Test. undertaken. The committee consisted of Messrs. Leupoldt, Kennedy, and Schneider, and the work was carried through the press at Secundra, under the superintendence of Mr. Schneider, in 1850 and 1851. These copies of the New Test. were destroyed during the mutiny in 1857. The Reverend J. Ullmann was then sent to England to bring out a new edition, which included a revision, and the whole was completed in

1860. Soon after the revision of the New Test. a committee, consisting of Messrs. Schneider, Leupoldt, Kennedy, and Owen, was appointed to revise the Old Test. This was brought out in two volumes at the Allahabad Mission Press in 1852 and 1855. These copies, too, were destroyed in the mutiny, and another revised edition was completed under the superintendence of the former editor; of this the first volume was issued in 1866, and the second in the beginning of 1869. At present the Hinduwi version is undergoing a thorough revision. See *Bible of Every Land*, page 100.

Linguistic Helps. — For the study of the language, see Garcin de Tassy, *Rudiments de la Langue Hindoui* (Paris, 1847); Bate, *A Dictionary of the Hindee Language*; Browne, *A Hindi Primer* (London, 1822); Etherington, *The Student's Grammar of the Hindi Language* (Benares, 1873); Kellog, *A Grammar of the Hindi Language, in which are treated the standard Hindi, Braj, and the Eastern Hindi of the Ramayan of Tulsi Das; also the Colloquial Dialects of Marwar, Kumaon, Avadh, Baghelkhand, Bhojpur, etc., with Copious Philological Notes*; Mathuraprasda Misra, *A Trilingual Dictionary, being a Comprehensive Lexicon in English, Urdu, and Hindi, exhibiting the Syllabication, Pronunciation, sand Etymology of English Words, with their Explanation in English and in Urdu and Hindi, in the Roman Character* (Benares, 1865). (B.P.)

Hinduwi, Dialects Of The, And Of Central India, Versions In.

The Hinduwi comprehends many dialects, strictly local and provincial, which differ from each other chiefly in the different proportions of Sanscrit, Arabic, or Persian terms entering into their composition. At a very early period translations into these different dialects were executed by the Serampore missionaries, but these translations were not afterwards reprinted; some have been practically discontinued. See *Bible of Every Land*, page 103.

1. *Braj*, or *Brij-bhasa*. This dialect is spoken throughout the province of Agra. In 1811 the Reverend John Chamberlain, then stationed at Agra, commenced a translation of the New Test. in this dialect, and in 1813 he had finished the translation of the gospels. After much delay the New Test. was completed at press in the year 1832.

2. *Bughelcundi*. This dialect is spoken in a district between the province of Bundelcund and the sources of the Nerbudda River. A translation of the New Test. was commenced in 1814, and was published at Serampore in 1821.

3. *Canaj*, or *Canyacubja*. This dialect is spoken in the Doab of the Ganges and Jumuna. A version of the New Test. was commenced in 1815 at Serampore, and completed at press in 1822.

4. *Kousulu*, or *Koshala*. This dialect is spoken in the western part of Otude. In 1820 the gospel of Matthew was printed, and nothing more since.

In addition to the Hinduwi dialects, strictly so called, there are several other *Indian dialects*, supposed to be corruptions of the general Hinduwi stock:

1. *Bikaneera*. This dialect is spoken in the province of Bikaneer, north of Marwar. The New Test. was printed at Serampore in 1823.

2. *Buttaneer*, or *Virat*. This is spoken in the province of Buttaneer, west of Delhi, and a New Test. printed in 1824 at Serampore is extant in that dialect.

3. *Harroti*. This dialect is spoken in Harroti, a province west of Bundelcund. A version of the New Test. was printed at Serampore in 1822.

4. *Juyapoor*. This is spoken in the province of Joipoor, east of Marwar and west of Agra. Only the gospel of Matthew was published at Serampore in 1815.

5. *Madrwari*. This dialect is spoken in the province of Joipoor, or Marwar, north of Mewar. this dialect the New Test. is extant since 1821.

6. *Oodeypoora*. This dialect is vernacular in the province of Mewar, or Oodeypoora. Only the gospel of Matthew has been published at Serampore in 1815.

7. *Oojein*, or *Oujjuyuni*. This dialect is vernacular in the province of Malwah of Central India. A version of the New Test. was published at Serampore in 1824. (B.P.)

Hingnoh

in the mythology of the Hottentots, is the name of the first woman, not born, but created. She is worshipped as their chief protecting goddess.
Hinton,

John Howard

an eminent English Baptist minister, was born at Oxford, March 24, 1791. He received his collegiate education at the University of Edinburgh, and having decided to enter the ministry in the Baptist denomination, began his labors at Haverford-West, where he remained for some time, and then removed to Reading. Subsequently he accepted a call to become the pastor of a large congregation worshipping in Devonshire Square, Bishopsgate, London. In 1831 he visited America. Returning to England, he once more took up his residence in Reading, where he became again a pastor, though not of the same church with which he had before been connected. Here for several years he continued to reside, until he retired from the pastorate and removed to Bristol. He died there, December 17, 1873. Mr. Hinton was a somewhat voluminous writer. Among the works which he published were his *Memoirs of William Knife* a distinguished Baptist missionary to the West Indies: — *A history of the United States* (2 volumes, 4to), of which several editions have been published: — *Theology*: — *Elements of Natural History*, besides many smaller productions on the voluntary principle in education and religion. His works have been collected in seven volumes. (J.C.S.)

Hipparchus

a martyr at Samosata, with several others, A.D. 297, under Galerius, variously commemorated March 15 and December 9.

Hippocratia

a festival held by the Arcadians in honor of Poseidon (q.v.), in course of which it was customary to lead horses and mules in procession gayly caparisoned.

Hippogriff

in the mythology of the Middle Ages, was a fabulous animal, half horse, half griffin, which cleaves the air with preternatural swiftness. The Italian

poet, Bojardo, seems to have invented it. Modern German poets use the name frequently for the muses' steed, *Pegasus* (q.v.).

Hirmologium

(*εἱρμολόγιον*), an office-book in the Greek Church, consisting mainly of a collection of the Hirmoi, but containing also a few other forms. Hirmus (*εἱρμός*). The Canons, which form so important a part of the Greek offices, are divided into nine odes, or practically into eight, as the second is always omitted. Each ode consists of a varying number (three, four, or five are the numbers most frequently found) of *troparia*, or short rhythmical strophes, each formed on the model of one which precedes the ode, and which is called the Hirmus. The Hirmus is usually independent of the ode, though containing a reference to the subject matter of it; sometimes, however, the first *troparion* of an ode is called the Hirmus. It is distinguished by inverted commas (' ') in the office-books. Sometimes the first words alone of a Hirmus are given, and it is not unfrequently placed at the end of the ode to which it belongs.

Hirsch

(or Hirz), a name common to many Jewish writers, of whom we mention the following:

1. BEN-JONATHAN *ha-Levi*. who flourished in the 18th century, is the author of *rçyh bytn*, a commentary on the Pentateuch, allegorical and homiletical (Dyhernfurt, 1712): — *rçyh l ybç* glosseson Talmudic treatises (1718).
2. BEN-NISSAN, who flourished in the 18th century, wrote *ybx trapt*, novellas on the Pentateuch (Amsterdam, 1755).
3. SAMUEL *bein-Samuel*, wrote a cabalistical commentary on the Pentateuch, entitled, *hrwth twyl grm*. (1788). See Furst, *Bibl. Jud.* 1:395 sq. (B.P.)

Hirsch, Paul Wilhelm

a Jewish convert of Germany in the 18th century, who joined the Church in 1717, is the author of, *twpwqt tl gm*, or *Entdeckung der Tekufot oder das schadliche Blut* (Berlin, 1717): — *l bowy tntm*, or, *Das vom Gott den*

Christen aufs neue gewordene Jubel-Geschenk (1718): — *Beschreibung des judischen Weihnachts-Festes* (1725): — *Der Juden lacherliche Zuriistung zum Sabbat* (1722): — *Beschreibung des betrubten Endes Rabban Jochanan's* (1728): — *Nachricht von der Bedeutung der beiden Redensarten. Kapore werden und Krie' reissen* (1730). See Furst, *Bibl. Jud.* 1:398; Wolf, *Bibl. Hebr.* 3:907 sq.; Jocher, *Allgemeines Gelehrten-Lexikon*, s.v. (B.P.)

Hirsch, Theodor

a Protestant theologian and historian of Germany, was born December 17, 1806, at Dantzig. He studied at Berlin, was for some time professor at the Friedrich-Wilhelms gymnasium there, and in 1833 at Dantzig. In 1865 he was called as professor of history and librarian to Greifswalde, and died February 17, 1881. He published, *Beitrag zur Reformationsgeschichte Danzigs* (Dantzig, 1842): — *Die Ober-Pfarrkirche von St. Marien in Danzig* (1843): — *Danzigs Handels- und Gewerbegeschichte unfer der Ferrschaft des Deutsche Ordens* (Leipsic, 1858). He also edited, with Strehlke and Toppen, *Scriptores Rerum Prussicarum* (1868 sq.). (B.P.)

Hirschel, Solomon

a Jewish rabbi, was born in England in 1762. He was educated in Germany and Poland, and was for some time preacher at Prenzlau, in Prussia. In 1802 he was called to London as rabbi of the synagogue in Duke's Place, but gradually his jurisdiction was extended over all the Jews of the Ashkenazi Minhag (i.e., German rite) in London, and indeed in England. It was during his time that the scattered elements formed by the English Jews were gathered into one compact mass, and the Spanish and Portuguese Jews, and the German Jews, who were formerly spoken of as two distinct "nations," became closely connected together as members of the same creed. He died October 31, 1842. (B.P.)

Hirschfeld, Hermann T.

a Jewish rabbi and writer, who died at Charlottenburg, Prussia, June 10, 1884, at the age of seventy, is the author of, *De Literatura Deperdita Hebraeorum; Molochsglaube und Religionsschindung* (1842): — *Tractatus Maccoth cum Scholiis Hermeneuticis et Glossario nee nom Indicibus* (Berlin, 1842): — *Wunsche eines Juden* (Posen, 1846): — *Der Geist der talmudischen Auslegung der Bibel* (Berlin, 1847): —

Untersuchungen über die Religion (Breslau, 1856): — *Ueber die Lehre von der Unsterblichkeit der Seele bei den verschiedenen Völkern* (1868). See Fust, *Bibl. Jud.* 1:400; Zuchold, *Bibl. Theol.* 1:561. (B.P.)

Hirt, Aloysius Ludwig

a Roman Catholic divine, professor of archaeology at Berlin, was born June 27, 1759, at Donaueschingen, Baden, and died June 29, 1836. He is the author of *Der Tempel Salomonis* (Berlin, 1809). See Winer, *Handbuch der theol. Lit.* 1:139; Furst, *Bibl. Jud.* 1:400. (B.P.)

Hirzel, Heinrich

a Swiss theologian, was born at Zurich, April 17, 1818. He studied at his native place and at Tübingen, and died at Zurich, April 17, 1871, where he had been laboring since 1857. Hirzel belonged to the so-called *Protestanten-Verein*. See Lang, *Protestantische Kirchenzeitung* (May 20 and 27, 1871); Lichtenberger, *Encyclop. des Sciences Religieuses*, s.v. (B.P.)

Hirzel, Ludwig

son of Bernhard (q.v.), was born at Zurich, August 27, 1801, and died April 13, 1841, professor of theology. He is the author of, *De Pentateuchi Versionis Syriacae quam Peschito Vocant Indole* (Leipsic, 1825): — *De Chaldaismi Biblici Origine et Auctoritate Critica* (1830): — *Das Buch Hiob erklärt* (1839; 3d. ed. by Dillmann, 1869). See Winer, *Handbuch der theol. Lit.* 1:56, 124; Furst, *Bibl. Jud.* 1:402; Zuchold, *Bibl. Theol.* 1:562. (B.P.)

Hita, Ruiz

SEE RUIZ.

Hitchcock, Calvin, D.D.

a Congregational minister, was born at Westminster, Vermont, October 25, 1787, graduated from Middlebury College in 1811, and from Andover Theological Seminary in 1814. His first settlement was at Newport, R.I., where he was ordained August 15, 1815. This pastorate was finished October 1, 1820, and he was installed at Randolph, Massachusetts, February 28 following, and remained there for more than thirty years, the

date of his dismissal being June 1851. His residence thereafter was at Wrentham, where he died, December 3, 1867. He made frequent contributions to the *Boston Recorder*, and published some *Sermons*. See *Cong. Quarterly*, 1868, page 286.

Hitchcock, Henry L., D.D.

a Presbyterian minister, was born at Benton, Ohio, October 31, 1813. He studied at the Benton Academy, graduated from Yale College in 1832, and spent some time as a student in the Lane Theological Seminary. He was licensed to preach in 1837, and installed at Morgan, Ohio, the same year. In 1840 he began to preach at Columbus, and the next year was installed pastor there. In 1855 he was elected president of Western Reserve College, after leaving which position he lived in retirement until his death at Hudson, Ohio, July 6, 1873. See Nevin, *Presb. Encyclop. s.v.*

Hitchcock, Samuel Austin

a philanthropic layman of the Congregational Church, was born at Brimfield, Massachusetts, January 9, 1794. On March 23, 1812, he left home in search of employment, which he found with a merchant of Dudley. In 1820 he went to Boston and entered a dry-goods firm, established for the sale of goods manufactured by the different cotton-mills the first in New England. In 1831 he went to Southbridge as agent of the Hamilton Woollen Company. He united with the Old South Church, in Boston, June 23, 1827, and was afterwards connected with the Church in Brimfield. In 1840 he gave \$10,000 to Amherst College, and this was followed by other amounts until the aggregate reached \$175,000. To Andover Theological Seminary his donations amounted to \$120,000. To the town of Brimfield he gave \$10,000, in 1855, to establish a free school, and subsequent donations increased this to \$80,000, and it was called the Hitchcock Free High School. In 1871 he gave \$50,000 to Illinois College. These are only samples of his munificence. His donations aggregated about \$650,000. Mr. Hitchcock was withal a humble Christian, seeking no notoriety in the bestowal of his wealth. He died in Boston, November 23, 1873. See *Cong. Quarterly*, 1874, page 517.

Hitopadesa

(*good advice*), in Hindu literature, is a famous collection of ethical tales and fables, compiled from the larger and older work called *Pancha-tantra*.

It has often been printed in the original, and translated into various languages.

Hittites

All that is known concerning this important Canaanitish people, whose history is often referred to on' the Egyptian and Assyrian monuments under the name *Kheta*, has been collected by Wright, *Empire of the Hittites* (Lond. 1884, 8vo).

Hittorff, Jacques Inace

a French architect, was born at Cologne, August 20, 1793. He entered the School of Fine Arts in Paris in 1810, and became architect to the government in 1818. He made a study of the remains of Greek architecture in Sicily, and followed the Greek artists in applying colors to most of his architectural designs. From 1824 he was engaged in the construction of important public buildings, of which the Church of St. Vincent de Paul is regarded as his masterpiece. He was elected to the Academy of Fine Arts in 1853, and died in Paris, March 25, 1867. His principal productions are, *Architecture Antique de la Sicile* (Paris, 1826-30, 3 volumes): — *Architecture Polychrome chez les Grecs* (1831): — *Memoire sur Pompei et Petra* (1866).

Hitzig, Ferdinand

a German exegetical scholar, was born at Hauingen, in Baden, June 23, 1807. He studied at Heidelberg and Halle, commenced his academical career at the former place in 1830, accepted a call to Zurich in 1832, went again in 1861 to Heidelberg as Umbreit's successor, and died January 22, 1875. At Zurich Hitzig publicly announced himself in favor of calling Strauss. Though on the one hand a man without fear or hypocrisy, and on the other of a polemic temperament and caustic wit, which seemed to exclude personal piety and gentleness, yet Hitzig was of a pious nature, and not only loved the Old Test., but sought to serve the kingdom of God by his investigations. He enjoyed the esteem of his colleagues and friends, and even of his opponents. We can adopt the words of Keim, in the dedication of his *History of Jesus* (2d ed. January 1875): "To the memory of F. Hitzig, the honest man without fear, the faithful friend without deceit, the pride of Zurich and Heidelberg, the bohl, restless architect of Biblical science." Hitzig's earliest and by far the best work is his *Uebersetzung und*

Auslegung des Propheten Jesaia (Heidelberg, 1833); his other works are, *Die Psalmen, historischer und kritischer Commentar* (1835-36, 2 volumes; new ed. 1863-65): — *Ueber Johannes Markus und seine Schriften* (Zurich, 1843): — *Urgeschichte und Mythologie der Philistder* (Leipsc, 1845): — *Die Spruche Salomo's* (Zurich, 1858): — *Die wolf kleinen Propheten* (3d ed. 1863): — *Jeremiah* (1841; 2d ed. 1866): — *Ezechiel* (1847): — *Ecclesiastes* (eod.): — *Daniel* (1850): — *Das. Hohelied* (1855): — *Hiob* (1874): — *Geschichte des Volkes Israel* (Leipsc, 1869). As to the value of Hitzig's commentaries and history, says Kamphausen, "If I am not mistaken, it was a want of *common-sense* which prevented this gifted and truthloving investigator to such a remarkable degree from becoming an exemplary exegete and a trustworthy historian. Ewald was fully justified when he complained that Hitzig made that which was beautiful and tender in Solomon's song disagreeable and repulsive; that he, in an almost incredible manner, declared the first nine chapters of the Proverbs to have been the last composed, etc. But, in spite of this, Hitzig will always have a place of prominence among his contemporaries, and his works will for a long time remain a fountain of instruction and quickening to many." Hitzig also contributed to Schenkel's *Bibel-Lexikon*, to the *Zeitschrift der deutschen morgenlndischen Gesellschaft*, and other periodicals. See Kneucker, in *Protestantische Kirchenzeitung* (1875, col. 181-188); Weech, in *Badische Biographien*, 1:377-380 (Heidelberg, 1875); Diestel, *Geschichte des Alten Testaments in der christl. Kirche* (Jena, 1869); Kamphausen, in Plitt-Herzog's *Real-Encyklop.* s.v.; Lichtenberger, *Encyclop. des Sciences Religienses*, s.v. (B.P.)

Hoadly (or Hoadley), John, D.D.

an Irish prelate, was born at Tottenham, September 27, 1678, and was brother to the celebrated Benjamin Hoadly, bishop of Winchester. John Hoadly was' chaplain to bishop Burnet, and by him installed chancellor and canon residentiary of the Church of Salisbury, archdeacon of Sarum, and rector of St. Edmund's, and was afterwards made canon of Hereford by his brother, when bishop of that see. He was advanced, June 3, 1727, to the sees of Leighlin and Ferns. He was translated to the see of Dublin, January 13, 1729. In November 1739, Dr. Hoadly was of the privy council, when the proclamation was issued requiring all justices, magistrates, etc., to search and seize arms in possession of any papist, and to prosecute any papist who should presume to carry arms contrary to the intent of the proclamation. Dr. Hoadly adopted the system of his predecessor, and what

was then styled the English interest in the country. He died at Rathfarnham, July 19, 1746. See D'Alton, *Memoirs of the Archbishops of Dublin*, page 330.

Hobal

an idol of the ancient Arabians, was demolished by Mohammed after he had taken possession of Mecca. It was surrounded by three hundred and sixty smaller idols, each of which presided over one day of the lunar year.

Hoby, James, D.D.

an English Baptist minister, was born in 1788. In his youth he enjoyed the friendship and counsel of the Reverend Joseph Iviney, and in 1813 became co-pastor at Maze Pond, Southwark. In 1824 he resigned his pastoral work, and devoted his long life to the advocacy of the several Baptist funds which go to the support of the aged ministers and poorly paid pastors. He paid special attention to the claims of churches in debt, and resided successively in Birmingham, Weymouth, and Twickenham, in order to assist poor churches around each of those places. He took great interest in young ministers, and in the Foreign Missionary Society, and visited America in its behalf. He was widely esteemed and greatly beloved. He died at Caterham, Surrey, November 20, 1871. See (Lond.) *Baptist Handbook*, 1872.

Hoc age

(*do this*), a form of words solemnly pronounced by a herald when the ancient Romans were about to engage in a public sacrifice. It implied that the whole attention of the people was to be fixed on the service in hand.

Ho-Chang

a name given in China to the priests of Fo or Buddha. They strongly inculcated on their followers the worship of the *three gems*. **SEE GEMS THE THREE SACRED.**

Hock, Heinrich

a Lutheran theologian of Germany, was born at Hamburg, October 18, 1700. He studied at Giessen and Wittenberg, and died at his native place, April 26, 1779, pastor of Trinity Church. He wrote, *Das Evangelium aus*

den Evangeliiis (Hamburg, 1734-40, 4 parts): — *Das Siegel der Propheten in den Leiden Jesu* (1739, 1743, 2 parts): — *Beitrage zum richtigen und erbaulichen Verstande einiger Schriftstellen* (1749-52, 3 parts). See Neubauer, *Jetztlebende Theologen*; Thiess, *Hamburg. Gelelhten-Geschichte*; Jocher, *Allgemeines Gelehrten-Lexikon*, s.v. (B.P.)

Hocker, Jonas

a Lutheran theologian of Germany, was born in 1581. He studied at different universities, was in 1609 deacon at Tübingen, in 1614 superintendent, and died June 7, 1617. He wrote, *Sylloge Utilissimorum Articulorum inter Augustanae Confjssionis Theologos et Pontificios ut oet Calvinianos Controversorum*: — *Clavis Theologico-Philosophica*: — *Quaestiones Aliquot de Dignitate S. Scripturae, de. Trans-substantictione*. See Fischlin, *Memoria Theologorum Wirtenbergensium*; Jocher, *Allgemeines Gelehrten-Lexikon*, s.v. (B.P.)

Hodamo

the priest of the inhabitants of the island of Socotra, in the Indian Ocean, off the eastern coast of Africa, who worshipped the moon, for which purpose they had temples called *Moquamos*. The hodamo was chosen annually, and presented with a staff and a cross as the emblems of his office.

Hodge, Charles, D.D., LL.D.

an eminent Presbyterian divine, was born in Philadelphia, Pennsylvania, December 27, 1797, his father, Dr. Hugh Hodge, being an eminent physician of that city. Charles was fitted for college first at Somerville Academy, N.J., and at the age of fourteen entered Princeton, one year in advance, graduating with the highest honors in 1815. After another year of classical study, he entered the Theological Seminary at Princeton, and graduated in 1819. He was licensed by the Presbytery of Philadelphia, October 21, 1819, and during the following winter preached at the Falls of Schuylkill, the Philadelphia Arsenal, and Woodbury, N.J. Being received as a licentiate from the Presbytery of Philadelphia by that of New Brunswick, July 5, 1820 he was appointed the same year to supply the: churches of Georgetown and Lambertville for a number of Sabbaths during the following winter, and the next year "for Georgetown, as stated supply for one half his time during the ensuing six months;" also to supply

Lambertville and Trenton First Church during parts of the years from 1820 to 1823. In May 1820, he became assistant instructor in the original languages of Scripture in the seminary, which position he held until 1822, and was then elected by the General Assembly to the professorship of Oriental and Biblical literature. At this time he founded the *Biblical Repertory*, to which was added the title of *Princeton Review*, in 1829. In 1825 he went to Europe, and spent three years in the universities of Paris, Halle, and Berlin, returning in 1829. Dr. Hodge, after this, devoted all his hours not required in seminary duties to the conduct of his magazine, which was already beginning to take rank among American periodicals, and also to studies and researches for *A Commentary on the Epistle to the Romans*, which was published in 1835. This work was abridged in 1836, and then rewritten and enlarged in 1866. In 1840 he published *A Constitutional History of the Presbyterian Church in the United States*, in two volumes. In the same year he was transferred from the chair which he had filled for eighteen years, to that of exegetic and didactic theology, to which was united that of polemic theology, in 1851, when the incumbent, Dr. Alexander, died. In April 1872, his friends and pupils commemorated his semi-centennial as professor in Princeton, Seminary. Dr. Hodge was chosen moderator of the General Assembly-Old School in 1846. He died in Princeton, N.J., June 19, 1878. His works, published in addition to the above, were, *Questions to the Epistle to the Romans* (1842, 18mo): — *The May of Life* (18mo, published by the American Sunday-school Union; republished by the London Religious Tract Society, 1842): — *What is Presbyterianism?* (1856): — *Commentary on Ephesians* (N.Y. 1856, 8vo): — *Commentary on First Corinthians* (1857): — *Commentary on Second Corinthians* (1859): — *Reviews and Essays Selected from the Princeton Review* (ibid. 1857, 8vo): — *Selections from the Biblical Repertory and Princeton Review* (ibid. 8vo): — *What is Darwinism?* (1874). During this time he was busily engaged in collecting materials for his *Systematic Theology*, and also in conducting the *Review*. It is said he contributed one fifth of all the articles published in that periodical. In 1872 the *Review* was united with the *Presbyterian Quarterly* and *American Theological Review*. The *Systematic Theology*, in three volumes, large octavo, is the work of his life, and by this his power is best demonstrated, and will be transmitted to posterity. It is published in Scotland and Germany, and in all the world where Christian theology is a subject of study this work is held in the highest esteem, as the best exhibition of that system of Calvinistic doctrine known as Princeton theology. As a writer on

theological, ethical, and ecclesiastical subjects, Dr. Hodge was easily at the head of all his contemporaries, and the distinguishing grace of his writings was their exquisite clearness. No one was at a loss to know what he believed and. what he intended to teach, and the authority on which he relied. His theology was Biblical. In the profoundest discussions, a text of Holy Scripture is a rock on which his structure of argument. rests. Therefore the rationalism of modern schools, infusing itself into his own. Church and the literature of the day, was to him a shame as well as a sin, and he resented and resisted it with tremendous energy and effect; his blows were those of a giant. No man has been more persistently abused than Dr. Hodge. He has been represented as the incarnation of bigotry. Those who could not answer his arguments or detect a flaw in his logic had to fall back on the. only weapon left in their artillery. No man was farther removed from intolerance, bigotry, and persecution, as all who knew him while living, and now revere and venerate him dead, know. See *Necrol. Report of Princeton Theol. Sem.* 1879, page 9; *Memorial Discourses*, by Drs. Paxton and Boardman; *Life*, by Dr. A.A. Hodge (1880).

Hodge, John, D.D.

a learned and respected English Presbyterian clergyman, was. educated at Taunton for the ministry, and had his first pastoral charge at Deal, Kent. He removed to Gloucester, where he preached for some years. In 1749 he accepted a call to the church at Crosby Square, London. His energies became enfeebled with age, church members died, and he resigned in 1762 and lived in retirement, preaching occasionally till he died, August 18, 1767. He bequeathed his valuable library to the Taunton Academy, where he was educated. He published a volume on *The Evidences of Christianity*, and several single *Sermons*. See Wilson, *Dissenting Churches*, 1:354.

Hodges, Richmond E.

a minister of the Church of England, was born in 1836; "When an apprentice in London, Mr. Hodges found an old Hebrew grammar, which fascinated his mind, and made him determine to become a Shemitic scholar. The result was that, after acting as scripture-reader for a short time, he was sent, by the Society for Promoting Christianity among the Jews, first to Palestine, then to Algeria, where he stayed until 1865. A few years afterwards he resigned his connection with the society, in order to devote himself more fully to linguistic studies. For some time he was a minister of

the Reformed Episcopal Church, but a few years before his death he was ordained a clergyman of the Established Church of England. He died May 9, 1881. Mr. Hodges published *Ancient Egypt* (1861); in 1863 he brought out a new and revised edition of Craik's *Principia Hebraica*; in 1876 he published a new edition of Cory's *Ancient Fragments*, and at the time of his death he was engaged upon *An English Version of the Armenian History of Moses of Khorene*. He also assisted in the Old-Test. portion of the work known as *The Holy Bible in Paragraphs and Sections, with Emendations of the Text*, and contributed largely to the *Encyclopedia Britannica*, and to the supplement to the *English Encyclopedia*. (B.P.)

Hodgson, Francis, D.D.

a Methodist Episcopal minister, was born of Wesleyan parents, in Drifffield, England, February 13, 1805. He sailed to the United States in his youth, and with his parents settled in West Chester, Pennsylvania, where he developed a noble manhood. He entered the Philadelphia Conference in 1828, and served consecutively, Dauphin Circuit; Elkton, Maryland; St. George's, Philadelphia; Harrisburg Circuit; and Columbia. In 1836 he was transferred to the New York Conference, and stationed at Vestry Street charge: afterwards at Mulberry Street, Middletown; Hartford; and New Haven. In 1845 he received a retransfer to the Philadelphia Conference, and was sent to Trinity charge, Philadelphia; afterwards at Salem, Pennsylvania; Harrisburg; St. Paul's, Wilmington, Delaware; St. George's, Philadelphia; Union; Lancaster, Pennsylvania; South Philadelphia District; Fifth Street, Philadelphia; and Salem, Pennsylvania. He was transferred to the Central Pennsylvania Conference in 1868, and stationed successively at Danville, Lewisburg, and Chambersburg. A superannuated relation was granted him in 1876 with the Philadelphia Conference, and he retired to that city, where he died, April 16, 1877. Dr. Hodgson was a persuasive orator, a successful preacher, a profound theologian, and a skilful polemic, as well as a man of deep piety and unwavering devotedness to the Church. See *Minutes of Annual Conferences*, 1878, page 75; Simpson, *Cyclop. of Methodism*, s.v.

Hodur (or Hoeder)

in Norse mythology, was a very powerful god of the Asas, but blind; the son of Odin and Frigga, therefore Baldur's brother. The latter having been made invulnerable by his mother. Loke showed the blind Hodur the small

plant mistletoe, which the latter threw at Baldur, who died. and was taken to Hel in the infernal regions. A third son of Odin avenged Baldur's death, by slaying Hodur and sending him to Hel. Hodur and Baldur remain good friends, because the former committed the injury involuntarily.

Hoek, Jan Van

an eminent Flemish painter, born at Antwerp in 1597, was instructed in the school of Rubens, and became one of his most distinguished scholars. On returning to Flanders he was invited to Vienna by Ferdinand II, and painted the portraits of the imperial family, and some historical works for the churches and public edifices. Among his historical works is a picture of the *Deposition from the Cross*, in the Church of Our Lady, at Mechlin, highly commended. He died at Antwerp in 1650. See Hoefer, *Nouv. Biog. Generale*, s.v.; Spooner, *Biog. Hist. of the Fine Arts*, s.v.

Hoeke, Peter Van

a Protestant preacher at Leyden, who lived at the beginning of the 18th century, is the author of, *Uytlegging vatn het Breef ande Hebreyen* (Leyvden, 1693): — *Uytlegging von het Boeck Jobs* (1697): — *Uytlegging over de Prophetam Nahum, Habakuk, Zephania, Haggai, Zacharia en Malctlchia* (1709): — *Lucubrationes in Catechismun Palatinum* (1711): — *Straets der goddelike Waerheden* (1718). See Winrer, *Handbuch der theol. Lit.* 1:266; Jocher, *Allgemeines Gelehrten-Lexikon*, s.v. (B.P.).

Hoff, Ludwig Johannes

a Lutheran minister, was born December 29, 1795, at Laage, Mecklenburg-Schwerin. In 1819 he entered the missionary college of Rev. J. Jatnicke, at Berlin, and in 1821 connected himself with the London Society for Propagating the Gospel among the Jews. In 1822 he was sent as missionary to Poland, and was ordained in 1824. In, 1841 Hoff was stationed at Cracow, and died April 28, 1851, a faithful servant, who for, nearly thirty-two years had been active and most laborious missionary among the Jews. (B.P.) Hoffmanists. *SEE HOFFMANN, DANIEL.*

Hoffmann, August Heinrich

(better known as *Hoffmann von Fallersleben*), a German theologian, was born at Fallersleben, Luneburg, April 2, 1798. After studying at Gottingen

and Bonn, he devoted himself at first to theology, but afterwards betook himself entirely to the history of literature. He died January 20, 1874. Hoffmann edited, in connection with Endlicher, *Fragmenta Theotisca Versionis Antiquissimae Ev. S. Matthaei et Aliquot Homiliarum* (Vienna, 1834): — Williram's *Uebersetzung und Auslegung des Hohenliedes* (Breslau, 1827): — *Geschichte des deutschen Kirchenliedes bis auf Luther's Zeit* (1832; 3d ed. 1861): — *Ringwaldt und Benj. Schmolcke* (1833). See Winer, *Handbuch der deutschen, Lit.* 1:67; 2:287, 288; Zuchold, *Bibl. Theol.* 1:569. (B.P.)

Hoffmann, Pranz

a Roman Catholic philosopher of Germany, was born at Aschaffenburg, January 19, 1804. He studied at Munich, was in 1834 professor of philosophy at Amberg, in 1835 at Wurzburg, and died October 22, 1881. He published, *Vorhalle zur spekulativen Lehre Baader's* (Aschaffenburg, 1836): — *Spekulative Entwicklung der ewigen Selbsterzeugung Gottes, aus Franz von Baader's samimtlchen Schriftens zusammengestellt* (Amberg, 1835): — *Baader's sammtliche Werke* (Leipsic, 1851-60, 16 volumes): — *Grundriss der allgeneinen reinen Logik* (2d ed. Wurzburg, 1855): — *Baader's Blitzstrahl wider Rom* (2d ed. 1871): — *Kirche und Staat* (1872): — *Philosophische Schriften* (Erlangen, 1867-81, 8 volumes). Hoffmann, as a former pupil of Baader, contributed greatly towards propagating his master's philosophy. (B.P.)

Hoffmann, Ludwig Friedrich Wilhelm

general superintendent of Brandenburg, was born October 30, 1806, in Leonberg, Wurtemberg. His father was the founder of the religious colony at Kornthal (1819), and his brother, Christoph, was the originator of a movement for the colonization of Palestine. Hoffmann studied at Tubingen, where David Strauss was his fellow-student; was in 1829 vicar at Heumaden, near Stuttgart, in 1834 at Stuttgart, and accepted, in 1839, a call to Basle as inspector of the Mission Institute. He remained there for twelve years, giving himself up with great enthusiasm to his duties and to the study of the history of missions. During this period he published, *Missionsstunden und Vortrage* (Stuttgart, 1847, 1851, 1853): — *Missionsfragen* (Heidelberg, 1847): — *Die Epochen der Kirchengeschichte Indien's* (1853): — *Die christl. Literatur als Werkzeug der Mission* (eod.). From Basle he passed to Tubingen as professor; and, in

1852, he accepted the call of Frederick William, IV as courtpreacher to Berlin. He exerted a greater influence over the king of Prussia than any other man, in favor of ecclesiastical union. Hoffmann was an indefatigable worker, and was very influential as an evangelical preacher, sympathizing with the theology of Bengel. He died August 28, 1873. He published a number of volumes of sermons under the title, *Ruf zum Herrn* (Berlin, 1854-58, 8 volumes), and *Ein Jahr der Gnade in Christo* (1864): — *Die Posaune Deutschlands* (1861-63): — *Die göttliche Stufenordnung im Alten Testament* (1854). He also contributed largely to the first edition of Herzog, etc. See Plitt-Herzog, *Real-Encyclop.* s.v.; Lichtenberger, *Encyclop. des Sciences Religieuses*, s.v.; Zuchold, *Bibl. Theol.* 1:572 sq.; *Leben und Wirken des Dr. L. Fr. W. Hoffmann* (Berlin, 1878, written by his son Karl). (B.P.)

Hofmann, Johann Christian Konrad

(afterwards honored by Bavaria with the title *von Hofmann*), a German theologian, was born December 21, 1810, at Nuremberg. He studied at Erlangen, where the Reformed theologian, Krafft, exercised a lasting influence on Hofmann. From Erlangen he went to Berlin in 1829, at a time when Hegel, Schleiermacher, Neander, and Hengstenberg were lecturing. After teaching several years at the gymnasium in Erlangen, he became *repetent* at the university, and now devoted himself exclusively to theology. Thus he writes in 1835, "The more I occupy myself with Scripture exegesis, the more powerfully am I convinced of the certainty that the divine Word is one single work, and the more am I stimulated with the glad hope that our generation will witness the victory of the truth of inspiration. It is especially the wonderful unity of history and doctrine, which becomes clearer and clearer to me. The whole Old-Test. prophecy is but a seeing of the deepest signification of historical events and conditions.... It is a sheer impossibility that the prophecies of the prophets and apostles are false, while their doctrines are true; for here form and contents, fact and doctrine, are one, which is the distinguishing characteristic of revealed truth.... I pray God to permit me to see the Christ, now crucified by his enemies, lifted up by himself, that I may place my hands in the print of the nails, and may know him in the glory of his victory, whom I have heretofore loved in the humility of his conflict and suffering." In 1838 he commenced his academical career, and presented as his dissertation, *De Argumento Psalmi Centesimi Decimi*, in which he makes David the author of that psalm, but denies the common Messianic

interpretation, by referring the psalm to the angel of Jehovah. In the year 1841 he was made professor, and published the first part of his famous work, *Weissagung und Erfullung*. In 1842 he accepted a call to Rostock, but returned to Erlangen in 1845. His return to the latter place marked a new period of prosperity for the university, to which he devoted all his energies. He died December 20, 1877. Hofmann took not only a deep interest in ecclesiastical matters, but also in political affairs, and was for several sessions a member of the Bavarian Parliament. Among Hofmann's first publications were some historical works, *Geschichte des Ausfuhrs in den Sevennen unter Ludwig XIV* (1837): — *Lehrbuch der Weltgeschichte fur Gymnasien* (1839; 2d ed. 1843): — *De Bellis ab Antiocho Epiphane Adversus Ptolemaeos Gestis* (1835). His first effort in theology was *Die siebenzig Jahre des Jeremias und die siebenzig Jahrwochen des Daniel* (Nuremberg, 1836). Concerning this latter work he wrote to a friend: "If I am correct, I cause a great revolution in the Assyrian, Chaldaean, Egyptian, and Israelitish chronology. Jerusalem was destroyed in 605 B.C.; the seventy years of the Captivity go from 605 to 535, the sixty-two weeks of Daniel ($7 \times 62 = 434$) from 605 to 171, the sixty-third from 171 to 164. Thus the results of both investigations which I made independently from each other, agree most harmoniously with each other." *Weissagung und Erfullung im alten und neuen Testament* (1841-44) appeared at a time when two views of prophecy prevailed; criticism explained it away as presentiment, Hengstenberg petrified it into simple prediction. Hofmann brought prophecy into closest connection with history, and treated it as an organic whole. History itself is prophecy; each period contains the germ of the future, and prefigures it. Thus the entire sacred history, in all its essential developments, is a prophecy of the final and eternal relation between God and man. The incarnation of Christ marks the beginning of the *essential* fulfillment; for the head is only the realization of the intended perfect communion with God, when it is joined with the body of believers. The word of prophecy connects itself with prophetic history, both corresponding with each other. Each event in the course of history is followed by a progress of prophecy. When God gives divers forms to the history of the Old Test., he thus exhibits the different sides which are comprehended and united in the person of Christ. Prophecy in the course of history becomes ever richer and richer in its forms, but points only to one goal — the God-man. He is then again the starting-point for new prophecy and new hope, for his appearance is the prefigurement of the final glorification of the congregation of believers. The permanent value of this

work consists in thy proof that the Old and New Tests. are parts of a single history of salvation; displaying the gradual realization, by divine interpositions, of redemption for the race. Between 1852 and 1856 Hofmann published his second great work, *Schriftbeweis* (2 volumes; 2d ed. 1857-60). In this work he attempted to prove the authenticity and divine origin of Christianity from its records. He lamented the usual method of doing this from single passages of Scripture, and himself sought to use the Biblical record in its entirety as one organic whole. He started from the idea that, to understand Christianity, it was not necessary to describe religious experiences, nor rehearse the doctrines of the Scriptures and the Church, but to develop the simple fact that makes us Christians, or the communion of God with man, mediated by Christ. Herein he differs fundamentally from Schleiermacher, who starts out from the sense of absolute dependence in the Christian's experience. Hofmann starts with the new birth. The results at which they arrive in their systems are therefore so entirely different. With Hofmann all is historical, with Schleiermacher, nothing. This work aroused opposition. The author had combated the doctrine of vicarious atonement, and the charge was made against him of denying the atonement altogether. Hofmann had expected opposition. For a time he kept quiet, but finally he replied in *Schutzschriften für eine neue Weise, alle Wahrheit zu lehren* (1856-59). Without continuing the controversy, Hofmann wrote his last great work, *Die heilige. Schrif des neuen Testaments zusammenhangenduntessucht* (1862 sq.), in which he endeavored to prove scientifically the inspiration of the Scripture and the integrity of the canon. After Hofmann's death there were published, *Theologische Ethik* (1878): — *Encyclopadie der Theologie* (edited by Bestmann, 1879): — *Biblische Hermeneutik* (edited by Volck, 1880). See Stahlin, *J. Chr. K. v. Hofmann*, in Luthardt's *Allgemeine Lutherische Kirchenzeitung* (1878); Grau, *Erinnerungen an J. Chr. K. v. Hofmann* (Gutersloh, 1879); Plitt-Herzog, *Real-Encyclop. s.v.*; Lichtenberger, *Encyclop. des Sciences Religienses, s.v.* (B.P.)

Hofmann, Leonhard

professor of Oriental languages at Jena, who died December 14, 1737, is the author of, *De Ancilla Ebraea ad Ezek. 21:7* (Jena, 1712): — *Disp. ad Psal. 2:7* (1726): — *De Singulari Hebraeorum cum Sepeliendi Mortuos, ad ⁴¹⁸²Matthew 8:22* (eod.): — *De Summo Hebraeorum Sacerdote ante diem Expiationis Adjurato* (1730). See Gotte, *Gelehrtes Europa*, 2:484;

Jocher, *Allgemeines Gelehrten-Lexikon*, s.v.; Furst, *Bibl. Jud.* 1:404. (B.P.)

Hofstatter, Heinrich Von

a German prelate, was born in 1805 at Aindling, in Upper Bavaria. He studied at first jurisprudence, and was already promoted in 1829 as "doctor utriusque juris," when he betook himself to the study of theology, received holy orders in 1833, and was in 1836 appointed cathedral-dean at Munich. In 1839 he was made bishop of Passau, and died May 12, 1875. (B.P.)

Hofstede de Groot, Peter

a distinguished Dutch theologian, was born October 8, 1802, at Leer, in East Frisia. In 1826 he was preacher in the Reformed Church, in 1829 professor at the university in Groningen, but resigned his professorship in 1872. He died August 27, 1884. Hofstede was the head of the so-called "Groningen school," the adherents of which called themselves the "Evangelicals." They represent the theologico-ecclesiastical middle-party, between the "Liberals" and the "Orthodox," and their organ, *Waarheid in Liefde*, edited by Hofstede de Groot, Pareau, and Van Oordt (1837-72), is the best exponent of this school. With Pareau, de Groot published, *Encyclopaedia Theologi Christiani* (1840; 3d ed. 1851), and *Dogmatica et. Apologetica Christiana* (1845). His own works are, *Theologia Naturalis* (1834; 4th ed. 1861): — *Institutiones Historiae Ecclesiae Christi* (1835): — *Opvoeding der Menschheid* (1847): — *Kort Overzicht van de Leer der Zonde* (1856): — *Over de evangelisch-catholicke Godgeleerdheid asde Godgeleerdheid der Toekomst* (eod.): — *Het Evangelie der Apostelen tegenover de Twifelingengen de Wijsheid der Wereld* (1861): — *Basilides, als erster Zeuge fiur alter und Autoritdt neutestamentlicher, Schriften* (1868): — *Oud-catholicke Bevmejung in het Licht der Kerkgeschzedenis* (1877). See Zuchold, *Bibl. Theol.* 1:577; Brockhaus, *Conversations-Lexikon*, 13th ed. s.v. (B.P.)

Hogan, William

of some notoriety in Catholic controversies, a young priest of inferior education but good natural parts, who had been dismissed from Maynooth for a breach of discipline, left the diocese of Limerick in 1818 or 1819 for New York. He was first employed in the ministry in Albany, but left that city, against the wish of Dr. Connolly, then bishop of New York, and was

temporarily installed by Reverend Dr. De Barth, administrator of the see of Philadelphia, Pennsylvania, as pastor of St. Mary's Church in that city. In December, 1820, bishop Conwell took possession of the see, and having reason to suspect Hogan's conduct in Ireland and elsewhere, withdrew his faculties. Hogan continued to officiate at St. Mary's in spite of the censure of his bishop and the refusal of the archbishop of Baltimore to entertain his appeal, the trustees of the church supporting Hogan. On February 11, 1821, Conwell excommunicated Hogan, appointed other pastors, occupied the church for some months, but in the summer of that year Hogan and his party took possession of the church. Bishop England of Charleston, visiting Philadelphia, and having promised Hogan a mission in his diocese, induced Conwell to grant him power to absolve the troublesome ecclesiastic on proper submission. On October 18, 1821, England absolved him; but the next day Hogan, hearkening to the advice of his trustees, retracted, said mass at St. Mary's, and resumed his functions as pastor. England then re-excommunicated him. Many of the members now deserted the interdicted church and went to St. Joseph's, where the bishop had installed William V. Harold, former pastor at St. Mary's. The two parties became more and more exasperated; the orthodox (as De Courcy and Shea term the party who went with the bishop) hoped to defeat the schismatics by electing a new board of trustees. Every male occupant of a seat was an elector. The election took place in the church on Easter Tuesday 1822, and led to sad results. The disorder was frightful; blood was shed; and the schismatics triumphed, preserving Hogan as pastor. At the close of the year the archbishop of Baltimore (Mardchal) returned from Rome, bringing a papal brief (August 2, 1822), which solemnly condemned the schismatics of St. Mary's. On December 10, 1822, Hogan submitted, and received from Conwell his exeat and removal of censures. On the 14th of the same month the unhappy priest, circumvented by the trustees (it is said), objected that the authenticity of the brief had not been shown, and continued to officiate and preach at St. Mary's. He published violent pamphlets against his diocesan and bishop England, whom he sought to compromise. Hogan at length grew tired of his rebellion, left Philadelphia for the South, married, became a custom-house officer in Boston, went into the pay of the enemies of Romanism, published some books to stimulate the Know Nothing movement (*Poperly as it Was and Is*, Boston and New York, 1845: — *Nunneries and Auricular Confession*, recently reprinted at Hartford), and died in 1851 or 1852. The above account is from the standpoint of the opponents of Hogan. The historians of the Roman Catholic Church think

the troubles of which Hogan was the victim were due largely to the trustee system, whose influence in the Catholic Church they deem pernicious, and it has caused many local schisms, of which this of St. Mary's was the most celebrated and scandalous, and was not healed for many years. For an account of this schism, and voluminous documents, see bishop England's Works, 5:109-232; De Courcy and Shea, *Hist. of Cath. Church in U.S.* page 217.

Hogarth, William

a celebrated painter, was born at London in 1697 or 1698, apprenticed to an engraver at an early age, and at the expiration of his apprenticeship entered the Academy of St. Martin's Lane. His first painting was a representation of Wanstead Assembly. In 1725 he engraved some prints for Beaver's *Military Punishments of the Ancients*. As a painter, he had a great facility in catching a likeness, and adopted a novel method of grouping families. He therefore devoted himself to the delineation of the calamities and crimes of private life, and the vices and follies of the age. His series of, *The Hatlot's Progress; The Rake's Progress*, gained him great reputation. He was an eccentric genius, and his talents were eminently in burlesque and satire. He did not excel in historical painting, but among his principal plates there are some good works by him, representing *The Good Samaritan; The Pool of Bethesda; Paul Before Felix; Moses Brought to Phara'oh's Daughter*. He died October 26, 1764.

Hoheisel, Carl Ludwig

a German professor of Greek and Oriental languages, was born at Dantzig, September 18, 1692. He studied at different universities; and died at his native place, April 7, 1732. He wrote *Observationes Philolog.-Exegeticae, Quibus Nonnulla δὺσνότητα Esaiæ Loca Illustrantur* (Dantzig, 1729): *Diss. I, I de Vasculo Mannae* (Jena, 1715). See Winer, *Handbuch der theol. Lit.* 1:217; Furst, *Bibl.Jud.* 1:404; Jocher, *Allgemeines Gelehrten-Lexikon*, s.v. (B.P.)

Holbein, Hans

an eminent Swiss painter, designer, and wood-engraver, was born at Basle in 1498, although some think he was a native of Augsburg. He was the son and scholar of John Holbein, who settled at Basle, and resided there during the rest of his life. At the age of fifteen Hans manifested great abilities, and

painted portraits of himself and his father, which were engraved in 1512. He was invited by an English nobleman to visit England, but declined the invitation. Several years afterwards he formed an intimacy with Erasmus, and painted his portrait. The latter persuaded him to go to England, and gave him a letter to Sir Thomas More. On arriving in London, he sought out that nobleman, who received him with kindness, giving him apartments in his house. One day Holbein, happening to mention the nobleman who some years before had invited him to England, Sir Thomas was desirous of knowing who it was. Holbein replied that he had forgotten the title, but thought he could draw his likeness from memory; and this he did so strongly that it was immediately recognised. This peer was either the earl of Arundel or the earl of Surrey. Holbein was introduced by Sir Thomas to Henry VIII, who immediately took him into his service, assigning him apartments in the palace, with a liberal pension. On the death of Jane Seymour, Holbein was sent to Flanders to draw the portrait of Christiana, duchess dowager of Milan. He painted in oil, distemper, and water-colors. He had never practiced the last until he went to England, where he acquired the art from Lucas Corneli. There are but a few historical works by Holbein in England. The most important is that in the Surgeons' Hall, of *Henry VIII Granting the Charter to the Company of Surgeons*. At Basle are eight pictures of the *Passion of Christ*; and in the library of the University a *Dead Christ*, painted on a panel, in 1521. "It has been doubted whether the celebrated *Dance of Death* was originally designed by Holbein; but this has been occasioned by confounding the sets of prints of the *Dance of Death* engraved by Matthew Merian with the wooden cuts by Holbein, after his own designs, the originals of which are preserved in the public library at Basle." As a wood-engraver, Holbein is said to have executed some works as early as 1511, and he engraved a great many wood-cuts for the publishers of Basle, Zurich, Lyons, and Leyden. The most important of these are a set of wood-cuts, entitled, *The Dance of Death*, which, complete, consists of fifty-three small upright plates, but is seldom found above forty-six. There are also, by Holbein, a set of ninety small cuts of subjects from the Old Test., which were published at Lyons in 1539. He made a number of designs from the Bible, which were engraved and published at Leyden in 1547. Holbein died at London in 1554. For a list of his works, see Spooner, *Biog. Hist. of the Fine Arts*, s.v.

Holcomb, Frederick, D.D.

a Protestant Episcopal clergyman, officiated for many years in Trinity Church, Northfield, Connecticut, until 1861, when he became the minister of Christ Church, Bethlein. In 1865 he was residing in Watertown without regular pastoral work. In 1868 he officiated in Christ Church, Harwinton, in the neighborhood of Watertown, and continued in this work until his death, May 26, 1872, at the age of eighty-five years. See *Prot. Episc. Almanac*, 1873, page 133.

Holda (or Holla)

Picture for Holda

in German mythology, was originally a friendly goddess of the ancient heathen Germans, probably the one mentioned by Tacitus, and compared with Isis. The name is derived from the German *hold*, or *huld*, "mild." After the introduction of Christianity the goddess became a spectre, but still with friendly rather than threatening attributes. The myths about her are nowhere so spread as in Hesse and Thuringia. The popular belief in Holda (*Freau Holle*) is spread over the Rhone into Northern France and Lower Saxony. She is represented as a heavenly being, encircling the earth; when it snows she makes her bed so that the feathers fly. She enjoys seas and wells; at noon she is seen bathing and disappearing in the stream. Mortals reach her dwelling through a well. Her yearly procession on Christmas is supposed to bring fruitfulness to the country, but she also rides with the furious army, or leads it. She loves music, but her song has a sorrowful tone.

Holder, William, D.D.

a learned English divine, was born in Nottinghamshire, and educated in Pembroke Hall, Cambridge. In 1642 he became rector of Blechingdon, Oxfordshire. He was canon of Ely, and of St. Paul's. He died at Amen Corner, London, January 24, 1696, leaving, *Elements of Speech* (1669): — *Discourse on Time* (1691): — *Principles of Harmony* (1694). See Chalmers, *Biog. Dict.* s.v.; Allibone, *Dict. of Brit. and Amer. Authors*, s.v.

Holebeck, Laurence

an English scholar, probably a native of Lincolnshire, was bred a monk in the abbey of Ramsey, and was one of the first 'Hebrew' scholars of his age,

a language then so unknown, even to the priests, that in the reign of Henry VIII, Erasmus, with his keen wit, says, "they counted all things Hebrew which they did not understand" (*Dial. per Relig. Er.*). Holebeck made a Hebrew dictionary, counted exact in those days. Pits complains that Robert Wakefield, the first Hebrew professor at Cambridge, purloined this dictionary to his private use. Holebeck died in, 1410. See Fuller, *Worthies of England* (ed. Nuttall), 2:290.

Holiness, Beauty Of

is a phrase occurring several times in the English Bible (always as a translation of the Heb. *hadrath' ko'desh*, **v2****h****q****t****r****d****h****i**, *ornament of sanctity*, ^{<13159>}1 Chronicles 15:29; ^{<14101>}2 Chronicles 20:21; ^{<16202>}Psalm 29:2; 116:9; in the plur. of the cognate term **r****d****h**; *hadda*, ^{<16103>}Psalm 110:3), which simply denotes *splendid garments*, such as are worn on festive occasions, i.q. "holiday suit," not necessarily the sacred priestly vestments, since it is usually, if not exclusively, applied to nonsacerdotal persons.

Holl, Francis Xavier

a German Jesuit, was born at Schwandorf, November 22, 1720, and died March 6, 1784, professor at Heidelberg. He published. *Statistica Ecclesiae Germanicae* (Heidelberg, 1779): — *Diss. Harmonia Juris Naturae, Canonici, Civilis et Publici Germaniae* (1782). See Weidlich, *Biogrsaphische Notizen*, 3; Jocher, *Allgemeines Gelehrten-Lexikon*, s.v.; Winer, *Handbuch der theol. Lit.* 1:779. (B.P.)

Hollar, Wentzel

an eminent Bohemian engraver, was born at Prague in 1607, studied at Frankfort under Matthew Merian, and at the age of eighteen published his first plates, an *Ecce Homo*, and the *Virgin and Infant*. He made the tour of Germany. At Cologne he formed an acquaintance with the earl of Arundel, who took him into his employment. About this time the civil war broke out, in which Hollar became involved on the side of the royalists, and was made a prisoner by the opposite party in 1645. On obtaining his liberty he went to Flanders, and settled at Antwerp. In 1652 he returned to England, but gained little encouragement. He died March 28, 1677. There are about two thousand four hundred prints by this artist, and some of them possess considerable merit. The following are only a few of his sacred subjects: *The Virgin Suckling the Infant Jesus and Caressing St. John*; *The Holy*

Family; The Ecce Homo, .with many figures; *The Queen of Sheba Visiting Solomon; The Magdalen in the Desert Kneeling before a Crucifix*. See Spooner, *Biog. Hist. of the Fine Arts*, s.v.

Elcilley, Horace, LL.D.

a Unitarian minister, was born at Salisbury, Connecticut, February 12, 1781. He was fitted for college at Williamstown, Massachusetts; graduated from Yale in 1803; studied law for a few months; and then commenced the study of divinity under president Dwight. He was licensed to preach in December 1804, and was ordained and installed minister of the congregation in Greenfield, September 13, 1805. He resigned this charge September 13, 1808, and was installed as pastor of the Hollis Street Church, Boston, March 8, 1809. He accepted an invitation to the presidency of Transylvania University in 1818, and held that office till 1827, when he resigned it, with a view to taking charge of a seminary in Louisiana, but was attacked with yellow fever in New Orleans, and died July 31, 1827. See Sprague, *Annals of the Amer. Pulpit*, 8:265.

Holliday, William Harrison, D.D.

a Methodist Episcopal minister, was born in Berkeley County, West Virginia, August 31, 1835. He was converted at the age of eleven, preached his first sermon at sixteen, entered Dickinson College, Carlisle, Pennsylvania in 1853, and in 1855 was admitted to the Baltimore Conference. He served as junior preacher successively on Winchester, Hillsborough, and Warrentoll circuits. In 1858 he was sent to Summerfield Circuit, late ill that year was transferred to the Iowa Conference, and appointed to Cascade; returned a year later to the Baltimore Conference, and successively served Baltimore, South River, and Montgomery circuits, South Baltimore Station, East Washington, Winchester District, Eutaw Street, and Harford Avenue. He died March 23, 1879. Dr. Holliday was a self-sacrificing, warm-hearted, heroic, successful preacher. See *Minutes of Annual Conferences*, 1879, page 15.

Hollingworth, Richard, D.D.

an English clergyman, was vicar of Westham, and rector of St. Botolph's, Aldgate. He published six *Sermons* (1673-93), and several treatises upon the famous *Eikon-Basilike* controversy. See Allibone, *Dict. of Brit. and Amer. Authors*, s.v.

Holmboe, Kristoffer Andreas

a Norwegian Orientalist, was born March 19, 1796. In 1825 he was professor at Christiania, resigned his office in 1876, and died April 2, 1882. He is the author of, *Traces du Budhisme en Norvege Avant l'Introduction de Christianisme* (1857): — *Bibelsk Real-Ordbog* (1868). (B.P.)

Holme, John Stanford, D.D.

a Baptist minister, was born in Philadelphia, March 4, 1822, and was a descendant of John Holme, one of the first Baptists of Pennsylvania. John S. prepared for college; at New Hampton, N.H.; first studied law in Philadelphia; but afterwards graduated at Madison University in 1850, and became pastor of a church in Watertown, N.Y. Four years later he was called to the pastorate of the Pierrepont Street Baptist Church, now the First, of Brooklyn, where he remained for some years, and then organized Trinity Baptist Church of New York, and was its pastor for fourteen years. He resigned that pastorate to accept that of the Riverside Baptist Church, at Eighty-sixth Street and the Boulevard, but, his health failing, he passed much of his time resting in Europe. He died at Clifton Springs, N.Y., August 26, 1884. Dr. Holme was known for his literary attainments, having prepared the *Plymouth Collection of Hymns* for the Baptist churches, and compiled a popular work, entitled *Light at Evening Time*. For some time he had been a member of the staff of *The Homiletic Monthly*. See Cathcart, *Bapt. Encyclop.* s.v.

Holmes, David, D.D.

a Methodist Episcopal minister, was born at Newburgh, N.Y., March 16, 1810. He was converted in his youth, and in 1834 entered the Oneida Conference, filling many of its best stations till 1855, when he was transferred to the Southern Illinois Conference. After effective labors in it of five years he was transferred to the North-west Indiana Conference, wherein he served La Porte, Delphi, and Pittsburgh. From 1861 to 1866 he was principal of Battle Ground Collegiate Institute, and in 1867 principal of Northwestern Indiana College. In 1868 he re-entered the regular work, and served successively Simpson Chapel, Greencastle; Brookstown; Monticello, and Battle Ground, Michigan. He died November 14, 1873. Dr. Holmes was a ripe scholar, an excellent logician, a thorough educator, an able preacher, and an author of merited repute. See *Minutes of Annual Conferences*, 1874, page 93; Simpson, *Cyclop. of Methodism*, s.v.

Holmes, Obadiah

a Baptist minister, was born at Preston, Lancashire, England, in 1606, and was educated at Oxford. He arrived in America in 1639, and continued a communicant with the Congregationalists, first at Salem, and then at Rehoboth eleven years, when he became a Baptist, and joined the Baptist Church in Newport, R.I. In 1652, when the minister, Mr. Clark, sailed for England, Mr. Holmes took charge of the church in Newport, and this relation he held till his death, October 15, 1682. Mr. Holmes underwent great persecution for his religious principles, being imprisoned for several months, and publicly whipped by the Puritan authorities in 1661. See Sprague, *Annals of the Amer. Pulpit*, 6:23.

Holobolus, Manuel

(Μανουήλ Ὁλόβωλος), a Byzantine prelate and philologist, who lived in the latter part of the 13th century. From his infancy he was attached to John Lascaris, who was placed upon the throne at nine years of age, and shared with Michael Paleologus the title of emperor. When Michael ordered the young-prince to be blinded and sent into exile, Holobolus, who then was still a student, could not conceal his indignation, and for this imprudence the emperor ordered that his nose and lips should be cut off. He was then imprisoned in a monastery, where he pursued his studies with so much success that he was put in charge of the younger monks in 1267. Shortly afterwards the emperor was reconciled to Holobolus, and conferred upon him the dignity of a rhetor, or lecturer on the Holy Scriptures. During the discussions which were taking place between the Greek and Latin churches, on the subject of a reunion, he opposed energetically the proposition of Michael Palaeologus. He was consigned to a monastery at Nicmea in 1273. The emperor soon after brought him back to Constantinople with a cord around his neck. A long captivity did not change at all the sentiments of Holobolus, for he took part, in 1283, in the deposition of the patriarch John Veccus, a partisan of the Latin union. Holobolus left *Political Verses on Michael Palceologus*, which are cited in the *Glossarium* of Du Cange, under Ῥήτωρ and Ἑρμηνεῖαι. See Hoefer, *Nouv. Biog. Generale*, s.v.

Holocaust

(ὅλόκαυστος, *wholly burned*), a kind of sacrifice wherein the whole offering was burned or consumed by fire, nothing being left for the feast. Among the heathen it was analogous to the Scripture *burnt-offering*.

Holon Of Judah

For this place Lieut. Conder conjecturally proposes. (*Tent Work*, 2:337) *Beit 'Alam*, a large ruin nine and a half miles west of Halhul, containing "foundations, caves, cistern, with heaps of stones and remains of an ancient road" (*Memoirs of Ordnance Survey*, 3:321); and Trelawney Saunders (*O.T. Map*) locates it at *Khurbet Hanan*, two miles south-west of Hebron. The latter position is possible, but the former is not within the required group of towns.

Holtzhus, Barthold

a Reformed theologian of Germany, was born at Riigenwalde, Pomerania, December 11, 1659. In 1685 he was professor of philosophy at Frankfort, in 1686 court-preacher at Stolpe, in 1696 professor, and in 1698 doctor of theology at Frankfort, and died in 1717. He wrote *De Praedestinatione, Electione et Reprobatione*, and a great many theological treatises, which were published in one volume in 1714. See Jocher, *Allgemeines Gelehrten-Lexikon*, s.v. (B.P.)

Holtzhalb, David

a Swiss theologian, was born at Zurich, April 25, 1677. He studied at his native place and at Leyden. was in 1702 professor of biblical literature at Zurich, and died August 4, 1731. He wrote, *Exegesis Philologico-Theologica Psalmi 16: — De Dependuntia Creaturae a Deo in Esse, Fieri et Operari: — Exercitatio Bibl. ad Jac. 4:5: — De Sacra Pauli Mathematica ad Eph. 3:18: — De Salutis non Bonis ad Ezek. 20:25: — Typus Theologiae Naturalis*. See Jocher, *Allgemeines Gelehrten-Lexikon*, s.v. (B.P.)

Holtzmann, Carl Julius

a Protestant theologian of Germany, was born at Karlsruhe, May 6, 1804. He studied at Tubingen, was professor at the lyceum in his native place, from 1841 to 1861 preacher, and at the same time teacher in the

theological seminary at Heidelberg. In 1861 he was made a prelate and a member of the higher ecclesiastical court. He was a member of the general synods held in 1861, 1867, 1871, and 1876. He died doctor of theology, February 23, 1877, at Karlsruhe. (B.P.)

Holwell, William

an English clergyman, was prebendary of Exeter in 1776, and died February 13, 1798. Some of his publications are, *Beauties of Homer* (1775): — *Extracts from Pope's Translation of the Iliad* (1776): — *A Mythological, Etymological, and Historical Dictionary* (1793). See Allibone, *Dict. of Brit. and Amer. Authors*, s.v.

Holyday, Barten, D.D.

a learned English divine, was born in the parish of All-Saints about 1593, and educated at Christchurch College, Oxford. He was chaplain to Charles I, and archdeacon of Oxford. He died in 1661. His best known works are a *Translation of Juvenal and Persius* (1673): — *Survey of the World* (1661): — *Twenty Sermons*. See Chalmers, *Biog. Dict.* s.v.; Allibone, *Dict. of Brit. and Amer. Authors*, s.v.

Holyman, John

an English prelate of the 16th century, was born at Codington, Buckinghamshire, educated at New College, Oxford, became a Benedictine at Reading until that monastery was dissolved, and was preferred by queen Mary bishop of Bristol in 1554. Holyman lived peaceably, not imbruing his hands in the blood of Protestants. He died December 20, 1558. See Fuller, *Worthies of England* (ed. Nuttall), 1:97.

Holzapfel, Johann Tobias Gottlieb

a Lutheran theologian of Germany, was born February 24, 1773, at Marburg. In 1798 he was pastor and professor of Oriental languages at Rinteln, and died May 9, 1812. He wrote, *Disquis. Quisnam Ies. 11 intelligendus sit Rex Etatem Auream Restitutus* (Rinteln, 1808): — *Obadiah neu ubersetzt und erldute-t* (1798):-S. F. N. MAorus: *Prcelect. in Epist. Pauli ad Romanos* (ed. 1794). See Ffirst, *Bibl. Jud.* i, 406; Winer. *Hhandbuch der theol. Lit.* i, 218, 226, 256. (B.P.)

Holzy,

Picture for Holzy

in Slavonic mythology (changed by the ancient chroniclers into *Aicis*, *Alces*, and *Altschis*), were idols of the Wends and Slavs, represented as two brothers. The giant-range of mountains seems to have been the seat of their worship. The priest who served them lived in a sacred wood, which at the same time was the dwelling-place of the gods. The Romans affirmed that the Holzy were Castor and Pollux, and that the priests wore women's dresses.

Homberg, Herz

a Jewish writer and teacher, who died at Prague, August 24, 1841, is the author of, **pyrbd sl rwab**, a commentary on Deuteronomy, prepared for and printed in Mendelssohn's *Pentateuch* (Berlin, 1783, and often): **rwxh**, glosses on the Pentateuch, also printed in Mendelssohn's work: — *Ueber die moralische und politische Verbesserung der Israeliten in Bodhmen* (1796): — **wyxA^b**, catechism for Israelites (Augsburg, 1812): **rpç yrma**, or ethics according to the Mosaic law and the Talmud (Vienna 1802, 2 parts): — **rYqy ^b**, or *Ueber Glaubenswahrheiten unzd Sittenlehren fur die israelitische Jugend* (1814, and often). See Furst, *Bibl. Jud.* 1:406. (B.P.)

Home, Henry, Ibrd Kames

a Scotch lawyer and philosopher, was born in 1696 at Kames, Berwickshire. He studied law at the University of Edinburgh, and became advocate in 1724. By a large number of publications on the subject of jurisprudence, he obtained from the beginning a large clientship; then, in 1752, he secured the post of judge at the court of sessions, and finally, in 1763, the dignity of a justice of the high court of Scotland. His taste for agriculture and metaphysics gave rise to some of his finest works. There are, among others, *Essays on the Principles of Morality and Natural Religion* (1751), in which he attempts to prove that the laws which prevail in the conduct of man have their foundation in the constitution of the human being, and are as certain and immutable as the physical laws which govern the whole system of the world: — *Elements of Criticism* (1762), in which the author tries to connect literary criticism with the principles of

philosophy, very much admired, and still read: *Sketches of the History of Man* (1773): — *The Gentleman Farmer* (1777), being an attempt to improve agriculture by subjecting it to the test of rational principles: — *Loose Hints upon Education* (1781), chiefly concerning the culture of the heart. Home died December 27, 1782.

Homnicolae

(from *homo*, "man," and *colo*, "to worship"), a term of reproach, applied by the Apollinarians (q.v.) and others, to those who worshipped Jesus Christ.

Hommel, Johann Christoph

a Lutheran theologian of Germany, was born September 13, 1685, at Weissenfels. He studied at Leipsic, was in 1712 bachelor of theology, in 1729 superintendent at Neustadt, and died October 17, 1746, member of consistory, first court-preacher, and general superintendent of the duchy of Hildburghausen. He wrote, *Disp. inz Matth. 24:29* (Leipsic, 1712): — *De Fidelibus Veteris Testamenti Extra Ecclesiam Judaicam Visibilen Dispersis*: — *De Consequentibus Evangelico-Lutheranae Ecclesiae ab Adversariis Falso Imputatis*: — *De Praerogativis Judaeorum Vet. Test.* See Krauss, *Memorabilia von Hildburghausen*, page 254; Jocher, *Allgemeines Gelehrten-Lexikon*, s.v. (B.P.).

Hommius, Festus

a Reformed theologian, was born in 1576 at Hulst, Holland, and died July 5, 1642, a doctor of theology, preacher and proefect of the theological college at Leyden. Hommius was one of the translators of the Dutch Bible, published by the Statesgeneral, and wrote, *Collegium Anti-Bellarminianum, sive Disputationes Theologiae poro Evangelicis contra Pontificios*: — *Harmonia Synodorum Belgicarum*. See Winer, *Handbuch der theol. Lit.* 1:182, 331; Jocher, *Allgemeines Gelehrten-Lexikon*, s.v. (B.P.).

Honert (Tako Hajo), Van Den

a distinguished Dutch divine, was born March 6, 1666, at Norden, East Frisia. He studied at Marburg, Leyden, and Dort, was preacher in 1689, and succeeded in 1714 his former teacher, Solomon van Til, as professor of theology at Leyden. He died February 23, 1740, leaving, *Vorlooper over*

den Brief an de Romeinen (1698): — *Verklaring van den Brief Pauli an de Romeinen* (Leyden, eod.): — *Beknoopte Scheets der Goddelyke Waarheeden* (1703): — *Verklaring over Luc. 7:35* (1706): — *Thoge Priesterschap van Christus niaar de Ordenung van Melchizedek* (1712): — *Verklaring van den 110 Psalm.* (1714): — *Theologia Naturalis et Revelata* (1715): — *Diss. de Theologio Propheticae, Necessitate* (1721): — *Dissertationes Historiae. 1. De Ciratione Mundi; 2. De Situ Edenis; 3. De Lingua Primaeva* (1738). See Moser, *Lexikon der Theologen*; Winer, *Handbuch der theol. Lit.* 1:125, 199; Jocher, *Allgemeines Gelehrten-Lexikon*, s.v. (B.P.)

Honor Cathedrae

an expression used in Spain in the 6th century, to denote the honorary acknowledgment which the bishops received in their parochial visitations.

Honorius

archbishop of Canterbury, was a Roman by birth, and was distinguished among his contemporaries for having been a pupil of Gregory the Great. He was chosen as the successor of Justus, to occupy the see of Canterbury. His consecration probably occurred in 627. His reign was one of long duration. He did much for England in the way of prospering her Church. The music of Canterbury, introduced by Honorius, was imitated even in the Celtic churches, and the tendency it had to promote civilization in England cannot be denied. He died at a good old age, greatly lamented by his people, and was buried at St. Augustine, September 30, 653. See Hook, *Lives of the Archbishops of Canterbury*, 1:111 sq.

Honthorst, Gerard

(called *Gherardo dalle Notti*), an eminent Dutch painter, was born at Utrecht in 1592. After studying under Abraham Bloemaert he visited Rome, and applied himself to the study of the works of Michael Angelo Caravaggio. He was patronized by prince Giustiniani, for whom he painted some of his best works, among which are two flue pictures of *St. Peter Delivered Joom Prison*, and *Christ before Pilate*. There is a torch-light scene by Honthorst, in the Church of the Madonna della Scala, at Rome, representing the *Beheading of St. John*. He died in 1660. See Hoefer, *Nouv. Biog. Generale*, s.v.; Spooner, *Biog. Hist. of the Fine Arts*, s.v.

Honyman, Andrew

a Scotch prelate, was archdeacon of St. Andrews, author of the *Seasonable Case*, and *Survey of Naphtali*. He was made bishop of Orkney in 1664, and died in February 1676. See Keith, *Scottish Bishops*, page 228.

Hook, Walter Farquhas, D.D.

an eminent Anglican divine, son of Dr. James Hook (1771-1828), dean of Worcester, grandson of James Hook (1746-1827), organist at St. George's Chapel, Windsor, and nephew of Theodore Edward Hook (1788-1841), an eminent English author, was born in London, March 13, 1798. He graduated at Christchurch College, Oxford, in 1821, and was successively curate at Wappingham, Isle of Wight, and in Birmingham, and vicar of Trinity Church, Coventry, till 1837, when he was made vicar of Leeds. Here, during his incumbency of twenty-two years, 21 new churches, 32 parsonages, and more than 60 schools were erected in his parish, chiefly through his instrumentality. He was especially popular among the working classes. In 1859 he became dean of Chichester, and in 1862 a Fellow of the Royal Society. He was appointed chaplain in ordinary to George IV, in 1827, and retained the office under William IV and Victoria, preaching on the accession of the latter his celebrated sermon on *Hear the Church*, of which more than 100,000 copies were sold. He died October 20, 1875. Dean Hook was eminently conservative in theology, and a High-Churchman. His publications are, *Church Dictionary* (7th ed. 1854, 8vo): — *Eccles. Biography* (1845-52, volumes 1-8, 12mo): — *Sermons on the Miracles* (1847-48, 2 volumes 8vo): — *Sermons on Various Subjects* (2d ed. 1844, 8vo): — *Sermons before the University of Oxford* (1847, 12mo): — *The Rights of Presbyters Asserted* (anonymous): — *Lives of the Archbishops of Canterbury*, from the Anglo-Saxon period to Juxon (Lond. 1860-77, 12 volumes, 8vo): — *Disestablished Church in the United States* (Lond. 1869, 8vo). Dr. Hook's wife, a model of a saintly and beautiful character, was the author (anon.) of *Meditations for Every Day of the Year*, and *The Cross of Christ*. She died in 1871. See *Church of England Quar. Rev.* April 1881, art. 10; *Men of the Time* (Lond. 1856); *Rel. Rev.* 4th series, 12:502; *Fraser's Magazine*, 19:1; *Life and Letters of W.F. Hook, D.D., F.R.S.*, by his son-in-law, W.R.W. Stephens, prebendary of Chichester (Lond. 1880).

Hooker, Edward William, D.D.

a Congregational minister, son of Reverend Asahel Hooker, was born at Goshen, Connecticut, November 24, 1794. He graduated from Middlebury College in 1814, and from Andover Theological Seminary in 1817; was ordained at Green Farms, August 15, 1821, over which church he remained pastor until 1829, when he became associate general agent of the American Temperance Society, and was also editor of the *Journal of Humanity*. He was installed pastor of the Church at Bennington, Vermont, February 22, 1832, and was dismissed in the spring of 1844. From August 25 of the latter year, for four years, he was professor of sacred rhetoric and ecclesiastical history in the Theological Institute of Connecticut, at East Windsor Hill. From 1849 to 1856 he was the regular pastor of the church at South Windsor; after which, until 1862, he served in the same relation at Fair Haven, Vermont. He died at Fort Atkinson, Wisconsin, March 31, 1875. Dr. Hooker was a trustee of Middlebury College from 1834 to 1844, and was a corporate member of the American Board of Commissioners for Foreign Missions from 1840. Among his published works are, *Life of Thomas Hooker: — Early Conversions: — Elihu Lewis, etc.*; also several pamphlets, among them, *Marks of Spiritual Declension: Plea for Sacred Music: — Believing the Truth: — Character and Office of the Holy Spirit, etc.*, with various addresses and sermons. He was also a writer for various magazines and other periodicals. See *Cong. Quarterly*, 1876, page 427.

Hooker, Henry Brown, D.D.

a Congregational minister, son of Dr. Thomas Hooker, was born at Rutland, Vermont, August 31, 1802. After attending the Castleton Academy, he entered Middlebury College, from which he graduated in 1821. Four years afterwards he graduated from Andover Theological Seminary. He was ordained an evangelist, October 10, 1825, and for one year was a home missionary in South Carolina. From May 2, 1827, to May 17, 1836, he was pastor in Lanesboro', Massachusetts; from February 1837, to June 1858, was pastor in Falmouth; from 1857 to 1873 was secretary of the Massachusetts Home Missionary Society, and continued to assist in the office of that society until his death, July 4, 1881. From 1844 to 1851 he was a member of the Massachusetts Board of Education; from 1845 he was a corporate member of the American Board of Commissioners for Foreign Missions. The American Tract Society

published eight tracts from his pen; and he also wrote three tracts for the Tract Society of Boston. He was also the author of two Sunday-school books: *Plea for the Heathen*, and *Put Off and Put On*. See *Cong. Yearbook*, 1882, page 33.

Hooker, Herman, D.D.

an Episcopal clergyman; was born at Poultney, Vermont, about 1806. He graduated from Middlebury College in 1825, studied two years in Princeton Theological Seminary, and subsequently took orders in the Protestant Episcopal Church; but on losing his health became a bookseller in Philadelphia, Pennsylvania where he died, July 25, 1865. He is the author of, *The Portion of the Soul* (1835): — *Popular Infidelity*: — *Uses of Adversity*: — *Maxims*: — *The Christian Life*.

Hooker, Horace, D.D.

a Congregational minister and author, was born in 1793. He was a graduate of Yale College, and was remarkable for the elegance and purity of his style as a writer. He early, in connection with Reverend Thomas H. Gallaudet, LL.D., undertook the preparation of religious books for the young. Among them are, *The Youth's Book of Natural Theology*, in two parts, and a series of twelve volumes of *Bible History*; also a popular spelling-book and definer. For a period of more than twenty years he was secretary of the Connecticut Missionary Society; also for several years chaplain of the insane retreat at Hartford, where he died, December 17, 1864. See *Appleton's Annual Cyclop.* 1864, page 623.

Hoole, Elijah, D.D.

an eminent Wesleyan missionary, was appointed in 1819 to Bangalore, in the Mysore country, to which, in 1823, Seringapatam was added. "He rapidly acquired an accurate knowledge of the Tamil, one of the first-fruits of which was a translation of the *Methodist Hymns*. It was thus that he laid the foundation of that proficiency as an Oriental scholar which was afterwards duly acknowledged by the Royal Asiatic Society and other learned bodies; at the same time travelling widely and laboring with unwearied diligence in his evangelical efforts, and enduring hardship as a good soldier of Christ." After nine years he returned to England sick, and was never afterwards free from pain. From 1830 to 1835 he was superintendent of schools in Ireland. Removing to London, he was, in

1834, appointed assistant secretary, and in 1836 one of the general secretaries of the Missionary Society, a position he held to the end of his life. In the administration of missionary affairs his punctuality, suavity, and diligence rendered him singularly efficient, and his unobtrusive services became more and more valuable every year. He was also honorary secretary of the British Society for the Propagation of the Gospel among the Jews, and also for the Home of the Asiatics, in London. Gentle, uniformly cheerful, Dr. Hoole was to the end of life a diligent student. He died in London, June 17, 1872, in the seventy-fifth year of his age. Dr. Hoole wrote, *Madras, Mysore, and the South of India: — A Narrative of a Mission to those Countries, from 1820 to 1828* (2d ed. Lond. 1844, 12mo): — *The Year Book of Missions*. (Lond. 1847, 8vo): — *The Missionary*, a poem from the Swedish, edited by Dr. Hoole (1851, 24mo): — *Byron and the Wesleys* (1864): — *Ladies' Tamil Book* (1860). See *Minutes of the British Conference*, 1872, page 32; Stevens, *Hist. of Methodism*, 3:346; Osborn, *Meth. Bibliography*, page 117.

Hooper, William, D.D., LL.D.

a distinguished Baptist minister, was born near Wilmington, N. C., Aug. 31, 1792, being a grandson of William Hooper, one of the signers of the Declaration of Independence. He graduated from the University of North Carolina, at Chapel Hill, in 1808; studied theology one year at Princeton; was appointed professor of ancient languages in his alma mater in 1817; took orders in the Episcopal Church in 1818; was rector of a church in Fayetteville from 1822 to 1824; changed his sentiments on baptism, and joined a Baptist Church; returned to the University of North Carolina, first as professor of rhetoric, and then resumed his former chair as professor of ancient languages. In 1838 he was called to South Carolina, where, for eight years, he was in the department of instruction in the Furman Institute. He was then chosen president of Wake Forest College, N.C., and held this office for six years. He was pastor in Newbern, then president of the Chowan Female Institute, and for the last years of his life was engaged in teaching at Fayetteville and Wilson. He died at Chapel Hill, August 19, 1876. See *Genesis Cat. of Princeton Theol. Sem.* 1881, page 15. (J.C.S.)

Hopfner, Johann Georg Christian

a Lutheran theologian of Germany, was born March 4, 1765, at Leipsic, and died there, December 20, 1827, doctor of theology and professor of

philosophy. He wrote, *In LXX Versionem Jonae Spec.* 1-3 (Leipsic, 1787, 1788): — *De Origine Dogmatis Rom.-Pontif. de Purgatorio Nonnulla* (Halle, 1792): — *Historia Tobiae* (1802): — *Ueber das Leben und die Verdienste des verewigten Morus* (1793). See Furst, *Bibl. Jud.* 1:407; Winer, *Handbuch der theol. Lit.* 2:51, 194, 300, 469, 865. (B.P.)

Hopkins, Henry Harvey, D.D.

a Presbyterian minister, was born in Chester County, Pennsylvania, November 12, 1804. He graduated from Princeton Theological Seminary in 1832; was licensed by the Presbytery of New Castle the same year; obtained permission to labor without the bounds of the presbytery, and at once proceeded to Clinton, Louisiana. After this he went to Big Spring and Taylorsville, Kentucky, and served as pastor. This relation continued about nine years, and was dissolved April 2, 1844. Dr. Hopkins next took charge of two churches at Cane Run and Plum Creek, in Shelby County, and subsequently of a church at Owensboro. He died April 19, 1877. He was a devoted pastor, a wise counsellor, practical, judicious, and of large Christian experience. See *Necrol. Report of Princeton Theol. Sem.* 1878, page 28.

Hopkins, Johns

an American philanthropist, a member of the Society of Friends, was born in Anne Arundel County, Maryland, May 19, 1795. He received a liberal education, and engaged in the wholesale grocery business, from which he retired in 1847 with an ample fortune. He then became president of the Merchants' Bank, and a director of the Baltimore and Ohio Railroad. He died in Baltimore, December 24, 1873. Mr. Hopkins' benefactions amount in the aggregate to over \$8,000,000. In 1873 he founded the Hopkins Free Hospital of Baltimore, at a cost of about \$4,000,000. He also founded an orphanage for colored youth, a convalescent hospital, and the Johns Hopkins University. This institution is located at Clifton, near Baltimore, and has four hundred acres of land and an endowment of \$3,000,000. Poor and deserving youth of Maryland and Virginia receive free scholarships.

Hopkins, Josiah, D.D.

a Presbyterian minister, was born at Pittsford, Vermont, April 26, 1785. He never attended college, though he had a good academical education. He was licensed by the Paulet Congregatinal Association in 1809, and was

ordained pastor of the Congregational Church in New Haven, Vermont, in 1811. He subsequently became pastor of the First Presbyterian Church in Auburn, N.Y. He died at Geneva, June 27, 1862. See Wilson, *Presb. Hist. Almanac*, 1863, page 298.

Hopkins, Samuel, Sen.

a Congregational minister, son of John Hopkins, of Waterbury, Connecticut, graduated from Yale College in 1718; was ordained pastor in West Springfield, Massachusetts, June 1, 1720, and died suddenly in October, 1755, in the sixty-second year of his -age. He published *Historical Memoirs Relating to the Housatonic Indians* (1753). See Sprague, *Annals of the Amer. Pulpit*, 1:519.

Hopkins, Samuel, Jun., D.D.

a Congregational minister, son of the foregoing, was born-in West Springfield, Massachusetts, October 31, 1729. He graduated from Yale College in 1749, and was a tutor there from 1751 to 1754; was ordained pastor at Hadley, in February, 1755, and died there, March 8, 1811. A volume of sermons was published by him in 1799. In many respects he was a remarkable man; distinguished for his good-humor, and his Calvinism was of a type opposed to Hopkirisianism. See Sprague, *Annals of the Amer. Pulpit*, 1:520.

Hopkins, Theodore Asa, D.D.

a Presbyterian minister, was born at Hartford, Connecticut, July 25, 1805. He graduated from Yale College in 1824; studied theology privately, and was licensed by the Cayuga Presbytery, June 19, 1828. In 1829 he accepted a call from the Congregational Church at Pawtucket, Massachusetts. His ministry there was successful and very acceptable. In 1836 he accepted a call from the First Presbyterian Church in Brooklyn, where he remained until his death, November 18, 1847. See Sprague. *Annals of the Amer. Pulpit*, 4:741.

Hoppenstedt, August Friedrich Ludwig

a Lutheran theologian of Germany, was born March 22, 1763. In 1789 he was inspector of the Teachers' Seminary at Hanover, in 1792 court-chaplain, in 1796 superintendent, in 1805 general superintendent at Harburg, in 1815 at Celle, and died April 24, 1830, doctor of theology,

abbot of Loccum, and director of consistory at Hanover. He published, *Predigten* (Hanover, 1818-19; 3 vols.): — *Liederfur Volksschulen* (1793; 4th ed. 1814). See Winer, *Handbuch der theol. Lit.* 1:864; 2:99, 171, 265, 385; Zuchold, *Bibl. Theol.* 1:585. (B.P.)

Hopper, Christopher

one of the most efficient early Methodist preachers, was born at Low-Coalburne, Ryton Parish, Durham County, England, December 25, 1722. In his *Autobiography* (in Jackson's *Lives*) he gives an interesting account of his conversion under Methodist preaching, about 1743, and of his subsequent labors after 1749. For fifty years he preached throughout the land, in churches, ale-houses, cock-pits, now before a conference, then before a mob, now amid the prayers and tears of the people, then amid rotten eggs, the sound of horns and bells, brickbats, blows, and bludgeons. Four times he visited Ireland (1750, 1752, 1756, 1776, the first time with Wesley). In 1751 he and Wesley visited Scotland, the latter returning in a few days, but Hopper pressing on, and in 1759 introducing Methodism as far as Old Aberdeen and Peterhead, thus planting Methodism in North Britain. Wesley being absent from the conference at Bristol in 1780, Hopper was elected president. After 1790 he resided chiefly at Bolton, preaching till January 1802. He died March 5 following. Hopper played an important part in British Methodism, and not merely in extending its borders. He was one of the men who gave to it Bramweell and Benson, and his melting prayers contributed to its peace and union during the critical conferences of the last decade of the 18th century (see Entwistle's *Memoirs*). He was of an original turn of mind, had fine natural abilities, was a diligent student, a pioneer preacher, and a soul-saver. See Jackson, *Early Methodist Preachers*, 1:179; Crowther, *Portraiture of Methodism*, page 350; Stevens, *Hist. of Methodism*, 1, 3 (see index); Smith, *Hist. of Wesl. Methodism*, 1, 3 (see index); *Wesl. Meth. Magazine*, September 1803; Everett, *Keen and Able Little Sketch; Wesleyan Centenary Takings* (3d ed. Lond. 1841), 1:332.

Hoppus, John, LL.D.

an English Congregational minister, was born in London in 1789. He studied theology at Rotherham and Dunbar, then proceeded to the University of Glasgow, where he took his degree of M.A., and was the most distinguished pupil of his year. Thence he returned to London and

took the ministerial charge of the Carter Lane Chapel, where he labored two years. He next became professor of mental and moral philosophy and logic in University College, London, which chair he occupied for thirty-six years, preaching frequently and writing extensively. He died in London, January 29, 1875. The life of Dr. Hoppus was an exemplification of his oft-repeated assertion that "No service a man can render his generation is greater than this, to try to 'justify the ways of God to men.'" He wrote a masterly exposition of Bacon's *Novum Organon*, and many other treatises for the Society for the Diffusion of Useful Knowledge: — a prize essay on *Schism as Opposed to the Unity of the Church*: — a valuable pamphlet on *The Crisis of Popular Education*, as well as contributing largely to the *Psychological Journal and Eclectic*. See (Loud.) *Cong. Year-book*, 1876, page 341; (Lond.) *Evangelical Magazine*, 1875, page 281.

Hordicalia

(or Hordicidia), an ancient Roman festival, celebrated April 15, in honor of the goddess Tellus. On these occasions thirty pregnant cows were sacrificed.

Horem

The *Hurah*, which is accepted by Conder (*Tent Work*, 2:337) and Tristram (*Bible Places*, page 274), but not by Saunders (*O.T. Map*), as the representative of this ancient site, is written *Khurbet el-Kurah* on the Ordnance Map, three and a half miles north-west from Yarfn (Iron), and so in the accompanying *Memnoirs* (1:242), "heaps of stones and cisterns, on a small tell [mound]; a birkeh [pool] in the valley." This last authority suggests (1:205) "the present ruin *Harah*" which is laid down at two miles south-east of Tibnln, and described (ibid. 118) as "heaps of small unhewn stones, with two olive-presses and a spring at the ruin;" an identification not adopted by Saunders. Horey, in the mythology of the negroes in East Africa, was a demon, having a resemblance to the devil, whose image probably reached Abyssinia through the Christians. Those people practise circumcision in the thirteenth or fourteenth year. Before the youths are thus dedicated they are exposed to the persecution of this evil spirit, who manifests his presence by a dull, deep howl or cry. As soon as this cry is heard, victuals are prepared and placed under a tree. They are always found to have been eaten. If the food does not suffice, Horey steals a boy and devours him, keeping him in his stomach until more food is brought,

whereupon he gives him up again. Many negroes affirm that they have been ten or twelve days in the stomach of this monster.

Horman (or Horeman), William

an English author, was born at Salisbury, Wiltshire, about 1470. He was educated at Eton and at King's College, Cambridge, was made vice-provost of Eton, where he spent the remainder of his days, and died April 12, 1535. He was one of the most general scholars of his age. He wrote on *Orthography*: — *On the Quantities of Penultimate Syllables*: — *A Chronicle, Commentaries, and Indexes to the Chronicles of Others*: — *Commentaries on Gabriel Biel's Divinity*: — *On the Divorce of Henry VIII: On Cato, Varro, Columella, Palladius, De Re Rustica*. Other books he left unfinished. See Fuller, *Worthies of England* (ed. Nuttall), 3:335; Lowndes, *Bibl. Manual*, page 1119.

Hornblower, William Henry, D.D.

a Presbyterian minister, was born at Newark, N.J., March 21, 1820. He graduated from Princeton College in 1838; studied law one year; graduated from Princeton Theological Seminary in 1842; became a missionary to "the Pines" in 1843; was ordained pastor at Paterson in 1844, and labored there with great success and usefulness until 1877, when he was elected by the General Assembly professor of homiletics, pastoral theology, sacred rhetoric, and Church government in the Western Theological Seminary, Allegheny City, Pa. He died there, July 16, 1883. See *N.Y. Observer*, July 19, 1883; Nevin, *Presb. Encyclop. s.v.*; *Necrol. Report of Princeton Theol. Sem.* 1884, page 28. (W.P.S.)

Hornby, John, D.D.

a native of Lincolnshire, bred a Carmelite, received his degree at Cambridge, flourished in 1374, and was buried at his convent in Boston. He participated in a great controversy over the priority of the Dominican and Carmelite orders, John Stock pleading for the precedence of the former, and Hornby preaching and writing for that of the latter. The judges were John Donwick, the chancellor, and the doctors of the university, and they confirmed the opinion of Hornby, under the seal of the university. Henry VIII made them friends by thrusting both out of the land. See Fuller, *Worthies of England* (ed. Nuttall), 2:288.

Horne, Robert

an English prelate of the 16th century, was born in Durham, educated at St. John's College, Cambridge, advanced dean of Durham in 1551, and prebend of York in 1552, but in the persecution under Mary he fled to Germany, and, fixing his residence at Frankfort, became the head of the episcopal party. On returning to England he was made bishop of Winchester, February 16, 1560. He was a worthy man, but ground between the papists and sectaries, who sported with his name, and twitted his person as dwarfish and deformed, apparently having no worthy cause for their opposition. He died in Southwark, June 1, 1580. He published an answer to Fuckenhlam's *Declaration of Scruples of Conscience* (1566), touching the oaths of supremacy. See Fuller, *Worthies of England* (ed. Nuttall), 1:482.

Home, Thomas Hartwell, D.D.

a minister of the Church of England, was born in London, October 20, 1780. He was a scholar at Christ's Hospital, but did not attend the university. He was a barrister's clerk for many years; was ordained in 1819, and did parochial duty in London, chiefly at St. James's Church, Westmoreland Street, Marylebone; held an important literary appointment in the British Museum for a long time; and in 1833 the archbishop of Canterbury appointed him to his city rectory, a position which he held at the time of his death, January 27, 1862. Dr. Horne was an author and editor of considerable celebrity. Among his works may be mentioned, *An Introduction to the Critical Study of the Holy Scriptures*, by which he is chiefly known, **SEE INTRODUCTIONS**: — *A Compendium of the Admiralty Laws and Regulations of the Court of Admiralty*: — *An Illustrated Record of Important Events* (in conjunction with Dr. Gillies and professor Shakespeare): — *Deism Refuted*: — *Willis's Itinerary: Jewish and Christian Privileges Compared*: — *Potts's Law Dictionary*: — *Murphy's Arabian Antiquities of Spain*: — *Crosby's Gazetteer*: — *Van Leenween's Commentaries on the Dutch Law*. For other ecclesiastical and Scriptural works see Allibone, *Dict. of Brit. and Amer. Authors*, s.v. See *Amer. Quar. Church Rev.* 1862, page 741.

Hornemann, Claudius Frees Von

a Danish theologian, born in 1751, was in 1801 professor of theology at Copenhagen, and died in 1830. He wrote, *Specimen Exercitationum Crit.*

in Versiona. LXX Interpr. ex Philone (1-3, Gottingen, 1773-78): — *Observationes ad Illustrationem Doctrinae de Canone Vet. Test. ex Philone* (Copenhagen, 1775): — *Sylloge Lectionum Variorum LXX* (1773): — *Observationes de Harmonia Linguarum Orientalium, Ebraicae, Chaldaicae, Syriacae et Arabiae* (1826-29): — *Scripta Genuina Graec. Patrum Apostolicor., Graece et Latine, Edidit* (1828, 2 volumes). See Winer, *Handbuch der theol. Lit.* 1:51, 77, 882; Furst, *Bibl. Jud.* 1:407 sq. (B.P.)

Horner, James, D.D.

a minister of the Presbyterian Church in Ireland. He was Dr. McDowell's colleague in Mary's Abbey, Dublin, ordained co-pastor in 1791, and died in January 1843. He was intrusted by the synod of Ulster with the management of much of its public business, "and was remarkable for his tact and shrewdness." He was one of the first missionary agents of the synod, and was also appointed by it on the committee for the preparation of a code of discipline. See Reid, *Hist. of the Presb. Church in Ireland*.

Horning, Friedrich Theodor

a Lutheran theologian of Germany, was born in 1809 in Alsace. In 1835 he was pastor at Grafenstaden, in 1845 at Strasburg, and died there in 1882, president of the consistory. Horning was a strict Lutheran, and founded, in 1849, the Lutheran Missionary Society. He wrote, *Evangelisch - lutherische Kirche*: — and with Rittelmeyer he published, in 1863, *Gesangbuch fur Christen Augsburgischer Confession*. He also edited *Kirchenblatt fur die Kirche Augsburgischer Confession*. See Lichtenberger, *Encyclop. des Sciences Religieuses*, s.v. (B.P.).

Horror

a passion excited by an object which causes a high degree of fear and detestation. It is a compound of wonder and fear. Sometimes it has a mixture of pleasure, from which, if predominant, it is denominated a pleasing horror. Such a horror, seizes us at the view of vast and hanging precipices, a tempestuous ocean, or wild and solitary places. This passion is the original of superstition, as a wise and welltempered awe is of religion. Horror and terror seem almost to be synonymous; but the former refers more to what disgusts, the latter to that which alarms us. Horse-sacrifice, a ceremony celebrated by various ancient nations, in which a

horse was offered in sacrifice to a deity, usually the sun. The Massagetee, a great and powerful nation, whose territories extended beyond the Araxes to the extreme parts of the East, sacrificed horses to the sun. The practice prevailed in Persia in the time of Cyrus, and may have been anterior to that sovereign. Horses were sacrificed to Neptune and the deities of the rivers, being precipitated into the sea or into the rivers. The Lacedemonians sacrificed a horse to the winds, which, by their force, carried the ashes of the victim to a distance. Among the ancient Romans a horse was sacrificed annually to Mars in the Campus Martius, in the month of October. The blood that dropped from the tail of the October horse, as it was called, was carefully preserved by the vestal virgins in the temple of Vesta, for the purpose of being used at the *Palilia* or shepherd festival. In the *Rig Veda* are two hymns in honor of the horse-sacrifice, called *Aswanzedha*, which describe the horse as "bathed, and decorated with rich trappings, the variously-colored goat going before him." The horse is led three times round the sacrificial fire; he is then bound to a post and slaughtered with an ax; and the flesh is roasted on a spit, boiled, made into balls, and eaten; and finally "The horse proceeds to that assembly which is most excellent; to the presence of his father and his mother (heaven and earth). Go, horse, today, rejoicing to the gods, that (the sacrifice) may yield blessings to the donor." The horse-sacrifice at this day is one of the great annual ceremonies of the Hindus.

Horsley, John

an eminent English clergyman and antiquary, was born in 1685, at Mid-Lothian, and was pastor of a dissenting congregation at Morpeth. He died in December, 1731. He wrote *Roman Antiquities of Britain* (published posthumously, 1732). See Chalmers, *Biog. Dict.* s.v.; Allibone, *Dict. of Brit. and Amer. Authors*, s.v.

Horst, Georg Conrad

a Protestant theologian of Germany, was born June 26, 1767, and died January 26, 1832, doctor of theology. He wrote, *Die Visionen Habakuks* (Gotha, 1798): — *Theurgie* (Mayence, 1820): — *Das heilige Abendmahl* (1815): — *Daimonologie* (1818, 2 volumes): — *Mysteriosophie* (1816, 2 volumes): — *Siona* (4th ed. 1833, 2 volumes): — *Eusebia* (2d ed. 1822). See Winer, *Handbuch der theol. Lit.* 1:229, 428, 453, 599; 2:76, 229, 332, 359, 377; Zuchold, *Bibl. Theol.* 1:588; Furst, *Bibl. Jud.* 1:408. (B.P.)

Horton, William, D.D.

a Protestant Episcopal minister, was born at Newburyport, Massachusetts, March 14, 1804. He graduated from Harvard College in 1824; from Andover Theological Seminary in 1827; was ordained deacon in November of that year, and presbyter October 15, 1830. He was pastor at St. Paul's Church, Windsor, Vermont; in 1835 of Trinity Church, Saco, Maine; at St. Thomas's Church, Dover, N.H. (1839-47); at St. Paul's Church, Brookline, Massachusetts (1849); at St. Paul's Church, Newburyport (1853). He died there, October 29, 1863. See *Trien. Cat. of Andover Theol. Sem.* 1870, page 75; *Amer. Quar. Church Rev.* 1864, page 669.

Hosah

For this place Lieut. Conder suggests (*Tent Work*, 2:337) the present 'Ozziyeh, meaning apparently (see *Memoirs to Ordnance Survey*, 1:51) *el-Ezziyah*, laid down at six and three quarter miles south-east of Tyre, and described (ibid. page 48) as "a village built of stone, containing seventy Druses; situated on a ridge, with two cisterns. There are two caves to the north of it." The identification is not noted by Saunders.

Hoschke, Reuben hak-Kohen

a Jewish rabbi of Prague, who died in 1673, is the author of, **fwql y ynbwar**, a kind of midrashic collectaneum (Prague, 1660):- **l wdgh ynbwar fwql y**, a cabalistic midrash on the Pentateuch, with extracts from Mechilta, Pesikta, Zohar, etc. (Wilmersdorf, 1681). This latter work, without any value, must be distinguished from the famous midrashic work entitled *Yalkut Shimeoni*. See Furst, *Bibl. Jud.* 1:412 sq. (B.P.)

Hosmann, Gustav Christoph

a Lutheran theologian of Germany, was born May 16, 1695. He studied at Leipsic and Kiel, was deacon in 1721, and professor of theology at Kiel in 1730. In 1734 he was appointed first court-preacher, in 1749 general superintendent, and died July 10, 1766. He wrote, *Disp. Exeget. ad Galatians 3:19* (Kiel, 1720):-*Hypotyposis Chronologiae Sacrae* (Hamburg, 1727): — *Annotationes ad Hypotyposin Chronologiae Sacrae* (1729): — *De Resurrectione Mortuorum a Christo Demonstrata Luc.* 2:37, 38: — *De Baptismo Apostolorum hoc de Mysterio Sententiam Evolvens* (1732): — *Principia Theologiae Comparativae* (eod.): —

Chronologia Sacra Librorum V. Test. Observationibus Exegeticis Illustrata (1734): — *Exercitationum Exegeticarum ad SS. Evangelia Fasciculi III* (1746-50): — *Chronologia Jeremiae, Ezechielis, Haggae, Zacharice, Esrae et Nehemiae* (1751): — *Historia Samuelis, Sauli et Davidis* (1752): — *Disquisitio de Era Seleucidarum et Regum Syriae Successione* (eod.): — *Semicenturia-Observationum Sacrarum* (1753). See Moser, *Jetztlebende Theologen*; Winer, *Handbuch der theol. Lit.* 1:901; Jocher, *Allgemeines Gelehrten-Lexikon*, s.v. (B.P.)

Hospitium

a place sometimes attached to monasteries in former times, with the view of affording temporary relief to travellers, and in which a certain number of the poor were relieved by a daily alms. It was also called a *Xenodochium*.

Hossein

the second son of Ali and Fatima, and the third of the twelve Imams, was born A.D. 625. He endeavored to dissuade his brother Hassan (q.v.) from resigning the caliphate in favor of Moawiyah, but on finding his remonstrances unavailing, he entered heartily into the support of the new caliph, and even served in his army when the Saracens first attacked Constantinople. On the death of Moawiyah, in 679, his son Yezid succeeded, but Hossein contested the caliphate with him, having been deceived by the promise of powerful support from the professed adherents of the house of Ali. Overpowered by numbers, and deserted by many of his followers, he fell by the hand of one of Yezid's soldiers, on the 10th of the Mohammedan month Mohanem, A.D. 680. A splendid mosque was erected over the place of his burial. The place, which was named *Meshed Hossein* (the place of Hossein's martyrdom), is a favorite resort of pilgrims to this day.

Hossein's Martyrdom, Anniversary Of

a religious solemnity observed both in Persia and India with extraordinary splendor. It lasts for ten days, during which the Shiites keep up continual mourning for the martyr's fate, giving themselves up to sighs and groans, fastings and tears. They abstain from shaving their heads, from bathing, and even from changing their clothes. The observances consist of a series of representations of the successive scenes in the life of Hossein, from the date of his flight from Medina to his martyrdom on the plains of Kerbela;

and the exhibition of each day is preceded by the reading in a plaintive tone a portion of the history of Hossein.

Hostia

an animal among the ancient Romans which was destined for sacrifice. Sometimes the whole victim was consumed upon the altar, and at other times only the legs and intestines were burned. It was the smoke ascending from the sacrifice that was considered pleasing to the gods, hence the more numerous the animals the more pleasing the sacrifice. This was, no doubt, the reason for offering a *hecatomb*. The animal selected for sacrifice must be free from all blemishes and diseases. ' If it was of the larger sort of beasts the horns were marked with gold; if of the smaller sort it was crowned with the leaves of that tree which the deity for whom the sacrifice was designed was thought most to delight in.

Hotchkiss, Velona R., D.D.

a Baptist minister, was born in Spafford, Onondaga County, N.Y., June 5, 1815, and graduated from Madison University in 1838. His pastorates were in Poultney, Vermont (1839); Rochester, N.Y.; Buffalo (1849-54), also, subsequently, from 1865 until his death, and in Fall River, Massachusetts. From 1854 to 1865 he was a professor in Rochester Theological Seminary. Dr. Hotchkiss ranked very high as a scholar and an able preacher, and was regarded as one of the strongest men in his denomination. He died in Buffalo, January 4, 1882. (J.C.S.)

Hothum, William De, D.D.

an Irish prelate, was born in England, but educated at Paris. In 1280 he became a Dominican friar and was twice provincial of that order in England. He was appointed to the see of Dublin, December 8, 1297; consecrated at Rome in 1298 by the pope, and died on his return, at Dijon, August 27 of the same year. See D'Alton, *Memoirs of the Archbishops of Dublin*, page 110.

Houghton, Daniel Clay, D.D.

a Presbyterian minister (N.S.), was born at Lynton, Vermont, in 1814. He graduated at the University of Vermont in 1840, subsequently taught a few years in Western New York, and then entered the ministry in the Methodist Episcopal Church. He was one of the founders of Genesee College, in

Lima, N.Y.; was for some years professor of moral and intellectual philosophy in the college, and at the same time acted as financial agent. In 1853 he joined the Presbyterian Church, and in 1854 was appointed editor of the *Genesee Evangelist*. He died July 8, 1860. See Wilson, *Presb. Hist. Almanac*, 1861, page 160.

House of Exposition

SEE BETH-HANMMIDRASH.

House of Judgment

SEE BETH-DIN.

House of Reading

SEE BETH-HAMMIKRA.

House of the Living

SEE BETH-HAIM.

House, Erwin

a Methodist Episcopal minister, was born at Worthington, Ohio, February 17, 1824. He was converted at the age of thirteen; graduated at Woodward College, Cincinnati, in 1846; received license to preach in 1849, and in 1865 entered the Cincinnati Conference, of which he continued a member till his death, May 20, 1875. Mr. House commenced contributing to the press as early as 1837; in 1847 was employed as assistant editor of the *Ladies' Repository*, and from March 1851, to December 1852, had sole editorial charge of the magazine. He published, *Sketches for the Young* (1847): — *The Missionary in Many Lands*: — *The Homilist*: — *Scripture Cabinet*: — *The Sunday-school Handbook*. He was a hearty advocate of temperance. As a speaker to children he had very few equals. See *Minutes of Annual Conferences*, 1875, page 115; Simpson, *Cyclop. of Methodism*, s.v.

Hoven, Jan Daniel Van

a Dutch theologian, was born August 20, 1705, at Hanau. He studied at Marburg and Utrecht, was in 1728 professor at Lingen, in Westphalia, in 1739 member of consistory, in 1758 professor at Campen, and died in

1793. He wrote, *Specimen Historiae Analyticae* (Lingen, 1732; Amsterdam, 1734): — *Historie Ecclesiasticae Pragmaticae Specimen 1-21* (1747-52): — *Disp. de Vera Aetate Legationis Athenagora pro Christianis* (1752): — *Antiquitates Evangelicae* (1758): — *Antiquitates Romanae* (1759): — *De Vera State, Dignitate et Patria Minucii Felicis* (1762), etc. See Meusel, *Gelehrtes Deutschland*; Winer. *Handbuch der theol. Lit.* 1:609, 884, 910; Jocher, *Allgemeines Gelehrten-Lexikon*, s.v. (B.P.)

Hovey, Edmund Otis, D.D.

a Presbyterian minister, was born in East Hanover, N.H., July 15, 1801. At twenty-one years of age he began his preparation for preaching the gospel, at Thetford Academy; in 1828 graduated from Dartmouth College, and in 1831 from Andover Theological Seminary. He was ordained by the Presbytery of Newburyport the same year, and sent as a missionary to Wabash, Iowa. His great work was in founding and building up Wabash College, Crawfordsville, Indiana, of which, in 1834, he was appointed financial agent and professor of rhetoric. Subsequently he was made professor of chemistry, mineralogy, and geology. He was also treasurer and librarian. He died there, March 10, 1877. See (N.Y.) *Evangelist*, March 29, 1877. (W.P.S.)

Howard, Bezaleel, D.D.

a Unitarian minister, was born at Bridgewater, Massachusetts, November 22, 1753. He graduated from Harvard College in 1781; immediately engaged in teaching at Hingham, and at the same time pursued a course of theology under the direction of Dr. Gay. He preached his first sermon in 1783; was appointed to a tutorship at Cambridge, and during this time filled vacant pulpits in the neighborhood on the Sabbath. He accepted a call to the First Church in Springfield in November 1784, and was ordained April 27, 1785. He resigned this charge on account of ill health, January 25, 1809. In 1819 he became pastor of a new Unitarian Church in the first parish of Springfield. He remained there until his death, January 23, 1837. See Sprague, *Annals of the Amer. Pulpit*, 8:181.

Howard, Leland, A.M.

a leading Baptist minister, was born at Jamaica, Windham County, Vermont, October 13, 1793. He was converted about 1810, and

commenced to preach in 1812. He was a "born preacher," but placed himself under the tuition of Reverend Joshua Bradley, of the Baptist Church in Windsor, for one year, and then pursued his studies under the direction of Reverend James M. Winchell, of the First Baptist Church in Boston, Massachusetts. He was ordained pastor in Windsor, Vermont, November 16, 1817, where he remained seven years, and then of the. First Baptist Church in Troy, N.Y., five years, when he returned to his former pastorate in Windsor, Vermont, and had charge five years. His other pastorates were Brooklyn, N.Y., Newport, R.I., Norwich, N.Y., Fifth Street Church, Troy, N.Y., Hartford, Connecticut, and, in 1852, he went to Rutland, Vt., and was pastor ten years. He died there, May 5, 1870. He was chaplain of the House, in the legislature of Vermont, in 1831, and of the Senate in 1861. (J.C.S.)

Howard, Leonard, D.D.

an English clergyman, was rector of St. George's, Southwark, London. He died in 1767, leaving a number of *Sermons* (1736-61), and a collection of *Letters and State Papers* (1753-56). See Allibone, *Dict. of Brit. and Amer. Authors*, s.v.

Howard, Robert

an Irish Catholic prelate, was born in 1661, became bishop of Killala in 1726, of Elplun in 1729, and died about 1740. He published some *Sermons* (1738). See Allibone, *Dict. of Brit. and Amer. Authors*, s.v.

Howard, Roger S., D.D.

a Protestant Episcopal clergyman, was employed, in 1857, as a teacher in Baingor, Maine, and remained there until 1859, when he became rector of St. Stephen's Church, Portland. In 1861 he removed to Vermont; in 1862 became rector of Trinity Church, Rutland; in 1867 of St. James's Church, Woodstock; in 1870 president of Norwich University; and rector of St. Mary's Church, Northfield; in 1872, was called to the rectorship of the Church of the Reconciliation, Webster, Massachusetts; in 1879 he removed to Greenfield where he died, April 16, 1880, aged seventy-two years. See Whittaker, *Almanac and Directory*, 1881, page 173.

Howard, Solomon, D.D., LL.D.

a Methodist Episcopal minister, was born November 14, 1811. He joined the Church in 1828, graduated from Augusta College, Kentucky, in 1833, and entered the Ohio Conference in 1835. After eight years of successful work in the pastorate, he was for two years principal of the Ohio Wesleyan University. From 1845 to 1852 he was in educational work in Springfield, Ohio. In 1852 he was elected president of the Ohio University, at Athens, where he remained for twenty years. He died August 11, 1873, at San Jose, California. He was a delegate to the General Conference of 1856. He was emphatically an educator, and many a poor young man will remember his sympathy for him in his struggles for an education. See *Minutes of Annual Conferences*, 1873.

Howarda, William D., D.D.

a Presbyterian minister, was born in Philadelphia, Pennsylvania, July 28, 1814. He was among the early graduates of Lafayette College, and in 1833 became a student of theology with Dr. William Neill. He was licensed to preach in 1837, and the next year ordained pastor of the Frankford Church, now in the bounds of Philadelphia. In 1849 he removed to Pittsburgh, to take charge of the Second Presbyterian Church, where he continued to labor faithfully until his death, September 22, 1876. He published occasional *Sermons*. See *Presbyterian*, September 30, 1876. (W.P.S.)

Howe, George, D.D.

a distinguished minister of the Southern Presbyterian Church, was born in 1802. In 1833 he was elected by the General Assembly a professor in the theological seminary at Charleston, S.C., and subsequently became president of that institution, which position he retained until his sudden death, April 15, 1883. For half a century his life had been devoted to the great work of training young men for the ministry, and though dead he yet speaks through the living lips of hundreds who went out from this school of the prophets. See (N.Y.) *Observer*, April 19, 1883. (W.P.S.)

Howe, Obadiah, D.D.

an English clergyman, was vicar of Boston, Lincolnshire. He died in 1682, leaving *The Universalist Examined, and Criticised* (1648): — *Sermons* (1664). See Allibone, *Dict. of Brit. and Amer. Authors*, s.v.

Howell, Thomas

an English prelate, was born at Naugamarch, Brecknockshire, educated a fellow of Jesus College, Oxford, was made canon of Windsor in 1636, bishop of Bristol in 1644, and died in 1646. He was a meek man and a most excellent preacher. See Fuller, *Worthies of England* (ed. Nuttall), 3:515.

Howley, William, D.D.

an English prelate, son of William Howley, D.D., was born February 12, 1765. In his youth he attended the Winchester School, from which he went to the University of Oxford, obtaining a fellowship at New College. In 1794 he was elected fellow of Winchester College; in 1809 was appointed regius professor of divinity; and in September, 1813, succeeded Dr. Randolph as bishop of London. On the decease of Dr. Manners Sutton, in 1828, he became archbishop of Canterbury. He died February 11, 1848. Besides being president of many charitable institutions, he was a fellow of the Society of Antiquaries, and a member of the Royal Society of Literature. See *Amer. Quar. Church Rev.* 1848, page 149.

Howman, John

an English Catholic divine, was born at Feckenham, Worcestershire, about 1516, of poor parentage. He was educated by the Benedictines of Evesham, and afterwards at Gloucester College, Oxford; became chaplain to the bishop of Worcester, afterwards to Bonner, and vigorously opposed the Reformation in England. In 1549 he was imprisoned in the Tower, but was released on the accession of Mary, who made him dean of Westminster. Elizabeth offered him the archbishopric of Canterbury on condition of becoming a Protestant, but he refused, and was again imprisoned in 1560. Being released in 1563, he finally retired to the isle of Ely, and died at Wisbeach in 1585, leaving an account of his *Conference with Jane Grey* (Lond. 1554, 1626), besides some *Sermons* and a few controversial pieces.

Hoyer, Franz Heinrich

a Lutheran theologian of Germany, was born in Holstein, July 20, 1639. He studied at Helmstadt and Giessen, was in 1665 third preacher at Norden, East Frisia, in 1683 pastor primarius, and died May 20, 1699, leaving *De*

Usu Logices in Theologia (Giessen, 1660): — *De Usu Metaphysicæ in Theologia* (eod.): — *De Principio Theologiæ* (eod.): *De Deo* (eod): — *De Questione Ubinam Ecclesia Lutheri Fuerit ante Lutherum* (1664), besides writing numerous ascetical works. See Jocher, *Allgemeines Gelehrten-Lexikon*, s.v. (B.P.)

Hoyt, Nathan, D.D.

a Presbyterian minister, was born at Gilmanton, Belknap County, N.H., February 27, 1793. He was educated at Cambridge, Massachusetts, but did not enter college on account of ill-health. He was licensed by Albany Presbytery in 1823, and ordained by the same presbytery in 1826. He first labored in Troy, N.Y., as a city missionary, and on his removal to South Carolina became pastor of the Beech Island Church. His next pastorate was in Washington, Georgia, and his third and last was in Athens, where he labored with much zeal and efficiency, for nearly thirty-six years. He died July 12, 1866. See Wilson, *Presb. Hist. Almanac*, 1867, page 437.

Hoyt, Ova Phelps, D.D.

a Presbyterian minister, was born at New Haven, Vermont, May 26, 1800. He graduated from Middlebury College in 1821, and from Andover Theological Seminary in 1824. Soon after he was ordained pastor of the Presbyterian Church at Potsdam, N.Y., where he remained until 1830, then took the agency of the American Home Missionary Society, and resided in Utica. While there he was editor of the *Western Recorder* for a year and a half. He was stated supply at Cambridge in 1835; at Detroit, Michigan, in 1839; at Kalamazoo, in 1840; district secretary of the American Board of Commissioners for Foreign Missions, in 1852; supply at Elkhart, Iowa, in 1860; and from 1863 resided in Kalamazoo, Michigan, until his death, February 11, 1866. See Wilson, *Presb. Hist. Almanac*, 1867, page 299.

Hreidmar

in Norse mythology. When the Asas journeyed through the world, Odin, Halner, and Loke came to a river with a waterfall. There they found a viper, devouring a salmon. Loke killed the viper, and it was brought to the village, where they sought a night's lodging of the rustic Hreidmar, who was a powerful sorcerer. Hardly had he seen the viper, when he called his two sons, Tofner and Reigen, and told them that the strangers had killed Otter (viper), their brother. Hreidmar immediately went to the Asas, who

promised to pay him as much money in reparation as he desired. The sorcerer tore off the skin from the killed viper, and ordered it to be filled with red gold. Odin sent Loke into the land of the black elves to seek gold. There he found the dwarf Andwari, who gave him all the money he had in his possession. But the elf still had a small ring on his hand, which Loke ordered him to deliver with the gold. Andwari obeyed, saying, "The ring will be the death of its possessor." The hide was filled, and the ring laid on top, and thus the Asas were free from all debt. Hreidmar's sons wanted a share of the gold, but he refused them. They consulted with each other and slew their father. Now Reigen thought he might take one half, but Tofnir forbid him, ordering him to go off, or the same fate should befall him which came upon his father. Reigen fled to king Hialfrek, and became his smith. Tofnur changed himself into a snake, and guarded the gold. The smith found an avenger in Sigurd. He told the latter where Tofnur was Sigurd dug a ditch near by where Tofnur was accustomed to get water, and waited there for him, and finally slew him. Sigurd then went to Reigen and killed him. Next he rode to Tofnur's dwelling, and took all the gold along with him. Sigurd then came to the Hinderalps; there he found a beautiful woman, who called herself Hildur, but whose real name was Brynhildur. He married her and rode to king Giuki, who had two sons, Gunnar and Hogni, and one daughter, Gudrun; the latter he married, and entirely forgot Hildur. She incited Gunnar and Hogni to murder Sigurd; but they, being bound together by an oath, could not become traitors to him; so the third brother, Guttorm, killed him while asleep, with a sword. King Atli, the brother of Brynhildur, married Gudrun, the widow of Sigurd. He invited Gunnar and Hogni, but was anxious for their money. They hid it, whereupon he made war upon them, caught them, and killed both. Shortly after, Gudrun, to avenge the murder of her brothers, killed two of Atli's children, and gave the king some nectar to drink from the skulls of his own children. Thus eventually the whole generation of Niflungar was annihilated.

Hrugner

in Norse mythology. Thor, the mightiest of the Asas, had gone on a journey to kill magicians and giants. Odin rode on his wonderful horse Sleipnerto Jotunheim, and thus came to the mightiest and most frightful of giants, Hrugner. Odin began to boast of his horse, and Hrugner, to punish him, pursued him on his own horse, Guldfaxi. Odin, however, had such a start of Hrugner that the latter could not overtake him, although he

followed him to the walls of Asgard. Here the gods invited him to their drinking-bout, which invitation he accepted. He became drunk, and began to tell what wondrous things he intended to do. The Asas, tired of his boasting, mentioned Thor's name, and suddenly the mighty hero appeared, raised his frightful miolner, and inquired who had invited the boasting giant. Hrugner argued with Thor that it would be small honor to him to kill him unarmed, and challenged Thor to a duel on the boundary of Griotunagarder. This Thor accepted. The giants in Jotunheim. now made a monstrous man of clay, and not finding a heart strong enough, they took out that of a horse, and called him Mokkurkalfi. Hrugner also armed himself. His head, heart, and club were all of stone. Thus armed, he waited for Thor. Thor came with thunder and lightning, and threw his hammer at the giant. The latter threw his club at Thor. The two frightful weapons struck each other in the air. The stone club burst, a part falling on the earth, the other striking Thor on his head and stunning him. The hammer of Thor shattered the head of Hrugner so that he fell, his monstrous foot resting on Thor's neck. The huge man of clay fell at Thialfi's hand. None of the Asas could remove Hrugner's foot from Thor's neck until Magni, a son of Thor, came and lifted off the foot without any exertion. Thor presented him with the giant's horse, Guldfaxi.

Hu

in the mythology of the Celts, was the supreme god in Britain. He seems to have been thought very noble, for the attributes given him point to a being such as can be represented only by a pure religion. Then Celts have a myth that, at the flood, he pulled the monster who caused the flood out of the water, and thus dried the earth.

Hiubbard, Bela, D.D.

a Protestant Episcopal minister, was born in Guilford, Connecticut, August 27, 1739. In 1758 he graduated from Yale College, and afterwards studied theology at King's College, New York city. On February 5, 1764, he was ordained deacon in the King's Chapel, London, and presbyter in St. James's Church on the 19th of the same month. Returning to America, he officiated at Guilford and Killingworth until 1767, when the Society for Propagating the Gospel in Foreign Parts appointed him missionary to New Haven and West Haven, Connecticut. Between these places he divided his labors equally until the Revolution; after that, until 1791, he gave only one fourth

of his time to West Haven, and from that time onward his services were confined almost entirely to New Haven. Although a royalist during the Revolution, he exercised so much discretion that he was not seriously embarrassed in performing his duties. Until peace was declared, in 1783, he continued to receive a salary of £60 yearly from the society which employed him, but after that time he became entirely dependent upon his parishes. Rev. Henry Whitlock became his assistant minister in 1811 Trinity Church being the name of his parish. Dr. Hubbard died in New Haven, December 6, 1812. He was not considered a brilliant man, but was distinguished for sound judgment. His style of preaching, though not animated, was earnest. See Sprague, *Annals of the Amer. Pulpit*, 5:234.

Hubbard, Benjamin H., D.D.

a minister in the Methodist Episcopal Church South, was born in 1811. He was converted in early youth, licensed to preach in 1835, and shortly afterwards entered the Memphis Conference. His appointments were, Hatchie Circuit, Gallatin and Cairo, Huntsville, Alabama; Columbia, Tennessee; Trenton, Jackson, Somerville, and Athens, Alabama. At the last-mentioned place he was connected with the Tennessee Conference Female Institute as president till 1852, when he was transferred to Jackson, Tennessee, in connection with the Jackson Female Institute, where he died, May 2, 1853. He was a fine scholar and excellent preacher. See *Minutes of Annual Conferences of the M.E. Church South*, 1853, page 462.

Hubbard, Isaac G., D.D.

a Protestant Episcopal clergyman, for many years was rector of the church in Manchester (St. Michael's), Connecticut, until 1866, when he removed to Claremont, N.H., and subsequently became rector of Trinity Church in that town. At the time of his death, March 30, 1879, he had in charge Union Church, West Claremont. See *Prot. Episc. Almanac*, 1880, page 171.

Huber, Fortunatus

general definator of the order of the Franciscans and provincial in Bavaria, who died at Munich, February 12, 1706, is the author of, *Menologium Franciscanum* (Munich, 1698, 2 volumes fol.): — *Chronicon Triplex Trium Ordinum S. Francisci per Germaniam*. See Winer, *Handbuch der theol. Lit.* 1:718; Jocher, *Allgemeines Gelehrten-Lexikon*, s.v. (B.P.)

Huber, Johann Nepomuk

a Roman Catholic theologian and philosopher of Germany, was born August 18, 1830, at Mufuch, where he also studied theology and philosophy. In 1859 he was appointed professor in extraordinary and in 1864 ordinary professor of philosophy and psdagogics. His first important theological work, *Philosophie der Kirchenvdter* (Munich, 1859), was placed on the *Index*, and as he did not recant, and occasionally spoke for the right of free investigation, the ultramontane party prevented his influence among the students of theology. He now betook himself to speak and to write against ultramontaniam. The famous work against infallibility, *Janus, der Papst und der Concil* (Leipsic, 1869), Engl. transl. *Janus, the Pope and the Council* (Boston, 1869), is as much his work as that of Doi.inger. Under the name of *Quirinus*, he published, from 1869, in the *Augsburger Allgemeine Zeitung, bis Romische Briefe vom Concil*. Against Hergenrother's *Antijanus*, he wrote *Das Papstthum und der Staat*. The most important work of this period is his *Darstellung des Jesuited nordens nach sein er erfssung und Doctrin, Wilrksankeit u. Geschichte* (Berlin, 1873). He also defended the principles of Christianity against materialism and the destructive tendencies related to it. Thus he wrote in 1870 a criticism on Darwin's theory, and in 1875 against Hickel, in his *Zur Kritik nmodernner Schopfungslehren*. The *Alte und Neue Glube* of Strauss found in him a severe philosophical critic in 1873, as did Hartmann the philosopher, *Des Unbewussten*, against whom he wrote *Die religiose Frage* (1875), and *Der Pessimismus* (1876). Huber died March 19, 1879, at Munich, to the great sorrow of the Old Catholics, whose most gifted leader he'was. Besides the writings already mentioned, he published, *Die cartesische Beweis voin Dasein Gottes* (Augsburg, 1854): — *Johannes Scotus Erigena* (Munich, 1861). See Zuchold, *Bibl. Theol.* 1:590: Lichtenberger, *Encyclop. des Sciences Religienses*, s.v.; Zierngiebl, *Johannes Huber* (Gotha, 1881). (B.P.)

Hubner, Johannes

a Lutheran theologian of Germany, was born March 17, 1668, at Tyrgau, Upper Lusatia. He studied at Leipsic, was in 1694 rector at Merseburg, in 1711 at Hamburg, and died May 21, 1731. He is best known as the author of *Zweimal 52 auserlesene biblische Historien*, which were published in more than one hundred editions, and were translated into other languages.

This biblical history is also largely used in German parochial and Sabbath schools. (B.P.)

Hilbsch, Abraham

a Jewish rabbi, was born in Hungary in 1831. He studied at Prague, where he also acted for some time as rabbi-preacher of the Meisel synagogue. In 1866 he was called to New York by the congregation Ahavath-Chesed, and died in October, 1884. Hibsch is knownas the author of $\gamma\omega\zeta\varsigma \mu\omega\gamma\rho \tau \mu [\tau\omega\iota \gamma\mu \zeta\mu\jmath$, i.e., *Die funf Megioth*, etc. (Prague, 1866). (B.P.)

Huddesford, William, D.D.

an English diviner who died in 1772, was principal of Triuinity College, Oxford. He published *Catalogus Liborum Manuscriptorum Viri Clarissimi Antonio a Wood* (1761). See Allibone, *Dict. of Brit. and Amer. Authors*, s.v.

Hueiteoquixqui

in Mexican mythology, was the high-priest. His word was not only advisory, but decisive. He also crowned the king. He opened the breast of the sacrifice, and tore out its heart.

Hueitequilhuitl

in Mexican religion, was one of the three great festivals, celebrated by human sacrifices, in honor of the great mother of the earth, Centeotl. It took place on the last day of the eighth month.

Huematsin

a Mexican sage, lived at Tezcucu in the 7th century, and was considered a doctor by excellence of that Atbens of the New World. To him has been attributed the composition of *Teonaxtli* (the divine book), a sort of encyclopedia, which gave information, it is said, of the emigrations of the race of the Aztecs after their departure from the borders of Asia until their arrival upon the plateau of Anahuac, specifying the various halts which the invading nation was obliged to male on the borders of the Rio Giba. It has been affirmed that the *Teomaxtli* was among the Aztec books that were condemned to the fire, without being examined, by the bishop of Mexico, Zumarraga. It is possible that, in point of mythology and history, the

importance of these hieroglyphic collections has been exaggerated, and so it is hardly possible now to estimate the extent of the literary losses which Mexico suffered. If the work of Huematsin had been preserved to our time, we might have some information to establish the real signification of the Mexican hieroglyphics. When we remember that the palace of Tezcuco embraced certain departments intended only for the doctors who occupied themselves with special studies, and recall what has been told of the great treasures which were stored up both at Mexico and at Tezcuco, and consecrated exclusively to the study of the kingdom of nature, it is difficult to limit the office of Huematsin to that of a simple theorist, who developed barbarian traditions and fantastic ideas. This learned Aztec seems to have derived his learning from close observation. See *Nouv. Biog. Generale*, s.v.

Hughes, John

a Wesleyan Methodist minister, nephew of John Thomas, vicar of Caerleon, Monmouthshire, was born at Brecon, County Brecon, May 18, 1776. He was educated at the grammar-school at Brecon, under the care of Reverend David Griffiths. Dr. Coke and other distinguished persons received their education at the same place and under the same master. In 1790 Hughes was converted under a sermon by John M'Kersey, and joined the Methodist Society. His parents designed him for the Established Church, but young Hughes could not conscientiously enter its ministry. In 1793 he became a resident with his uncle at Caerleon. In 1796 he was appointed by the Conference to the Cardiff Circuit. In 1800 he and Owen Davies were appointed the first missionaries in North Wales. In 1805 he was superintendent of the Welsh Mission in Liverpool. His remaining circuits were, Swansea, Bristol, Glasgow, Northwich and Warrington, Macclesfield, Newcastle-under-Lyne, etc. In 1832 he became a supernumerary at Knutsford, Cheshire. He died May 15, 1843. Hughes deliberately declined a life of ease and honor, and, contrary to the wishes of his friends, chose the toils and privations of the Methodist ministry. From this course he never swerved. He was a most diligent worker, producing, amid the pressing duties of his itinerancy, works of great and lasting value. In 1803 he published a new edition of the *Welsh Hymn-Book*; he translated part of Dr. Coke's *Commentary on the New Testament* (1809); while at Macclesfield, 1813, he wrote *A Plea for Religious Liberty*, a reply to Joseph Cook's ("Civis") *The Danger of Schism*, pamphlets which were the result of a controversy respecting the Sunday-schools originated by David Simpson, and which were now carried on by the Methodists; *Hor*

Britannicae, or *Studies in Early British History* (Lond. 1818, 2 volumes 8vo), a work which received the encomiums of Dr. Thomas Burgess, bishop of Salisbury, then bishop of St. Davids, of Sharon Turner, in a letter to the author, of Price, of David M'Nicoll, and of *the Eclectic Review*. It embodied the results of many years' antiquarian research and is a work of great value. Hughes also wrote, but did not publish, a work entitled *Historical Triads; Consisting of Memorials of Remarkable Persons and Occurrences among the Cymry*, translated from the Welsh, with notes and illustrations. The manuscript has been deposited in the British Museum. He received several prizes, premiums, and medals from the Cambrian Society for his literary productions. His last work was the *Memoir and Remains of Fussell*, which he finished in 1839. See Robert Jackson, *Memoir in Wesleyan Methodist Magazine*, March 1847, page 209 sq.; *Minutes of the British Conference*, 1843; *Wesl. Meth. Magazine*, September 1834, page 669; Smith, *Hist. of Wesl. Methodism*, 2:359, 361, 393 sq.

Hughes, Obadiah, D.D.

an English Presbyterian clergyman, descended from a distinguished Puritan family, was born at Canterbury in 1695. He completed a liberal education in Scotland. He was first assistant minister, then co-pastor at Maid Lane, Southwark, and lecturer at Old Jewry. In 1721 he married the sister of the lord mayor of London, and used the riches she brought him in doing good. He was one of the preachers at Salters' Hall in 1734 against popery. He preached the funeral sermon on the death of Reverend Samuel Say, in 1743, at Westminster, and the church there called him to succeed Mr. Say in the pastorate. He suffered much from the death of friends, and himself died December 10, 1751. See Wilson, *Dissenting Churches*, 4:96.

Hugo (or Hew)

a Scotch prelate, was a monk of Arbroath, and bishop of Dunkeld in the tenth year of king Alexander II. He was witness to a charter by king William, dated at Forfar. He died in January 1214. See Keith, *Scottish Bishops*, page 78.

Hugo

a cardinal, bishop OF OSTIA was born in France, and probably, as the authors of the *Histoire Litteraire* assert, in the diocese of Beauvais. He became at first a Cistercian monk, then abbot of Trois Fontaines, in the

diocese of Chalons. Pope Eugenius made him cardinal about 1151, in spite of the opposition of St. Bernard, who was sorry to lose such a man. Hugo died in 1158. To him are attributed some commentaries on the Old and New Testaments, also a book on the miracles of pope Eugenius. But these indications seem to be conjectural, and it may even be supposed that they are erroneous. However, there is one of his letters which has been written on occasion of the death of Eugenius. See Hoefer, *Nouv. Biog. Generale*, s.v.

Hugues, Theodor

a Protestant theologian of Germany, who died at Celle, July 22, 1878, doctor of theology, is the author of, *Erbauliche und belehrende Betrachtungen über das Gebet des Herrn* (Celle, 1832): — *Das Verfahren der reformirten Synode Niedersachsens*, etc. (Hamburg, eod.): — *Unionsgedanken* (1843): — *Entwurf einer vollständigen gottesdienstlichen Ordnung zum Gebrauch für evangelisch-reformirte Gemeinden* (1846): — *Die Confederation der reformirten Kirchen in Niedersachsen, Geschichte und Urkunden* (1873). See Zuchold, *Bibl. Theol.* 1:593. (B.P.)

Huitzilopochtli

(also Mexitli), in Mexican mythology, is the supreme deity of the nation, the bloodthirsty god of war. The two sons of a widow, Coatlicue, observing that their mother was pregnant, and being afraid of the disgrace of an, illegitimate birth, resolved to murder her. Just as they were in the act of doing so, Huitzilopochtli sprang out of her body, a god of war, carrying in his left hand a shield, and in his right a spear. He soon conquered his mother's murderer, and pillaged their houses. When the Aztecs left their dwelling-places, travelling for one hundred and sixty-five days, to find a more southern country, they were directed by this god, whose idol they carried before them, to the valley of Mexico. Here they built a wooden temple, which later became the site of one of stone. In this temple his image stood, frightful and terrible. The most horrible sacrifices were made in honor of this god. Hundreds of slaves and prisoners were offered to him. At the dedication of his temple, seventy thousand human beings were sacrificed, by opening the breast when yet alive, tearing out the heart, and offering it to the idol on a golden spoon. *SEE MEXICAN RELIGION.*

Hujukhu

in the mythology of the Caribbeans, is the heaven which lies above the visible heaven. There are all earthly joys in tenfold greater measure. The trees bear better fruit, the fields flowers more beautiful. Fishing is easier and less dangerous. Every man has many wives who care for him. Sickness and death are not known there.

Hukkok

Yakuk, the modern representation of this site, is laid down on the *Ordnance Map* three and three quarter miles north-west of the shore of the Sea of Galilee (from Khan Minveh), and is described in the accompanying *Memoirs* (1:364, 420) as a "stone-built village, containing about two hundred Moslems; surrounded by arable land, and situated at the foot of a hill. There is a good spring, and many cisterns are found in the village. Guerin says that, in 1875, the village was reduced to about twenty houses. There are traces of ancient remains at this village, and a rockcut birkeh [pool] with steps leading down to it, also cut out of the rock."

Huldrer

in Norse mythology, are the mild, womanly elves, or women of the woods, who are supposed to be seen in the mountains of snow in Norway. *SEE HOLDA.*

Huller, Georg

a Roman Catholic theologian of Germany, was born in 1812. He took holy orders in 1836, was sub-regent at Aschaffenburg in 1839, in 1865 cathedral-dean at Wurzburg, and died June 22, 1870. He published *Die Idee des Gottlichen in der Wissenschaft und die sogenannte freie Wissenschaft* (Wurzburg, 1867). After his death were published three volumes of his *Volkspredigten*, edited by Joseph Huller (Augsburg, 1871-73). (B.P.)

Hulsemann, Wilhelm

a Protestant theologian of Germany, was born March 7, 1781, in Westphalia, and died at Iserlohn, February 1, 1865, superintendent and doctor of philosophy. He published, *Die preussische Kirchenagende in Hinsicht auf die evangelische Kirche uberhaupt* (Essen, 1825): —

Evangelische Hauspostille (Dusseldorf, 1827, 2 volumes; 2d ed. 1844): — *Die Geschichte der Auferweckung des Lazarus* (Leipsic, 1835): — *Christus und die Sunderin am Jacobsbrunnem* (1837): — *Predigten und Gesänge über die Episteln der Sonn- und Festtage des Kirchenjahres* (1838, 2 volumes). See Winer, *Handbuch der theol. Lit.* 2:275, 333, 358; Zuchold, *Bibl. Theol.* 1:594; Koch, *Geschichte des deutschen Kirchenliedes*, 7:66 sq. (B.P.)

Hulsius, Anton

a Dutch divine, was born in 1615, at Kilda, in the duchy of Bergen. In 1644 he was preacher and professor of Hebrew at Breda, afterwards professor of theology and of Hebrew at Leyden, and died February 27, 1685. He wrote, *Disputatio Epistolica cum Jacobo Abendana super Haggæi 2:9* (Leyden, 1666): — *Abrahamelis Comm. in LXX Hebdomadibus Danielis cum Confutatione* (1653): — *Authentia Codicis Ebraei Sacri Contra Criminationes Is. Voss Vindicata* (1662): — *Theologia Judaica* (1653): — *Nomenclator Biblicus Hebraeo-Latinus* (1659): — *Compendium Lexici Hebraici* (1674): — *Liber Psalmorum Haebr. cum Annotationibus* (1650): — *Oratio de Linguae Hebraicae Origine et Propagatione* (1641). See Furst, *Bibl. Jud.* 1:416 sq.; Jocher, *Allgemeines Gelehrten-Lexikon*, s.v.; Steinschneider, *Bibl. Handbuch*, s.v. (B.P.)

Hulsius, Heinrich

a Reformed theologian of Holland, was born October 10, 1654. He studied at different universities, was in 1670 doctor of theology, in 1681 professor at Duisburg, and died March 29, 1723. He wrote, *Summa Theologiae, seu Liber de Molitione et Opere et Sabbatho Dei* (Leyden, 1683): — *Vita Ithiel, Uchal et Samuel sive in Ultima Parsemiastae Salomonis Capita Commentarius Propheticus* (1693): — *De Vallibus Prophetarum Sacris* (Amsterdam, 1701): — *Comment. in Israelis Prisci Praerogativas ac bona sub V.T. Dissert. 15 Inclusus*, etc. (1713). See Dunkel, *Nachrichten*, 3:320; Jocher, *Allgemeines Gelehrten-Lexikon*, s.v.; Furst, *Bibl. Jud.* 1:417. (B.P.)

Humphrey, Heman, D.D.

a Congregational minister, was born at Simsbury, Connecticut, March 26, 1779. He graduated from Yale College in 1805; was pastor of the

Congregational Church in Fairfield from 1807 to 1817; in Pittsfield, Massachusetts, from 1817 to 1823; president of Amherst College from 1823 to 1845; and then retired to Pittsfield, where he died, April 13, 1861. Dr. Humphrey was the author of, *Tour in France*, etc. (2 volumes): — *Domestic Education*: — *Letters of a Son in the Ministry*: — *Life and Writings of Professor W. Fiske*: — *Life of T.H. Gallaudet*: — *Sketches of the History of Revivals*. See *Appleton's Annual Cyclop.* 1861, page 542.

Humphrey, Zephaniah Moore, D.D.

a Presbyterian minister, son of Reverend Heman Humphrey, D.D., was born at Amherst, Massachusetts, August 30, 1824. He graduated from Amherst College in 1843; studied at Union Theological Seminary in 1846 and 1847; graduated from Andover Theological Seminary in 1849; preached in Milwaukee, Wisconsin, one year thereafter; was ordained in October, 1850, pastor at Racine; became pastor of the Congregational Church in Milwaukee in 1856; of a Presbyterian Church in Chicago, Illinois, in 1859; of Calvary Church, Philadelphia, Pennsylvania, in 1868; professor in Lane Theological Seminary, Cincinnati, Ohio, in 1875; and died there, November 13, 1881. He was moderator of the General Assembly of the Presbyterian Church in 1871. See *Genesis Cat. of Union Theol. Sem.* 1876, page 55; *Trien. Cat. of Andover Theol. Sem.* 1870, page 180.

Humphreys, Hector, D.D.

a Protestant Episcopal clergyman, was born at Canton, Connecticut, June 8, 1797. He pursued his studies at the academy in Westfield, and graduated in 1818 from Yale College. His purpose was to enter the ministry of the Congregational Church; but, having abandoned this project, he joined the Protestant Episcopal communion, and was admitted, after due preparation, to the bar. When Washington College was established, he was elected its first professor of ancient languages. His predilection for the ministry led him to ordination, but he continued to discharge the duties of his professorship until 1831, when he was appointed president of St. John's College, Annapolis, Maryland. He died there, January 25, 1857. Although familiar with all branches of literature, he devoted himself particularly to natural science, and he published many articles urging the application of chemistry to agriculture. See *Amer. Quar. Church Rev.* 1857, page 146.

Hundeiker, Johann Peter

a Protestant theologian of Germany, was born in 1751, and died January 26, 1836. He published, *Hausliche Gottesverehrung für christliche Familien* (Hildesheim, 1784, and later): — *Strahlen des Lichts aus den heiligen Hallen des Tempels der Wahrheit und Erkenntniss* (Leipsic, 1824): — *Hausliches Festbuch für gebildete Genossen des heiligen Abendmahls* (1821, 2 volumes): — *Weihgeschenk. Erweckungen zur Andacht in den heiligen Tagen der Einsegnung und der ersten Abendmahlsfeier* (1823; 2d ed. 1844). See Winer, *Handbuch der theol. Lit.* 2:330, 332, 335, 367, 375; Zuchold, *Bibl. Theol.* 1:596. (B.P.)

Hundeshagen, Karl Bernhard

a Reformed theologian of Germany, was born January 10, 1810, at Friedewald, Hesse. He studied at Giessen and Halle, commenced his academical career at the former place in 1830, and accepted a call in 1834 as professor in the newly founded university of Berne. In 1846 his anonymous work, *Der deutsche Protestantismus, seine Vergangenheit und seine heutigen Lebensfragen*, appeared, and fell like a flash of lightning in that troubled period. "This remarkable work," says Schaff (in his *Germany, its Universities, Theology, and Religion*, Philadelphia, 1857, page 401), "is a manly and bold, yet well-meant and patriotic exposure of the religious, political, and social diseases of modern Germany, and represents, almost prophetically, the peculiar crisis which preceded the outbreak of the political earthquake of 1848. The author develops, first, the nature and object of Protestantism in its original form, then he traces the rise and power of recent anti-Christianity in Germany, its causes and effects, following it out even to the moral destitution of German emigrants in foreign countries; and finally he discusses the movements and questions which agitated the country in the, last ten years before the revolution. He accounts for the development of modern infidelity in the bosom of German Protestantism, to a considerable extent, by the political reaction since the Congress of Vienna, which crippled the free motion of national life, violently suppressed all political discontent, and indirectly forced the bitter hostility to the existing order of things to vent itself intellectually upon the Church and Christianity. He thinks that, a healthy religious life of a nation can only unfold itself on the soil of rational political freedom, as the example of England and the United States prove better than all arguments." This work made Hundeshagen's reputation, and he was at once called to

Heidelberg as professor of New Testament exegesis and Church history, where he continued to labor for twenty years (1847-67). In 1867 he accepted a call to Bonn, where he spent his last years in peaceful and friendly relations with his colleagues, although a great sufferer in body. He rejoiced in the restoration of the German empire in 1870, and greeted the hour of his departure with Christian fortitude and joyfulness. He died June 2, 1873. Hundeshagen was one of the most prominent and original theologians which the Reformed Church of Germany has given in this century to the service of the Evangelical Church. His peculiar importance consisted in this, that in his own way he showed how certain features of the Reformed Church might be advantageously applied to the living Christianity of the day. He emphasized the ethical principle in Protestantism over against a mere dogmatic or critical intellectualism, and laid stress upon the social element in the Church, which was languishing by reason of its amalgamation with the State. Besides the work mentioned above, Hundeshagen published, *De Agobardi Archiepiscopi Lugdunensis Vita et Scriptis* (Giessen, 1831): — *Epistolas Aliquot Ineditas Martini Bucerii, Joannis Calvinii, Theodori Bezae Aliorumque ad Historiam Ecclesiasticam Magnae Britanniae, Edidit* (Berne, 1840): — *Ueber den Einfluss des Calvinismus auf die Ideen von Staat und staatsbürgerlicher Freiheit* (1842): — *Die Konflikte des Zwinglianismus, Lutherthums end Calvinismus in der bernischen Landeskirche von 1522-1558* (1843): — *Die Bekenntniss-Grundlage der vereinigten evangelischen Kirche in Baden* (1851): — *Ueber die Natur und die geschichtliche Entwicklung ders Humanitätsidee in ihren Verhältniss zu Stat und Kirche* (1853): — *Der Weg zu Christo* (eod.). A collection of his essays and shorter writings was published by professor Christlieb (Gotha, 1874, 2 volumes). See Christlieb, *K.B. Hundeshagen, eine Lebensskizze* (Gotha, 1873); Riehm, in *Theolog. Studien und Kritiken*, 1874, part 1; Plitt-Herzog, *Real-Encyklop. s.v.*; Lichtenberger, *Encyclop. des Sciences Religienses, s.v.*; Zuchold, *Bibl. Theol.* 1:569 sq. (B.P.)

Hundt-Radowsky, Johann Hartwig Von

a Protestant writer, was born in 1759, and died at Burgdorf, Switzerland, August 15, 1835. He wrote, *Judenspiegel* (Wurzburg, 1819): — *Neuer Judenspiegel* (1828): — *Die Judenschule* (1822) :-*Der Christenspiegel* (Stuttgart, 1830, 3 volumes). See Winer, *Handbuch der theol. Lit.* 1:379; Furst, *Bibl. Jud.* 1:417; Zuchold, *Bibl. Theol.* 1:597. (B.P.).

Hungari, Anton

a Roman Catholic priest and writer of Germany, was born at Mayence in 1809, and died December 17, 1881, at Rodelheim, near Frankfort-on-the-Main. He published, *Christliche Reden an Sonn- und Festtagen* (Mayence, 1838): — *Festtagspredigten* (Frankfort, 1841): — *Christodora* (1840): — *Gute Aussaat, Erzählungen für katholische Christen* (1867): — *MarienPreis, erbauliche Unterhaltungen* (1866): — *Tempel der Heiligen zur Ehre Gottes* (7th ed. 1867): — *Muster-Predigten der katholischen Kanzel-Beredsamkeit* (1873-79, 12 parts). (B.P.)

Hungarian Version Of The Scriptures

The Benedictine missionaries, who, at the beginning of the 11th century, brought Christianity to the Magyars, transmitted to them also a translation of the Psalms, the gospels and epistles, as essential parts for the divine service. In the life of Margareth, daughter of king Bela IV, who died in 1271, we are told that she read the Psalms and the history of the passion of the Saviour in the Hungarian dialect—*Hungarico idiomate* (see Pray, *Vita S. Elisabethae et B. Margar.* 1770). In consequence of the many invasions made into Hungary, only fragments of a later time have been preserved. Thus we find parts of the Old Test., translated by the Franciscans Thomas and Valentinus, in a Vienna codex, written between 1336 and 1444 (according to Radvány, *Antiq. Lit. Hung.* Pesth, 1803, in the year 1450). The translation is made from the Vulgate. The four gospels are preserved in a Munich codex. Both were edited by Dobrentei, *Regi magyar nyelvemekek* (1838), 1:3 sq.; (1842), 3:17 sq. Psalms, Song of Solomon, and the gospels are found in a codex of the episcopal library at Stuhlweissenburg (specimens in Toldy, *Magyar N. Irodalom Tortenrete*, Pesth, 1862, 1247). A second complete translation of the Bible was made by L. Bathory (died 1456); it is supposed that this translation is preserved in the codex Jordalszky at Grau. This codex was written in 1519, and contains Exodus 6-Judges, and all of the New Test. with the exception of the Pauline epistles. The first printed edition of the Pauline epistles, by B. Kornjathy, was published at Cracow in 1533; the gospels, by Gabriel Pannoiilius Pesthinus, at Vienna in 1536; the complete New Test., by John Sylvester, was published in 1541; another in 1574. A translation of the entire Bible, from the original, which the Jesuit Stephen Szanto (Latin *Arator*) prepared towards the end of the 16th century, was never printed, whereas the translation from the Vulgate, made by the Jesuit George Kaldi

(*Szent Biblia, az egész Keresz-tyensegben bevott regi deak betubol*, Vienna, 1626), is still in use among the Roman Catholics, and was often reprinted (Tyrnam, 1732; Buda, 1783; Erlau, 1862-65; the latter edition revised in accordance with modern orthography; see Danke, *De S. Scriptura, Ejusq. Interpret. Comm.* Vienna, 1867, page 243 sq.). A revision of Kaldi's New Test. was undertaken by a Reformed pastor in Hungary, in 1869, in behalf of the British and Foreign Bible Society. The first Protestant edition of the whole Bible appeared at Visoly, near Guns, in 1589. This is the present authorized version of Hungary. The translation was made from the originals, compared with the Vulgate and several other Latin versions, by Gaspard Caroli, or Karoli, a Magyar by birth, pastor of the Church at Guns, and dean of the Brethren of the Valley of Kaschau. He had studied at Wittenberg, where he' had imbibed the principles of the Reformation. The printing was done at Visoly, where a printing-office was established for that purpose by count Stephen Bathory. The sheets, as they passed through the press, were corrected by Albert Molnar, subsequently regent of the college at Oppenheim. He afterwards subjected the whole to a careful revision, and published an improved edition at Hanau in 1608. under the title, *Biblia, az-az: Istennek O es Ujj Testamentomaban foglaltatott egesz Szent iras, Magyar nyelore fordittatott Karoly Gaspar altal*. Molnar subsequently published other editions of the Bible, and separate editions of the New Test. The edition of 1608 is the more interesting, since it is accompanied with a Magyar translation of the Heidelberg catechism, the liturgy of the Hungarian churches, and a metrical version of the Psalms.

When the different editions were exhausted, another revision of the Hungarian Bible was undertaken by count Stephen Bethlen D'Iktar, brother to prince Gabriel Bethlen. He assembled a number of learned men to prepare the work, and established a printing-press at Warasdin. In 1657 the revision was completed, and printing was commenced; but in 1660, when the city of Warasdin was taken by the Turks, almost half of the copies were lost or destroyed. The remaining copies were saved, and taken to Claudiopolis, or Koloswar, in Transylvania, where the edition was completed in 1661. Another edition (the sixth) of the Bible was published at Amsterdam in 1684-85, by N.K.M. Totfalusi, by whom a separate edition of the New Test. and Psalms was printed during the same year. The seventh edition of the Bible was published at Cassel in 1704, edited by John Ingebrand. In 1730 an edition was published at Utrecht, *Szent Biblic*,

az-az: Istennek O es Ujj Testamentonmaban foglaltatott egesz Szent iras, Magyar nyelore fordittatott Karoli Gaspar, which was followed by others in 1737 and 1794. In Basle also an edition was published in 1751, and at Leipsic in 1776.

Another revision of the Hungarian Bible, which, perhaps, ought rather to be regarded as a new translation, was executed by Dr. Comarin, pastor of Debreczin, but he died before it could be committed to press, and the MS. was sent for publication to the celebrated Vitringa. Perhaps the edition published in Holland in 1716-17 was from this MS. The Jesuits prevented its circulation, and seized and destroyed 3000 copies.

In 1812 a Bible society was formed in Presburg, but with the exception of an edition of the Bible in 1823, no editions of the Hungarian Scriptures appear to have been published by that society. In 1814 Dr. Pinkerton found at Utrecht upwards of 2000 copies of the authorized Hungarian Bible, belonging to the above-mentioned edition of 1794. These copies were purchased by the British and Foreign Bible Society, and transmitted to Presburg for circulation.

When, in 1837, Hungary became accessible to the operations of the Bible Society, the publication of the Scriptures was commenced in Hungary itself, and the total number of Hungarian Bibles and Testaments printed by the British and Foreign Bible Society up to March 31, 1884, was 561,310.

As Caroly's Bible abounds in archaic expressions, some of which sound rude and coarse to modern ears, the British and Foreign Bible Society has of late made arrangements to secure a faithful revision. A small number of a revised New Test. was published in 1876 with the intention of eliciting the criticisms of Hungarian scholars, with a view to the settlement of the text. As the text has been fixed, the British and Foreign Bible Society published, in 1883, an edition of 10,000 New Tests. as revised by bishop Filo. See *Bible of Every Land*, page 325. (B.P.)

Hungarian-Wendish Version

SEE WENDISH-HUNGARIAN VERSION s.v.; SLAVONIC VERSIONS. By way of supplement we add that an edition of the New Test. and Psalms has been published in 1882, with a slight revision, limited to orthographical and syntactical errors, made by pastor Berke. (B.P.)

Huns

For a general description of this people and their history see volume 4. It is the design in this place to pay some attention to particulars which are merely alluded to in the former article, and especially to examine the question of Attila's influence upon Christendom. The name *Huns* (*Hunni*, Οὐννοί, Χοῦνοί)"is a comparatively recent one in history, and its derivation is altogether uncertain. The usual theory, that it is only the Chinese *Hun-jo* transferred into the dialects of the West, is not so well established as to make it impossible, or even unlikely, that Chinese writers may have first found the name used by Byzantine historians, and appropriated it from them. It is evidently a collective name, and designates a people composed of many distinct tribes, which are mentioned in some detail by early writers.

This people belonged to the Turkish family, and can best be accounted for, so far as that portion which enters into European history is concerned, by regarding it as included among the Scythian tribes of which the later classics make mention. An Asiatic branch, whose western limits did not reach beyond the modern Turkestan, is wholly outside the scope of our inquiry. The Huns of history are first discovered as occupants of the district about the Caspian Sea, lying to the north and north-east of the Alans, who occupied the Caucasus and adjoining regions. Emerging thence, they engaged in a bloody struggle with the Alans, whom they defeated and afterward incorporated with their armies; and the allied nations then precipitated themselves on the Goths, whose territories lay beyond and contiguous to those of the Alans, and, by firing them from their homes, produced the general irruption of barbarians into the Roman empire. In the revolt of the Goths against the empire the Huns crossed the Danube as allies of their recent enemies, and, though they were, for a time less conspicuous than the Goths, they were yet able to impose a tribute, under their king Rouas, upon the Romans. Bleda and Attila, the sons of Mundzuk and nephews of Rouas, succeeded the latter in 433; and after the death of Bleda, said by some authorities to have been caused by his brother, while others deny the charge, Attila became the acknowledged head of the, vast hordes collected under or affiliated with the Hunnish name, and entered on a career of conquest and diplomacy which made him the most noted personage of his age, and under the embellishing hand of legend and myth has secured to him and his followers a notable place in the recollections of the world for all time. Seven hundred thousand warriors,

Huns, Alans, Avars, Bulgarians, Acatzirs, and many other tribes are said to have followed him into battle. An expedition into Persia for plunder is assumed by some writers as his first distinct enterprise; but history gives clear evidence of but three campaigns conducted by Attila, all of them European wars.

1An invasion of the Eastern or Byzantine empire in 441, in which he defeated the emperor Theodosius II in successive battles, ravaged Illyricum, Thrace, and Greece, and after several years of desultory warfare conquered a peace in 447, which gave him possession of a territory in Thrace. Having devastated the country south of the Danube, he accepted an indemnity from the emperor, and renounced all claim to its control. In addition, he exacted, however, an annual tribute and the return of deserters from his army.

2. An incursion into Gaul in 450, during which he took the towns of Treves, Metz, Rheims, Tongres, Arras, Laon, St. Quentin, Strasburg, etc. Orleans, which was the objective point of the campaign, was relieved by the Roman general AEtius when the gates had already been opened to the Huns, and pillage was beginning. Attila thereupon retreated precipitately to Chalons on the Marne, and was there attacked by the united armies of JEtins and Theodoric, the Visigoth king, and defeated in a terrible battle in which historians report a slaughter of from 252,000 to 300,000 men — the last great battle ever fought by the Romans. Returning to his possessions on the Danube, he prepared for a new campaign, which he undertook

3. In 452. The ostensible reason alleged for his incursion of that year into Italy was the refusal of the emperor Valentinian III to confer upon him the hand of his sister Honoria, accompanied by a dowry of half the empire. He crossed the Julian Alps and laid siege to Aquileia, then the second city in Italy, and at the end of three months overcame its obstinate resistance.: A century later the historian Jornandes could scarcely trace the ruins of the place. Other towns were sacked, e.g. Milan, Pavia, Parma, and quite certainly also Verona, Maitua, Brescia, Bergamo, and Cremona. The whole of Lombardy was ravaged, and Attila was preparing to march on Rome when an embassy from that city, headed by Pope Leo the Great, succeeded in persuading him to a peaceful evacuation of Italy. Retiring into Pannonia by way of Augsburg, which he pillaged, he consoled himself by adding a new wife, Ildico, Hilda, or Mycolth, to the large number which he already possessed; but on the morning after this marriage he was found dead,

having ruptured a blood-vessel or been foully dealt with, A.D. 453. His kingdom fell to pieces almost as soon as the great king was dead; the different nations which had followed his banner became alienated from each other, and separated, some to serve in the armies of the empire, others to seek alliance with tribes in the north and east, which were of similar race and character with themselves.

The effect of the Hunnish incursions was indirectly beneficial to Christianity. The Burgundians, for example, when threatened by Attila's uncle, Oktar-or Ouptar, submitted to be baptized, in the hope that they might thus acquire power to resist the foe. The deliverance of Troyes in the Chalons campaign by the supplications of bishop Lupus, and of Rome in the following year by those of Leo the Great, convinced the mind of that and succeeding ages that piety could accomplish what armies might fail to achieve. The profound impressions wrought upon the mind of Christendom appear most clearly, however, in the legendary histories of Attila, which are preserved in three distinct currents of tradition — the Latin, Germanic, and Hungarian.

The Latin legends originated in the reaction from the panic into which Attila's conquests had thrown the whole of Europe, and sprang from ecclesiastical sources. They seek to explain his successes by exaggerating his power, and both chronology and geography are violated in the attempt to magnify his career. They describe sieges and captures which never took place, make the Hunnish army to sweep over the whole of France, derive the name of the city of Strasburg from the fancy that Attila made four roads through the city walls, and despatch the broken remnants of his army after the battle of Chalons into Spain to fight the Moors. In the title "The Scourge of God," applied to Attila, these Latin legends reach their culmination. A hermit of Chamipagne says to Attila before Chalons-misplaced in that province by the legend — "*Tu es flagellum Dei* — but Gods breaks, when he pleases, the instruments of his vengeance. God will take this sword from thee and give it to another." At Troves Attila announces himself to St. Lupus as "the king of the Huns, the Scourge of God;" whereupon the bishop responds, "Welcome, then, scourge of the God whom I serve. Enter, and go where thou wilt." The Huns are, however, smitten with supernatural blindness, and see nothing until they have passed through the city and out at the opposite gate. Some of these legends endow Attila with diabolical attributes, sarcasm, pride, and hideous ugliness, joined with a sardonic humor, while others go to the opposite

extreme, and describe him as a champion of the pope and extirpator of heresies. Some of the latter sort even represent him as preaching, morality, encouraging good marriages, and portioning virtuous maidens. One reports that a great battle was fought by Attila under the walls of Rome, on the conclusion of which the dead rose again and continued the fight with great fury for three days and nights; and the location, with all its details, was afterwards pointed out.

The Germanic legends differ widely from the Latin. In them Attila is a hero, the type of royal majesty, furnished with almost superhuman bravery and strength. He is as wise as Solomon, and richer and more generous than was he. The great Theodoric and Hermanaric are always associated with him, as his inferiors. The oldest of these legends is a fragment of the 8th century at Fulda, which proves that they were circulated in the Frank dialect in Gaul during the Merovingian period. The Germanic form of Attila legend was current in England also at an early period, and receives its fullest development in the Icelandic and Scandinavian handling. The episode of Walter of Aquitaine and the *Nibelungenlied* are offshots from the primitive stock of this tradition.

The Hungarian legends associate Attila with all the phases of their early national life. Deriving the Magyar stock from Magog, the son of Japhet and king of Scythia, they trace it down to Attila and his son Arpad, the common patrons of the Magyars and Huns. When the Magyars become Christians, it is because Attila, by his docility under the hand of God, whose scourge he was, has prepared the way for their conversion through his merits. He is the inseparable patron of that people, changing when they change, and living through all the stages of their national existence.

Attila was not only a barbarian, but also a heathen, and while he fought Rome rather than the Church, and even showed regard for the sanctity of its eminent representatives, the success of his arms was universally felt to be destructive to Christianity. In the course of time, accordingly, the minds of writers, saturated with ideas derived from the churchly legends, discovered that so mighty an impersonation of the principle of evil as was Attila could be no other than Antichrist himself; and artists, under the same influence, represented him as having almost diabolical features and goat's horns. See frontispiece to Italian legend of Attila, frequently printed at Venice in the later years of the 15th century.

For the later history of the Huns, down to the time when the name and people became extinct, see the article HUNS in volume 4.

Literature. — For the early history Ammianus Marcellinus and Priscus, especially the latter, are the principal sources. Sidonius Apollinaris notices the invasion of Gaul. Later authorities are Jornandes, Procopius, Agathius, Gregory of Tours, and Cassiodorus. Jornandes was a Goth, bitterly hostile to the Huns. and open to the charge of excessive credulity; but he is the only authority for certain portions of Attila's history.

Among modern works De Guignesses's *Histoire des Huns* must be assigned the first place, as it furnishes all the speculations upon which the earliest accepted history of the Huns is based. Gibbon's account in the *Decline and Fall* (Milman's ed. volume 6) is scarcely more than an abridgment of De Guignesses's. See also Creasy, *Decisive Battles of the World* (Chalofis); Neumann, *Volker des Sudlichen Russlands*; Klenmm, *Attila* (1827); J. v. Miiller, *Attila, der Held des 5. Jahrhunderts* (1806); Herbert, *Attila, or the Triumph of Christianity* (1838); Grimm, *Deutsche Heldensagen* (Göttingen, 1829); Zeuss, *Deutsche u. Nachbarstämme and Ostfinnen*. Also, Bertazzalo, *Vita. San Leone Primo et di Attila Flagello di Dio* (Mantua, 1614, 4to). Gibbon gives leading authorities on Attila. See the Church Histories and leading Dictionaries, etc., and the articles *SEE HUNS, SEE LEO I, SEE POPE*, etc., in this *Cyclopaedia*.

Huntingtonians

a class of Antinomians (q.v.) in England, followers of William Huntington (q.v.), a Calvinistic Methodist preacher of London. Huntington maintained that the elect are justified from all eternity, an act of which their justification in this world by faith is only a manifestation; that God sees no sin in believers, and is never angry with them; that the imputation of our sins to Christ, and of his righteousness to us, was *actual, not judicial*; that faith, repentance, and holy obedience are covenant conditions on the part of Christ, not on our part; and, finally, that sanctification is no evidence of justification, but rather renders it more obscure. These doctrines still continue to be taught in a number of chapels, especially in Sussex.

Hurd, Carlton, D.D.

a Congregational minister, was born in New Hampshire in. 1795. He graduated from Dartmouth College in 1818, and from Andover

Theological Seminary in 1822; was ordained, September 17, 1823, pastor at Fryeburg, Maine, and died there, December 6, 1855. See *Trien. Cat. of Andover Theol. Sem.* 1870, page 51.

Hurd, Isaac, D.D.

a Unitarian and subsequently a Trinitarian minister, was born at Charlestown, Massachusetts, December 7, 1785. He graduated at Harvard College in 1806; completed his theological studies at Divinity Hall, Edinburgh, Scotland; and preached his first sermon in London. He was ordained pastor of the Unitarian Society in Lynn, Massachusetts, September 15, 1813, and was dismissed May 22, 1816. Although he had so far changed his sentiments as to become an avowed Trinitarian, he was called to be the pastor of the Second (Unitarian) Society in Exeter, N.H., and was installed, September 11, 1817. "Notwithstanding a conscientious difference of opinion on certain important points, he continued to enjoy the cordial respect and affection of his people." In his advanced years his society secured for him the services of colleague pastors. He died at South Reading (now Wakefield), at the residence of his son, October 4, 1856. See Sprague, *Annals of the Amer. Pulpit*, 8:446; *Necrology of Harvard College*, page 116. (J.C.S.)

Huret, Gregoire

a reputable French engraver, was born at Lyons in 1610. The following are some of his principal plates: *Life and Passion of Our Saviour*, a set of thirty-two; *The Stoning of Stephen*; *St. Peter Preaching*; *Christ Crowned with Thorns*; *The Holy Family with St. Catharine*. He died at Paris in 1670. See Hoefler, *Nouv. Biog. Generale*, s.v.; Spooner, *Biog. Hist. of the Fine Arts*, s.v.

Huscanawer

a ceremony formerly practiced by the North American Indians of Virginia when they wished to prepare a candidate for the priesthood, or for enrollment among their great men. The principal men of the place where the ceremony was to be performed selected the handsomest and most vigorous youths for the purpose. They shut them up for several months, giving them no other sustenance than the infusion of certain roots, which strongly affected the nervous system. The result was that they quite lost their memory; they forgot their possessions, parents, friends, and even their

language, becoming at length deaf and dumb. The purpose of this strange treatment was alleged to be to free the novices from the dangerous impressions of infancy, and to relieve the mind of all prejudice.

Husseyites

the followers of Joseph Hussey, a learned but eccentric divine, formerly of Cambridge, who held the Antinomian views of Tobias Crisp (q.v.). He maintained also the pre-existence of Christ's human soul, or, rather, of a spiritual or glorious body, in which he appeared to Adam, Abraham, and others; this body being the image of God in which man was created.

Hutangi

an apartment which is generally found in the houses of the wealthy Chinese, and devoted to ancestor-worship (q.v.). The room contains the image of the most illustrious ancestor of the family, and a record of the names of all the members of the family. Twice a year, generally in spring and autumn, the relations hold a meeting in this room, when rich presents of various kinds of meats, wines, and perfumes, with wax tapers, are laid on the table with great ceremony as gifts to their deceased ancestors.

Hutch

- (1) A medieval term for a chest, box, or hoarding-cupboard, found in use in the *Vision of Piers Plowman*.
- (2) This word was sometimes applied to an aumbry for the sacred vessels of the altar, as in the *Accounts of Louth Spire*; or
- (3) to one for the sacramental oil, baptismal shell, stoles, and towel used in baptism.
- (4) Any locker for books, church music, sconces, etc.

Hutchins, Richard, D.D.

a minister of the Church of England, was Hervey's tutor, and a very faithful member of the Oxford Methodist Society. He became a fellow of Lincoln College, December 8, 1720; subrector, November 6, 1739; bursar and librarian, November 6, 1742; rector, July 9, 1755; and died August 10, 1781. His only publication is a Latin sermon, *Elucidatio Sexti Capitis Evangelii Secundum Johannem* (1847, 8vo, page 51). "In more respects

than one Dr. Hutchils continued an Oxford Methodist long after all his old friends had been dispersed." See Tyerman, *The Oxford Methodists*, page 370.

Hutchinson, John Russell, D.D.

a Presbyterian minister, was born in Columbia County, Pennsylvania, February 12, 1807. He graduated from Jefferson College in 1826, and studied two years in Princeton Seminary. He was licensed to preach by the Presbytery of Philadelphia, April 22, 1829, and went to Mississippi the following October. He preached at Rodney, Mississippi; Baton Rouge, Louisiana; Vicksburg, Mississippi; Bethel Church, Prytanea Street, and Carrollton, New Orleans, Louisiana, January 1, 1834, he became connected with the College of Louisiana. In 1842 he was called to occupy the chair of ancient languages in Oakland College, Mississippi, which he held twelve years, and for a time, in 1851, he was acting president. In 1854 he removed to New Orleans, purchased property, and established a classical school of a high order. In 1860 he took charge of the public academy in Houston, Texas. He died February 24, 1878. He was a preacher for nearly half a century, and in his prime a man of mark. See *Necrol. Report of Princeton Theol. Sem.* 1878, page 17.

Huth, Caspar Jacob

a Lutheran theologian of Germany, was born at Frankfort-on-the-Main, December 25, 1711. He studied at Jena, commenced his academical career in 1735, was professor of theology at Erlangen in 1743, and died September 14, 1760, leaving, *Pauperes Spiritu* (Erlangen, 1745): — *De Schiloh Vaticinium* (eod.): — *Spes Regenitorum Viva per Resurrectionem Christi* (1746): — *Fides Matris. Viventium* (1748): — *Schilo Bethlehemitanus* (eod.): — *Petrus non Petra* (1757): — *Questiones Theologicae* (1758), etc. See Doring, *Die gelehrten Theologen Deutschlands*, s.v.; Jocher, *Algemeines Gelehrten-Lexikon*, s.v.; Furst, *Bibl. Jud.* 1:418 sq. (B.P.)

Huth, Johann Ernest

a Lutheran theologian of Germany, who died at Altenburg, January 4, 1873, superintendent, is the author of *De Loco Epistolae Pauli ad Galatas* 3:19, 20 (Altenburg, 1854). See Zuchold, *Bibl. Theol.* 1:600. (B.P.)

Huther, Johann Eduard

a Lutheran theologian of Germany, was born September 10, 1807, at Hamburg. He studied at Bonn, Gottingen, and Berlin; was in 1842 religious instructor in the gymnasium at Schwerin; in 1855 pastor at Wittenforden, near Schwerin; and died March 17, 1880, leaving, *Cyprians Lehre von der Kirche* (Gotha, 1839): — *Commentar uber den Brief Pauli an die Colosser* (Hamburg, 1841): — *Der Religions-Unterricht in den Gymnasien* (Rostock, 1848). For Meyer's *Commentary* he prepared the epistles to Timothy and Titus and the Catholic epistles. See Zuchold, *Bibl. Theol.* 1:600. (B.P.)

Hutter, Edwin W., D.D.

a Lutheran minister, was born at Allentown, Pennsylvania, September 12, 1813. After attending the village school he entered a printing-office. When seventeen years of age his father died, and he succeeded him as editor and proprietor of two weekly newspapers, one German, the other English. For several years he resided at Washington, D.C., as private secretary to James Buchanan, then secretary of state. Removing to Baltimore, Maryland, he studied theology under Dr. B. Kurtz, at the same time discharging the duties as office editor of the *Observer*. Subsequently he took charge of St. Matthew's Church, Philadelphia, the only pastorate upon which he ever entered, and which he served with great success for twenty-three years. The Northern Home for Friendless Children was founded largely through his influence. He died in September 1873. See *Fifty Years in the Lutheran Ministry*, 1878, page 194.

Hutterians

the followers of Hutter, an Anabaptist leader in Moravia in the 16th century. *SEE ANABAPTISTS.*

Hutton, Mancius Smedes

a Reformed (Dutch) minister, was born in Troy, N.Y., June 9, 1803. He attended the school of the famous blind teacher, Joseph Nelson, in New York city; graduated from Columbia College in 1823, and from the theological seminary at Princeton in 1826. He was licensed to preach the same year by what was then known as the Second Presbytery of New York, and acted as missionary of the Reformed (Dutch) Church in Ulster

County, N.Y., in 1827 and 1828. In the latter year he was called to the Presbyterian Church in German Valley, and remained there until 1834, when he was called to the city of New York to become the colleague of the late Reverend Dr. James M. Matthews, then pastor of the South Reformed Church in Exchange Place, the church which he had attended when a boy and up to the time of leaving the city. After the great fire of December 16, 1835, which destroyed most of the lower part of the city, including the Exchange Place Church, the Church divided, and the pastor went with that portion which built the edifice on the east side of Washington Square. The new church was dedicated in 1841. For many years this was one of the best-known churches in the city. The neighborhood was one of the most fashionable in the metropolis, and the congregation, a very large one, numbered among its members many of the most intelligent and wealthy of the residents of the west side. After the resignation of his colleague Dr. Hutton remained sole pastor until 1876, when the Church disbanded, caused by the removal from time to time of so many of its members to the upper part of the city. Thereafter Dr. Hutton continued without a charge until his death, April 11, 1880. Dr. Hutton was a trustee of Columbia College, a member of the Council of the New York University, president of the Board of Education of the Reformed Church for the education of young men destined for the ministry, and a director in the Bible and tract societies. By virtue of his descent from revolutionary stock, he was a member of the Society of the Cincinnati for the state of New York, and general chaplain of the society in the United States. He published a number of *Sermons and Addresses*, for which see Corwin, *Manual of the Ref. Church in America*, s.v.; also *Necrol. Report of Princeton Theol. Sem.* 1882, page 15.

Hutton, Matthew (1), D.D.

an English prelate, was prebend of Ely in 1560, Margaret professor of divinity in Cambridge in 1561, regius professor in 1562, master of Pembroke Hall and prebend of London the same year, dean of York in 1567, bishop of Durham in 1589, archbishop of York in 1595, and died January 15 or 16, 1606.

Hutton, Matthew (2), D.D.

an English prelate, was prebend of York in 1734, canon of Windsor in 1736, prebend of Westminster in 1739, bishop of Bangor in 1743, and

archbishop of York in 1747. He was translated to Canterbury in 1757. He died March 19, 1758, leaving occasional *Sermons* (1741, 1744, 1745, 1747). See Allibone, *Diet. of Brit. and Amer. Authors*, s.v.

Hwergelmer

in Norse mythology, is the spring in the centre of Helheim and Niflheim, in which the drops collect that fall from the antlers of the reindeer Aeikthyrner. There are so many of them that the spring supplies thirty-seven rivers of hell. The spring is inhabited by many snakes, who gnaw at the root of the world ash-tree, Ygdrasil.

Hyacinthia

an ancient festival, celebrated annually at Amyclae, in Greece. It lasted three days, on the first and last of which sacrifices were offered to the dead; and lamentations were held for the death of Hyacinthus, all the people laying aside their garlands and partaking only of simple cakes, with every sign of grief and mourning. The intermediate day, however, was spent in mirth and rejoicings, paeans being sung in honor of Apollo, while the youth spent the day in games of various kinds.

Hyads

a common appellation given to the seven daughters of Atlas by his wife Aethra, viz. Ambrosia, Eudora, Pasithoe, Coronis, Plexaris, Pytho, and Tyche. These virgins bewailed so immoderately the death of their brother Hyas, who was devoured by a lion, that Jupiter, out of compassion, changed them into stars and placed them in the head of Taurus, where they still retain their grief, their rising and setting being attended with extraordinary rains (ὕω, *to rain*).

Some make them the daughters of Lycurgus, born in the isle of Naxos, and translated to the skies for their care in the education of Bacchus, probably because their rains were of great benefit in forwarding the vintage.

Hyenae

a name applied by Porphyry to the priestesses of Mithras, or the sun. Hydriaphoria (from ὕδωρ, *water*, and φέρω, *to bear*), a ceremony in which the married alien women carried a vessel with water for the married

women of Athens as they walked to the temple of Athena in the great procession of the Panathenaia.

Hydromancy

(from ὕδωρ, *water*, and, μαντεία, *divination*), a species of divination, in which, by the aid of certain incantations, the images of the gods were seen in the water. The practice was brought from Persia, and employed by Numa and Pythagoras.

Hydroparastatae

(Ὑδροπαραστάται), a Greek term for those who anciently pretended to celebrate the holy communion with water.

Hygden, Ranulph

SEE RANULPH OF CHESTER.

Hygea

Picture for Hygea

in Greek mythology, was the goddess of health, the daughter and constant companion of AEsculapius. SEE HEBE.

Hyneck, Ludwig

a Lutheran theologian of Germany, was born July 4, 1795. He studied theology and philology at Leipsic, and received the degree of doctor of philosophy in 1817, on presenting his *Adnotationes in Recentioris Aevi Liberos Educandi Rationem*. In 1827 he was made licentiate of theology by the Marburg University, for writing *Quid sit quod Debeat Religioni Christianae Sexus Muliebris Imprimis Honestior Feminarum Pars*. In 1856 he published *Geschichte des feien adelichen Jungfrauenstiftes Fischbeck und seiner Aebtissinnen*, and in 1870 he celebrated his fiftieth anniversary in the ministry, and the Marburg University honored him on that occasion with the diploma of doctor of theology. He died May 10, 1883, at Fischbeck, in the county of Schaumburg. (B.P.).

Hyperboreans

in Greek mythology, were a fabulous people, living north of the Rhiphaean mountain chain, and were said to be very wise and happy, living many hundreds and even thousands of years, and at last dying by leaping into the sea. But Herodotus, Strabo, and Pliny affirm that there is nothing else meant than northern nations, and that these are extravagant accounts of ordinary human beings.

Hyporchema

the sacred dance around the altar, which, especially among the Dorians, was wont to accompany the songs used in the worship of Apollo. It was practiced by both men and women.

Hyrokian (or Hirrokin)

in Norse mythology, was a Jote-woman, a mighty, giant-like sorceress. She was called by the Asas to set the ship afloat upon which Baldur was to be burned. Thor was so angry that this woman excelled him in strength that he would have demolished her with his miolner had not the Asas interceded for her. Coin of Nicea, of the time of the emperor Lncins Verns, representing Hygea and AEsculapius, with Telesphorus.

I

Iacchagogi

those who were appointed to carry the statue of Iacchus (the mystic Bacchus) in solemn procession at the celebration of the Eleusinian Mysteries (q.v.). Their heads were crowned with myrtle, and they beat drums and brazen instruments, dancing and singing as they marched along.

Iaian Version Of The Scriptures

The Iaian is a dialect spoken in Uvea, one of the Loyalty islands. A translation of Luke for the twelve hundred Protestants of Uvea, and two tribes in New Caledonia, was prepared by Reverend S. Ella, and printed in 1868. Mr. Ella has continued since, assisted by a native pundit, in the preparation of the New Test., which was printed at Sydney in 1878, and to which were added the Psalms in 1879. (B.P.)

Ialdabaoth

(prob. for **twabb; aDl j**), the name given by the Ophites, in the 2d century, to the Demiurge or world-former. *SEE OPHITES.*

Ibhar (or Ebur; Lat. Tberius), bishop

of the island of Bergery, in Wexford Harbor, Ireland, where he died in 503, is commemorated April 23, and famous for having driven away the rats from Leinster.

Ibleam

The modern site, *Jeclameh (or Belnmeah*, as Tristram, *Bible Places*, page 221, and Conder, *Tent Work*, 2:337, incorrectly write), is thus described in the *Memoirs* accompanying the Ordnance Survey (2:84): "It stands in the plain, surrounded with arable land, and is supplied by cisterns. It has a kubbeh (domed place of prayer). on the north side. This place seems not improbably the *Kalusuna* of the lists of Thothmes, mentioned in the same group with Saanach, Anohareth, and other places on the plain (*Quar. Statement of the Pal. Explor. Fund*, July 1876, page 147)."

Ibn-Al-Athir

an Arabian historian, was born in 1160 at Jazirat Ibn-Omar, in Mesopotamia, and died at Mosul in 1231. He is the author of a large historical work, giving the history of the world to the year 1230, which was edited by Tornberg, under the title, *Ibn-el-Athiri Chronicon quod Perfectissimum Inscibitur* (Leyden, 1858-71, 12 volumes). (B.P.)

Ibn-Amid

SEE ELMACIN.

Ibn-Sabba

SEE SABBA IBN.

Ibn-Shem-Tob

SEE SHEM-TOB.

Ibn-Wakkar

SEE WAKKAR.

Ibo Version Of The Scriptures

This dialect is spoken by the Ibos on the banks of the Niger, in West Africa. The first part of the New Test., the gospel of Matthew, was published in this dialect in 1859, and since that time other parts were added. Up to date there are published only eight books of the New Test. In linguistic respects the language has been treated by J.F. Schon, in *Oku Ibo, Grammatical Elements of the Ibo Language* (1861). (B.P.)

Icelandic Version Of The Scriptures

SEE SCANDINAVIAN VERSIONS.

Icheri

in the mythology of the Caribbeans, are the good protecting spirits-accompanying fishermen and hunters.

Icoxis

a sect of religionists in Japan, who celebrate the festival of their founder annually in a peculiar manner. Under the impression that he who first sets foot in the temple is entitled to peculiar blessings, they all rush towards the same spot, and persons are often killed in the press.

Idalah

For this site Tristram (*Bible Places*, page 242) and Conder (*Tent Work*, 2:337) propose *ed-Dalieh*, on Carmel, eight and a half miles south-east of Haifa, and, thus described in the *Memoirs* accompanying the Ordnance Survey (2:281): "A stone village of moderate size, on a knoll of one of the spurs running out of the main water-shed (or ridge) of Carmel. On the south there is a well, and a few springs on the west. On the north is a little plain, or open valley, cultivated with corn. The inhabitants are all Druses, numbered by consul Rogers in 1859 at 300 souls." But this position is entirely beyond the bounds of Zebulun, and the modern name *Dalieh* is too indefinite for identification, being likewise applied to another village on the ridge of Carmel, six and a half miles farther south-east. The site *Kefr Kireh* (proposed by Schwarz) lying one and a quarter miles south by west from Tell Keimn (Joknean), is described in the *Memoirs* (2:60) as "evidently an ancient site," with traces of ruins and broken pottery on the hill and tombs in the vicinity; a good supply of water, and a small mill. The village of *Jeida* is an entirely different locality, two and a half miles west of Semunieh, and destitute of antiquities (*Memoirs*, 1:270).

Idaplan (or. Idafeld)

in Norse mythology, is the dwelling-place of the twelve great judges in Asgard, whom Odin had appointed to judge all things.

Iddera Rabba

(אבריאדא) i.e., *the Great Assembly*, is the title of one of the many parts which compose the Sohar, the famous thesaurus of Jewish mysticism. It is called "Great Assembly," because it purports to give the discourses which rabbi Simon ben Jochai (q.v.) delivered to his disciples, who congregated around him in large numbers. Upon the summons of the Sacred Light, his disciples assembled to listen to the secrets and enigmas contained in the Book of Mysteries. Hence it is chiefly occupied with a

description of the form and various members of the Deity; a disquisition on the relation of the Deity, in his two aspects of the aged and the young, to the creation and the universe, as well as on the diverse gigantic members of the Deity, such as the head, the beard, the eyes, the nose, etc.; a dissertation on pneumatology, daemonology, etc. It concludes with telling us that three of the disciples died during these discussions. This part of the Sohar is translated in the second volume of Rosenroth's *Kabbala Denudata*. (B.P.)

Iddera Zutta

(אפרז ארדא) i.e., *the Small Assembly*, is, like the *Iddera Rabba* (q.v.), also one of the component parts of the Sohar. It derives its name from the fact that many of the disciples of rabbi Simon benJochai had died during the course of the cabalistic revelations, and that this portion of the Sohar contains the discourses which the Sacred Light delivered before his death to a small assembly of six pupils, who still survived, and congregated to listen to the profound mysteries. It is to a great extent a recapitulation of the *Iddera Rabba*, occupying itself with speculations about the Sephiroth, the Deity, etc., and concludes with recording the death of Simon ben-Jochai, the Sacred Light, and the medium through whom God revealed the contents of the Sohar. The *Iddera Zutta*, too, is translated into Latin by Rosenroth, in the second volume of his *Kabbala Denudata*. (B.P.)

Ide, George Barton, D.D.

a Baptist minister, was born at Coventry, Vermont, in 1806, his father being a well-known Baptist clergyman, Reverend John Ide, who, in 1800, had removed from New York to northern Vermont. His father gave him the best education he could secure for him, and he decided to enter the profession of law, the study of which he commenced, without having taken a collegiate course, at the age of eighteen, in the village of Brandon. He graduated from Middlebury College with the highest honors in 1830; soon after was ordained at Derby, Connecticut; was invited, in 1834, to a church in Albany, N.Y.; in 1835 to the Federal Street Baptist Church in Boston, Massachusetts; in 1838 to the First Baptist Church in Philadelphia, Pennsylvania and in 1852 to Springfield, Massachusetts, where he died, April 16, 1872. Dr. Ide was one of the most distinguished ministers of his denomination. He published several works, among which were *Life*

Sketches of Life Truths, and Bible Pictures. He also wrote several Sunday-school books. See *The Watchman*, April 1872. (J.C.S.)

Ide, Jacob, D.D.

a Congregational minister, was born at Attleborough, Massachusetts, March 29, 1785. His pastor, Reverend Nathaniel Holman, assisted him in his preparatory studies, and he graduated from Brown University in 1809, and from Andover Theological Seminary in 1812. He was ordained November 2, 1814, over the Church in West Medway, Mass., and died in office, January 5, 1880, although relieved from active service in 1865. Besides numerous sermons and other literary work, he edited the works of Dr. Nathaniel Emmons, in seven volumes. See *Cong. Year-book*, 1881, page 26.

Identism

(or Identity), the doctrine, advocated by Fichte and Schelling, of the entire identity of God and the universe, or of Creator and creation. This ultimately coincides with Pantheism (q.v.). See KrauthFleming, *Vocab. of Phil. Sciences*.

Idini

the term used by the Kaffirs to denote sacrifice. Sacrifices are offered to their ancestors, and not to God; and these only in cases where they wish to avert some apprehended evil.

Idiomela

(fully *στιχηρὰ ἰδίόμελα*, i.e., *peculiar strophes*) are stichera that have no periods the rhythm of which they regularly follow. They are usually said at lauds and vespers on special occasions, sometimes at the burial of a priest. See Smith, *Dict. of Christ. Antiq.* s.v.

Iduna

in Norse mythology, is the loveliest of the Asas, the goddess of eternal youth and immortality; not created or born, but existing from the beginning. She is the wife of the wise Braga, the god of the poetic art. In her keeping are the apples of rejuvenation, without which even the gods would become aged, therefore they daily eat the same.

Ifays

the wooden tablets employed by the Japanese, containing inscriptions commemorative of the dead, mentioning the date of his decease, and the name given to him since that event. The ifays are carried in the funeral procession, along with the body, to the grave, and one of them is placed over it, remaining there seven weeks, when it is removed to make way for the gravestone. Another is set up in the best apartment of the house during the period of mourning. Sweetmeats, fruits, and tea are placed before it; and morning, noon, and night food is prepared for it as for a living person. The whole household pray before it morning and evening during seven weeks, and other religious ceremonies are observed.

Iglau, Treaty Of

a celebrated compact, ratified at Iglau, in Bohemia, which closed the long-protracted war between the Hussites and the Roman Catholics. It was dated November 30, 1433. *SEE HUSSITES.*

Ignispicium

a species of divination practiced by the ancient Romans, consisting of observations made on the flames ascending from the sacrificial altar.

Ijon

As a representative of this Conder suggests (*Tent Work*, 2:337) *El-Kiam*, four and a half miles north-east from Mimas (at the great angle of the Litany); but this is an entirely modern village of about three hundred Christians and two hundred Druses (*Memoirs* accompanying the Ordnance Survey, 1:88), and the name has little resemblance. *Tell Diblin*, the more probable representative, is beyond the limits of the Ordnance Survey.

Iko-siu

the sect of the worshippers of Amidas (q.v.), the most numerous and powerful ecclesiastical body in Japan.

Ilahi

(*the divine*) of Akbar was a system of philosophic deism introduced by Akbar, the emperor of Delhi, in the latter half of the 16th century. He proposed to found a new creed on the basis of universal toleration,

combining in one religious body the Hindus, Mohammedans, and Christians, along with the followers of Zoroaster. His object in establishing a new creed was both political and religious; he was the only one of the Delhi emperors who regarded India as his country, and who sought to efface from the memory of the Hindus the fact that they were a conquered people. *Ilahi*, or the divine system, was essentially eclectic in character. The fundamental point on which Akbar insisted was the great doctrine of the Divine Unity, which he declared was but obscurely revealed in the prophets. But while he thus adopted a Mohammedan basis for his creed, he took care at the same time to declare his entire disbelief of the divinity of the Koran. From the time of his rejection of the Koran, the emperor professed himself to be an impartial inquirer after truth, and accordingly he conversed openly with the teachers of every religion. He finally decided upon a system, which was the revival of Zoroastrianism in a modified form. Having acquired sufficient influence over the theologians, doctors of the law, and learned men, to secure their public recognition of him as the sole protector of the faith, Akbar propounded his creed, which was accepted by several Hindus and Mohammedans. Encouraged by his success, he now ordered the abolition of the old confession of Islam, "There is no God but God, and Mohammed is his prophet," and the substitution of another, "There is no God but God, and Akbar is the vicar of God." He next abrogated the five daily prayers, the ablutions, fasts, alms, and pilgrimages enjoined upon the faithful. He abolished the religious services observed on Fridays, and dismissed the muezzins. He ordered that that should be considered as clean which was declared by the Koran. to be unclean. He permitted the sale of wine, and the practice of games of chance. He forbade the marriage of more than one wife, and enjoined the postponement of the circumcision of boys until twelve years of age, and even then the ceremony was to be entirely optional. He finally ordered the sera of his own accession to the throne to be used instead of the Hegira. At first he received considerable support from various sections, but his system became more and more unpopular, and, on the accession of his son Jehanghir, the empire returned to Islamism.

Illicet

(for *ire licet*, "you may go"), a solemn word pronounced at the conclusion of the funeral rites among the ancient Romans. It was uttered by the *præficus* or some other person at the close of the ceremony, after the bones and ashes of the deceased had been committed to the urn, and the persons

present had been thrice sprinkled with pure water from a branch of olive or laurel for the purpose of purification. From the occasion on which the word *ilicet* was employed, it is sometimes used proverbially among Roman authors to signify *all is over*.

Ilithyia

in Greek and Roman mythology, is the goddess of birth, the daughter of Jupiter and Juno, born on Crete, in the Amnisian cave, and sister of Hebe, Mar, and Vulcan. Homer speaks of a number of Ilithyiae, daughters of Juno, who send the arrow of pain, but help those in childbed. Often Ilithyia is identified with Juno, which is not strange, since Juno is the goddess of marriage. The Greek Ilithyia was also identified with Diana, probably because the latter, being the goddess of the moon, a certain influence over birth might be credited her. She is also called Lucina, or *genetalis*. Pindar and Ovid make her the daughter of Juno. In a Grecian temple erected to her she was represented as wearing a loose robe, and holding in one hand a flambeau.

Illescas, Gundisaly De

abbot of St. Frontes, Spain, who died in 1580, is the author of *Historia Pontifical y Catolica* (Salamanca, 1574; continued by L. de Bavaria, M. de Guadalaxara, and J. Banos de Velasco, Madrid, 1678, 6 volumes fol.). See Winer. *Handbuch der theol. Lit.* 1:682; Jocher, *Allgemeines Gelehrten-Lexikon*, s.v. (B.P.)

Illinos

in Chaldaic mysticism, was the second of the three primary principles of the Chaldeans, created with Anos and Aos by the uncreated from the two natural forces, the creating and conceiving principles, Asoron and Kisara.

Ilmarinen

the third of the great deities of the Finns, and the god of earth and of metals.

Imam

a name applied by way of excellence to each of the chiefs or founders of the four principal sects of the Mohammedans.

Imamate

the office of an Imam, or Mohammedan priest. *SEE IMAUM,*

Imams, The Twelve

the twelve Islam chiefs, according to the Persian Mohammedans, who belong to the Shiites. Ali (q.v.) is reckoned the first Imam, and immediate spiritual successor of the Prophet. Hassan (q.v.) was the second Imam, being the eldest son of Ali. He was a feeble-minded prince, and surrendered his caliphate to Moawiyah, retaining only the spiritual office. Hossein (q.v.) was the third of the line. He was succeeded by his son Ali, the fourth Imam, who, from his constancy in prayer, received the names of "the Imam of the Carpet," and "the glory of pious men." He died in 712, and was succeeded by his son Mohammed, the fifth Imam, who was a diligent student of magic, and received the name of "the possessor of the secret." The sixth Imam was Jaafar, the son of Mohammed, who was thought to be equal in wisdom to Solomon. Jaafar nominated his son Ismail his successor, but the heir-apparent having died prematurely, he named his second son Mufsa his heir. Ismail, however, had left children; hence parties arose, some holding to one as the lawful Imam, others to the other. The two sects were called *Ismailiyah* (q.v.) and *Assassins* (q.v.). The claim of Mufsa to be the seventh Imam has been generally admitted. Ali, the son of Mufsa, was the eighth Imam. He is called by the Shiites "the beloved," and his tomb, termed Meshed Ali is a favorite object of pilgrimage. The ninth Imam was Mohammed, the son of Ali, who lived in retirement at Bagdad, where he died at an early age, leaving behind him so great a reputation for benevolence that he received the name of "the generous." His son Ali, the tenth Imam, was but a child when his father died, and having been seized by the caliph Motawakkel, who was a determined enemy of the Shiites, he was confined for life in the city of Asker, from which circumstance he is called "the Askerite." He was poisoned by order of the caliph in 868. His son and successor, Hassan, also perished by poisoning, leaving the sacred office to his son Mohammed, the twelfth and last Imam, who, at his father's death, was a child only six months old. He was kept in close confinement by the caliph, but at about the age of twelve years he suddenly disappeared; the Sonnites allege that he was drowned in the Tigris, but the Shiites deny the fact of his death, and assert that he is wandering over the earth, and will continue so to wander until the appointed period shall arrive when he shall claim and receive universal empire.

Immer, Albert

a Protestant theologian, was born August 10, 1804, at Unterseen, Switzerland. He studied at Berne, was in 1838 vicar at Burgdorf, in 1840 pastor at Buren, and in 1850 professor of theology at Berne. In 1881 he retired from his professorship, and died March 23, 1884. Besides some theological essays and lectures, he published *Hermeneutik des Neuen Testaments* (Wittenberg, 1873; Engl. translation by A.H. Newman, Andover, 1877): — *Neutestamentliche Theologie* (Bonn, 1877). (B.P.)

Impanation

(from *in pane*, "in the bread"), the doctrine that Christ's presence is in the bread in the Lord's supper. It is synonymous with *consubstantiation* (q.v.).

Inauguratio

the ceremony by which the ancient Romans consecrated a person or thing to the gods. It was performed by the *augurs* (q.v.), who offered prayer to the gods, asking them to show by signs whether they accepted the consecrated object. If the signs appeared favorable, the consecration was regarded as complete. The kings of Rome were inducted by the augurs as the high priests of the people; but the inauguration of *the flamens* devolved upon the college of pontiffs.

Incense-Boat

Picture for Incense-Boat

a vessel for containing incense, often formed like a boat: hence its name. Examples of these are numerous in old inventories of church furniture. *SEE NAVICULA.*

Indagine, Johann De

a Carthusian monk of Germany, who died at Eisenach in 1475, is the author of *Commentarius in Quattuor Libros Regum*: — *De Visione Danielis cap. 7*: — *De Quattuor Sensibus Scripturae*: — *De Potestate Ecclesiastica et de Auctoritate Papae in Conciliis*: — *Contra Flagellatores*: — *Contra Errores Bohemorum*: — *De Cognitione Futurorum*. See Hoffmann, *Lexicon Universale*; Tritheimius, *De*

Scriptoribus Ecclesiasticis; Jocher, *Allgemeines Gelehrten-Lexicon*, s.v. (B.P.)

India, Mythology Of

SEE HINDUISM.

Indix Raymi

in Peruvian mythology, is the principal one of the four known festivals of the sun, celebrated yearly in honor of the supreme deity in the Andes. It began when the sun was at its height, and moved towards the equatorial region. At the first ray of the sun all fell on their knees and worshipped the benevolent god. After this festival eight days were spent in unbroken pleasure.

Indo-Portuguese Version Of The Scriptures

Indo-Portuguese is a dialect spoken by the Portuguese settlers and their descendants in Ceylon and various parts of the Indian seas. A translation of a part of the Scripture into this dialect dates back to the year 1817, when the Wesleyan missionary, Newstead, stationed at Negombo, in Ceylon, commenced a translation of the New Test. for the benefit of this people, which was printed at London in 1826. A second edition appeared at Colombo in 1831, and the Pentateuch and Psalms were printed in 1833. A revised edition of the New Test. was published in 1853. (B.P.)

Indra

Picture for Indra

in Hindu mythology, is the god of the sun, one of the twelve Aditvas, the son of the god Kasyapa and Aditi, a deity of the second class, but very much worshipped. He rules over space, and is king of all genii who live in space, or in the superterrestrial paradise. Daily he rides around the earth. He sees and knows everything, for he has a thousand eyes. His wife is called Sachi, by whom he had a son, Jayanta. The mountain Meru, towards the north pole, is his dwellingplace. Amarawati is the name of his celestial city, Wardayanta is his palace, Nandana his garden. Airawat is his first elephant, and Mattala charioteer. He rules over wind and rain.

Induction

(Lat. *inductio*, from *inducere*, "to infer") is the philosophical name for the process of real inference in other words, the act or process of reasoning from the known to the unknown, or from the limited to the unlimited. "All things that we do not know by actual trial or ocular demonstration, we know by an inductive operation. Deduction is not real inference in this sense, since the general proposition covers the case that we apply it to; in a proper deduction, the conclusion is more limited than the premises. By the inductive method we obtain a conclusion much larger than the premises; we adventure into the sphere of the unknown, and pronounce upon what we have not yet seen.... Accordingly, it is now considered a part of logic to lay down the rules for the right performance of this great operation." One of the greatest problems of inductive inquiry is that peculiar succession denominated cause and effect. Mill, in his *Logic*, has consequently illustrated in detail the methods to be adopted to ascertain definitely the true causative circumstance that, may precede a given effect. They resolve themselves mainly into two. "One is, by comparing together different instances in which the phenomenon occurs. The other is, by comparing instances in which the phenomenon does occur, with instances, *in other respects similar*, in which it does not. These two methods may be respectively denominated the method of agreement, and the method of difference."

There are many problems growing out of the application of induction to the great variety of. natural phenomena. "Thus, the great induction of universal gravity was applied *deductively* to explain a great many facts besides those that enabled the induction to be made. Not merely the motions of the planets about the sun, and the satellites about the planets, but the remote and previously unexplained phenomena of the tides, the precession of the equinoxes, etc., were found to be inferences from the general principle. This mode of determining causes is called the deductive method. When several agents unite in a compound effect, there is required a process of calculation to find from the effects of the causes acting separately the combined effect due to their concurrent action, as when the path of a projectile is deduced from the laws of gravity and of force. It is the deductive stage of science that enables mathematical calculation to be brought into play with such remarkable success as is seen in astronomy, mechanics, etc.

"The circumstance that phenomena may result from a concurrence of causes, leads to the distinction between ultimate laws and derivative or subordinate laws. Thus, gravity is an ultimate law; the movement of the planets in ellipses is but a subordinate law. These inferior laws may be perfectly true within their own limits, but not necessarily so beyond certain limits, of time, place, and circumstance. A different adjustment of the two forces that determine a planet's motion would cause a circular or a parabolic orbit; and therefore when phenomena result from a combination of ultimate laws acting under a certain arrangement, they are not to be generalized beyond the sphere where that arrangement holds. These inferior laws are sometimes mere inductions that have not been resolved into their constituent laws, and then they go under the name of 'Empirical Laws.' Thus, in the hands of Kepler, the elliptic orbit of the planets was only an empirical generalization, ascertained by the method of agreement; Newton converted it into a derivative law, when he showed that it resulted from the more general laws of gravity, etc. The earlier stages of induction present us with many of those empirical laws; in some subjects, as physiology, medicine, etc., the greater number of inductions are of this character. The cure of disease is especially an example of this: hardly any medicine can have its efficacy traced to ultimate laws of the human system. Hence the uncertainty attending the application of remedies to new cases, and also the want of success that often attends them in circumstances where we think they ought to succeed." Induction applies also to the laws of causation, to the laws of uniformities, and to those of coexistence. See Mill, *Logic*, especially book 4.

Indulgence

The use of this word by ecclesiastical writers is derived from that of the jurisconsults, who employ it to designate a remission of punishment or of taxes, especially such a general amnesty as was sometimes proclaimed by an emperor on an extraordinary occasion of rejoicing. Hence the word passed into ecclesiastical usage in the sense of a remission of penalties for offences against church discipline and order.

Usually there were four stages or degrees through which offenders had to pass before regaining communion: (1) weepers, (2) hearers, (3) kneelers, (4) bystanders; and usually several years had to be spent in each. Now the bishop, according to St. Gregory, might, in proportion to their conversion, "rescind the period of their penance; making it eight, seven, or even five

years instead of nine, in each stage, should their repentance exceed in depth what it had to fulfil in length, and compensate, by its increased zeal, for the much longer time required in others to effect their cure." Eventually this system was greatly extended, until it reached the abuses that provoked the Reformation. *Indulgentia (indulgence)*, a name sometimes applied to *baptism* in the early Christian Church, as being attended, when blessed by the Holy Spirit, with absolution or the remission of sins. It was esteemed the most universal absolution and the greatest indulgence in the ministry of the Church.

Inferie

were sacrifices which the ancient Romans offered at the tombs of their deceased relatives at certain periods, consisting of victims, wine, milk, garlands of flowers, etc.

Infirmary, Monastic

In his enumeration of Christian duties Benedict (*Regula*, c. 4) specifies that of visiting the sick; and elsewhere he speaks of it as a duty of primary and paramount obligation for monks, quoting the words of Christ, "I was sick, and ye ministered unto me." Beyond, however, saying that the sick are to have a separate part of the monastery assigned to them, and a separate officer in charge of them, that they are to be allowed meat and the luxury of baths, if necessary, that they are not to be exacting, and that the brethren who wait on them are not to be impatient, he gives no precise directions. Subsequently it was the special duty of the "infirmarius," the "cellerarius" (house-steward), and of the abbot himself, to look after the sick; no other monk might visit them without leave from the abbot or prior. Everything was to be done for their comfort, both in body and soul, that they should not miss the kindly offices of kinsfolk and friends; and, while the rigor of the monastic discipline was to be relaxed, whenever necessary, in their favor, due supervision was to be exercised, lest there should be any abuse of the privileges of the sick-room. The "infirmarius" was to enforce silence at meals, to check conversation in the sick-room at other times, and to discriminate carefully between real and fictitious ailments. The sick were, if possible, to recite the hours daily, and to attend mass at stated times, and if unable to walk to the chapel, they were to be carried thither in the arms of their brethren. The meal in the sickroom was to be three hours earlier than in the common refectory. The abbot might allow a separate kitchen and

"buttery" for the use of the sick monks. The rule of Caesarius of Aries ordered that the abbot was to provide good wine for the sick, the ordinary wine of the monastery being often of inferior quality. *SEE HOSPITAL.*

Informers

This class of men originated before the Christian sera, and, indeed, before the establishment of the Roman empire. When persecution arose against the Church, the informers naturally sought gain, and probably some credit with the civil authorities, by giving information against those who practiced Christian rites, since the secret assemblies of Christians for worship came under the prohibition of the Lex Julia. Tertullian states (*Apol.* c. 5) that Tiberius threatened the accusers of the Christians, but the story rests only upon his statement. He also claims M. Aurelius as a protector of Christians. Titus issued an edict, forbidding slaves to inform against their masters or freedmen against their patrons. Nerva, on his accession, republished this edict. "Jewish manners," i.e., probably Christianity, is especially mentioned as one of the subjects on which informations were forbidden. In Pliny's well-known letter to Trajan we find the informers in full work. The Christians who were brought before him were delated, and an anonymous paper was sent in, containing a list of many Christians or supposed Christians. Trajan, in his answer, though he forbade Christians to be sought out (i.e., by government officials), did not attempt to put a stop to the practice of delation; those who were informed against, if they continued in their infatuation must be punished. In the subsequent persecutions a large part of the suffering arose from unfaithful brethren who betrayed their friends. *SEE DELATORES.*

Inge, Hugh, D.D.

an Irish prelate, was born at Shepton Mallet, in Somersetshire, educated in William of Wickham's school at Winchester, and made perpetual fellow of New College, Oxford, in 1484. In 1496 he travelled in foreign countries. On his return he was successively prebendary of East Harptree, subchanter of the Church of Wells, warden of Wapulham, in the diocese of Lincoln, of Duttying, in Somersetshire, by the presentation of Richard the Abbot and the convent of Glastonbury, and of Weston. In 1504 he was in Rome, at which time he was one of king Henry's orators, selected to take the renunciation of all prejudicial clauses in the apostolic bulls for the translation of cardinal Hadrian to the see of Bath and Wells, and his oaths

of fealty and allegiance to that monarch. In 1512 he was appointed bishop of Meath, where he remained ten years. In 1521 he was promoted to the see of Dublin. In 1527 he was made chancellor of Ireland. He repaired the palace of St. Sepulchre. Hedied in Dublin, August 3, 1528. See D'Alton, *Memoirs of the Archbishops of Dublin*, page 182.

Ingelram

(called also by some Newbigging), a Scotch prelate, was rector of Peebles and archdeacon of the Church of Glasgow, and when in this office he was made chancellor by king David. He was elected and consecrated bishop of the see of Glasgow in 1164. He died February 2, 1174, leaving, *Epistolae ad Diversos*: — *In Evangelia Dominicalia*: — *Rationes Regni Administrandi*. See Keith, *Scottish Bishops*, page 233.

Ingelramne

a German prelate, brought up in the schools of Goze and St. Anold, was made bishop of Metz in 768, being at the same time abbot of Senones. He died in 791. See Hoefler, *Nouv. Biog. Generale*, s.v.

Ingen

a hero-god of Japan, was a native of China, who lived about 1650. He was a zealous Buddhist, and was looked upon as an illustrious saint. But he was more especially venerated because, in answer to a *kito*, or special prayer which he offered, a plentiful rain had fallen in a time of drought.

Ingham, Richard, D.D.

an English Baptist minister, was born at Stansfield, Yorkshire, in 1810. For some years he was a student at Oxford University, and afterwards in the academy of the celebrated Rev. Daniel Taylor, in London. He was baptized November 20, 1829; ordained deacon of a Baptist Church, December 26, 1832; licensed to preach, April 5, 1833; gave up his secular business in 1835, and pursued a course of theological study at Wisbeach; was ordained April 2, 1839, in Bradford, and remained pastor of the Tetley Street Church till November 1847, when he removed to Louth. His next pastorate was in Halifax, from 1854 to 1862. After two or three brief pastorates in other places, he returned to Bradford and became pastor of the Infirmary Street Church. His death took place June 1, 1873. He published, in 1865, his *Hand-book on Christian Baptism*, and in 1871 his *Christian Baptism*,

its Subjects and Modes. He also published his *Appeal to Friends*, on the subject of baptism. At the time of his death he had completed an extended work on the Church Establishment. Dr. Ingham filled a high place among the scholars and preachers of that branch of English Baptists with which he was identified, the "General Baptists," corresponding in most respects with the Freewill Baptists of the United States. See (Lond.) *Baptist Hand-book*, 1874, page 277. (J.C.S.)

Inglis, Alexander

a Scotch prelate, dean of Dunkeld, archdeacon of St. Andrews, and keeper of the rolls, was chosen bishop of Dunkeld in 1483. But the pope, being displeased because he had not been consulted first, annulled the election. See Keith, *Scottish Bishops*, page 91.

Inglis, David, D.D., LL.D.

a Reformed (Dutch), and afterwards a Presbyterian minister, son of Reverend David Inglis, was born June 8, 1824. He graduated from the University of Edinburgh in 1841; studied divinity under Drs. Chalmers and John Brown; was licensed by the Presbytery of Carlisle in 1845, and came to America in 1846. He served the Presbyterian Church in the following places Scotch Church, Detroit, Michigan (1846); stated supply at Washington Heights, New York city; Bedford, N.Y. (1847); St. Gabriel Street, Montreal, Canada, in July, 1852; Hamilton, Ontario (1855); professor of systematic theology in Knox College, Toronto (1871); pastor of Reformed Church, Brooklyn Heights (1872), where he died, December 15, 1877. Dr. Inglis was a powerful and eloquent preacher of the great truths of the gospel. He was prominent in the deliberations to further the union of the different branches of the Presbyterian Church of Canada, in the success and consummation of which he greatly rejoiced. His publications are, *Exposition of International Sunday-school Lessons in Sower and Gospel Field* (1874-77): — *Historical Sermon in Commemoration of the Twenty-fifth Anniversary of the Church on Brooklyn Heights* (1875): — many contributions to the press: — *Vedder Lectures*, in course of preparation at his death. See Corwin, *Manual of the Ref. Church in America*, 3d ed. page 317.

Inglis, James, D.D.

a Presbyterian minister, was born at Philadelphia, Pennsylvania, in 1777. He graduated from Columbia College in 1795; studied theology privately, and was licensed to preach by the New York Presbytery in 1801. In 1802 he accepted a call to the First Presbyterian Church of Baltimore. He died August 15, 1820. He published, *A Sermon on Fasting, Humiliation, and Prayer* (1808): — *A Missionary Sermon*, preached in Philadelphia in 1812: — and a *Discourse*, delivered in the First Presbyterian Church of Baltimore in 1814. See Sprague, *Annals of the Amer. Pulpit*, 4:278.

Inglis, John

a bishop of the Church of England, was born in New York city, December 9, 1777, where his father, Charles Inglis, D.D., was rector of Trinity Church. He received his education at King's College, Windsor. In 1800 he went to England to advance the interests of his alma mater; in 1801 he took orders, and was appointed to the mission of Aylesford. In 1816, Reverend Dr. Stanser, rector of St. Paul's, became bishop of Nova Scotia, and Dr. Inglis succeeded him as rector, and, in 1825, to the bishopric of Nova Scotia, which at that time included New Brunswick, Newfoundland, and Bermuda. He died in London, October 27, 1850. See *Amer. Quar. Church. Rev.* 1851, page 154.

Ingersoit

are the spirits of fire among the Greenlanders and live along the strand. They were formerly human beings, but when the flood came they were changed into spirits of fire.

Ingraham, Joseph H., D.D.

a Protestant Episcopal clergyman, was born at Portland, Maine, in 1809. He entered Yale College, but did not graduate; went to Buenos Ayres, South America, as a commercial clerk; was for several years after his return a teacher; and about 1830 became professor in Jefferson College, near Natchez. While here he was witlely known as a writer of novels, etc., as *The South-west, by a Yankee*: — *Lafitte*: — *Burton*: — *The Quadroon*, etc. About 1847 he was confirmed as a member of the Protestant Episcopal Church, at Nashville, Tennessee, where he established a flourishing seminary for young ladies. He was ordained deacon in 1851, and presbyter

in 1852; became missionary at Aberdeen, Mississippi; afterwards was rector of St. John's Church, Mobile, Alabama; then at Riverside, Tennessee; removed to Holly Springs, in 1858, where he revived St. Thomas's Hall. He died there, December 18, 1860. Besides various religious pamphlets, Dr. Ingraham was the author of, *The Prince of the House of David*: — *The Pillar of Fire*: — and *The Throne of David*, which were very popular. See *Amer. Quar. Church Rev.* 1861, page 186.

Initial Hymn

SEE INTROIT.

Initiati

a name applied to the faithful in the early Christian Church, as being initiated, that is, admitted to the use of sacred offices, and to the knowledge of the sacred mysteries of the Christian religion. Hence the fathers, in speaking of any doctrines which were not explained to the catechumens, were accustomed to say, "The initiated know what is said." St. Ambrose addressed a work especially to the Initiati.

Inlaga

are a class of spirits whose worship forms the most prominent feature in the superstitious practices of Southern Guinea. They are the spirits of dead men; but whether good or evil, even the natives themselves do not know. The spirits of their ancestors the natives call *Abambo*; but the Inlaga are the spirits of strangers, and have come from a distance. Sick, and especially nervous, persons are supposed to be possessed with one or the other of these classes of spirits, and various ceremonies are performed to deliver them from their power. The patient is first tested by the priest, to ascertain which class of spirits has possession of him; he is then exorcised, and when sufficiently recovered, sent about his affairs, but under certain restrictions, lest his disease return..

Innes, John (1)

a Scotch prelate, was consecrated I bishop of the see of Moray, Janaury 23, 1407. He died April 25, 1414. See Keith, *Scottish Bishops*, page 142.

Innes, John (2)

a Scotch prelate, was dean of Ross, and bishop of the see of Caithness about 1447. He died in 1448. See Keith, *Scottish Bishops*, page 214.

Innuarolit

are mountain spirits of the Greenlanders, extraordinarily small, but quite expert.

Institor, Heinrich

a Dominican of the 16th century, is the author of *Malleus Maleficarum*: — *Clypeus T.R. Ecclesiae Defensionis contra Pickardos et Waldenses*: — *De Plenaria Potestate Pontificis et Monarchiae*: — *Replica Adversus Sententiam Christum Nonnisi sub Conditione in Eucharistia Adorandum*: — *Sermones XXX de Eucharistia*. See Echard, *De Scriptoribus Ordinis Dominicanorum*; Jocher, *Allgemeines Gelehrten-Lexikon*, s.v. (B.P.)

Intercisi dies

were days, among the ancient Romans, which were devoted partly to the worship of the gods, and partly to ordinary business.

Invisibility

an attribute ascribed to God in the Scriptures. For example, Paul (^{<5017>}1 Timothy 1:17) calls him "the king eternal, immortal, invisible." Jesus says (^{<4018>}John 1:18) "No man hath seen God at any time." He is therefore the *invisible* God.

Ipabog

in Slavonic mythology, was an idol of the Wends, brought to light by recent antiquaries, probably worshipped on Rugen as a god of hunting.

Iperius, Joannes

(surnamed "*the Long*"), a Benedictine abbot of St. Bertin, was a native of Ypres, Belgium, and died in 1383. He is the author of a *History* or *Chronicon* of his monastery, from the year 590 to 1294. It has been inserted, under the title of *Chronica, sive Historia Monasterii S. Bertini*, in the *Thesaurus Novus Anecdotorum*, etc., 3:446 sq. (1717). He also wrote a

life of Erkembod, published in the *Acta Sanctorum*, under April 12. See Andre, *Bibl. Belg.* 2:669 (1739); Lichtenberger, *Encyclop. des Sciences Religienses*, s.v. (B.P.)

Irhov, Wilhelm

a Dutch theologian, who died November 18, 1760, at Utrecht, doctor and professor of theology, is the author of *Conjectanea Philol. Crit.-Theologica in Psalmorum Titulos* (Leyden, 1728). See Winer, *Handbuch der theol. Lit.* 1:82; Furst, *Bibl. Jud.* 2:137. (B.P.)

Irish Presbyterian Church

SEE PRESBYTERIAN CHURCH IN IRELAND, s.v. PRESBYTERIAN CHURCHES.

Irish Version Of The Scriptures

The Irish or Erse language is now little known except as the vernacular of an illiterate population, but it was once the language of literature and science. The Roman letters are often used in Erse compositions, but the Irish have an ancient alphabet of their own, for which they feel a truly national predilection. The origin of this alphabet is very uncertain; it bears some resemblance to the Anglo-Saxon, and it has been questioned whether the Saxons derived their alphabetical system from the Irish, or vice versa. In the dedication of the Irish Prayer Book of 1608, it is confidently asserted that the Saxons borrowed their letters from Ireland.

The first printed New Test., in the Irish characters, was published in 1602. When bishop Bedell was appointed to the see of Kilmore and Ardagh, in 1629, he undertook the translation of the Old Test. Not being acquainted with the language, he commenced to study the same at the age of fifty-seven. His next measure was to secure the services of native Irish scholars, and with their help the version of the Old Test. was completed in 1640, to remain in MS. till 1681. After due examination and revision it was published in London in 1686, together with the New Test. More than a century was suffered to roll away before any efficient measures were taken to reprint the Scriptures in Irish, until, in 1809, an edition of 2000 New Tests., conformable to the accredited version: of bishop Bedell, was published in Roman characters by the British and Foreign Bible Society. Other editions followed in 1813, 1816, and 1817. In the latter year also a complete Irish Bible was issued, the version of Bedell being employed as

the text of the Old Test. In the course of the following year 3000 copies of the New Test., in the Irish character, were published, and in 1828 the entire Irish Bible appeared in the vernacular. From the report of the British and Foreign Bible Society for the year 1881 we learn that a revised edition of the New Test. is to be published. In order to bring about such a revision, twenty-five interleaved New Tests. are to be placed in the hands of competent Irish scholars, and their corrections of archaisms, obsolete words, and orthographical errors will be examined by the chief reviser and editor, the Reverend James Goodman, Canon of Ross, and professor of Irish in the University of Dublin. As the first installment of this revision the Gospel of Luke was published in 1884. See *Bible of Every Land*, page 160. (B.P.)

Irmin

(*Irmensdule, Irminsul*, etc.), in German mythology, seems to have been a principal god of the ancient Saxons. At Eresburg, now Stadtbergen, on the Dimel, the famous pillar Irmin is said to have stood, that was destroyed by Charlemagne in 772, during the Saxon wars. Might, courage, war, were all-important to the Germanic nations; therefore it is quite possible that Irmin was a god of war.

Ir-Nahash

Deir Ndakhhads, the probable representative of this site, lying one and a half miles northeast from Beit-Jibrin, is merely described in the *Memoirs* accompanying the Ordnance Survey (3:275), as "a ruined birkeh [pool], and a cave with two hundred and fifty niches [for burial]."

Iron

The modern representative of this site, *Yaruzn*, located four miles northwest from El-Jish (Ahlab or Gischala), is described in the *Memoirs* accompanying the Ordnance Survey (1:203), as "a stone village, containing about 200 Metawileh and 200 Christians. It is situated on the edge of a plain, with vineyards and arable lands; to the west rises a basalt top, called el-Burj [the castle], full of cisterns, and supposed to be the site of an ancient castle; there are large stones strewn about; three large birkehs [pools] and many cisterns to supply water; one of the birkehs is ruined." The remains of a large church in the village are described in detail (page 258).

Iroquois Version Of The Scriptures

This version is of very recent date. There are also Iroquois Indians in the provinces of Quebec and Ontario who do not understand the Scriptures in Mohawk published by the British and Foreign Bible Society. For the benefit of these Indians, the Four Gospels were published in 1880 at Montreal. The translation was made by chief Joseph Oncsakeural, revised by Jean Dion and the Reverend T. Laforte. Chief Joseph had all qualifications for the translation, since, in 1865, under the direction of the Roman Catholic missionaries at Oka, and with the approval of the Roman Catholic bishop of Montreal, he prepared a translation into Iroquois of the Gospels and Epistles used in the Missal. (B.P.)

Irpeel

is conjectured by Conder (*Tent Work*, 2:337), to be represented by the modern *Rafat*, as two of the radical letters are the same. This place lies one and a half miles north of el-Jib (Gibeon), and is thus described in the *Memoirs* accompanying the Ordnance Survey (3:13, also 155): "A small hamlet on a ridge, with a spring to the west, and many rock-cut tombs.... Traces of ruins: cisterns cut in rocks, and rough pillar-shafts, with ruins of a modern village and a Mukan.

Irvingites

SEE IRVING, EDWARD; SEE CATHOLIC APOSTOLIC CHURCH.

Irwing, Karl Friedrich Von

a Protestant theologian of Germany, who was born at Berlin, November 21, 1728, and died there, December 17, 1801, member of consistory, is the author of *Versuch uber den Ursprung der Erkenntniss der Wahrheit und der Wissenschaft* (Berlin, 1781). See Winer, *Handbuch der theol. Lit.* 1:430. (B.P.)

Isaac Abrabanel

SEE ABRABANEL, ISAAC.

Isaac De Acosta

SEE ACOSTA, ISAAC DE.

Isaac Alfez (or Alfass)

SEE ALFEZ, ISAAC.

Isaac Alissani

SEE IBN-GIATH, ISAAC.

Isaac Of Antioch

SEE ISAAC THE SYRIAN (a).

Isaac Arama

SEE ARAMA, ISAAC.

Isaac Athias

SEE ATHIAS, ISAAC.

Isaac Campanton

SEE CAMPANTON, ISAAC.

Isaac Cantarini

SEE CANTARINI, ISAAC.

Isaac Carodso

SEE CARIOSO, ISAAC.

Isaac Ben-Jehuda ha-Levi

a Jewish writer of the 17th century, is the author of *azr j n[p 8s*, a commentary on the Pentateuch, compiled from different authors (Prague, 1607). See Furst, *Bibl. Jud.* 2:142. (B.P.)

Isaac Lampronti

SEE LAMPIRONTI, ISAAC.

Isaac Loria

SEE LORIA, ISAAC.

Isaac Ben-Moses

SEE PROFIAT DURAN.

Isaac Nasir

SEE NASIR, ISAAC.

Isaac Onquenira

SEE ONQUENIRA, ISAAC.

Isaac Orobio

SEE OROBIO, ISAAC.

Isaac Ben-Simeon

of Prague, who lived in the 17th century, is the author of **צְוָרֶפּ מִן רֵי וְצְ**
צְרָדִם, i.e., the Midrash Shocher Tob (a midrash on Psalms, Proverbs, and
Samuel), with short glosses (Prague, 1613): — **צְוָרֶפּ מִן צְמֻיָּ**, i.e., the
Pentateuch in Hebrew, with a Judaeo-German commentary (ibid. 1608).
See First, *Bibl. Jud.* 1:145; De' Rossi, *Dizionario Storico* (Germ. transl.),
page 125. (B.P.)

Isaac, Usiel

a Jewish rabbi of Amsterdam, who flourished in the 17th century, is the
author of **הַנְּחֵמָה וְצִיָּ**, i.e., a Hebrew grammar (Amsterdam, 1657). See
Furst, *Bibl. Jud.* 1:145; De Barrios, *Casa de Jacob* (Amsterdam, 1683,
giving a biography of Isaac Usiel). (B.P.)

Isaac Viva

SEE CANTARINI, ISAAC.

Isaacs, Samuel M.

a Jewish rabbi, was born at Leeuwarden, Holland, January 4, 1804. His
father having emigrated to England, young Isaacs received his education
there. In 1839 he came to New York to take charge of the congregation
Benai Jeshurun, then worshipping in Elm Street. In 1857 he commenced
the publishing of the *Jewish Messenger*, which was intended to uphold

conservative Judaism against the so-called reformed party. In 1877 Isaacs retired from his ministry of the Shaare Tefila congregation, with which he had been connected since 1845, and died May 19, 1878. He was highly respected, not only by his own coreligionists, but also by Christians. (B.P.)

Isbraniki

a sect of Russian dissenters, which arose about the middle of the 16th century. The name which they assumed means the *company of the elect*, but they were reckoned by the adherents of the established religion among the *Raskolniks* (q.v.) or Schismatics. The cause of their separation was a difficulty concerning the revision of the church books. These books were printed in 1562, under the czar, John Basilides, from manuscript copies, which, being considered incorrect, were somewhat altered in their printed form. The changes introduced were regarded by some as teaching unsound doctrine, and a sect arose who adhered to the former books, and called themselves *Starovertsi*, or believers in the old faith. These dissenters, however, were comparatively few in number till about the middle of the following century, when, in consequence of a revision of the church books by the patriarch Nikon, the cry of unsound doctrine was again raised, and the number of dissenters increased. This sect was tolerated by the state under Alexander I.

Ise

(or Isje), the name of a central province of Japan, to which the religious sect of the Shiutrists requires each of its adherents to make a pilgrimage once a year, or at least once in their life. In Isje is the grand *Mia* or temple of *Teusio-Dai-Jin*, which is the model after which all the other temples are built. Isje is a place of no natural attractions. It is rather regarded as a monument of antique poverty and simplicity. The *Mia* where the pilgrims pay their devotions is a low wooden edifice with a flat thatched roof, and on entering nothing is to be seen but a metallic mirror, which is regarded as a symbol of the deity, and some white paper, which is considered the emblem of purity of heart. The worshippers do not presume to enter this temple, but look through a lattice window from without while they say their prayers.

Ishtar

one of the chief deities of the Assyrians and Babylonians alike, although she was generically one of the deities of the second rank. She was the daughter of the moon-god Sin, and was identified by the Chaldaeans with the planet Venus. She was essentially a warlike goddess, and was called the "Goddess of Battles and of Victories," in which attribute she was often represented as giving a bow to the Assyrian king in token of his victories over his foes. She was also, as, the goddess of productive nature, the keeper of all the treasures of the earth, and hence was figured as Allat, the "Queen of the Spear or Divining-rod." In another form of the same principle she was the goddess of sensual indulgence. She was the special protectress of Erech, and in her character of Anna, or Nana, of Nineveh, while she was distinguished also at Arbela, another great seat of her worship, as Ishtar of Arbela. Her offices, names, and attributes were very various, and there appears to have been two Ishtars, mother and daughter, one the great nature goddess, the other the heroine of one of the mythical legends, called the "Descent of Ishtar into Hades." There is a considerable amount of confusion yet remaining to be cleared away with regard to the relations of Ishtar to Davcina, Bilit, Ashtaroth, and Izdubar; but generally the mythologies agree in making her the goddess most brought into contact with men and the under world.

Ising, Johann Christian

a Lutheran theologian. of Germany, was born October 24, 1617, in Austria. He studied at Konigsberg, and died there, July 4, 1684, cathedral deacon. Hewrote *Exercitationes Histor. Crhonol. Geograph. et Philol. in Pentateuchun et Josuam*. See Arnold, *Historic der konigsbergischen Universiadt*; Jocher, *Allgemeines Gelehrten-Lexikon*, s.v. (B.P.)

Ismailiyah

the followers of Ismail or Ismael (q.v.).

Isoard, Joachim Jean Xavier D'

a French prelate, was born at Aix, in Provence, October 23, 1766. His family originated in Dauphine, and was a very ancient one. He lost his father when he was a child, and was placed into the seminary of Aix by his mother when the Bonapartes took refuge upon the continent, they found

some support in the family of Isoard. About that time he departed for Italy, and connected himself, in 1794, with the count of Provence, at Verona. On his return to his native city in the same year he associated himself with a royalist band, and, it is said, was instrumental in saving the life of Lucien Bonaparte. When Pius VII was brought as a captive to France, Isoard followed him. Napoleon proposed to him some high employments, and even a place in the senate, but he refused. After the death of cardinal Fesel, in May 1839, Isoard was designated to replace him, June 14. He died at Paris, October 8 of the same year. See Hoefer, *Nouv. Biog. Generale*, s.v.

Isochristme

(from ἴσος, *qual*, and Χριστός, *Christ*), some followers of Origen, who were charged with maintaining that the apostles were raised to equal glory with their master. They were condemned by a council at Constantinople in 553.

Isolani, Giacomo

an Italian legislator and cardinal, was born at Bologna. He had obtained a great reputation as a scholar, being well versed both in civil and canonical law, when, after the loss of his wife, he decided to enter the ministry. He soon became distinguished in his new position, and after he had filled several important functions, pope John XIII made him cardinal, in 1414, and left him his vicar at Rome, where he was made prisoner by the troops of Ladislas, king of Naples. Finally he was set at liberty by the efforts of Giacomo Sforza Attendole, and Felippe Maria Visconti made him governor of Genoa. He died at Milan, February 19, 1431, leaving several *Consilias* and other works on law. See Hoefer, *Nouv. Biog. Generale*, s.v.

Isparetta

was the supreme god of the inhabitants of the coast of Malabar. When the earth was to be created he changed himself into an egg, from which heaven and earth, and all that it contains, sprang.

Israel Ben-Moses

a Jewish writer of the 16th century, is the author of $\mu\psi\lambda\ h\tau\ \text{I}\ [\ \text{wydj}\ y\ \mu\psi\text{mt}$, a cabalistic exposition of the Psalms (Lublin, 1592, preceded by an essay on the soul): — $\psi\lambda\ \zeta\text{m}\ \text{I}\ [\ \text{wydj}\ y\ \mu\psi\text{mt}$, a cabalistic exposition of

Proverbs (ibid. eod.). The essay on the soul was published separately, with a Latin translation by Voisin (Paris, 1635). See Furst, *Bibl. Jud.* 1:149. (B.P.)

Israeli, Paul

SEE RICCIUS, PAUL.

Israeli, Samuel

SEE MOROCCO, SAMUEL ISRAELI.

Israfil

the angel who, according to the Mohammedans, will sound the trumpet which is to summon the world to judgment on the last day.

Isselburg, Heinrich

a Protestant theologian of Germany, who died at Bremen in 1629, is the author of, *Medulla Papismi de Arce ac Judice Controversiarum Theologicarum*: — *Digeries Praecipuarum Controvers. inter Romanos Pontifices et Protestantos Orthodoxos*: — *Manuale Pauperum Spiritu*: — *De Jure Protestantium contra Pontif. Rom. Ejusque Concilia, Imperium atque Anathema*: — *Catechesis Religionis Christianae Anatomen*: — *De Charitate Christiana*. See Witte, *Diarium Biographicum*; Jocher, *Allgemeines Gelehrten-Lexikon*, s.v. (B.P.)

Isthmian Games

one of the great national festivals among the ancient Greeks, which derived its name from the isthmus of Corinth, where they were celebrated. They were held every third year, in honor of Poseidon, or, as some allege, every fifth year. *SEE GAMES.*

Istio

in Teutonic mythology, was one of the three sons of Mannus, and the father of one of the three races of the Germans. Ithun, in Norse mythology, is held imprisoned under the ash-tree Ygdrasil. Probably this Ithun is identical with *Iduna*, who guards the rejuvenating apples of the gods.

Ixcuina

was the goddess of love and all joys, the *Venus* of the Mexicans.

Ixion

Picture for Ixion

in Greek mythology, was the son of Antion and Perimela, king in Thessaly. He married Dia, the daughter of Deioneus, but refused to pay the promised wedding presents to her father, wherefore the latter took possession of a number of horses of Ixion as a substitute. Ixion promised to give Deioneus what he wanted, and caused him to fall into a cave of red-hot coals, under the pretence it was a cave of gold. It was so great a crime that no man would purify him. Jupiter did this himself, and was so pleased with Ixion that he fed him at the table of the gods. A new crime sprang up in the heart of the murderer. He longed for the love of Juno. Juno forgave him, and formed Nephelē (a cloud), by whom Ixion became father of the Centaurs. Finally, Jupiter's patience becoming exhausted, he threw him into Tartarus, where he remains, tortured by the Furies, along with Sisyphus and Tantalus. His penalty is to turn a wheel which perpetually recoils.

Ixtitlon

is the AEsculapius of the Mexicans, the protecting god of the medical art.

Izdubar

(or Gizdubar, *Mass of Fire*) is, according to the newly discovered Izdubar Tablets, an early mythical Assyrian hero, who was probably a form of the solar deity. He was a great chieftain, and delivered the city of Erech when it was assailed by the giants. He had for his wife the goddess Ishtar, who proved unfaithful to him, and sent some monstrous bulls to destroy him. These animals he was enabled to slay by the assistance of his faithful friend and adviser, the deified sage Heabani, who was ultimately killed by an unknown insect or reptile, called a Tambukki. Izdubar afterwards, becoming afflicted with a cutaneous disorder, went by the advice of his boatman, Urhamsi, to seek the sage Adrahasis, who, having survived the Deluge, was supposed to be able to cure him of his malady. Adrahasis complied with his request, and related to him in considerable detail the legend of the flood. Upon returning to Erech, Izdubar set up a monument in memory alike of his cure and of the story related by his benefactor, and

then, by the aid of enchantment, had the soul of Heabani raised up to commune with him. Izdubar seems after these events to have become a king, but his history is so mixed up with a mythological series of legends that his real character is uncertain, as also are, of course, his parentage and birth.

Ized

in Persian mythology, is a name of the twenty-eight good genii of the second rank, who recognize Ormuzd and his seven assistants, the Amshaspands, as their ruler. The Izeds are male and female beings of greatest purity and mildness, created by Ormuzd, the representative of the highest, invisible god, and superintend the year, the month, the day, the hours guide men on life's journey, command the animal and vegetable world, and rule the natural laws and elements, and are in continuous combat with Ahriman and his evil spirits.

Izquierdo, Sebastiano

a Jesuit, was born at Alcaraz, Spain, in 1601. He was rector of the colleges at Murcia and Alcala, and died about 1680. He wrote, *Opus Theologicum et Philosophicum: — Praxis Exercitionum Spiritualiunt*. See Alegambe, *Bibliotheca Scriptorum Societatis Jesu*; Jocher, *Allgemeines Gelehrten-Lexicon*, s.v.; Antonii *Bibliotheca Hispanica*. (B.P.)