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**J - Lysius, Johann Heinrich**

*by James Strong & John McClintock*

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

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## Jaabez, Isaac

a Jewish rabbi of Constantinople, who died at the beginning of the 17th century, is the author of **dsj trwt**, a commentary on the Hagiographa, consisting of tell different parts:

- 1, **μyl wl h çdq**, on the Song of Songs;
- 2, **çdq j mx**, on Ruth;
- 3, **ymt tqdx**, on Lamentations;
- 4, **[dm yr [ç**, on Coheleth;
- 5, **μyl ç trf [**, on Esther;
- 6, **twl ht**, on the Psalms;
- 7, **ydwml** , on Proverbs;
- 8, **ydc tary**, on Job;
- 9, **μyrçy tkrb**, on Daniel,
- 10, **[yçwm μyswj** , on Ezra and Nehemiah, reprinted in Moses Frankfurter's *Rabbinic Bible* (Amsterdam, 1724-27).

See De' Rossi, *Dizionario Storico* (Germ. transl.), page 133; Fulrst, *Bibl. Jud.* 2:2.

## Jaabez, Joseph ben-Abraham

a Jewish rabbi of the 16th century, belonged to those exiles who left Spain in 1492. Jaabez settled at Adrianople, where he became rabbi preacher. He wrote **twdj ah rmam**, or system of Jewish dogmatics (Ferrara, 1554): — **dyæy hnwmah**, or Dogmatics of Judaism, printed with the "system:" — **μyyj h rya**, or faith triumphant over philosophy (ibid. eod.; Amsterdam, 1781; Praemvsl, 1873): **yl ht l [ çwrp**, a commentary on the Psalms (Salonika, 1571). See De' Rossi, *Dizionario Storico* (Germ. transl.), 132 sq.; Furst, *Bibl. Jud.* 2:1; Jellinek, *Joseph Jaabez, eine kurze Biographie in Literatur-Blatt des Orients*, 1846, col. 261 sq. (B.P.)

## Jaafarites

a Mohammedan sect who held in highest reverence the memory of Jaafar, the sixth of the twelve Imams. An unsuccessful attempt was made by Nadir Shah to assimilate the Persian Mohammedanism to that of the Turks,

acknowledging Jaafar as the head of the new national faith. *SEE IMAMS, THE TWELVE.*

### Jaazer

*Khurbet Sar*, the probable representative of this locality, is laid down at seven miles west of Amman, with notes of a pool, tower, and sarcophagi adjoining, on the reduced *Map* of the Ordnance Survey in the fragment published east of the Jordan; but the *Memoirs* containing details have not appeared. It is situated on the road running along the south side of Wady Sir. Tristram says (*Bible Places*, page 337): "It consists only of grass-grown mounds and rows of foundations at the very head of the valley, above a marshy spring, the highest source of the Seir." Merrill says (*East of the Jordan*, page 405), "Sar we made to be 3400 feet above the sea-level;" the *Map* indicates 1390 feet.

### Jabbok

*Wady Zerka*, the modern name of this stream (which must be carefully distinguished from the Zerka Main, farther south, near Callirrhoe), has been explored by Dr. Merrill, whose account closes thus (*East of the Jordan*, page 381): "Its winding course is remarkable, making it in this regard unlike any other river of Syria. The Jordan is more crooked, having almost innumerable short bends; but the Jabbok sweeps far out into the desert, then doubles back upon itself, and forces its way through a mountain. The valley is seventy or more miles in length, and is exceedingly fertile. Along its head-waters lived a great and powerful race, which existed from the earliest advent of the Hebrews in this region clear down to a period subsequent to the time of Christ.... Its capacities are great, because every acre can be reached by irrigation canals. Even at present it is very extensively cultivated. and contains many line farms. On the hill-sides there are. at certain points, some unused canals, of which a few can be traced to a distance of five or eight miles"

### Jabme Acco

was a goddess worshipped by the Laplanders, the mother of death. Her dwelling was, deep in the bed of the earth, and the departed remained with her, Until their destiny was decided by the judges of the infernal regions.

## Jabneel Of Naphtali

is identified by Condei (*Tent Work*, 2:337), with *Yemma*, a modern village wit} a spring of the same name, four miles south-west of the Sea of Tiberias, but with no special signs of antiquith (*Memoirs* accompanying the Ordnance Map, 1:365). Jabneh. The modern site *Yebnah* is located midway (four and a quarter miles) between Akir (Ekron and the shore, and is thus spoken of in the *Memoirs* accompanying the Ordnance Survey (2:441): "The modern village occupies a strong position on a rounded hill the houses being mostly of mud. The only remains of interest noted were the church in the village and the mosque west of it." which are described in detail.

## Jachja, David

SEE *IBN-JACHJA, DAVID*.

## Jachja, Gedalja

SEE *IBN-JACHJA, GEDALJA*.

## Jachja, Joseph

SEE *IBN-JACHJA, JOSEPH*.

## Jachmann, Johann Gottlieb

a Lutheran theologian of Germany, was born at Breslau, January 8, 1727. He studied at Leipsic, was in 1752 conrector of the Mag dalene Gymnasium at Breslau, in 1767 provost of Si Mary's and St. George's churches, at Oels, Silesia, and died February 15, 1776. He wrote, *De Sabbatho ainte Legei Mosaicams Existente* (Leipsic, 1748): — *Spicilegium Observationum in Matthaei Caput 24* (1749): — *Observati Exegetica in Ies. 26:19* (1749): — *De Beringeri Editione N. Test. Germanica* (Breslau, 1757): — *De Josephi pro-rege Egyptiorum* (1764): — *De Justino, Martyr et Philosopho* (1765). See Jocher, *Allgemeines Gelehrten Lexikon*, s.v.; Furst, *Bibl. Jud.* 2:5. (B.P.)

## Jackson, Abner, D.D., LL.D.

a Protestant Episcopal clergyman, graduated from Trinity College, Hartford, Conn., in 1837, and taught there for several years. In 1858 he was made president of Hobart College, Geneva, N.Y., and also held the starting

professorship of the evidences of Christianity. In 1867 he removed to Hartford, Connecticut, becoming president of Trinity College, where he was also Hobart professor of ethics and metaphysics, and continued in that position until his death, April 19, 1874, aged sixty-three years. In 1873 he was deputy from his diocese to the General Convention, and was one of the standing committee in 1871. See *Prot. Episc. Almanac*, 1875, page 144.

### Jackson, Charles Davis, D.D.

a Protestant Episcopal clergyman, was born at Salem, Massachusetts, December 15, 1811. He graduated from Dartmouth College in 1833; studied theology two years in Andover Theological Seminary; was engaged in teaching several years; ordained deacon in 1841, and presbyter in 1842; served as rector of St. Stephen's Church one or two years; of St. Luke's, Staten Island, from 1843 to 1847, and thereafter of St. Peter's, Westchester County, N.Y., for more than twenty years. He died June 28, 1871. He was the author of a work on *Popular Education*, and another on *The Relation of Education to Crime*, besides *Sermons*.

### Jackson, Henry, D.D.

a Baptist minister, was born at Providence, R.I., June 16, 1798. He graduated from Brown University in 1817, and studied theology at Andover Theological Seminary for over a year (1821); was ordained in 1822; then took charge of a Baptist Church in Charlestown, Massachusetts; next of the First Baptist Church of Hartford, Connecticut (1836); of New Bedford, Massachusetts (1839); of the Central Church, Newport, R.I. (1847), and continued there till his sudden death, March 2, 1863. See *Trien. Cat. of Andover Theol. Sem.* 1870, page 48.

### Jackson, John, D.D.

an English prelate, was born in London, February 22, 1811. After studying at the Reading School, under Dr. Richard Valpy, he entered Pembroke College, Oxford, where he graduated in 1833, in the first class in classics. He was appointed to the head-mastership of Islington Grammar-school in 1836. In 1846 he was made rector of St. James's Church, Piccadilly, an appointment which soon made widely known his qualities as a preacher of singularly impressive earnestness and his powers as the administrator of a large and populous district. In 1847 Dr. Jackson was appointed chaplain to

the queen, and in 1845, 1850, 1862, and 1866 he was a select preacher at Oxford. In 1852 he was made canon of Bristol. In 1853 he delivered the Boyle lectures in London, and in the same year was made bishop of Lincoln. He was transferred to the see of London, January 4, 1869, and died January 6, 1884. Dr. Jackson published many sermons and charges, and a popular pamphlet on *The Sinfulness of Little Sins*.

### Jackson, Samuel Cram, D.D.

a Congregational minister, son of Reverend Dr. William Jackson, was born at Dorset, Vermont, March 13, 1802. He graduated from Middlebury College in 1821, and studied for some time in the law school at New Haven, Conn.; graduated from Andover Theological Seminary in 1826; was ordained June 6 of the following year as pastor of West Church, in Andover, from which he was, dismissed in September 1850, and became assistant secretary of the State Board of Education, also acting librarian of the State Library, which office he held until 1877. He died July 26, 1878. Dr. Jackson published, *Blessings of the Year*, a sermon at West Andover, December 30, 1827: — *Funeral Discourse of Reverend S.G. Pierce*, Methuen, May 10, 1839: — *Thanksgiving Sermon*, November 28, 1839: — *The License Law Vindicated: — Religious Principle a Source of Public Prosperity: — The Massachusetts Election Sermon* (1843). See *Cong. Year-book*, 1879, page 45.

### Jackson, Thomas

an eminent Wesleyan Methodist minister and writer, was born at Sancton, Yorkshire, December 10, 1783. He had no educational advantages in youth, but by extraordinary diligence in reading and study, continued with unabated vigor through a long life, he attained to a good degree of learning, though he was never a first-class scholar. He was converted in youth, entered the ministry in 1804, and was soon brought into notice by the wise, spirited, and faithful manner in which he discharged the various duties of a young Wesleyan minister. While at Wakefield he had a sharp contest with a Dissenting minister of Holmfirth, Reverend J. Cockin, about the "Five Points," and his *Four Letters* to that gentleman were the beginning of his long career as an author (Leeds, 1814-15, 8vo). *The Calvinistic Controversy*, *The Times of Charles the First*, *The Commonwealth and the Restoration*, the writings of Wesley, Fletcher, etc., and *The Early History of Methodism* were thoroughly studied, so that in

these fields Jackson became *facile princeps*, and his works in these lines have great and enduring value. During his first year at Wakefield (1814), he read through with care nearly sixty volumes, and he never subsequently diminished the amount of his reading. From 1824 to 1843 he was editor of the *Magazine* and Book-room publications, and during these eighteen years he did an amount of ministerial and literary work that is marvellous. During the centenary year of Methodism (1838) he was made president of the conference, was requested to prepare a volume on the subject of the centenary, describing the rise, progress, and benefits of Wesleyan Methodism, and was appointed to preach the centenary sermon before the conference; yet Jackson went through all this extra work, and the great success of the movement was largely due to his pen, preaching and pleading, his godliness making itself felt through all Methodism. In 1849 he was for the second time elevated to the presidency. For nineteen years (1843-62) he was theological tutor at Richmond, being painstaking, perspicuous, comprehensive, and copious in his lectures, and "unutterably anxious to perpetuate sound doctrine." He became a supernumerary in 1861, taking up his residence in the suburbs of London, and preached and wrote as long as he was able. "His old age was beautiful. Always calm, cheerful, benign, often overflowing with kindness and love, he carried a happy influence wherever he went, and excited universal love and admiration." He died at Shepherd's Bush, near London, March 10, 1873. A list of Mr. Jackson's numerous works, which are largely contributions to Methodist biography and literature, may be found in Osborn, *Methodist Bibliography*, page 122. See *Recollections of my Own Life and Times*, by Thomas Jackson (Lond. 1873); *Minutes of the British Conference*, 1873, page 25; Smith, *Hist. of Wesl. Methodism* (index, volume 3); Stevenson, *City-Road Chapel*, page 284; *Sunday at Home* (Lond. March 28, 1874); Everett, *Wesleyan Takings*, 1:341.

### Jacob, Rabbi

is the name of a Jewish teacher who lived in the latter part of the 2d century of our era. We have a recorded maxim of his in the treatise *Pirke Aboth*: "This world is like a vestibule before the world to come; prepare thyself at the vestibule, that thou mayest be admitted into the hall. Better is one hour of repentance and good works in this world than all the life of the world to come; better is one hour of refreshment of spirit in the world to come than all the life of this world" (chapter 4:23, 24). (B.P.)

## Jacob Erlandsen

a Danish prelate, was originally dean of the chapter of Lund, in which capacity he attended the Council of Lyons in 1245. He afterwards became bishop of Roeskilde, and archbishop of Lund in 1253. He died May 10, 1274. See Hoefler, *Nouv. Biog. Generale*, s.v.

## Jacob Ben-Isaac

of Prague, who died about 1628, is the author of *hnyarw hnyax*, or a Judeo-German midrash on the Pentateuch, the five Megilloth and Haftaras (Amsterdam, 1648, and often; partly translated into Latin by Saubert, Helmstadt, 1660; Engl. transl. by Hershon, Lond. 1865); a modern imitation is the *La Semaine Israelite*, by B. Crehange (Paris, 1847), See Furst, *Bibl. Jud.* 2:19 sq. (B.P.)

## Jacob Natta.

*SEE NATTA.*

## Jacob Sasportas

*SEE SASPORTAS.*

## Jacob Of Viterbo

archbishop of Naples, who died in 1308, was at first an Augustinian monk, and had the reputation of great learning. Gandolfo, in his dissertation, *De Ducentis Augustinianis*, attributes to him a large number of works, which are still unpublished. See Hoefler, *Nouv. Biog. Generale*, s.v.

## Jacob, Carl

a Benedictine, who died at Salzburg in 1661, is the author of, *De Gratia Divina* (1630): — *Theoremata ex Uninera Doctoris Angelici Summa* (1642): — *Verbum Dei Incarnatum* (eod.): — *De Deo Uno et Trino* (1644): — *Convivium Eucharisticum* (eod.). See *Hist. Univers. Salisburg.* page 314; Jocher, *Allgemeines Gelehrten-Lexikon*, s.v. (B.P.)

## Jacob, Louis

a French Carmelite, was born at Chalons-sur-Saone in 1608, and died in 1670. Upon joining his order, he took the name of Louis de St. Charles. He



wrote, *Bibliotheca Pontificia* (Lyons, 1643): — *Elogium Venerabilis Sororis Isaunae de Cambri, Tornacensis Monialis S. Augustini* (Paris, 1644): — *Bibliotheca Parisina* (1645): — *Bibliographia Gallica Universalis* (1646): — *De Claris Scriptoribus Cabilonensibus Libri Tres* (1652): — *Catalogus Abbatunm et Abbatissarum Benedictionis Dei, Ordinis Cisterciensis*, etc. See Cosme de St. Etienne, *Memoire sur le P. Louis de St. Charles*; Nicedron, *Memoires*, 40, page 87 sq.; Lichtenberger, *Encyclop. des Sciences Religienses*, s.v. (B.P.)

### Jacobazzi

(*Lat..Jacobatius*), DOMINICO, bishop of Lucera, was employed in various important affairs by Sixtus IV, and was created cardinal in 1517 by Leo X. He died July 2, 1527. He left a *Treatise on the Councils.*, See Chalmers, *Biog. Dict.* s.v.

### Jacobi, Adam Friedrich Ernst

a German divine, who died April 3, 1807, superintendent and member of consistory at Cranichfeld, in the duchy of Gotha, is the author of, *Neuester Reliqiontszustand in Holland* (Gotha, 1777): — *Katechisationen uber 12 auserlesene Stucke der heiligen Schrift* (Weimar, 1773): — *Religion aus der Bibel in Unterredungen aus den Hauptstellen derselben* (ibid. 1794). See Winer, *Handbuch der theol. Lit.* 1:824; 2:270, 354. (B.P.)

### Jacobi, Johann Friedrich

a Lutheran theologian of Germany, was born January 16, 1712. For some time preacher at Osterode and Brunswick, he was called in 1758 as general siuperinteudent of Liuneburg to Celle, and died March 21, 1791. He wrote a number of ascetical works. See Winer, *Handbuch der theol. Lit.* 1:23, 385, 418, 438, 488; 2:40. (B.P.)

### Jacobins

a name applied in France to the Dominicans (q.v.), because their principal convent was situated near the gate of St. James (*Jacobus*), in Paris. At the commencement of the first French revolution the meetings of its most zealous promoters were. held in the hall of this convent, and from this circumstance Jacobin came to be another name for revolutionist.

## Jacobites

the adherents of James II of England, particularly the non-jurors, who separated from the high Episcopal Church simply because they would not take the oath of allegiance to the new king, and who in the public services prayed for the Stuart family. They were most numerous in Scotland, but were much lessened by the defeat of the Pretender in 1745, and still more so by his death in 1788. *SEE NON-JURORS.*

## Jacobites, Order Of

a Romish order of mendicant monks, established by Innocent III in the 13th century, but which soon ceased to exist.

## Jacobs, Michael, D.D.

a Lutheran minister, was born in Franklin County, Pennsylvania, January 18, 1808. In 1823 he entered the preparatory department of Jefferson College, Cannonsburg, from which he eventually graduated. While there he joined the Presbyterian Church. After teaching in a boarding-school several months at Belair, Maryland, he moved in April 1829, to Gettysburg, where he taught mathematics in the Gettysburg Gymnasium, afterwards Pennsylvania College, in which he was elected professor of mathematics and natural Science. Having studied theology privately, he was licensed to preach in the fall of 1832. He was repeatedly president and treasurer of his synod, and for a time was secretary of the General Synod. For several years he was editor of the *Linnean Record and Journal*. In 1865 his department was restricted to mathematics. The following year he withdrew from college instruction. He died July 22, 1871. Although a voluminous writer, very little of his work was published beyond a number of review articles and a small volume entitled *Notes on the Battle of Gettysburg*. See *Fifty Years in the Lutheran Ministry*, 1878, page 228.

## Jacob's Well

### Picture for Jacob's Well

The following is the latest description of this spot (*Bir Yakub*), taken from Lieut. Conder's *Tent Work in Palestine*, 1:71. A full account is given in the *Memoirs* accompanying the Ordnance Survey, 2:172 sq.

"The tradition of Jacob's Well is one in which Jews, Samaritans, Moslems, and Christians alike agree. There are also other reasons which lead to the belief that the tradition is trustworthy; the proximity of Joseph's Tomb and of Sychar, and finally the fact of a well existing at all in a place abounding with streams, one of which is within one hundred yards' distance. No other important well is found near, and the utility of such a work can only be explained on the assumption that it was necessary for the patriarch to have water within his own land, surrounded as he was by strangers, who may naturally be supposed to have guarded jealously their rights to the springs. By digging the well Jacob avoided those quarrels from which his father had suffered in the Philistine country, pursuing a policy of peace which appears generally to have distinguished his actions.

"The well then, as being one of the few undoubted sites made sacred by the feet of Christ, is a spot of greater interest than any near Shechem. Its neighborhood is not marked by any very prominent monument, and, indeed, it would be quite possible to pass by it without knowing of its existence. Just east of the gardens of Balata, a dusty mound by the road half covers the stumps of three granite columns. After a few moments' search a hole is found south-west of them, and by this the visitor descends through the roof of a little vault, apparently modern. The vault stretches twenty feet east and west, and is ten feet broad, the hole in the pointed arch of the roof being in the north-east corner. The floor is covered with fallen stones, which block the mouth of the well; through these we let down the tape and found the depth to be seventy-five feet. The diameter is seven feet six inches, the whole depth cut through alluvial soil and soft rock, receiving water by infiltration through the sides. There appears to be occasionally as much as two fathoms of water, but in summer the well is dry. The little vault is built on to a second, running at right angles northwards from the west end, but the communication is now walled up. In this second vault there are said to be remains of a tessellated pavement, and the bases of the three columns above mentioned rest on this floor, the shafts sticking out through the roof — a sufficient proof that the vault is modern."

### Jacobson, Heinrich Friedrich

a German professor of canon law, was born June 8, 1804, at Marienwerder. He studied at Königsberg, Berlin, and Göttingen, commenced his academical career at Königsberg in 1826, was professor

there in 1831, and died March 19, 1868. He published, *De Codicibus Gregoriano et Hermogeniano* (Konigsberg, 1826): — *Kirchenrechtliche Versuche zur Begründung eines Systems des Kirchenrechts* (1831): — *De Fontibus Juris Ecclesiastici Borussici* (1838): — *Geschichte der Quellen des Kirchenrechts des Preussischen Staats* (1837-44, 3 volumes): — *Daas evangelische Kirchenrecht des Preussischen Staates und seiner Provinzen* (Halle, 1864-66, 2 volumes). See Zuchold, *Bibl. Theol.* 1:603 sq. (B.P.)

### Jacobson, Israel

a Jewish rabbi of Germany, was born at Halberstadt, October 17, 1768. He was one of the earliest promoters of reform among his coreligionists. In 1801 he founded an educational establishment at Seesen, in Westphalia, in which Jewish and Christian boys were taught side by side. When the kingdom of Westphalia was erected, Jacobson had the ear of the government; a consistory was established, and he was made its president. In 1805 Jacobson introduced into his synagogue an organ, German hymns, confirmation, and the German sermon. The example set by him was followed by others. When, in 1815, the kingdom of Westphalia was buried under the ruins of Napoleon's empire, Jacobson settled at Berlin, where he established again a private temple of the modern style, in which he officiated as high-priest. He died September 13, 1828. See Jost, *Jacobson und die neuern Richtungen* in the *Israelitische Annalen*, 1:29 sq.; Kayserling, *Bibliothek judischer Kanzelredner*, 1:13 sq.; M'Caul, *Sketches of Judaism and the Jews.*, page 61 sq. (B.P.)

### Jacobson, Jacob Hirsch

a Jewish ascetical writer of Germany, who died at Dresden, January 10, 1885, is the author of, *Pirke Aboth oder Rabbinische Gannologie* (Hebrew text with German translation and commentary, Breslau, 1840): — *Israelitisches Gebetbuch* (Hebrew and German, 1843): — **bq[yl tma rbd**, *eine Auswahl Israelitischer Kanzelvorträge zu religiöser Belehrung und Erbauung*: — *Katechetischer Leitfaden beim Unterricht in der israelitischen Religion* (7th ed. 1876): — *Die Geschichten der heiligen Schriften* (3d ed. 1875). See Furst, *Bibl. Jud.* 2:5 sq. (B.P.)

### Jacobson, William, D.D.

an English prelate, was born at Great Yarmouth, Norfolk, in 1803. He matriculated at St. Edmund's Hall in 1823, migrated shortly afterwards to

Lincoln College, on obtaining a scholarship there, and, in 1829, having taken his degree, became a fellow of Exeter. He was made bishop of Chester in 1865, and died at Oxford, July 12, 1884. The chief works of bishop Jacobson were his new edition of Nowell's *Catechisms*, his reprint in six volumes of the *Works of Bishop Sanderson*, and his edition of the *Remains of Clement, Ignatius, and Polycarp* (1838; 4th ed. 1866, 2 volumes). (B.P.)

## Jacobus

SEE JAMES.

## Jacobus Baradeus,

a Monophysite bishop of Edessa, is said to have been born at Tela or Constantia, fifty-five miles east of Edessa, towards the close of the 5th century. He was early trained in the ministry, became a noted ascetic, was called to the Byzantine court, but lived there a complete recluse, and was made bishop nominally of Edessa, but virtually metropolitan, A.D. 541. Amid the disastrous and troublesome period in which he lived, his courage and energy prolonged the cause of the party to which he belonged, especially in the famous quarrel with Paul of Antioch. He died suddenly, July 30, 578. A *Liturgy* is incorrectly ascribed to him (Renaudot, *Lit. Or.* 1:332), also a *Catechesis*, largely used by the Jacobites (Cave, *Hist. Lit.* 1:524). See Smith, *Dict. of Christ. Biog.* s.v.

## Jacobus Sarugensis

made bishop of Botnae, a little town in the district of Sarug, in Osstroinae, at the age of sixty-seven, A.D. 519, and who died two years afterwards, is the author of very many ecclesiastical works, both in prose and poetry, chiefly of a ritualistic or epistolary character, for which see Smith, *Dict. of Christ. Biog.* s.v.

## Jacobus, Melancthon Williams, D.D., LL.D.

a Presbyterian minister, was born at Newark, N.J., September 19, 1816. He entered the sophomore class at Princeton College in his fifteenth year, and graduated in 1834 with the highest honors. In 1835 he entered Princeton Theological Seminary, where he not only regularly graduated, but spent a fourth year in study, at the same time assisting professor J. Addison Alexander in the department of Hebrew. In 1839 he was received by the

Presbytery of New York, and in September was ordained pastor of the First Presbyterian Church of Brooklyn, N.Y. At the close of his twelve years pastorate here the Church was one of the most flourishing in the city. In the fall of 1850 he made a tour through Europe, Egypt, and Palestine, and returned with greatly improved health. During his absence the General Assembly, in May 1851, had elected him professor of Oriental and Biblical literature in the theological seminary at Allegheny, which position he accepted on his return, and was released from his pastoral charge, October 21, 1851. In January 1858, in addition to his work in the seminary, he accepted a call to the Central Church of Pittsburgh, which he served for twelve years with marked success. In 1866 he made a second tour of Europe. He was moderator of the last General Assembly of the Old School Church in 1869, and conjointly with Reverend P.H. Fowler, D.D., presided at the opening of the first reunited assembly in 1870. He presented the able report on sustentation, which was adopted by the General Assembly of 1871, and was secretary of that scheme for three years, until it was merged into the Board of Home Missions in 1874. In 1876 he was elected secretary of the Board of Education, but declined the position that he might continue in the ministry. He died October 28, 1876. He had just attended a meeting of the Synod of Pittsburgh, and taken an active part in its proceedings. On the day preceding he had taught his seminary classes as usual. In 1848 Dr. Jacobus, while in Brooklyn, published the first volume of his *Notes on the New Testament*. Other volumes followed at intervals, the two volumes on Genesis appearing in 1864. These commentaries have had an immense sale, and are found among all denominations of Christians. Besides these he was the author of many other and smaller works. Dr. Jacobus stood in the front rank of the Biblical scholars of his age. As a preacher he maintained all through his ministry a high position, while on the platform his addresses were always happy and effective. He was a most energetic and persistent worker, and his industry was untiring. See *Necrol. Report of Princeton Theol. Sem.* 1877, page 36.

### Jacoby, Ludwig S., D.D.

a Methodist Episcopal minister, was born in Old Strelitz, Mecklenburg, Germany, October 21, 1813. His parents being pious Jews, he was devoutly trained, and liberally educated, especially in the ancient languages. In 1835 he was baptized by a Lutheran minister. In 1838 he emigrated to the United States, and settled in Cincinnati, Ohio, as a physician. He also devoted himself to teaching, About that time he was spiritually converted,

under the preaching of Dr. Nast. In 1841 he was sent to St. Louis, Missouri, to start the first German mission in that city. Desiring to labor more immediately for his countrymen, he was sent, in 1849, to Bremen, Germany, where he formed a Methodist Episcopal Society. There he continued, faithful in the various offices of presiding elder, pastor, editor, book agent, and superintendent for twenty years. He then returned to the United States, and was transferred to the South-western German Conference, and stationed at Eighth Street charge, St. Louis. In 1873 he was made presiding elder of St. Louis district, whereon he labored faithfully until near his death, which occurred in St. Louis, Missouri, June 21, 1874. Dr. Jacoby's life was full of devotedness and energy, and his death full of peace and blessings. See *Minutes of Annual Conferences*, 1874, page 88; Simpson, *Cyclop. of Methodism*, s.v.

### Jacopone De Todi

*SEE STABAT MATER.*

### Jacquemont, Francois

a French Jansenist, was born in 1757 at Been, in the diocese of Lyons, and died at St. Etienne in 1835. He published, *Instruction sur les Avantages et les Verites de la Religion Chretienne* (1795): — *Avis aux Fideles*, etc. (1796): — *Maximes de l'Eglise Gallicane* (Lyons, 1818). See Lichtenberger, *Encyclop. des Sciences Religieuses*, s.v. (B.P.)

### Jad Hachezaka

*SEE MAIMONIDES.*

### Jaenbert

archbishop of Canterbury, received his education at St. Augustine's, and was consecrated at Canterbury, February 2, 766, by Egbert, archbishop of York. The great event of this episcopate is the conversion of the bishopric of Lichfield into a metropolitan see by Offa, king of Mercia, and the consequent spoliation, with the loss of dominion, authority, and dignity, of the archbishop of Canterbury. There was much to render the last years of Jaenbert's life melancholy, for the prospects of his country were gloomy in the extreme. Thwarted and discomfited to the last, Jaenbert perceived that his orders to be buried at St. Augustine's would not be obeyed by his chapter if he died without the walls of the monastery, and he therefore

sought an asylum in the place endeared to him by the recollection of younger and happier days. He commanded his stone coffin to be prepared; his episcopal robes were arranged by his bedside; his soul was comforted by the psalms sung and the Scriptures read to him by brethren who could sympathize with him in his fallen fortunes. He died August 11, 790. See Hook, *Lives of the Archbishops of Canterbury*, 1:242 sq.

## Jaeshik

### Picture for Jaeshik

in Lamaism, was a Buddha, who brought Buddhism to Thibet, A.D. 407. Jakshiamuni, the fifth divine Burchan, and the supreme god of the Lamaites, caused him to spring forth out of the beautiful Padmaflower, knowing what sanctity he would thereby receive, and authorized him to bring about the salvation of men. Jaeshik undertook, however, only to save the men living in the snowy countries of the north; and he promised to carry out this plan with all perseverance, though his head should split into ten and his body into a thousand parts. He first descended into the kingdoms of hell, and visited the kingdom of monsters (Birid), then that of animals, of men, of evil genii, Assuri and Tagri, and there destroyed all pains and torture; for as soon as his holy mouth spoke the saving words, "Om-ma-nipad-mal-hum," hell no longer existed. After having accomplished so much, he began his journey on earth, and travelled through the countries beyond the mountains of snow. There also he spoke his magic words, destroyed evil, brought good from heaven, and led men to the true religion. Next he ascended into the country of the deities on the Red Mountain. There, to his consternation, he again saw many millions of beings unmercifully tortured by being bathed in the Otang Sea, or sea of fire. The tortures of these unfortunates brought forth a tear from each one of his eyes, out of which there sprang two goddesses, who promised to assist him, and, placing themselves in his eyes, their power was manifested by the glances of Jaeshik. He spoke the above mentioned six words also here, saved the doomed, and converted them to faith in the supreme god Jakshiamuni, so that his work was almost finished. But all the saved were not yet strong in the faith, and this troubled him. He longed for the blessed land of eternal happiness, his home; and suddenly his head split into ten parts and his body into a thousand. Burchan joined the latter together again, and consoled him by saying that his body would become the holiest



sanctuary of the world. The thousand parts were to become so many hands, each with one eye, and were to represent so many monarchs.

### Jafb, Mardechai ben-Abraham

a famous Jewish author, resided in 1561 at Venice, whence, during a persecution of the Jews, he retreated to Bohemia, and became rabbi in the synagogues of Grodno, Lublin, Kremnitz, and Prague. He is the author of the *Lebushim*, a series of ten works, which hold a high place in the classics of modern Judaism. The general title of the series is **twkl m qwb** , *Royal Apparel*, from Est. 8:15; and the collection itself is sometimes called **qwb** or **uyqwb h rps**. It consists of

- (1) *Lebush tekeleth*, or "the Purple Robe;"
- (2) *Lebush ha-chor*, or "the White Vestment;"
- (3) *Lebush atereth zahab*, or "the Crown of God;"
- (4) *Lebush butz veargaman*, or "the Vestment of fine linen and purple;"
- (5) *Lebush ir Shushai*, or "the Vestment of the City of Shushan."

These five treatises turn upon the objects of the ritual codices of the Arba Turim of Jacob ben-Asher (q.v.), and the Shulchan Aruch of Joseph Karo (q.v.). The remaining five *lebushinz* are exegetical, cabalistic, and philosophical. See Furst, *Bibl. Jud.* 2:7 sq.; Etheridge, *Introduction to Hebrew Literature*, page 457; De' Rossi, *Dizionario Storico* (Germ. transl.), page 136. (B.P.)

### Jafe, Samuel

a rabbi at Constantinople in the latter part of the 16th century, is the author of homilies on the Midrashim, on the Pentateuch, and on Esther, Lamentations, and Ruth. He afterwards published them under the title of **rawt hpy**. He also published homilies on the haggadoth of the Palestinian Talmud. See Furst, *Bibl. Jud.* 2:9 sq.; De' Rossi, *Dizionario Storico* (Germ. transl.), page 136. (B.P.)

### Jaga

in Hindusm, is one of the costliest and most, honored sacrifices, which the Brahmins offer to the sun and the planets, and at which strictly no one from

any other caste is allowed to be present. In the spring of the year a certain spot is selected and cleansed. A hut is built, in which several hundred Brahmins can be accommodated with seats; in the centre of this the holy pillar is erected, Mahadewa's symbol. Around this a fire is kindled by rubbing together two pieces of wood; and now all that can find room crowd into the hut. The remaining Brahmins surround the holy place, so that no profane eye desecrate the sanctuary. Then a widow is strangled (blood is not allowed to be shed); the liver is roasted with butter, divided in as many parts as there are Brahmins, and given to them on a slice of bread, which they are obliged to eat. Whoever does this is said to be specially purified and made sinless; and the Brahmin who kindled the fire and performed the sacrificial ceremony may take a part of the fire to his home, where he is to keep it constantly burning, and at his death he is permitted to have his funeral pile kindled with it, by virtue of which he enters paradise immediately, without any transmigration of his soul. Of course, under the English rule these barbarities are no longer permitted.

### Jager, Johann Wolfgang

a Lutheran theologian of Germany, was born at Stuttgart, March 17, 1647, and died at Tubingen, April 2, 1720, doctor and professor of theology, chancellor, and provost. He is the author of, *Historia Ecclesiastica*, etc. (1710, 2 volumes fol.; Hamburg, 1709, 1717): — *Examen Quietismi*: — *Separatismus Hodiernus sub Examen Vocatus*: — *De Doctrina Communicationis Idiomatum*: — *Compendium Theologiae Positivse*. See Jocher, *Allgemeines Gelehrten-Lexikon*, s.v.; Winer, *Handbuch der theol. Lit.* 1:285, 481, 579, 887. (B.P.)

### Jaghatai-Turki [Tartar] (or Tekke Turcoman) Version Of The Scriptures

This dialect is vernacular to the Uzbek and Turkish tribes of Turkestan and Central Asia, and a version of any part of the Scriptures into it is of a very recent date. In 1879 the Reverend James Bassett had completed a translation of the gospel of Matthew, with the assistance of a mirza from Meshed. After a careful revision made at Teheran, the translator carried his version through the press in London. A new and revised edition of this gospel was again printed at Tiflis, and most of the vowel points, which were so numerous in the first edition, were omitted. (B.P.)

## Jagnepawadam

in Hindaism, is the cord of the Brahmins, a sacred mark or sign of the highest caste, which no one else is allowed to carry under severe penalties. It is made of nine threads of wool, which are long enough to be wound one hundred and eight times around the hand (because of the one hundred and eight legends of Brahma). These nine threads are divided into three parts, corresponding to the three Vedas, or holy books, and they are then: suspended over the right shoulder, so as to touch the hip under the left arm. This Brahmin-cord places him who carries it above the reach of the civil law.

## Jagouth

(or Yaghuth), one of the five principal gods of the ancient Arabians. He was usually represented in the form of a lion, and is mentioned by name in the Koran.

## Jahed, Aba-Osman-Amro

a Mohammedan doctor of the sect of the Motazelites. The name of Jahed, by which he is generally designated, is only a surname given to him on account of his brilliant eyes. He was thoroughly acquainted with Greek literature. He gained a great many adherents by his writings and eloquence. Among his theological books one is cited. as being composed in favor of Ali, and containing more than a thousand traditions respecting him. The best of his works, according to Ibn-Khallican, who cites but two, is a treatise on animals, probably borrowed largely from Greek writers. Jahed died at Bussora, A.D. 869. See Hoefer, *Nouv. Biog. Generale*, s.v.

## Jais, Aegidius

a Benedictine, was born at Mittenwald, Bavaria, March 17, 1750. In 1770 he joined his order, was in 1778 professor at the Salzburg Gymnasium, and in 1803 professor of theology there. In 1814 he retired from public duties, and died December 4, 1822. He published, *Predigten* (Munich, 1803, 2 volumes): — *Katechismus* (Wurzburg, 1811): — *Handbuch zum Unterrichte in der christ kathol. Glaubens-und Sittenlehre* (1821), and other ascetical works. See Winer, *Handbuch der theol. Lit.* 2:112, 241, 267, 346, 378. (B.P.)

## Jaish, Baruch Ibn

SEE *IBN-JAISH*.

## Jakobi, Adam Friedrich Ernst

a Lutheran theologian of Germany, was born October 27, 1733. He studied at Jena, acted for some time as private tutor, went in 1763 as military chaplain to Holland, and was in 1775 appointed superintendent by duke Ernest of Gotha, Jakobi died April 3, 1807. He wrote, *Diss. Theologica de Peccatis Apostolorum Actualibus* (Jena, 1754): — *Exercitatio Exegetico-Theologica de Monogamia* (Gotha. 1776), besides a number of historical and pedagogical works. See Doring, *Die gelehrten Theologen Deutschlands*, s.v. (B.P.)

## Jakshiamuni

in Lamaism, is the supreme god of the Thibetians, identical with *Buddha* of India, an incarnation of Vishnu, who appears for the fourth time to save men. He is the present sovereign of the universe. After him there will yet come nine hundred and ninety-six Buddhas, before the salvation of men shall be finished. The inhabitants of Thibet, Mongolia, Tartary, China, and Japan hold him to be the only god, creator and giver of their religion.

## Jalaguier, Prosper Frederic

a French Protestant theologian, was born August 21, 1795. Having acted as pastor at several places, Jalaguier was called in 1833 to Montauban, to fill temporarily the chair of Christian ethics. Two years later he was appointed professor of dogmatics, and occupied this office till his death at Montauban, March 22, 1864. He published, *Le Temoignage de Dieu* (1851): — *Authenticite du Nouveau Testament* (eod.): — *Inspiration du Nouveau Testament* (eod.): — *Simple Expose de la Question Chretienne* (1852): — *Du Principe Chretien et du Catholicisme, du Rationalisme et du Protestantisme* (1855): — *Une Vue de la Question Scripturaire* (1863). In these works he defended with great firmness the reality of a supernatural revelation and the religious authority of the Scripture, against the writers of the *Revue de Strasbourg*. See Lichtenberger, *Encyclop. des Sciences Religienses*, s.v. (B.P.)

## Jaldabaoth

*SEE IALDABAOTH.*

## Jalinder

in Hindu mythology, was one of the mighty demons which, sprung from Danu, are classed and recognised under the name of Danu was. He was dreaded by all the gods, because he was unconquerable; but this was only by the marvellous virtue and purity of his wife, who favored no one in heaven or on earth. The demon challenged Shiva, and fought with him in Mahadewa's form, and would have come off victorious had not Vishnu come to the assistance of the god. This he (did by taking on the form of a demon just like Jalinder, and, coming to the wife of the latter, overcame her virtue, and immediately the demon's strength left him, so that he was conquered and killed.

## Jalkut

(*פוקל י*). i.e., collection, is the title of a Aidrashic catena of traditional expositions from upwards of fifty different works of all ages, many of which are of great value. This Midrash extends over the whole Bible. The latest edition is the one published at Warsaw (1876-77). The author of the Jalkut is Simeon Cara (q.v.). (B.P.)

## Jalloof Version Of The Scriptures

This dialect (also called *Jolof*, *Woloff*, *Guiluf*, etc.), is spoken by a large tribe near Bathurst, Gambia, West Africa, numbering about 50,000 souls. In 1881, the British and Foreign Bible Society, at the request of the Wesleyan Missionary Society, resolved to print a tentative edition of 500 copies of the gospel of Matthew. The translation was made by Rev. R. Dixon, of Bathurst, Gambia, who had used his version in the services, and found it was understood and liked by the people. See *Bible of Every Land*, page 407. (B.P.)

## Jam Moesta Quiesce Querela

is the beginning of the grand burial-hymn of Prudentius (q.v.). This hymn, which, as Trench says, is "the crowning glory of the poetry of Prudentius," brings before us the ancient worship in deserts and in catacombs, and of

which Herder says that no one can read it without feeling his heart moved by its touching tones. The first stanza runs thus in the original:

*"Jam moesta quiesce querela,  
Laerimas suspendite, matres,  
Nullus suma pignora plangat,  
Mors haec reparatio vitae est."*

And in Caswall's translation:

*"Cease, ye tearful mourners,  
Thus your hearts to rend,  
Death is life's beginning,  
Rather than its end."*

A German translation is also found in Schaff's *Deutsches Gesangbuch*, No. 468. (B.P.)

## Jama

in Hindu mythology, is the ruler of a division of the infernal region (Nark), and the highest judge there, who decides whether the departed souls are to be admitted to heaven or go to hell, in which latter case they begin their wanderings through life anew. A mirror, made of pure fire, portrays to him the deeds of all men. On a golden scale, held by his assistants, he weighs human deeds, and leads those found wanting to Nark, the others to Suerga (heaven). He is a protecting spirit of virtue and justice, and the most honored, companion of Shiva. Nevertheless, he is represented in a frightful appearance, with hideous features, a number -of arms, heavy weapons, and riding on a black buffalo with four horns. He lives in Jamapur (city of Jama).

## Jamandaga

### Picture for Jamandaga

(or Macha Alla) was one of the supreme deities of the Kalmucks. He is represented somewhat like Herli-Kan, but differs from that deity in possessing six arms. His color is blue, and the palms of the hands and the soles of his feet are red. Flowers and skulls are his crown, and snakes his armllets and anklets, while a snake hangs over both shoulders. His girdle is a string of human heads. In one hand he holds a sceptre, in another two cords. In two he holds drinking-vessels, and in the fifth and sixth the hide

of an animal. This frightful god crushes with his feet a form which has human arms and feet, but a head resembling an elephant's. This idol is also surrounded by good and evil demons.

### Jamanduga

in Thibetian mythology, is one of the eight fearful gods (Nadman-Dobshot), who by their might destroy evil, protect the world, and are zealously worshipped by the followers of Lamaism. Jamanduga is an emanation of the god Monsushari. Jakshiamuai, the supreme god; gave him the most hateful appearance that he could devise, in order that he might conquer the frightful Tshotshitshalba, the most dreaded of all evil demons, who continually seeks to destroy the world. In this form Jamanduga is of a bluish color, surrounded by flames of fire, and has ten heads, in three rows, one of which is that of a bull, another that of a goat, and the rest distorted human faces; but the last and topmost one is that of a beautiful maiden, to denote his divine nature. Twenty arms carry the deadliest weapons and instruments of torture, and with twenty feet he walks on a heap of crushed men. *SEE JAMANDAGA.*

### Jamas

in the mythology of the Antilles, was the mother of the great spirit Jokahuna, whom Tonatik sent to the earth in his stead. This goddess was worshipped on the island Quisqueja (Hayti). She had an idol there, at whose side two servants stood, one to call the gods together, when the goddess wanted to send, them out to fulfil her wishes, the other to punish the disobedient.

### Jambawat

in Hindu mythology, was an Avatar, an incarnation of the supreme god, in the form of a giant bear. Rama (an incarnation of Vishnu) appeared for the purpose of conquering Ravana, the giant king of Ceylon. The gods all supported the latter, with armies of apes, of bears, and other animals. Brahma gave the bears a king, Jambawat, who came out of the mouth of the god, and who possessed the spirit of Brahma. He now wished to make the expedition to Ceylon alone, but Krishna fought three days with him, until he recognised the supremacy of Vishnu (whose incarnation Krishna was). Then he followed Rama, with his entire army of bears, and assisted him in conquering Ceylon and its ruler.

### James, John Thomas, D.D.

an Anglican colonial bishop, was born in England in 1786. He was educated at the Charter House and at Christ Church, Oxford, became vicar of Flitton, Bedfordshire, and was elevated to the see of Calcutta. He arrived in that city, January 15, 1828; on June 23 he set out on a visitation to the Upper Provinces of Bengal, and died while on his way to the island of Penang, August 22 of the same year. Bishop James had acquired some celebrity as an author and traveller. He wrote *Journal of Travels in Germany, Sweden, Russia, Poland*, etc. (Lond. 1816, 4to): — *Views in Russia, Poland*, etc., prepared in colors: — *The Flemish, Dutch, and German Schools of Painting* (Lond. 1822, 8vo). See (N.Y.) *Christ. Journal*, 1829, page 191; *Asiatic Journal*, April 1829; *Penang Register*, September 10, 1828; Lowndes, *Bibl. Manual*, s.v.; *Brief Memoirs of Bp. J.T. James* (Lond. 1830, 8vo); Darling, *Cyclop. Bib.* s.v.

### James, William, D.D.

a Presbyterian minister, was born in Albany, N.Y., in June 1797. He received an academic and collegiate education, and was ordained about the 25th year of his age. He was pastor of the Second Presbyterian Church in Rochester, N.Y., from 1825 until 1830 or 1831, and the for a time of the Third Presbyterian Church in Montgomery Street, Albany. He died in 1868. See Munsell, *History of Albany*, 4:10. (J.C.S.)

### Jameson, George

an eminent Scotch portrait painter, was born at Aberdeen in 1586, and studied under Rubens and Vandyck. He died at Edinburgh, in 1644. The largest collection of his works are at Taymouth.

### Jammabos

a Shinto order of mountain priests of Japan, are a kind of wandering monks, dependent on the benevolence of the people for subsistence; and from the circumstance that they go armed with swords or scimitars, they are sometimes called mountain soldiers. Their founder lived about the 6th century. He wandered about in deserts, and climbed the steepest mountains, subjecting himself to the severest privations. His followers, on entering the order, made a solemn vow to renounce all temporal advantages for the prospect of eternal happiness. In course of time they



became divided into two orders, called *Tojunfa* and *Fonsaufa*. The former are obliged to go on a pilgrimage once a year to the mountain of Fikoosan (q.v.). The other order of Jammabos are obliged annually to pay a visit to the sepulchre of their founder, which is also situated on the top of a high and almost inaccessible mountain. In preparation for this hazardous undertaking, they practice frequent ablutions and severe mortifications. During their pilgrimage they eat only herbs and roots. On their return they go to Miaco, and present a gift to the general of the religious order to which they belong, who, in turn, bestows some honorable title on the pilgrim. At their original institution the Jammabos were *Shintoists*, but they have blended that form of religion with the worship of strange gods. **SEE SHINTO.**

### Jammy, Pierre

a Dominican of Languedoc, who died in 1665 at Grenoble, doctor of divinity, is best known as the editor of the works of Albertus Magnus (21 vols. fol. Lyons, 1651). See Winer, *Handbuch der theol. Lit.* 1:914; Jocher, *Allgemeines Gelehrten-Lexikon*, s. (B.P.)

### Jan, Johann Wilhelm

a Lutheran theologian, was born November 9, 1681. He studied at Wittenberg, was in 1713 professor of elocution, in 1714 of history, in 1719 doctor and professor of theology, and died August 27, 1725. He wrote, *Judicia Eruditorum de Origine Electorum: — Historica Erae Christianae: — De Censu Romanorum Primo: — De Articulis Suobacensibus Augustance Confessionis Fundamento: — De Liturgiis Orientalibus in Doctrina de S. Eucharistia*, etc. See Jocher, *Allgemeines Gelehrten-Lexikon*, s.v.; Winer, *Handbuch der theol. Lit.* 1:611. (B.P.)

### Janes, Edwin L.

a Methodist Episcopal minister, twin brother of bishop E.S. Janes, was born at Sheffield, Massachusetts, April (his biographers say May) 27, 1807. He spent his boyhood near Salisbury, Conn., receiving the rudiments of an English education; was converted while teaching school in Columbia, N.Y.; and in 1832 entered the Philadelphia Conference. His appointments were, Asbury Church, West Philadelphia; Elizabeth, Plainfield, and Irvington, N.J.; Asbury Church, West Philadelphia; then to Haddington, Middletown, and Odessa Circuits, Delaware; then Elkton and St. George's

Church, Philadelphia; then was transferred to the New York Conference, and sent in turn to Mulberry Street Church; South Second Street, Williamsburgh; South Fifth Street (which was organized by him); Bridgeport and Middletown, Connecticut, in 1854 and 1855, presiding elder of New Haven District; South Fifth Street, Williamsburgh, three years; John Street and Forsyth Street, New York city; Flushing and Whitestone, L.I.; Summerfield Church, Brooklyn, in 1866; Central Church in 1867, and John Street, New York city, in 1868 and 1869, where he closed his pastoral life. In 1870 he was appointed district secretary or agent of the National Temperance Society and Publishing House, which office he held until his death, January 10, 1875. Mr. Janes was among the foremost of saintly, inien.; an unrivalled pastor; a man of extraordinary power in prayer; of rare eloquence in exhortation; an ingenious, instructive, effectual preacher; a sound theologian, and a devoted temperance worker. See *Minutes of Annual Conferences*, 1875, page 51; Simpson, *Cyclop. of Methodism*, s.v.

### **Janes, Edmund Storer, D.D., LL.D.**

a bishop of the Methodist Episcopal Church, was born of highly respectable but not wealthy parents, at Sheffield, Massachusetts, April 27, 1807. He was converted in 1820, and united with the Methodist Episcopal Church. From 1824 to 1830 he was engaged in teaching, during which time he studied law with the intention of making it the profession of his life; but in 1830 joined the Philadelphia Conference, and during the first few years of his ministry, in addition to his work as a minister and his theological studies, which were thorough if not broad, studied medicine. He was ordained deacon in 1832, an elder in 1834, and after filling various important charges was, in 1838, appointed agent for Dickinson College. In 1840 he was elected financial secretary of the American Bible Society; and in 1844 was elected to the bishopric in conjunction with bishop Hamline, they being the last of the bishops who received the vote of the undivided Church. For more than thirty-one years he discharged his duties in the episcopal office, travelling in all the states except Florida, and in most of the territories, besides being president of the Missionary Society, of the Board of Church Extension, and of the Sunday school Union and Tract Society of the Methodist Episcopal Church, as well as being one of the managers of the American Bible Society, of the directors of the American Colonization Society, of the trustees of the Wesleyan University at Middletown, Connecticut, of the Drew Theological Seminary, and

president of the Minard Home, Morristown, N.J. Bishop Janes was in many respects one of the most remarkable men in the history of American Methodism. He inherited the sterling mental and moral qualities of his Puritan ancestors; possessed a mind of a high order, enriched by generous culture, and disciplined by the severest training. He was a model platform speaker, ready, earnest, and impressive; a preacher of rare power, grasp, and eloquence; and an administrator of peerless activity, clearness, decision, patience, and comprehensiveness. He was a man of inflexible principle, thorough, conscientious, and untiring in labor and devotion; and a Christian of the purest humility. He died September 18, 1876. See *Minutes of Annual Conferences*, 1876, page 365; Simpson, *Jyclop. of Methodism*, s.v.; *Life*, by Dr. Ridgeway (N.Y. 1882).

### Jangamas

a Hindu sect, the essential characteristic of which is wearing the Lingam (q.v.), or symbol of creative production on some part of the dress or person. The type is of small size, made of copper or silver, and is commonly worn suspended in a case round the neck, or sometimes tied in the turban. In common with the worshippers of Siva generally, the Jangamas smear their foreheads with ashes, wear necklaces, and carry rosaries made of the *Rudraksha* seed. The clerical members of the sect usually stain their garments with red ochre. They are not numerous in Upper India; but in the south of India the Jangamas, or *Lingayets*, as they are often called, are very numerous, and the officiating priests of Siva are commonly of this sect. They are also represented as being very numerous in the Deccan. Besides the Jangama priests of Kedarnath, a wealthy establishment of them exists at Benares.

### Janisch, Rudolph

a Lutheran theologian of Germany, was born at Hamburg, May 22, 1750. He studied at Gottingen, was catechist in his native city, and in 1789 pastor of the Lutheran Church at Amsterdam. In 1796 he was recalled to Hamburg, and died April 7, 1826, pastor primarius of St. Catharine's. He wrote, *Cogitationes de Animi Humani Libertate* (Hamburg, 1770): — *Predigtentwurfe fur die sonn- und festtaglichen Evangelien* (1797-1804, 8 parts). See Doring, *Die gelehrten Theologen Deutschlands*, s.v.; Winer, *Handbuch der theol. Lit.* 1:149. (B.P.)

## Janoah,

(1) OF EPHRAIM Of *Khurbet Yanun*, the modern representative of this place, the *Memoirs* accompanying the Ordnance Survey (2:395) give only this notice: "Traces of ruins above a spring."

(2) OF NAPHTALI. The *Yauih*, thought by some to represent this place, is a double village, nine and three quarter miles south-east from es-Zib (Ecdippa, or Achzib), which would fall on the border between Asher and Naphtali, and is thus described (from Guerin) in the *Memoirs* accompanying the Ordnance Survey (1:193): "Cisterns cut in the rock, and many cut stones scattered over the soil, surrounding platforms or employed as building material, show that we are here on the site of a small ancient city, the name of which is faithfully preserved in its modern name." Lieut. Conder, how ever, distinguishes this locality from the Janoah of ~~2~~2 Kings 15:29 (see the *Memoirs* as above, 1:96; but no description of the place is given), which he regards as the *Januh* lying four miles south of the Leontes (Nahr Kasimiyeh), and six and a quarter miles east of Tyre; but this would fall within the tribe of Asher.

## Jansen (Lat. Jansenius), Jacques

a Belgian theologian, was born at Amsterdam in 1547. He studied at Losuvain, was in 1575 first president of the newly-founded Augustinian college, in 1580 professor of theology, in 1614 dean, and died July 30, 1625. He wrote, *Instructio Catholici Ecclesiastae: — Enarratio in Exodi 15 et Deuteron. 32: — Commentar. in Jobum: — In Nahum et Habacua Prophetas: — In Cantica Cantorum: — In Psalmos Davidis: — In Evangelium Johannis*. See Andrea, *Bibliotheca Belgica*; Mirteus, *Elogia Illustrium Belgii Scriptorum*; Jocher, *Allgemeines Gelehrten-Lexikon*, s.v.; Lichtenberger, *Encyclop. des Sciences Religienses*, s.v. (B.P.)

## Jansens, Elinga Franciscus

a Dutch Dominican, who died in 1715, was one of the most famous canonists of his time. He wrote, *Autoritas D. Thoma Aquinatis* (1604): — *Certissimum quid Certissimae Veritatis pro Doctrina Doctoris Angelici: — Controversies in Haereticos Opusculum* (Antwerp, 1673): — *Suprema Romani Pontificis Autoritas* (1689): — *De Romani Pontificis Autoritate et Iufallibilitate* (1690): — *Forma et Esse Ecclesiae Christi* (1702): — *Dissertationes de Principialioribus Quaestionibus hoc Tempore in Scolis*

*Disputatis* (1707). See Lichtenberger, *Encyclop. des Sciences Religienses*, s.v. (B.P.)

### Janssens, Abraham

an eminent Flemish painter was born at Antwerp in 1569, and at an early age executed a number of works for the churches of Flanders, which rank him among the ablest artists of the Flemish school. His paintings in the Church of the Carmelites at Antwerp, representing *The Virgin and the Infant*, and *The Entombment*, are highly commended. In the cathedral at Ghent is an *Ecce Homo*, and a *Descent from the Cross* worthy of Rubens himself. His masterpiece is the *Resurrection of Lazarus*, in the collection of the elector-palatine. He probably died in 1631. See Hoefer, *Nouv. Biog. Generale*, s.v.; Spooner, *Biog. Hist. of the Fine Arts*, s.v.

### Janssens, Hans Herman

a Dutch theologian, was born in 1783, and died at Leyden in 1855, professor of exegesis and dogmatics. He published *Hermeneutica Sacra* (Liege, 1818, 2 volumes; Paris, 1851; Turin, 1858), a work which is held in high repute among Catholics, and has also been translated into French (Paris, 1827, 1833). See Lichtenberger, *Encyclop. des Sciences Religienses*, s.v. (B.P.)

### Janum

For this locality Conder suggests (*Tent Work*, 2:337) the present *Beni Naim*, which lies three miles east of Hebron (a position possible, perhaps, for the group of towns with which it is associated in the sacred text), with cisterns in the vicinity, and thus described (from Guerin) in the *Memoirs* accompanying the Ordnance Survey (3:325):

"Here I saw in many places ancient materials employed in Arabic buildings. Several fragments of wall still upright in good cut stones attracted my attention. I visited a mosque which covers, according to the tradition of the people, the tomb of Lot. The coffin shown to me consists of a great wooden coffer, covered with a carpet, and probably contains the body of some modern santon revered under the name of Abraham's nephew. Around this sanctuary extends a court surrounded by a square gallery, which is itself enclosed by a wall built of stones belonging to different periods. On one of them distinguished the trace of a mutilated cross, and one of the people

told me that the mosque is supposed to have succeeded a Christian Church. It is at once a sacred edifice and a fortress, for the terraces which cover the gallery are provided with a parapet pierced with loopholes. . . . I was told by the sheik that the place used to be called *Kefr Bereik*, which confirms Robinson's identification of the place with Jerome's *Caphar Barnebo*."

## Janus

### Picture for Janus

in Roman mythology, was a god, concerning whose original signification the most contrary views were held. The most commonly accepted view is that he was a deified king of ancient Italy. About his worship in Rome the following is related: Numa dedicated a sanctuary to his honor, which was opened in time of war and closed in time of peace. This goes to show that he was a god of war, as also his by-name "Quirinus." He is represented with a double face, sometimes with four heads. In his right hand he carried a staff (the symbol of augury), in his left a key (god of doors, for *Janua* signifies door). On his fingers the number three hundred was written on one hand, the number sixty-five on the other, designating him the god of the year.

### Janvier, George Washington, D.D.

a Presbyterian minister, was born of Huguenot descent at Cantwell's Bridge (now Odessa), Delaware, January 22, 1784. In his twentieth year he joined the Presbyterian Church, and began his preparatory studies with his pastor, Reverend Dr. Read, and continued them at Princeton, but did not graduate. He was licensed by the Presbytery of New Castle, September 26, 1810; spent one year in itinerant preaching; became pastor at Pittsgrove, N.J., May 13, 1812; and died there June 9, 1865. He was moderator of the Synod of New Jersey, and was a member of the Board of Foreign Missions. See Wilson, *Presb. Hist. Almanac*, 1866, page 115.

## Japan

This archipelago in eastern Asia consists of one large island, Hondo (*mainland* or *continent*), not called Nippon by the natives, but formerly so named by foreigners, three other large islands, Shikoku (*four provinces*), Kiushiu (*nine provinces*), and Yezo (*unexplored land*), a number of

outlying islands, Sado, Oki, Iki, Tsushima, Awaji, Goto, etc., and the more distant groups, the Kuriles (*smokers*), Bonin (*no man's*), and Riu Kiu (*hanging fringe-tassels* or *sleeping dragon*), with nearly four thousand islets. The area of this empire, called by the natives Nihon or Nippon (*sunrise*), or Dai Nihon Koku (*great land of the sun's root, or origin*), is, by survey of 1874, 146,571 square miles, and the population, by census of 1874, 33,623,373 souls. Hondo contains nearly 15,000,000 people, and, with the islands immediately south and next to it, may be called Old Japan (native Oyashima, *eight great islands*), because historically conquered and colonized in early times. New Japan comprises later acquisitions and colonies, such as Ydzo and Riu Kiu.

The origin of the dominant race in Japan is not yet entirely clear to scholars, but traditions all point to Corea and northern Asia as the ancestral seats of that conquering race which, near the Christian era, descended upon the land over which they saw the sun rise. They found other races on the soil whom they subdued. Many of the subjugated were doubtless of near Asian origin, like their conquerors, but there were also the straight-eyed, black-haired Ainos, who now occupy only Yezo and the Kuriles, whither they were in early times (from the 4th to the 13th century of our era) driven. The conquerors, by the superior force both of their fetiches and dogmas, as well as of their valor, arms, and agriculture, made conquest only after long struggles. The farmers and warriors finally pacified the fishers and hunters, and established both their political rule and imported religion, Shinto, over "all within the four seas." The first mikado or emperor, deified as Jimmu Tenmno (*heavenly king*), is said to have begun to reign B.C. 667, in his miya or palace-temple, near the miyako (*city*) of Kioto — but of Japanese dates, until the introduction of almanacs and writing, with methods for keeping record of time, from China, in the 3d century and later, no one can speak with certainty, and Japanese traditions that antedate the Christian era are chronologically worthless.

The first form of government was a rude species of feudalism, in which the mikado was suzerain, and his relatives or captains were rulers of the conquered land, which had been duly parcelled out into districts. This order of things continued until the 7th century, when the centralized system of pure monarchy, introduced from China, was carried out, and the mikado, as sole ruler, was assisted by six boards or ministries of government, and all provincial officers were appointed in and sent out from Kioto. Several centuries were necessary to bring this method to perfection, and in the

distant provinces military families who had kept the peace and put down insurrections at first made themselves necessary to the central government, and later, at the capital, transferred their energies to ambitious schemes in the palace itself. The introduction of Buddhism led the mikados to neglect the sceptre, and to become Buddhist monks, or live in gross licentiousness under cover of a professedly holy life. This paved the way for the rise of the shoguns (known later as kubo sama, "Tycoon," etc.), who gradually concentrated the powers of the executive in their own hands, while nominally the mikado was the fountain of honors. Exaggerating the mikado's "spiritual" importance for his own ends, the shogun usurped the functions of military and civil administration, and held the army, the treasury, and the appointing power. Yoritomo, at Kamakura, in 1192, began the dual system of government, which, with slight intermissions, lasted until 1868, though Iyeyasu, at Yedo, in 1604, established the order of things in Japan with which, until 1868, foreigners have been most familiar. Side by side with this spectacle of two rulers and two capitals grew up the elaborate feudalism of Japan, which has so attracted the attention of students, and which in its perfected development was unique in Asia.

The story of the introduction of Portuguese Christianity into Dai Nippon, as given by professor Schem in volume 4 is in the main an admirable one. We note only the following needed corrections: Tanega (*seed island*) for Yanega, Hideyoshi for Fide Yose, Iyeyasu for Yie Yazoo, Hirado for Firando, Yedo for Yeddo, Bakafu for Rankfu, Ise for Isyay, Riobu for Ryoby, etc. We may add that, in 1877, most interesting relics — documents, books, tapestry — of the Japanese embassy to the pope were discovered, and that while in Japan, in 1873, the writer identified the place of imprisonment and burial of "Sedotti" (Jean Baptiste Sidotti), "the last Catholic priest" who, in 1709, landed in Japan, and "was never again heard of" until the Reverend S.R. Brown, D.D., unearthed the account of his inquisition and trial, written by a Japanese scholar. Further, the recently found correspondence of the Dutch superintendents of Deshima requires us to relieve the Hollanders of much of the odium resting on their names for assisting with cannon to crush the "Christian" insurrection at Shimabara, in 1627 (not "at the close of the 16th century"), in which very much fewer than seventy thousand "Christians" were either concerned or injured.

For two centuries and a half after the expulsion of the Romish priests, the supposed extirpation of Christianity, and sealing of all the doors of the



empire against foreign influences, Japan rested in peace in the calm of despotism. But while the successors of Iyeyasu, in Yedo, supposed that the duarchy feudalism and national isolation were permanently established, great currents of thought began to move under the surface. These were finally to break out in floods that should sweep away the old and bring in a new era never dreamed of by ancient or modern man in Japan. These movements were intended to effect the overthrow of the shogun and his abasement as the emperor's vassal, the replacement of the mikado on his throne as sole ruler, the abolition of the feudal system, the disestablishment of Buddhism, and the restoration of Shinto as the state cultus. All was ready, or nearly so, for upheaval, when the squadron of American steamers, under commodore Matthew Calbraith Perry, swept into the bay of Yedo, July 8, 1853. After his treaty, and those made later by Townsend Harris, our consul-general, and European envoys, and the opening of the ports to foreign residence and commerce, the men who had wrought to undermine the shogunate bent their energies to the expulsion of the foreigners and the dictatorial isolation of "the holy country" from the rest of the world. The advent of foreigners precipitated a crisis long preparing, and in the chaos of conflicting elements that kept the country in commotion from 1859 to 1870 foreigners resident on the soil could see little but the occasional outbursts of incendiarism, assassination, riots, and blood shed, culminating in the civil war of 1868-70. In this the progressive party was successful. The mikado was reinstated to supreme power in the capital, which had been removed from Kyoto to Yedo (*bay-door*) — which received the new and more appropriate name, Tokio (*eastern capital*) — the office of shogun was abolished, and its last incumbent retired to Shidzuoka (where he died in 1884), feudalism was abolished, and the three hundred or less petty territorial rulers or daimios were retired to private life in Tokia, the hereditary pensions of the military-literati, or idle privileged classes, were capitalized and extinguished, society was reconstructed on the simplified basis of "the three classes," nobles, gentry, and common people. From the centralized government in Tokio now proceeded the most radical measures of reform, political, social, and moral, which, in their rapidity and frequency, served to show that the mikado's advisers were making all haste to be "civilized." The goal of their agonizing race was the equality of Japan among the nations of Christendom, and the abolition of the odious extra-territoriality clause from the treaties. Dependence was not placed alone upon development of industrial and military resources, although these were carefully attended to, and wisely, for new Japan was

not yet purged of the old spirit of feudalism. Several insurrections had to be quelled, one of them, the Satsuma rebellion in 1877, being on a scale which threatened for a time the very existence of the government, and cost the country twenty thousand lives and a hundred million dollars. By means of telegraphs, steamers, improved rifles, ships, and cannon, backed by the valor of peasant conscripts, led by officers of modern education, peace was won after seven months' war. Political education by means of newspapers (now two thousand in number in Japan, or more than in both Spain and Russia) and debating-clubs proceeded apace, resulting finally in the establishment of local assemblies, a franchise based on property qualification, and the solemn oath-bound promise of the mikado that, in 1890, a national parliament should be formed, and the government (changed from absolute despotism) become a limited monarchy. And this in Asia! Such is the political outlook in Japan. Let us now glance at her religious condition.

When the treaties lifted the seals from the closed doors of the empire, and missionaries from the three great divisions of the Christian Church entered Japan, the Roman Catholics searched at once for, and soon found, remnants of the 17th century converts, numbering in all probably five thousand. Preserving a few Latin words of sacred import, and some of the characteristic forms of the Roman ritual, with here and there an image or picture of the Virgin or of Jesus, these descendants of the martyrs were, despite their debased and half heathenish condition, *Kiristans*. With this advantage of historic continuity the Roman Catholics began their work simultaneously with the Russo-Greeks and American Protestants. Persecutions soon broke out, and were carried on both by the old shogun's and the new mikado's government. The writer has a vivid recollection of seeing, on a bitter cold winter's day, in the mountains of Echizen, a gang of these wretched prisoners roped together and led by jailers while tramping in the snow to their place of duress in the volcano craters of Kaga. The intercession of diplomatists, and especially of the Reverend G.F. Verbeck, then the trusted servant of the government, and president of the Imperial University of Tokio, finally stopped these inhuman proceedings. Fear of the censure of Christian nations, and their threatened final refusal to expunge the extra-territoriality clause from the treaties, have compelled the Japanese to cease from persecution in every form. In 1872 the anti-Christian edicts, which, since 1600, had denounced "the corrupt sect," and promised rewards to informers, were removed. Later, both Buddhism and

Shinto were disestablished, the department of religion was abolished, and the vexatious burial laws repealed, "and thus it has been brought to pass that Christianity has been, by the action of the Japanese government itself, placed upon a footing of perfect equality with the old-established and recognized religions of Japan. In other words, within twenty-five years from the first Protestant mission in the empire, Christianity secures a position before the law which it gained in ancient Rome only after the delays and persecutions of over three centuries."

About thirty Protestant missionary societies now have representatives in Japan, most of them from America. In addition to the usual methods of missionary work by the foreign teachers, the Japanese themselves carry on matters pretty much in their own way. Almost every form of Christian effort in vogue among us is quickly adopted by the Japanese brethren. Preaching services held in public halls and theatres by a number of speakers during several days in succession are very popular and effective. Social meetings for the promotion of harmony and Christian fellowship are frequently held in individual churches or unitedly by different churches or denominations. The Japanese are good public speakers, enjoying the privilege of a participation in social worship, and being emotional and sympathetic. There are few of those pauses of dead silence which so afflict our own meetings for prayer. The telegraph, now ramifying throughout Japan, often bears such messages as these, "Konnichi Mitami Kudari, Kitokwai furuu" (today the Holy Spirit has come down, and the meetings are full of fervor). Prayer-meetings held exclusively for and by women, scripture-reading leagues, young men's Christian associations, popular lecture courses, and religious periodicals, edited by native Christians, supplement the foreign missionary's work, and that of the American, Scotch, and Bible societies, and thus fill the whole land with light and truth. Old missionaries declare that the native Church members, who are very apt at first to join the Church from intellectual conviction, show a most cheering growth in spiritual knowledge. The preaching of the young licentiates or pastors, at first dealing almost exclusively with morality, becomes more spiritual, Christ and his cross being the prominent theme. The complete New Test. has now been in the hands of the Japanese for five years, and the year 1886 will, D.V., see the completed Bible in their homes. The Scriptures are published in three styles of print and diction, so that all classes may read them. Ninety thousand copies and portions of the Scriptures, and one hundred and sixty thousand tracts were distributed by

the tract societies last year. Turning away from China as the mother country of knowledge and inspiration, the Japanese now look to Europe and America. A company of literary men and scholars are endeavoring to do away with the use of Chinese ideographs, and to print books and newspapers in the Roman character. Familiarity with their own phonetics, or syllabary of forty-eight letters, makes the final adoption of the Roman alphabet easy. The *Romaji-kai* is the newspaper in which they are showing how a native boy may now learn to read better in ten months than he could of old in ten years.

Much of the literary, social, political, as well as moral progress made by the Japanese, results either directly or indirectly from missionary labor, suggestion, or stimulus. In addition to their preaching, teaching, translation, and healing, they have conferred-upon natives and foreigners alike a lasting benefit of incalculable importance by their aids to the mastery of the language, and their other publications. The following statistics of Christianity in Japan are from the paper read before the Osaka Conference in April, 1883:

	Protestant	Roman Catholic	Greek
Bishops		3	
Missionaries	145	43	5
Priests (Japanese)			11
Ordained Ministers	49		
Unordained Evangelists, Catechists, etc	100	202	106
Bible women	37		
Converts	4987	26,180	8863
Contributions	\$12,064		\$4373
Schools:		3	
Theological	7	71	
Students	71	74	
Mixed	39	2020	
Scholars	1520		
Boys	9		
Scholars	454		
Girls	15		
Scholars	556		

Sunday	109		
Scholars	4132		
Organized churches	93		148
Churches or chapels		80	
Preaching places	?		281
Hospitals	5		
In-patients	795		
Dispensaries	8		
Patients	24,898		

Of the dangers that beset the churches of Christ in Japan we do not here speak, but refer the reader to the following recent works for a more thorough study of the country and people, and the work for Christ in the sunrise kingdom.

*Literature.* — *Transactions of the Asiatic Society of Japan* (1874-85 volume 1-14; Leon Pages, *Histoire de la Religion Chretienne au Japon*; Griffis, *The Mikado's Empire* (New York, 1876; 4th ed. 1884); *Corea, the Hermit Nation* (ibid. 1882); Bird, *Unbeaten Tracks in Japan* (ibid. 1881); Rein, *Japan* (ibid. 1884), and the works of baron De Hubner, E. Warren Clark, E.J. Reed, Isabella Carruthers, W. Gray Dixon, Henry Faulds, and others. (W.E.G.)

### Japanese Version Of The Scriptures

The honor of translating the first portion of Scripture into the language of the extensive empire of Japan belongs to the late Dr. Gutzlaff (q.v.). About the year 1835 three shipwrecked Japanese mariners arrived at Macao on their voyage homewards, and during the few months that they remained in that city Dr. Gutzlaff availed himself of their aid in translating the gospel of John into their language. This translation was printed at Singapore about 1838. In this version the word used for God was *Gokuraku*, the term the Buddhists use for paradise or the state of supreme bliss. For *Logos* or the Word he used *Kashikoi mono*, the wise or clever person; for Holy Spirit, *Kami*. While in England Dr. Gutzlaff proposed, in 1849, to the British and Foreign Bible Society, to have the Scriptures printed in the Japanese tongue. The Acts of the Apostles and the epistles of John were consequently printed according to Gutzlaff's translation.

As the style of his version was found inferior, and little likely to prove acceptable to the better educated in Japan, a new translation was undertaken by Dr. Bettelheim, a medical missionary and convert from Judaism. He was sent to the Loochoo islands in 1846, and while there made a translation of the New Test. While in Hong Kong he published the gospel of Luke, under the care of the bishop of Victoria, and at the expense of the Society for Promoting Christian Knowledge. It was printed on blocks, in royal octavo size, with Giltzlauffs Chinese translation at the top of the page, and Bettelheim's, in the Loochoo dialect, at the bottom, in Katakana, or the character used for scientific works. When Bettelheim left Japan in 1854 he took up his residence in Chicago, and from this place he offered, in 1860, to sell his translation to the United States government. The government, wishing to know its merits, sent a copy of one of the gospels and a grammar he had compiled to its minister resident in Japan, Mr. Harris, to be examined by scholars there and reported on. Mr. Harris not knowing what better to do, sent it to Drs. Brown and Hepburn, two missionaries, but whether from the peculiarities of the dialect, or out of very imperfect knowledge of the Japanese language at that early day of their residence there, they could not make anything out of it. So it was returned to Mr. Harris with an unfavorable report. Dr. Bettelheim, however, revised his work in Chicago, with the assistance of a Japanese, bringing it more into conformity with the pure Japanese. This revision, consisting of the four gospels and Acts, was offered to the British and Foreign Bible Society, and purchased by them. It was printed at Vienna in 1872 for that society, in the Hiragama character, which is more generally understood in Japan than the Katakana, in which it was written.

This publication was the only direct effort made by that society as a temporary measure until something better could be prepared. The committee appointed by the missionary convention commenced its sittings in June, 1874. There were invited to meet and participate in the work of translation the Reverend R.S. Maclay, of the American Episcopal Mission; Reverend N. Brown, D.D., of the American Baptist Mission; the Reverend John Piper, of the Church Missionary Society; and the Reverend W.B. Wright, of the Society for the Propagation of the Gospel. Mr. Piper and Mr. Wright, owing to their residing at such an inconvenient distance, could not meet the committee. Dr. Nathan Brown sat with the committee about eighteen months, until January 1876, when he resigned, and continued to prosecute the work of translation alone. The other members of the

committee continued at the work of translation and revision with but slight interruption, Dr. Maclay being absent about eighteen months, owing to other duties, and Dr. Brown being compelled through ill-health to cease work in July, 1879. The committee finished their work of translation and revision of the New Test. Nov. 3, 1879, about five years and six months after they had commenced. The work was cut on blocks and published in the following order: Luke, August 1875; Romans, March 1876; Hebrews and Matthew (revised), January 1877; Mark (revised), April 1877; epistles of John, June 1877; Acts, September 1877; Galatians, January 1878; John, gospel (revised), May 1878; 1 Corinthians, August 1878; 2 Corinthians, September 1878; Ephesians, Philippians, 1st and 2d Thessalonians, June 1879; Philemon, James, 1st and 2d Peter, Jude, Colossians, Revelation, April 1880. As to the literary style of the translation — a matter of no small importance — the following statement, made by the Reverend Dr. J.C. Hepburn on the occasion of celebrating the completion of the Japanese version of the New Test., April 19, 1880, at Tokio, will be of interest:

"In this country, where, from the earliest times, the Chinese language and literature has had such a powerful influence upon the cultivation and language of the people, it was, at the very first, a matter of considerable anxiety in what literary style our work should be brought out to make it most acceptable and useful. The conclusion was not difficult to arrive at: that-avoiding on the one hand the *quasi-Chinese* style, only intelligible to the highly educated, scholarly, and comparatively very small portion of the people; and on the other hand, a vulgar colloquial, which, though easily understood, might make the Scriptures contemptible — we should choose that style which, while respected even by the so-called *literati*, was easy and intelligible to all classes. We thus adhered to the vernacular, or pure Japanese, and to a style which may be called classical, in which many of their best hooks intended for the common reader are written. And our more enlarged experience has given us no reason to regret our first determination, but rather to be more and more satisfied with it, and to believe that in this, as well as in many other matters, we have been under the guidance of a kind and all-ruling Providence.

The committee had assistance from several Japanese scholars, among whom Mr. Okuno and Mr. Matsuyama are mentioned. Of the latter it is said, "He has been with the committee from the first and throughout its whole work. He has been our chief dependence, assistant, and arbiter in all cases of difficulty. Whatever virtue there is in our Japanese text, it is

mainly, if not altogether, owing to his scholarly ability, the perfect knowledge he has of his own language, his conscientious care, and identifying himself with the work." At present the New Test. is circulated in Japan in the following editions:

**1.** *The Standard, or Kanamejiri, New Testament.* — This is a republication of the New Test. completed in 1880, with such changes as the translation committee finally decided upon.

**2.** *The Romanized New Testament; or, Warera no shu Iyesu Kirisuto no Shin Yaku zen sho.* — This is the Japanese of the Standard New Test., in Roman letter. The transliteration was done by Dr. Hepburn. The *Daily Gazette* of Yokohama, October 16, 1880, has the following notice concerning the editor: "The labors of this modest but excellent philanthropist and Japanese scholar in the causes of learning and Christianity in Japan are well known. His dictionary, Japanese-English and English-Japanese was the first work of its kind published in this country, and notwithstanding the more elaborate and copious contribution of Mr. Satow, it still retains its high rank for accuracy and general usefulness. In the midst of other occupations, Dr. Hepburn has found time to add to his literary reputation a complete Romanized version of the New Test., a piece of work which can be but imperfectly estimated by its extent, which embraces six hundred and fifty-three closely printed royal octavo pages.

"Of the quality of the translation we do not feel competent to form an opinion. Dr. Hepburn's close association with the gentlemen who undertook the work is itself a guarantee of excellence: but we may, at a later time, have occasion to notice it critically.

"The American Bible Society is to be congratulated on this valuable addition to its library, and the thanks of all who desire the promotion of good works are due to those whose labor has yielded this good fruit."

**3.** *The Common Reader's, or Sohirakana, New Testament.* In this the common cursive Japanese character is used almost alone, with but very few Chinese characters. It is intended to meet the wants of the most illiterate; The first volume will appear in a few days, and the entire work will be finished, we hope, before the close of the year. It will be a volume slightly thinner than the Standard New Test. The Reverend M. Knox, of the Presbyterian Mission, has kindly superintended the proof-reading.



4. *The Shinkatakana New Testament.* — In this style the angular Japanese *kara* are used, with many Chinese characters. It is thought that this will be the favorite edition with the scholarly classes. It is of just about the same size as the Standard, and its cost and selling price will be the same. The proof-reading of this work has been under the supervision of Dr. Hepburn.

5. *The Chino-Japanese, or Kuntzen, New Testament and Psalms.* — The New Test. was prepared by the Reverend D.C. Greene, D.D., and the Psalms by the Rt. Reverend W.C. Willias, D.D. This is an adaptation of the Bridgman and Culbertson Chinese translation for the use of Japanese readers. In the words of Dr. Greene, The word *kuentzen* is the name given to the diminutive characters written on the right side of the Chinese ideographs. These, which consist for the most part of the Japanese phonetic characters, serve to supply the terminations of the Japanese verbs and such particles as are not found in the Chinese construction. Besides the *kuntzen*, there are certain numerals and arbitrary signs placed on the left of each column, which indicate the Japanese order of thought. By the insertion of these marks, this book becomes substantially a translation into Japanese of the Chinese version above mentioned."

A commencement with the translation of the Old Test. into Japanese has also been made. Delegates of the Protestant missions in Japan met in Tokio, May 10, 1878, to consider principally plans for translating the Old Test. A permanent translation committee was arranged for, to consist of one member from each mission, to be elected by the mission itself, who are to assign the work of translating the different portions of the Old Test. to various sub-committees; and the results of their labors are to be submitted to a general revising committee, to be appointed by the permanent committee. The revision committee is made up of Drs. Hepburn, Brown, Maclay, and the Reverend Messrs. Green and Piper. As to the progress made in the Old Test. translation, we learn from the different reports of the British and Foreign Bible Society that most of the books have been translated, and that some have already been printed. Besides the reports of the British and Foreign Bible Society, compare also the *Bible Society Record* of the American Bible Society. (B.P.)

## Japhia

Its modern representative, *Yafa*, lies one and a half miles south-west of Nazareth. It contains no ancient remains, except a few broken columns,

and about thirty cisterns. For a description of the numerous grain-pits cut in the rocks see the *Memoirs* accompanying the Ordnance Survey, 1:353 sq.

### Jarmuth Of Judah

The modern representative of this place, *Khurbet el-Yarmnuk*, lies one and a half miles north-west of Beit-Nettif, of which the *Memoirs* to the Ordnance Survey give only this meagre description (3:128): "Heaps of stones, foundations, and cisterns," with a reference to "section A, Jarmuth," which contains no allusion to it.

### Jarrom, William

an English Baptist minister, was born at Ely Place, Wisbeach, Cambridgeshire, July 29, 1814. After leaving school he spent some time in study at home, and in teaching the classics. He was for some time pastor of a church at Northampton, where he also conducted a school. He resigned his pastorate in 1841, but continued his school until he went as a missionary to China in 1845. While there, he labored at Ningpo with much success. He returned to England in 1851, and settled at Isleham in 1852.. He removed to Kegworth in 1856, where he opened a boardingschool, and preached frequently. In 1868 he went to Barton as co-pastor, and in 1874 to West Vale, near Halifax, as pastor. He finally removed to Coningsby, near Boston, Lincolnshire, where he taught and preached until a few days before his death, February 28, 1882. See *Baptist Hand-book* for 1883, page 266.

### Jattir

The modern representative of this, *Khurbet Attir*, lies four and a quarter miles south-east of ed-Dhoheriyeh, and nine and three quarter miles north of Tell Milh (Moladah), and is thus described in the *Memoirs* accompanying the Ordnance Survey (3:408): "Foundations, and heaps of stones; a great many caves; a ruined masonry tomb; several fallen pillar-shafts and cisterns. There is a kubbeh [dome] at the ruin, which stands on a knoll. Many of the caves have masonry arches to the doors. A large building remains, four courses of the wall being left. Below the ruins on the hill-side is a large oil-press."

## Jaubert (De Barrault), Jean

a French prelate and theologian, was the son of Emeri, count of Barrault, and studied at La Fleche, both philosophy and theology, as an abbot of St. Pierre de Solognac, in the diocese of Limoges. He was consecrated bishop of Bazas at Rome, in August 1612. Two years afterwards he was at the assembly of the clergy at Paris. He had been designated as grand-almoner to Henrietta Maria of France, queen of England, but the Protestants succeeded in preventing him from getting that position. In 1630 he was appointed archbishop of Aries. He presided over the assembly of the clergy, in 1635, at Paris, where he died, July 30, 1643, leaving *Erreurs et Fausses Remarquables* (Bordeaux, 1622-31). See Hoefer, *Nouv. Biog. Generale*, s.v.

## Jauk (or Yauk)

one of the five deified men mentioned in the Koran as having been worshipped by the ancient Arabians. They are supposed to have been antediluvians who had been distinguished for their virtues. The Arabians represent Jauk under the figure of a horse.

## Javanese Version Of The Scriptures

The language spoken on the island of Java is, next to Malayan, which is distinct from it, the most polished and most cultivated of Polynesian dialects. Since A.D. 1400, when the Javanese embraced Mohammedanism, many Arabic words have been adopted, by which the native deficiency of the dialect in abstract terms has been in some measure supplied. There are two principal styles of language, called *boso kromo* and *boso ngoko*. The *bosos kromo* is the higher style, used in addressing persons of superior rank, etc.; and the *boso ngoko* is the lower style, used in addressing persons of lower rank; it is also found sometimes in older writings, and in narratives, etc.

The preparation of a Javanese version was first suggested by Dr. Wm. Hunter, of Calcutta, in 1812. When the Java Bible Society was formed in 1814, the translation was one of the first things considered, but the language was found very difficult of acquirement to Europeans. At length the Reverend Gottlob Bruckner, a native of Germany, stationed as minister of the Dutch Church at Samarang, undertook the difficult task. In 1820 he commenced the translation of the New Test., which was printed in 1831 at

Serampore. The translation of the Old Test. was undertaken by the Rev. Mr. Gericke, a missionary of the Netherlands Society. In 1831 he completed a version of the Psalms, which he sent to Holland, to the Netherlands Society, for publication.

Mr. Gericke also made a fresh translation of the New Test., on the basis of the preceding. The printing was conducted at the Hague, under the eyes of the translator, Professor Roorda assisting him in the correction of the proof-sheets. The revised New Test; was issued in 1848, and in 1857 the Old Test. was also published, under the auspices of the Netherlands Society. Of late, however, the British and Foreign Bible Society has undertaken to publish a revised edition, at the request of the Reverend P. Jansz of Djapara, supported by Mr.Haffenden, the society's agent in Singapore. "The people of Java," the report of the British and Foreign Bible Society for 1883 states, "are said to number 19,000,000. Of these 8,000,000 are Javanese, 8,000,000 Sundanese, and 3,000,000 Malays. From many sources the committee learn that the existing version of the Bible is full of errors, some of which give a false meaning to the passages in which they occur, and that for practical purposes it is almost worthless. Mr. Haffenden has returned from a journey in Java, where he found the want of an intelligible version of the Scriptures." This induced the British and Foreign Bible Society to authorize the Reverend Jansz, who. for over thirty years has been a missionary in Java of the Baptist Society for the, Propagation of the Gospel in the Netherland Colonies, and who, besides, is the author of a Javanese Grammar and Dictionary which have reached a third edition, and of several religious books in the Javanese Tongue, to prepare a new version. In this work of retranslation, Mr. Jansz has the aid of two educated native Christians. In its revised form the gospel of Luke was printed at Singapore in 1884. See, *Bible of Every Land*, page 369. (B.P.)

### Jawas

were the physicians, priests, and advisers of the small kings among the nations inhabiting Florida. They claimed to-have converse with the spirits.

### Jawinna

in Lettian mythology, was a friendly goddess of the ancient heathen Prussians, who blessed the sown fields with fruitfulness.

## Jay, Guido Michael Le

*SEE LEJAY.*

## Jean

*SEE JOHN.*

## Jeaurat, Edme

an eminent French engraver, was born in Paris about 1680, and studied under Bernard Picart. The following are some of his best works; *The Meeting of David and Abigail*; *John the Baptist Baptizing the Jews*; *The Interview between Jacob and Rachel*; *The Finding of Moses*.

## Jebis (or Jebisu)

### Picture for Jebis

in Japanese mythology, was the younger brother of the sun deity, but because he was informed he was cast off by his parents. He lived by fishing, and amassed great wealth. After his death he was worshipped as god of the sea, and as one of the seven gods of wealth. He is represented as the god of waters, the protector of sailors and fishermen, sitting on a lotus-flower, or on a rock, with a line and a fish in his hands.

## Jechiel

in the Talmud, is the supreme genius of the good genii ruling the animal kingdom. Subordinate to him are Pasiel, Gaviel, and Qhamiel.

## Jechiel De Pesaro

*SEE PESARO, JECHIEL.*

## Jechiel Nathan

*SEE NATHAN BEN-JECHIEL.*

## Jedaja Penini

*SEE PENINI, JEDAJA.*

## Jehud

The probable representative of this place *el-Yehudiyeh*, eight and a quarter miles south by east from Yafa, is described in the *Memoirs* accompanying the Ordnance Survey (2:258) as "a large mud village, supplied by a pond, and surrounded by palm-trees. Mr. Drake states the population at 800 to 1000 souls. According to the Samaritans, Judah (Neby Huidah) was buried here.

## Jehuda Ben-Eliezer

a Jewish writer of the 14th century, is the author of *j d[why]tj njnæ* a commentary on the Pentateuch, in which he especially explains difficult passages of Rashi. This commentary, in which more than one hundred Jewish authorities are quoted, was published at Leghorn in 1783. See Furst, *Bibl. Jud.* 2:34; De' Rossi, *Dizionario Storico* (Germ. transl.), page 141 (B.P)

## Jehuda Ben-Ilai

a Tanaite of the 2d century, and teacher of the famous Judah hak-Kodesh (q.v.), was a cooper by trade. While he spent his days in manual labor, he spent his nights in persevering study. After attaining the degree of rabbi, he still labored at his trade. So far from being ashamed of this, he gloried in it, and used sometimes to have a tub or hogshead of his own workmanship brought into the lecture-room, which he used as a pulpit. His honest integrity procured him the title of *ha-chasid*, or "the Just." In the department of Scripture exposition he paid particular attention to the third book of Moses, or Leviticus, and it is considered that the book "Sifra" was first composed by him, though more fully elaborated afterwards. See Hamburger, *Real-Encyklop.* 2:452 sq.; Bacher, *Die Agada der Tanaten* (Strasbourg, 1884), page 101, 128, 199, 235, 246, 267, 291, 441. (B.P.)

## Jehul

according to the Talmud, is the supreme genius of the genii ruling the fire. Subordinate to him are Seraphiel, Gabriel, Nuriel, Tamael, Shimshiel, Hadarniel, and Sarniel.

## Jeitteles, Juda Low

a Jewish author, born in 1773, and died at Vienna, June 6, 1838, is the author of *tymæa}^w0l ;awbm]* or a grammar of the Aramaean language (Prague, 1813); besides, he translated into German, Job (Vienna, 1834), the Twelve Minor Prophets (1835), Chronicles (eod.), Samuel (1833), Ezekiel (1835), Daniel, Ezra, Nehemiah (eod.), which he published with his own comments. See Farst, *Bibl. Jud.* 1:52. (B.P.)

## Jejeebhoy, Sir Jamsetjee

a Parsee philanthropist, was born in Bombay, July 15, 1783. He made voyages between India and China, and amassed a large fortune, possessing at his death about \$4,000,000. As early as 1822 he released the debtors confined in the jail by paying their debts; and his donations to public objects were estimated at about \$1,500,000. He received the honor of knighthood from Queen Victoria in 1842, and a gold medal in 1843. He endowed hospitals, schools, medical institutions, and other benevolent establishments. A school at Bombay for the education and support of poor Parsee children he endowed at an expense of \$250,000. He built comfortable places of refuge for the convenience of travellers in various parts of the country, the causeway which unites the islands of Bombay and Salsette, the water-works at Poonah, the bridges at Earla, Parta, and Bartba, and many other public works. In 1857 he was advanced to the dignity of a baronet. He died at Bombay, April 14, 1859. A statue was erected to his memory in the town-hall of Bombay, and exposed to view August 1, 1859. See Appleton's *Amer. Cyclop.* s.v.

## Jejumi (Figure-Treading)

is a ceremony observed annually among the Japanese, of trampling upon the crucifix, and images of the Virgin Mary and other saints. It was designed to express the abhorrence of the Japanese for the religion which the Jesuits had tried to introduce into their empire. The images were about a foot long, cast in brass, and kept in a particular box for the purpose. The ceremony took place in presence of the street officers. Each house was entered by turns, two messengers carrying the box. The images were laid upon the bare floor, and the list of the household being called, they were required in turn to tread upon them. Young children, not yet able to walk, were held in their mothers' arms, so as to touch the images with their feet.

## Jekire

an evil spirit among the Japanese, which they expel by exorcism.

## Jelf, Richard William

an English clergyman, was born in London in 1798, and educated at Oxford, where he graduated in 1820, and became a fellow of Oriel College and a tutor. In 1826 he became preceptor in the royal family. He was made canon of Christ Church in 1831, Bampton lecturer and principal of King's College, London, in 1844. He died in Oxford, September 19, 1871. Among his published works are, *Sermons, Doctrinal and Practical* (1835): — *The Means of Grace* (Bampton Lectures, 1844): — and a new edition of the *Works of Bishop Jewel* (1847-48, 8 volumes).

## Jemma

the judge of the wicked after death, among the Japanese, who beholds in a large mirror all the most secret transactions of mankind. Intercession by the priests with Amidas in behalf of the sinner, and liberal presents on the part of his relatives, are sure to release him before the expiration of the allotted time for punishment. The figure of Jemma, the king of the devils, is monstrous; and on each side of him are two large devils, one acting as his secretary, and registering in a book all the sins of mankind, while the other dictates what the secretary is to record. This idol is situated in a temple of Jemma, a short distance from Miaco, in a delightful grotto. The walls are covered with frightful pictures of tortures which the wicked are supposed to undergo. This temple is resorted to by crowds of people from all parts of the country, with oblations and money in their hands, to redeem the souls from dreaded punishments. *SEE JAMA.*

## Jemshid

in Iranian history, the mythical hero who led the Aryan tribes in their first emigration to Asia, and who taught them the arts of civilization. He is said, however, to have taught them idolatry also. His real name was *Yima-Khacta*.

## Jenichen, Gottlob Friedrich

a Lutheran theologian of Germany, was born March 26, 1680, and died at Leipsic, September 17, 1735, professor of ethics. He is the author of



*Historia et Examen Bullae Clementis XI contra Quesneliums Emissae* (Leipsic, 1714). See Winer, *Handbuchsder theol. Lit.* 1:652. (B.P.)

### Jenings, Samuel

a distinguished minister of the Society of Friends, was born at Coleshill, Buckinghamshire, England, about 1650, and emigrated to New Jersey in 1680, having for some time been an approved minister in his denomination. Soon after his arrival he was appointed by governor Bylliige, of New Jersey, as his deputy, This position he occupied until 1683, when the Provincial Assembly chose him governor of the colony for one year. Up. to the time of his removal to Philadelphia, in 1692, he occupied the highest offices in the province. In Pennsylvania his abilities were highly appreciated, and he was nominated to the commission of the peace. When the controversy arose with George Keith (q.v.) he became one of his most zealous and active opponents, and in the early part of 1694 sailed for London as respondent in the appeal of Keith to the London Yearly Meeting, where he ably vindicated the cause of his American brethren from the aspersions of their detractor. On returning from England lie removed from Philadelphia to Burlington, his former home in New Jersey. In 1702 he was appointed a member of the Provincial Council, and in 1707 was elected speaker of the assembly, "in which station he. distinguished himself by a bold and fearless opposition to the arbitrary misrule of the bigoted lord Cornbury." In his spiritual vocation we are told that he was "an able minister of the gospel, and labored much, therein, to the comfort and edification of many people, both in the province of New Jersey and other places. He was one of those rare individuals in whom was concentrated a variety of qualifications and mental endowments, by which, under the sanctifying power of truth, he was made eminently useful to his fellow-men, both in his ministerial and civil capacity." He died at Burlington in 1708. See Bowden, *Hist. of Friends in America*, 2:254. (J.C.S.)

### Jenkyn, T. Wo, D.D.

a Welsh Congregational minister, was born in South Wales in 1796. He gave early evidence of earnest piety; began to preach while in his youth, studied at Homerton College, and settled first at Oswestry in 1823. While in that border-town of his native country he published *The Extent of the Atonement*, by which he acquired both literary and theological celebrity, and which led to his being appointed to the theological chair, eventually to

the presidency, of Coward College. Meanwhile he removed to Stafford, and there wrote and published *On the Union of the Holy Spirit and the Church in the Conversion of the World*. In 1837 he relinquished his charge in Stafford, and, proceeding to Germany, formed friendships with the distinguished theologians of that country. When Coward College was amalgamated with Highbury and Homerton colleges, in 1850, Dr. Jenkyn's services were no longer required. Being anxious to do good, he went to Rochester, to establish a new interest in that town, and after a short visit to America returned and labored there to his dying day, May 26, 1858. Dr. Jenkyn was social in his habits, an impassioned lover of music, and no less enthusiastic in his devotion to theological science. See (Lond.) *Cong. Year-book*, 1859, page 203.

### Jennings, Obadiah, D.D.

a Presbyterian minister, was born near Baskengridge, N.J., December 13, 1778, He was educated at Jefferson College, Cannonsburg, Pennsylvania. He studied law for some years, and was admitted to the bar in 1800. He joined the Presbyterian Church in 1811, was licensed to preach in 1816, by the Presbytery of Ohio, and soon afterwards accepted a call to the Presbyterian Church in Steubenville, Ohio, where he labored with great fidelity and success for six years. and then accepted a call to Washington, Pa. In 1828 he removed to Nashville, Tenn., where he remained till the close of his life, January 12, 1832. See Sprague, *Annals of the Amer. Pulpit*, 4:549.

### Jenny, Robert, LL.D.

a Protestant Episcopal clergyman, son of archdeacon Jenny of Waneytown, in the north of Ireland, arrived in America in 1715, as a missionary of the Society for Propagating the Gospel, having been appointed assistant to the Reverend William Vesey, rector of Trinity Church, New York city. In 1722 he was transferred to Rye, and remained there until 1728, when he assumed charge of the church in Hempstead, L.I. In November 1742, by license of the bishop of London, he became rector of Christ Church, Philadelphia, which post he held until the close of his life. His ministry covered fifty-two years. He died in January 1762, aged seventy-five years. See Sprague, *Annals of the Amer. Pulpit*, 5:16.

## Jericho

### Picture for Jericho

For a description of *Tell es-Sultan*, supposed to be the site of the ancient city, see the *Memoirs* accompanying the Ordnance Survey (3:222). The following account of the locality in general is from Conder, *Tent Work*, 2:2 sq.:

"Reaching Jericho we were again disappointed. The long groves, which appear so charming at a distance, are entirely composed of thorny shrubs. The *dom* or *zizyphus* grows into a tree, with small green leaves and formidable prickles; the *nebk*, another species, forms long hedges of brier, of which it is said the cruel 'crown of thorns' was woven, for which reason it is called *spina Christi*. The *zakkion*, or balsam-tree (*balanites*), is equally thorny, and beneath these grow poisonous nightshade and other noxious plants. The distant beauty of the groves is only a mockery, and the environs of Jericho, when reached, are as stony and unlovely as any other part of the country.

"Yet, in some respects, the place is still charming. Here, late in autumn, the sound of running water and the song of birds greeted our ears. Among the high mounds, or *tellul*, bare and dusty, a fresh, beautiful stream was flowing from 'Ain es-Sultan, the site of the first Jericho. The great spring wells up in a stony pool, under a high hillock, and opposite to this tell is a jungle crowned by a very large castor-oil tree and other thick foliage. In this grateful shade the birds have found a retreat. The great gray shrikes (*Abu Zereik*) sit on the top branches, and the queer 'hopping thrushes,' with their tails stuck up like rapiers, bound about beneath. The bulbul also sings in the groves — a gray bird with a black head and a curious yellow patch at the root of the tail. Still more beautiful are the great Smyrna kingfishers (*Abu Nukr*), in their blue coats and chocolate-colored nwaistcoats, white-throated, with bills like red sealingwax; and the gray African species (*Abu Kubeia*), which also flutters above the stream. Last, but not least, come the lovely sun-birds (*Suweid*), peculiar to the Jordan valley, darting about like little black wrens, but resplendent, when seen close, with all the colors of the prism.

"There is only one natural position for a large town in the plains of Jericho, namely, the neighborhood of the beautiful fountain called 'the Sultan's Spring,' near the foot of the Quarantania precipice. Nothing can well explain the choice of a new position, but the fact that Jericho was cursed by Jashua, and that the curse was fulfilled. Thus it is by the spring that we naturally place the Jericho of Joshua's time, and this view receives confirmation from the account of the flight of the spies 'to the mountain;' for if situated in the immediate vicinity of the great crag of Kuruntul, the city was so near that the *fugitives* might easily have crept through the cane jungle and thorn-groves to the shelter of one of the innumerable caverns in the face of its precipices.

"Of ancient Jericho nothing now remains but the bright spring, and the shapeless mound above it. We can hardly wonder at this when we find that even the Jericho of Herod has disappeared, and that only a vague conjecture can be made as to the position of Thrax and Taurus, the great towers which once defended it. It seems probable that this second town stood south of ancient Jericho, and even closer to the hills, for the great aqueduct which brought water, a distance of four miles, from the fine spring at the head of the wild Kelt chasm, leads just to the opening of the plain, and seems to be the only one of the numerous aqueducts which dates back to Roman times. At the mouth of the pass, also, is the rock fort called Jubr or Chubr, in which title we may recognize, as my companion, Mr. Drake, pointed out, a relic of the name Cupros, which was given to a tower above Herod's Jericho.

"Jerome tells us that there were in his day two Jerichos, and in A.D. 333, the anonymous pilgrim of Bordeaux found a town at the foot of the pass. Here also we have remains of a bridge which has the *opus reticulatum* of Roman-masonry, and this, with a few strewn fragments and with two great mounds of sun-dried brick, seems all that is left of the second Jericho. The Byzantine, or 4th-century town, mentioned by Jerome as the second Jericho, is no doubt represented by the foundations and fragments of cornice and capital, over which the rider stumbles among the thorn groves east of the 'Ain es-Sultan.

"By A.D. 700 Jericho had again disappeared, and thus, in the 12th-century, we find the site once more moved. The modern Ertha then springs into existence near a square tower, such as the Crusaders erected along their pilgrim roads, and a tradition of the Garden of Abraham' comes into existence as early as the time of Snewulf (A.D. 1102). In the 14th century sir John Maundeville finds Jericho a little village, and Abiraham's gardel is then stated to be at the foot of the Quarantania. Fetellus makes the distance between Jericho and the latter mountain two miles, and thus it is pretty clear that the modern Ertha represents the site which was created in the Crusading period."

### Jerusalem, Synod Of, 1672

Of all synods which were held at Jerusalem since the apostles' time this is the most important. The doctrines of Cyril Lucar (q.v.) were condemned by his successor, Cyril of Berrhoe, at the Council of Constantinople in 1638, and again by the next patriarch, Parthenius, at the Synod of Jassy in 1642. The metropolitan of Kiew, Petrus Mogilas, also found it necessary to protest against these doctrines; and his confession, ὀρθόδοξος ὁμολογία τῆς πίστεως τῆς καθολικῆς καὶ ἀποστολικῆς ἐκκλησίας τῆς ἀνατολικῆς, was sanctioned, in 1643, by the patriarchs of Constantinople, Alexandria, Antioch, Jerusalem, and Moscow. Thus an effective barrier was erected against the Calvinistic invasions of the orthodoxy of the Eastern Church. Nevertheless, both the Reformed and the Roman Catholic theologians continued to hint that the Greek Church was leaning respectively either this or that way. In the controversy between the Reformed minister, Jean Claude, and the Jansenists, Nicole and Arnauld, concerning the eucharist and transubstantiation, the former alleged, in support of his views, the dogma of the Eastern Church, such as it appeared in its oldest form, and such as it had been revived by Cyril Lucarm; while the latter appealed to the dogma of the Eastern Church in its oecumenical form. In 1660 the patriarch of Jerusalem, Nectarius, published a book against Claude, and in 1672 his successor, Dosithens, convened a synod at Jerusalem for the purpose of still further defending the orthodoxy of the Eastern Church. The synod was attended by sixty-eight representatives, and resulted in the so-called *Shield of Orthodoxy*, March 20, 1672, one of the most important confessional works of the Eastern Church, the full title of which is, Ἀσπίς ὀρθοδοξίας, ἢ ἀπολογία καὶ ἔλεγχος πρὸς τοὺς διασύροντας τὴν ἀνατολικὴν ἐκκλησίαν αἰρετικῶς φρονεῖν ἐν

τοῖς περὶ θεοῦ καὶ τῶν θείων, ὡς κακοφρονοῦσιν οὗτοι αὐτοὶ οἱ Καλουῖνοι δηλονότι. The first part is directed against the Calvinists, and contains a strong condemnation of the views ascribed to Cyril Lucar, and at the same time an adroit vindication of him personally, flatly denying that he ever held such opinions, ever wrote the books containing them, etc. The second part is critico-dogmatical, and presents a full confession of the Orthodox Greek faith in the form of a refutation of the theses of Cyril. This second part, or **σύντομος ὁμολογία**, treats in eighteen *decreta* and four *questiones* the following subjects:

1. Trinity;
2. The holy Scriptures and their interpretation by the Church;
3. Predestination;
4. Origin of the evil;
5. Relation of divine Providence to the evil;
6. Original sin;
7. Incarnation of the Son of God;
8. The mediatorship of Christ and the saints;
9. Faith acting in charity;
10. Church and episcopacy;
11. Church membership;
12. Infallibility of the Church;
13. Justification by faith and works;
14. Ability of the natural and of the regenerated man;
15. Seven sacraments;
16. Infant baptism;
17. Eucharist;
18. State after death.

The four *quaestiones* are:

1. Can all Christians read the Bible?
2. Is the Bible conspicuous for all?
3. What constitutes the holy Scriptures? (acceptance of the apocryphal books);
4. What is to be believed concerning images and veneration of the saints?

The synodical acts were first published in Greek and Latin, Paris, 1676, and again in 1678. The best editions are found in Harduin, *Acta Concil.*

11:179 sq., and in Kimmel, *Monumenta Fidei Eccl. Orientalis* (Jena, 1850). See also Gass, *Symbolik der griechischen Kirche* (Berlin, 1872), page 79 sq.; Schaff, *Creeeds of Christendom*, 1:61-67; Plitt-Herzog, *Real-Encyklop.* s.v. (B.P.)

## Jerushalmi Tanchum

SEE TANCHUM OF JERUSALEM.

## Jervis, William Henley

a minister of the Church, of England, was born in 1813, and educated at Harrow, where he won some of the first prizes in the school at the unusually early age of fifteen, and at Christ Church, Oxford, where he took a second class in 1835. He was for some years rector of St. Nicholas, Gniildford, and held up to his death, a prebendal stall at Heytesbury, abolished by recent legislation, so that the dignity died with him, January 27, 1882. Mr. Jervis, who took his wife's name some years ago, was a son of the late dean Pearson of Salisbury, and elder brother of canon Pearson of Windsor. To the general public he is best known as the author of a learned and interesting work on the *History of the Church of France, from the Concordat of Boulogne to the Close of the First Empire* (London, 1872-82, 3 volumes). (B.P.)

## Jeshua

For this Biblical site Lieut-Conder proposes (*Tent Work*, 2:338) the ruin and tell *es-Saweh*, four and a quarter miles north-west of Tell-Milh (Moladah), which is thus described in the *Memoirs* accompanying the Ordnance Survey (3:409): "A prominent hill-top, crowneds with ruins, consisting of foundations and heaps of stones. The hill is surrounded by a wall built of large blocks of flint conglomerate. Other rocks of a similar kind exist in the valley beneath." The place proposed by Schwarz is probably *Eshuia*, one and a half miles north-east of Surah (Zorah), and two and a quarter south-west of Kesla (Chesalon), "a small village near the foot of the hill, with a well to the west, and olive-trees beneath" (*Memoirs to Ordnance Survey*, 3:25); but this is probably Eshtaol (q.v.).

## Jeshua (Ha-Lewi) Ben-Josef

a Jewish writer of the 15th century, is the author of מלך תבא or a methodology of the Talmud (Constantinople, 1510, and often since). It

was translated into Latin by L'Empereur, under the title, *Clavis Talmudica* (Leyden, 1635); also by Bashuysen, *Clavis Talumudica Maxima* (Hanau, 1714); and by Struve, *Logicae Hebraica Rudimenta* (Jena, 1697). See First, *Bibl. Jud.* 2:64 sq. (B.P.)

## Jesseans

according to Epiphanius, a name given to the early Christians. either from Jesse, the father of David, or, more probably, from the name of the Lord Jesus.

## Jesse's Tomb

is traditionally shown on a corner of a ruined monastery on the hillside between Hebron and Abraham's Oak (Conder, *Tent Work*, 2:84).

## Jesu Dulcis Memoria

*SEE BERNARD OF CLAIRVAUX'S HYMNS.*

## Jeter, Jeremiah Bell, D.D.

a Baptist minister, was born in Bedford County, Virginia, July 18, 1802. His early education was limited. He was converted in 1821; began to preach in 1822; was ordained May 4, 1824, at High Hills Church, Sussex County, where he remained about two years; then removed to Campbell County, and became pastor of the Hill's Creek and Union Hill churches. In the autumn of 1827 he was installed pastor of Morattico Church, in Lancaster County, and subsequently of the Wicomico Church, in Northumberland County. In the latter part of 1835 he was called to the pastorate of the First Baptist Church in Richmond, where for thirteen years and a half he was eminently successful. In the fall of 1849 he was called to the Second Baptist Church in St. Louis, where he remained three years, and then returned to Richmond to become pastor of the Grace Street Church. He resigned in 1870. He became the senior editor of the *Religious Herald*, the leading organ of the Baptist denomination in the south, in 1866, and occupied that position till the close of his life, February 18, 1880. Among the books of which he was the author were, *Memoirs of Reverend A.W. Clopton*: — *Memoins of J.L. Shuch, Missionary to China*: — *Memoirs of Reverend Andrew Broaddus*: — *Memoirs of Reverend Daniel Wilt*: — *Campbellism Examined*: — *Campbellism Re-examined*, both of these works placing Dr. Jeter among the first polemic writers of his



times. The *Christian Mirror* and the *Seat of Heaven* were published by the American Tract Society. See the *Religious Herald*, February 26, 1880. (J.C.S.)

## Jethlah

For this place Lieut. Conder suggests (*Tent Work*, 2:338) *Beit Tul*, a ruined site four and a quarter miles south-east of Yalo (Ajalon), containing "foundations and a Mukam" (*Memoirs to Ordnance Survey*, 3:86).

## Jezreel

### Picture for Jezreel

*Zerin*, the modern representative of this noted place, is briefly described in the *Memoirs* accompanying the Ordnance Survey (2:88), but more graphically by Conder (*Tent Work*, 1:124):

"Crossing the valley, we see before us the site of Jezreel, on a knoll five hundred feet high. The position is very peculiar, for while on the north and north-east the slopes are steep and rugged, on the south the ascent is very gradual, and the traveller coming northwards is astonished to look down suddenly on the valley, with its two springs, one ('Ain Jalud) welling out from a conglomerate cliff, and forming a pool about one hundred yards long, with muddy borders: the other ('Ain Tub'aun), the Crusaders' Fountain of Tubania, where the Christian armies were fed 'miraculously' for three days on the fish which still swarm in most of the great springs near.

"The main road ascends from near these springs and passes by the 'Dead Spring,' which was reopened by the governor of Jenin, and now forms a shallow pool between rocks of black basalt, covered with red and orange-colored lichen; and also full of little fish; thence it passes on the east side beneath the knoll of Zerin (Jezreel) to the plain on the south. Climbing up to the village, we are again struck by the absence of any traces of antiquity: the buildings, including the central tower, are all modern, and only the great mound beneath, and perhaps some of the innumerable cisterns, seem ancient; yet the site is undoubted, and has never been really lost. Here, from a tower, perhaps standing where the modern one is erected, a watchman could see down the broad valley of Jezree

as far as Bethshau, and watch the dust and the gleam of the armor advancing. The course of the two horseman and of Jehu's chariot was distinctly seen beneath the hill, and the distances are sufficiently extensive to give time for the succession of events.

“On the east and south-east there are rock-cut winepresses on the rugged hills, where no doubt the 'portion of the field of Naboth' and his vineyard are to be placed a good instance of the decay of vine cultivation in Palestine.”

### Jidsin-Jombaja

in Lamaism, was a young, beautiful god, a Burchan, assistant or friend of Jakshiamuni, when the latter founded his religion. He usually is placed beside the statue of the supreme god in the Lama temple, and is represented as a very soft, feminine personage, with four arms, the body light-yellow color, the dress blue. Jidsin-Jombaja was instructor of astrological and other secret sciences, and taught the wise men in these branches.

### Jijelia (or Jiemon)

in Slavonic mythology, was a youthful goddess of hunting, comparable in many things to Diana of the Romans, but wanting the hostile attributes of the latter. She was regarded as a friendly companion, and as giving success in hunting. She subdues the wild animals, drives the reindeer within range of the hunter, and favors the most courageous and most worthy; hence many young people, whose family relations were not positively known, were called her sons and daughters, in case they were beautiful and daring. She is also said to have been the goddess of love, at least, she was implored by the Slavs for children, unless she is mistaken for the similarly named Jijindla, who was worshipped as the goddess of marriage.

### Jilsbog

was a Wendian and Slavic deity, representing the moon, with a half-moon on the breast, and the arms raised in the form of a half-moon. He was also a god of time (his name is from *Jas*, "time"), because the Wends measured their time according to the moons.

## Jinas

saints among the Jainas (q.v.) in India. A saint is called a *Jina*, as being the victor over all human passions and propensities. He is supposed to possess thirty-six superhuman attributes, four of which regard his person; eleven refer to his supernatural powers; while the remaining nineteen are of celestial origin, as the raining of flowers and perfumes, the sound of heavenly drums, and the menial offices rendered by *Indra* and the gods. The Jinas are twenty-four in number, and although similar in their general character and attributes, are distinguished from each other in color, stature, and longevity. Two of them are red, two white, two blue, two black, the rest are of a golden hue, or a yellowish brown. In regard to stature and length of life, they undergo a gradual decrease from Rishabha, the first Jina, who was five hundred poles in stature, and lived 8,400,000 great years, to Mahavira, the twenty-fourth Jina, who had degenerated to the size of a man, and was not more than forty years on the earth.

## Jins

(i.e., *enii*), according to the Mohammedans, an intermediate race between angels and men. They are said to be made of fire, but with grosser bodies than the angels, to propagate their species, and, though longlived, not to be immortal; also to have inhabited the earth previous to Adam, under a succession of sovereigns. Mohammed professed to be sent as a preacher to them as well as to men. In the Koran there is a chapter bearing their name, in which they are introduced as saying: "There are some among us who are upright, and there are some among us who are otherwise; we are of different ways, and we verily thought that we could by no means frustrate God in the earth, neither could we escape him by flight; therefore, when we heard the direction, we believed therein. There are Moslems among us, and others who swerve from righteousness."

## Jirsik, Johann Valentin

a Roman Catholic prelate of Bohemia, was born June 19, 1798. In 1881 he was made bishop of Budweis, in Bohemia, and died February 23, 1883. He is the author of *Populare Dogmatik oder Glaubenslehre der katholischen Kirche*. edited by B. Schon (4th ed. Vienna, 1865): — in the Bohemian language Jirsik published *Twenty Friendly Letters Addressed to the Protestants in Bohemia* (1842). See Zuchold, *Bibl. Theol.* 1:679 sq. (B.P.)

## Jisu

a god among the Japanese, whose office it is to convey souls to the infernal regions.

## Joachim Of Korsun

the first bishop of Novgorod. He was commissioned, in 992, by the metropolitan of Kiev, Leonce, with evangelizing the northern part of Russia, and has the honor of having planted Christianity there, and having founded the Church of St. Sophia, at Novgorod, where he died in 1030, after a useful episcopate. See Hoefer, *Nouv. Biog. Generale*, s.v.

## Joan Of Valois, Saint and queen

was the daughter of Louis XI of France and Charlotte of Savoy, and was born in 1456. She was plain in face and somewhat deformed, and her father, who wished a son, treated her with contempt. This dislike increased, until on one occasion the king rushed into the room to kill her, and her life was only saved by the countess of Linieres. In her twelfth year Joan was married against her will to duke Louis of Orleans, who also treated her with coldness and contempt. Louis XI died in August 1483, and his son succeeded him as Charles VIII, under the regency of his elder sister Anne. The husband of Joan, thinking the regency ought to have been intrusted to him, endeavored to stir up an insurrection, was unsuccessful, and fled to Francis II of Brittany the bitter foe of France. War broke out, and Joan stood as an angel of peace and reconciliation between the contending parties. Twice she obtained pardon for her captured husband, and he as often returned to his perfidy. After the death of Charles VIII, April 7, 1498, the duke of Orleans ascended the throne as Louis XII. He at once obtained a divorce from pope Alexander VI, by taking an oath that his marriage with Joan was not complete. He gave her the duchy of Berry and Pontoise. She resided at Bourges, where she spent time and revenues in the exercise of charity. In 1500 she founded the order of the Annunciation for women. Joan took the habit herself in 1504, but died February 4, 1505, and was buried at Bourges. Her body was torn from its resting-place in 1562, and burned by Calvinists. She is commemorated in the French martyrology on February 4. Her canonization began under Clement XII, and was completed by Pius VI, in 1775, but she was venerated at Bourges from the time of her death. See Baring-Gould, *Lives of the Saints*, 2:109.

## Joasaf I

the fourth Russian patriarch, was elected February 6, 1634, and died November 28, 1642. He left a ritual, containing the synodal statutes of his predecessor Philaret. See Hoefler, *Nouv. Biog. Generale*, s.v.

## Joasaf II

the sixth patriarch of Russia, was raised to that dignity December 29, 1667. He assembled, in the first year of his patriarchate, a council to anathematize the sectaries; at this council were present Paisi, the patriarch of Alexandria and Macarius of Antioch; its principal motions are inscribed in the *Slorngebuik*, or missal of 1668. There are extant of his works, a pastoral letter (1668): — another directed to the sectaries, entitled *Gezl Pravlenia* (reprinted in 1753): — an *Instruction on the Manner of Painting the Images* (1668): — and another on *The Manner of Behaving One's Self at the Church* (reprinted at Moscow in 1786). He died February 17, 1672. See Hoefler, *Nouv. Biog. Generale*, s.v.

## Jobson, Frederick James, D.D.

a minister of the Wesleyan Methodist Connection, was born July 6, 1812, at Lincoln, England. He was converted in his eighteenth year, received on trial by the conference, and appointed to the Patrington Circuit in 1834. He soon became known and highly esteemed as a man of superior gifts and excellent spirit. He was a representative of the Wesleyan Church to American Methodism in 1855, and to Australia in 1860. He filled the appointment of book steward fifteen years, and was elected president of the conference in 1869. In 1880 he became a supernumerary, and died at Hull, January 4, 1881. Dr. Jobson published *Chapel and School Architecture* (1850): — *America and American Methodism* (1857): — *Australia, with Notes by the Way of Egypt* (1862). As a preacher, his fine natural temper, his sound judgment, combined with a most vivid imagination, his cultivated taste, and intense earnestness fitted him for that extensive usefulness which, by the grace of God, he achieved. His talents were much in request for funeral sermons and memorial tributes for his brethren in the Methodist body. Three of such productions, to the memory of the Reverend J. Bunting, D.J. Draper, and Dr. Hannah, were published separately. See *Minutes of the British Conference*, 1881, page 27.

## Joceline

a Scotch prelate, was elected bishop of the see of Glasgow in 1174, and consecrated by Eskilus, archbishop of Lunden, in Denmark, June 1, 1175, in Charavalle. He died at Melrose in 1199. He enlarged the cathedral of Glasgow, and is said to have rebuilt it in the same state it continues, and dedicated it in 1197. See Keith, *Scottish Bishops*, page 235.

## Jocelyn (or Joceline) Of Wells

an early English prelate, was born and educated at Wells, Somersetshire, of which he became the bishop in 1206, and was the first to fix the title of Bath and Wells to the old see of Glaston. The monks of Glastonbury purchased their exemption from the territory of the see by parting with four manors to the new diocese of Wells. Jocelyn, with archbishop Langton, was banished on account of obstinacy against king John. After five years exile in France he returned to his see, and devoted himself to the beautifying and enriching of his cathedral. He erected some new prebends, and to the use of the chapter appropriated many churches, increasing the revenues of the offices, and he gave three manors to the episcopal see. He, with Hugo, bishop of Lincoln, was the first founder of St. John's, in Wells, and at his own cost built a chapel at Wokey, and another at Wells. The cathedral of Wells was his masterpiece, however. He died November 19, 1242. See Fuller, *Worthies of England* (ed. Nuttall), 3:93.

## Jocelyn, George Bemis, D.D.

a Methodist Episcopal minister, was born at New Haven, Connecticut, January 3, 1824. Shortly afterwards, with his parents, he removed to Cincinnati, and from thence, in 1830, to New Albany, Indiana, where he was converted at the age of fourteen. In 1842 he graduated at Indiana Asbury University. He was licensed to preach in 1843, and in the same year was admitted to Indiana Conference, and appointed to Paoli Circuit. In 1844 he was sent to Rockport, where his health soon failed; at his own request he was discontinued, and, removing to Vincennes, Indiana, opened a select school. A few months later in the same year he was placed in charge of the preparatory department of Vincennes University, which position he held till September, 1849, when he returned to New Albany and opened the De Pauw Female College. In 1853 he was elected professor of mathematics and natural science in Whitewater College, and in 1855 to the presidency of the same institution. Failure of health led him to

spend 1856 as agent for a western railway company, and for the Northwestern University. In 1857 he was transferred to Iowa, and appointed to Fifth Street Church, Des Moines; in 1859 to Zion Church, Burlington; and in 1861 was elected president of Iowa Wesleyan University at Mount Pleasant, serving meantime as pastor of University and Asbury Chapel. In 1864 he was elected president of Albion College, Michigan, and transferred from the Iowa to the Detroit Conference. Resigning his presidency in 1869, he was transferred to the Michigan Conference, and stationed at Division Street, Grand Rapids. In 1871 he was re-elected president of Albion College, which office he sustained till his death, January 27, 1877. Dr. Jocelyn possessed large natural endowments, intellectual and spiritual, which he patiently and thoroughly cultured, placing him in the foremost rank of instructors of his age. As a preacher he had few superiors in power of thought, perspicuity of style, and impressiveness of manner. See *Minutes of Annual Conferences*, 1877, page 105; Simpson, *Cyclop. of Methodism*, s.v.

### Jochanan, Isaac ha-Lewi

SEE ISAAC LEVITA.

### Jochanan, Salomo

a convert from Judaism, was a native of Posen. In 1657 he was baptized at Dantzic, was in 1659 professor of Hebrew there, and died July 1, 1683. He published, *Programma de Jubilaeis Hebraeorum* (Dantzic, 1658): — *Demonstrationes* 38, *Jesum Christum Verum et Eternum Messiam Esse* (Frankfort, 1660): — *Der verheissene Messias* (Dantzic, 1683): — *Zertheilte Finsterniss, oder Widerlegung des Buches Fajumi's von Israels Erlösung* (1681). See Furst, *Bibl. Jud.* 2:97. (B.P.)

### Joel, David

a Jewish writer, was born at Schwerin, in the duchy of Posen, in 1813. After having completed his studies he was rabbi at Schwersentz and then at Krotoschin. In 1879 he was called to the Talmudic chair of the Rabbinical Seminary at Breslau, where he died, September 8, 1882. He is the author of [rhzh çrdm](#), or *Die Religions philosophie des Sohar* (Leipsic, 1849). (B.P.)

## Joel, Heymann

a Jewish rabbi, who died at Hirschberg, in Silesia, December 20, 1884, published, *Das Prinzip der Patriarchen* (Diüsseldorf, 1857): — *Festpredigten für die hohen Festtage des Jahres* (2d ed. Hirschberg, 1872). (B.P.)

## Joga

in Hinduism, is the world's age, according to which the whole Indian chronology is regulated. The earth, according to this system, stands 12,000 divine years, of which each contains 360 common years, together, 4,320,000 of our years. These 4,000,000 years are divided into four Jogas, which have their particular names. The first is called Krita-Joga, and lasts 4000 divine years; the second, Treta-Joga, lasting 3000 divine years; the third, Dwapar-Joga, lasting 2000 divine years; and the last is called Kali-Joga. In this we live, and it lasts 1000 divine years. Between each of these Jogas there is a twilight period, after the first, of 800 divine years, after the second, of 600 divine years, after the third, of 400 divine years, after the fourth, of 200 divine years. This entire period is called Maha-Joga, or Sadir-Joga. 1000 Maha-Jogas are 4,320,000,000 of our years, and this makes one day of Brahma. The night is equally long, together, 8,640,000,000. In this night all things are dissolved until Brahma wakes up and re-enlivens them. Such a Sadir-Joga, taken 360 times, forms a year of Brahma, namely, 3,110,400,000,000 of our years. Brahma lives 100 such years, namely, 311,040,000,000,000. After Brahma's death an equally long period of destruction follows. After 622,080,000,000,000 years Brahma comes to life again, and the circle of days and nights begin anew. The last mentioned figure forms a day of Vishnu; 360 of these days form one of his years. His life lasts 100 such years, making a round sum of 22,394,880,000,000,000,000. Probably Shiva would have a still longer life had the Shivaites not made their god immortal.

## Jogi

in Hinduism, are penitents who torture themselves, either for money or as an act of piety, in the most severe manner.



## Joguegeir

### Picture for Joguegeir

in Hindu mythology, is the principal enemy of the eastern Buddha, and seems to be identical with *Deuwadet*. He is represented as a child, wound about by an angry snake; although it seems not to be the child, but the snake, that is the evil daemon, for Krishna killed the monstrous snake Kalinak, as a child, by treading on its head.

## Jogues, Isaac

a French Jesuit missionary, was born in Orleans, January 10, 1607. He entered the Jesuit school at Rouen in 1624, studied theology in Paris, and took orders in 1636. He was sent as a missionary to Canada the same year, and reached Quebec July 2. He labored earnestly among the Hurons and Dinoudadies for several years. In 1642, in company with father Raymbault, he went to Sault Ste. Marie to establish a mission among the Algonquins. He returned to Quebec with a party of Hurons for supplies for the mission, and on his way back fell into an ambuscade of Iroquois, when almost the whole party was killed and Jogues taken prisoner. He was now subjected to the most cruel treatment, and afterwards condemned to death. He became aware of his impending fate through the Dutch citizens of Albany, and effected his escape. He made his way to New Amsterdam (New York), and from there sailed to Europe. He returned to Canada in 1644, and in 1646 went with M. Bourdon to confirm the peace in the Mohawk castles.. Peace being established, he set out, September 27 of the same year, to found a Mohawk mission, but was put to death by the Mohawks at Caughnawaga (now Fonda), N.Y., October 18, 1646. A *Life of Jogues*, by the Reverend Felix Martin, appeared at Paris in 1873.

## Johannsen, Johann Christian Gottberg

a Lutheran theologian, was born June 20, 1793, at Nortorf, Holstein. In 1818 he was preacher at Glickstadt, was called in 1825 as pastor primarius of St. Peter's at Copenhagen, and died in 1858, doctor of theology. He published, *Aufschwung zu dem Ewigen* (Altona, 1820, 2 parts): — *Ueber die Grundsätze eines Lehrbuches der christl. Religion* (ibid. 1823): — *Religionsvorträge für denkende Verehrer Jesu* (ibid. 1828, 2 parts): — *Untersuchung der Rechtmässigkeit der Verpflichtung*, etc. (ibid. 1833): *Die Anfänge des Symbolzwanges*, etc. (Leipzig, 1847): — *Die*

*augsburgische Confession* (ibid. eod.). See Zuchold, *Bibl. Theol.* 1:624 sq.; Winer, *Handbuch der theol. Lit.* 1:337, 473, 751; 2:16, 74, 100, 180, 234; Furst, *Bibl. Jud.* 2:99. (B.P.)

## John

is the name of several early Scotch prelates:

- 1.** Consecrated bishop of the see of Glasgow in 1115. Some time after he made a visit to the Holy Land. He rebuilt and adorned the cathedral church, and consecrated it in July, 1136; divided the diocese into two archdeaconries of Glasgow and Teviotdale, set up the offices of dean, subdean, chancellor, treasurer, sacrist, chantor, and succentor, and settled a prebend upon each of them out of the donations he had received from the king. He was witness to a charter of St. David's to the monastery of Newbottle in 1140. He died May 28, 1147. See Keith, *Scottish Bishops*, page 232.
- 2.** A monk of Sais, in Normandy, and bishop of the see of the Isles about 1151. See Keith, *Scottish Bishops*, page 297.
- 3.** Consecrated (with Hugh) bishop of St. Andrews in 1178. See Keith, *Scottish Bishops*, page 12.
- 4.** Bishop of Caithness in 1185, and witness to king William in a donation to the abbey of Kinloss, at the time when Hugo was chancellor of the kingdom. See Keith, *Scottish Bishops*, page 206.
- 5.** Bishop of Galloway in 1189. He became a monk of Holyrood House in 1206, and died in 1209. See Keith, *Scottish Bishops*, page 272.
- 6.** Bishop of Aberdeen about 1200, and such in 1201. He died in 1207. See Keith, *Scottish Bishops*, page 105.
- 7.** Probably bishop of the Isles in 1226. See Keith, *Scottish Bishops*, page 299.
- 8.** Bishop of Dunkeld in 1356, and was still such in 1365. See Keith, *Scottish Bishops*, page 84.
- 9.** Probably bishop of the Isles about 1388. See Keith, *Scottish Bishops*, page 304.

- 10.** Bishop of Ross in 1420, and witness in the same year to a resignation made by William Graham of his barony of Kerdale into the hands of Thomas, earl of Moray. See Keith, *Scottish Bishops*, page 189.
- 11.** Bishop of the Isles about 1490, and privy-councillor to king James IV, from whom he received the abbacy of Icolmkill in 1507. See Keith, *Scottish Bishops*, page 305.
- 12.** Bishop of Argyle in 1499. See Keith, *Scottish Bishops*, page 288.
- 13.** *Joannes Electus Sodoren*, sat in the Parliament in 1524. See Keith, *Scottish Bishops*, page 306.

### John Of Chur

(surnamed *Rütberg*). From the beginning of the 14th century we often meet in the mystic writings of South Germany with the name of *Friends of God* (q.v.). One of them was John of Chur, the son of a rich merchant. Suddenly arrested in a wild career, he gave himself up entirely to mystical contemplations. He renounced all his fortune, to which he had fallen heir by the death of his father, and distributed it for benevolent purposes. He regarded suffering as a special gift of divine grace, and even evil thoughts, doubts, and impure desires he believed were to be patiently endured rather than striven against, for they were dispensed by God. He taught that the perfect man "has become one with God, when he wants nothing else except what God wills." About the year 1357 he sought to unite his friends who were of the same spirit into a society. From indications in his writings, we conclude that Chur, or Coire, in the canton of the Grisons, Switzerland, was his native city. In 1365 he determined to separate himself from the bustle of the town, and in company with two friends, led by a little black dog, they went into a mountain, where they built a chapel. By and by they were joined by two others, and of these "five men," John of Chur speaks in a separate treatise. He probably died in 1382. His writings consist of letters and tracts. See Acquoy, *Het Klooster te Windesheim en Zijn Inloed* (Utrecht, 1875); Preger, in the *Zeitschrift für die historische Theologie* (1869), 1:109 sq., 137 sq.; *Der Gottesfreund im Oberland und Nikolaus von Basel*, in the *Historisch-politische Blätter* (Munich, 1875), 75; *Der Gottesfreund im Oberland*, in the *Jahrbuch für schweizerische Geschichte* (Zurich, 1877); *Besuch eines Cardinals beim Gottesfreund im Oberland*, in the *Theolog. Quartalschrift* (Tubingen, 1876), 4; Jundt, *Les Amis de*

*Dieu au Quatorzieme Siecle* (Paris, 1879); Plitt-Herzog, *Real-Encyklop.* s.v. (B.P.)

### John "The Constant," Elector Of Saxony (1525-32)

one of the most zealous of the princely supporters of the Reformation, was born at Meissen, June 30, 1468. He early imbibed a love for a military life, and in several campaigns under Maximilian I, against the Hungarians and Venetians, displayed great decision and courage. When the Reformation struggle began he was already fifty years of age, but followed it up, from the very beginning, and with his son, John Frederick, soon became a follower of Luther, of whose sermons he often took notes. He bade the priests of his realm preach the gospel and administer the sacraments according to the institution of Christ. At the diet of Spires, in 1526, he openly espoused the cause of Luther, in connection with the other evangelical princes. He was threatened by a league of Catholic princes, formed at Breslau in 1528, with exile from his land and people unless he delivered up Luther and restored the old order of things. He expressed his refusal to comply by marshalling his troops, which, however, it did not become necessary to use. At the second diet of Spires, in 1529, he signed a protest against the action of the majority, which forbade all religious innovations or discussions on the mass until the convention of an ecumenical council. He acknowledged obedience to the emperor, except where it conflicted with the honor of God and the salvation of souls. At the diet of Augsburg, in 1530, his conduct was heroic. In spite of all personal annoyances he stood firmly by the side of the evangelicals. In 1531 he entered into a league of defence with the evangelical princes and cities for six years, which forced upon the emperor the religious peace of Nuremberg, July 23, 1532. He died August 16 of the same year. Luther preached his funeral sermon from <sup>SMH3</sup>1 Thessalonians 4:13-18, and Melancthon pronounced a memorial address soon after in Latin. Luther honored him as a pious, sincere prince. John was a man of peace, and yet a good soldier of Christ. See Spalatin's *Biography*, in Mencke, *Script. rerum Germ.* 3:1003 sq.; Ranke, *Deutsche Geschichte im Zeitalter der Reformation*, 1-3; Gretschel-Bulau, *Geschichte des sachsichen Volkes und Staates*, 1:419 sq.; Plitt, *Einleitung in die Augustana*; Plitt-Herzog, *Real-Encyklop.* s.v.; Lichtenberger, *Encyclop. des Sciences Religieuses*, s.v. (B.P.)

## John, Patriarch Of Constantinople

known for his connection with the measures of the emperor Michael Palaeologus, looking to the union of Christendom. He at first refused his aid, and declared the Latins heretics, for which he was imprisoned. While in prison he found leisure to examine the older Greek literature concerning the dissensions of the Eastern and Western churches, and these investigations changed his mind. He was released and made patriarch, but after the death of the emperor retired to a monastery, in 1283. He was again restored, and again exiled, dying in 1298 in Bithynia. The Greek Church excludes his name from the number of the orthodox, but not the Latin Church; hence his writings are found in Leo Allatius's *Græcia Orthodoxa*, tom. 1, 2. See Gass, in Plitt-Herzog, *Real-Encyklop.* s.v. (B.P.)

## John Of Darlington

an Irish prelate, was a native of Darlington, Durham, trained a Dominican, and a great clerk, "qui literatura pollebat excellenter et cursilio" (Mat. Paris). Henry III made him his confessor, "which argueth his piety, that so devout a prince used him in so conscientious an office." He afterwards became archbishop of Dublin, being the choice of pope John XXI, in order to settle impartially the rival claims of William de la Corner, king's chaplain, the choice of the prior and convent of Trinity Church, and of Fromund le Brup, the pope's chaplain, the elect of the dean and chapter of St. Patrick's. The pope set both aside. John was also collector of Peter's Pence in Ireland to popes John XXI, Nicholas III, and Martin IV. He wrote many books. Returning to England, he died in 1284, and was buried at Preaching Friars. See Fuller, *Worthies of England*, 1:486.

## John Of Flanders

a Flemish prelate, was the son of Guy, count of Flanders. He became at first provost of St. Peter of Lille, and of St. Donatian of Bruges. Nicholas III provided him with the bishopric of Metz, January 2, 1280, but he neglected the duties of that charge, and only took its revenues to acquire grounds at Flanders. After a short time he was appointed bishop of Liege, and took possession of his new Church, October 31, 1282. In 1285 he got into difficulties with the sheriffs of Liege, and left the city, taking with him his clergy, and retiring into the borough of Huy. His exile lasted twenty-two months. After his return to Liege he made a league with his brother-in-

law, the duke of Brabant, against Renaud, count of Guelders. In 1288, while hunting, according to the custom of those times, he was seized and imprisoned for five months, until he paid a ransom. He died October 14, 1292. He published, in 1287, *Synodal Statutes*, collected by D. Martene, *Thes. Anecd.* 4:829. See Hoefer, *Nouv. Biog. Generale*, s.v.

### John Of The Grate

(so-called from an iron grating which surrounded his sepulchre), *Saint*, bishop and confessor, was a Breton, born in 1098. He made rapid progress in his studies, and was made bishop of Aleth. As a bishop his life was embittered by a series of lawsuits with the monks of Marmoutiers. He wished to remove his episcopal see to the island of St. Malo, Aleth being exposed to pirates. But the monks claimed the Church of St. Malo, the pope decided in their favor, and Lucius II at length condemned John to lose his see. He then retired under the protection of St. Bernard to Clairvaux, until, on the death of Lucius, a monk of Clairvaux (Eugenius III) was elevated to the papal throne. John appealed again and was heard. His rights were restored, and the monks of Marmoutiers were obliged to cede the Church of St. Malo to the bishop. It was during his bishopric that the strange heresy of the fanatical Eon de l'toile (q.v.) broke out, and John tried by persuasion and instruction to disabuse of their heresy such of the enthusiasts as overran his diocese, and succeeded in converting many. John of the Grate died February 1, 1163. He immediately received popular reverence as a saint, and numerous miracles are said to have augmented the reverence of the people. In 1517 Denis Brigonnet, ambassador of the king to Rome, obtained from Leo X permission for him to be commemorated in a solemn office as a confessor bishop. Monsignor Antoine Joseph des Laurents, last bishop of St. Malo but one, examined John's relics, October 15, 1784. During the revolution they were ordered to be cast into the sea, but the order was countermanded. and the sexton was required to bury them in the common fosse in the cemetery. In November 1799, M. Manet, a priest who had remained through the Reign of Terror in St. Malo, verified the relics. In a sealed box, March 7, 1823, they were deposited in their ancient shrine, and November 16, 1839, by the sanction of the pope, they were finally installed with great ceremony, and are now in the Church of St. Malo. The authorities for the life of John of the Grate are Albertus Magnus of Morlaix, and the letters of Bernard and Nicholas of Clairvaux. His festival is observed as a double by the Church of St. Malo, in Brittany, and his name appears in Saussaye's supplement to the Gallican

martyrology. See Baring-Gould, *Lives of the Saints*, 2:26 (sub February 1, his day).

### John, A Metropolitan Of Kiew

was raised to that dignity in 1164 by the patriarch of Constantinople, Lucas Chrysoberges. He is famous for his letter to pope Alexander III, of which a rare book entitled *Kirilovoi* (Moscow, 1644) gives some extracts. John died May 12, 1166. See Hoefer, *Nouv. Biog. Generale*, s.v.

### John Of Monmouth

(so called from the place of his nativity), a doctor of divinity and canon of Lincoln, was chosen bishop of Llandaff in 1296, after a vacancy in that see of seven years, the pope remitting the election to archbishop Kilwarby, who called John of Monmouth. He became a great benefactor to the bishopric, procuring for it, among other revenues, the rectory of Newland. He was a learned and pious theologian. He died April 8, 1323. See Fuller, *Worthies of England* (ed. Nuttall), 2:434.

### John Baptist Of Salerno

a Jesuit, and friend of pope Clement XI, was born in 1670. He accompanied the nephew of the pope, Albani, to Germany and Poland as theological adviser, and succeeded in converting Frederick Augustus of Saxony to the Church of Rome. In acknowledgment of this deed John Baptist was made cardinal, and died in 1729. He is the author of *Specimen Orientalis Ecclesie* (Rome, 1706). See Lichtenberger, *Encyclop. des Sciences Religieuses*, s.v. (B.P.)

### John, Frederick

(surnamed *the Magnanimous*), elector of Saxony, son of John the Constant (q.v.), was born at Torgau, June 30, 1503. Brought up in the Church of the Reformation, he became its unwavering advocate, and, like his father, he was on terms of most intimate friendship with Luther, with whom he carried on an uninterrupted correspondence. He increased the endowment of Wittenberg University from the sequestered revenues of convents, and in 1548 founded the University of Jena. His relations to the emperor were unpleasant. In 1536 he entered into a reaffirmation of the Smalcald league, by which the Protestant princes bound themselves to mutual protection for ten years. In 1544 the emperor Charles V was left free to give his whole



attention to the affairs in Germany. A war broke out. Frederick was finally defeated, and taken prisoner at Miihlberg, April 24, 1547. He remained in prison till 1552, and died at Weimar, March 3, 1554. John Frederick remained true to the cause of the Evangelical Church in spite of his many misfortunes. See Muller, *Geschichte Johann Friedrich des Grossmuthigen* (Jena, 1765); Ranke, *Deutsche Geschichte im Zeitalter der Reformation*, 4:190 sq.; Burkhardt, *Die Gefangenschaft Joh. Fr. d. Grossmuthigen* (1863); Plitt-Herzog, *Real-Encyklop. s.v.*, Lichtenberger, *Encyclop. des Sciences Religieuses*, s.v. (B.P.)

### Johnes, Timothy, D.D.

a Presbyterian minister of Welsh extraction, was born at Southampton, L.I., May 24, 1717. He graduated from Yale College in 1737, was ordained by the New York Presbytery, February 9, 1743, pastor at Morristown, N.J., and had great success in his ministry there, which closed with his death, September 17, 1794. In 1777 general Washington, on one occasion, communed with his congregation while in the vicinity. See Sprague, *Annals of the Amer. Pulpit*, 3: 16. (W.P.S.)

### Johns, Henry Van Dyke, D.D.

a Protestant Episcopal clergyman, was born at New Castle, Delaware, in 1803, being the youngest son of the Hon. Kensey Johns, chief-justice of Delaware and United States senator. He graduated from Princeton College, afterwards studied at the General Theological Seminary, N.Y., and continued his theological studies under the direction of his brother, bishop Johns of Virginia. His ministry began at Wilmington, Delaware; he was for some time rector of the Church at Frederick, Maryland; thence he was called to Trinity Church, Washington, D.C.; subsequently to Cincinnati, Ohio; then to the rectorship of Christ Church, Baltimore, Maryland, where he continued until 1853, when Emanuel Church was built by a portion of his congregation, and he became its rector, a position which he occupied until his death, April 22, 1859. See *Amer. Quar. Church Rev.* 1859, page 352.

### Johns, John, D.D., LL.D.

a Protestant Episcopal clergyman, was born at New Castle, Delaware, July 10, 1796. He graduated from the College of New Jersey in 1815; studied two years at Princeton Theological Seminary; in his eighteenth year joined



the Protestant Episcopal Church, and, June 10, 1819, was ordained deacon, and in 1820 presbyter. His first parish was All-Saints' Church, Frederick, Maryland, and in 1829 he became rector of old Christ's Church, in Baltimore. In 1837 a new church was erected, called the Church of the Messiah, of which he was rector until he became assistant bishop of the diocese of Virginia, May 21, 1842. In 1849 he was elected president of William and Mary College, where he remained until 1854. He died at Alexandria, Virginia, April 5, 1876. He was a leader of the evangelical side of his Church, and commanded admiration from men of all shades of opinion by the purity of his life and the sincerity of his convictions. See *Necrol. Report of Princeton Theol. Sen.* 1877, page 12.

### Johnson, George Henry Sacheverell

an eminent Anglican clergyman and mathematician, was born at Keswick, Northumberland, about 1808. He graduated from Queen's College, Oxford, in 1828, obtained several scholarships and a tutorship therein, became professor of astronomy in 1839, of moral philosophy from 1842 to 1845, preacher at Whitehall in 1852, dean of Wells in 1854, and died November 6, 1881. He published a *Treatise on Optics* (1836): — *Sermons* (1857): — and wrote the annotations on the Psalms in the *Speaker's Commentary*.

### Johnson, Samuel

a Unitarian writer, was born at Salem, Massachusetts, October 10, 1822. He graduated from Harvard College in 1843, and from Harvard Divinity I School in 1846; became pastor of a "Free Church" at Lynn in 1853; in 1870 removed to Salem, and in 1876 to North Andover, where he died, February 19, 1882. Although not an ordained minister, he was intimately associated with the humanitarian tendencies of modern Unitarianism, and an ardent opponent of slavery, speaking and writing eloquently on kindred subjects of reform. He published *A Book of Hymns* (1846): — *The Worship of Jesus* (1868): — and *Oriental Religions* (his principal work, volume 1, Boston, 1872).

### Johnson, Samuel R., D.D.

a Protestant Episcopal clergyman, graduated from the General Theological Seminary, was for many years a professor of systematic divinity there, and a prominent member and secretary of the standing committee of his diocese. In 1872 he became rector of St. Thomas's Church, Amenia Union,

N.Y., and died August 13, 1873. See *Prot. Episc. Almanac*, 1874, page 138.

### Johnson, William L, D.D.

a Protestant Episcopal clergyman, was a graduate of the General Theological Seminary, rector in Jamaica, L.I., for at least eighteen years, and died there, August 4, 1870, aged eighty years. See *Prot. Episc. Almanac*, 1871, page 118.

### Johnston, John, D.D.

a Presbyterian minister, was born at Crawford, Orange County, N.Y., January 28, 1778. He graduated from the College of New Jersey in 1801; studied theology privately in Princeton; was licensed by the New Brunswick Presbytery in October, 1806. In 1807 he accepted a call to the united congregations of Newburgh and New Windsor, N.Y. In 1810 he was released from the congregation of New Windsor, but remained as pastor at Newburgh until his death, August 26, 1855. See Sprague, *Annals of the Amer. Pulpit*, 4:394.

### Johnstone, William O., D.D.

a Presbyterian minister, was born in Ireland, April 17, 1822, but received his education in this country. He was pastor of the Kensington Presbyterian Church, Philadelphia, Pennsylvania, for more than thirty years, and his services in every department of Church work were constant and untiring. He died suddenly, January 16, 1883. See (Phila.) *Presbyterian*, January 20, 1883. (W.P.S.)

### Jokneam

Of *Tell Keimun*, the modern representative of this place, a brief account may be found in the *Memoirs* accompanying the Ordnance Survey (2:48), and of the few remaining antiquities (page 69). A freer description is given by Lieut. Conder (*Tent Work*, 1:131):

"North of Lejjun the great Wady el-Milh runs down from the white plateau of the 'Breezy Land,' which it separates from the southern end of Carmel. Here at the mouth stands a huge tell or mound called Keimun, on which are remains of a little Byzantine chapel, and of a small fort erected by the famous native chief Dhahr el-

Amr. The Samaritans have a curious legend connected with this site. According to them Joshua was challenged by the giants, and enclosed here with his army in seven walls of iron. A dove carried his message thence to Nabih, king of the tribes east of Jordan, who came to his assistance. The magic walls fell down, and the king of Persia, Shobek, was transfixed by an arrow which nailed him on his horse to the ground.

"The present name is a slight modification of the ancient Jokneam of Carmel, but the Crusaders seem to have been puzzled by it, and transformed Keimfn into Cain Mons, or Mount Cain, whence arose the curious legend that Cain was here slain with an arrow by Lamech, which they supposed to be the murder referred to in the Song of Lamech (<sup><0023></sup>Genesis 4:23). The chapel no doubt shows the spot once held to be the site of the death of Cain, but the derivation of the name was as fanciful as that of Haifa from Cephas or from Caiaphas the high-priest."

### Joktheel Of Judah

For this town Tristram proposes (*Bible Places*, page 40) *Khurbet Mesheifrefeh*, near Gaza, on the ground that "the word is the Arabic equivalent of the Hebrew;" and a writer in the *Quar. Statement* of the "Pal. Explor. Fund" (January 1881, page 53) proposes "the large ruin *Kutlaneh*, south of Gezer, as the words are from similar roots." But both these identifications are very precarious.

### Jol

*SEE YULE.*

### Jolof Version

*SEE JALLOOF VERSION.*

### Jolowicz, Heymann

a Jewish scholar, who died at Konigsberg, Prussia, in 1875, is the author of, *Die fortschreitende Entwicklung der Cultur der Juden in Deutschland* (Berlin, 1841): — *Harfenklänge der heiligen Vorzeit* (Leipsic, 1846): — *Bluthen rabbinischer Weisheit* (Thorn, 1845): — *Die Himmelfahrt und Vision des Propheten Jesaia* (Leipsic, 1854): — *Die germanische Welt in*

*ihrer Berührung mit dem Christenthume* (ibid. 1854): — *Bluthenkrantz morgenlandischer Dichtungen* (1860): — *Geschichte der Juden in Königsberg* (1867). See Furst, *Bibl. Jud.* 2:100 sq.; Zuchold, *Bibl. Theol.* 1:626. (B.P.)

### Jona Ben-Ganach

SEE *IBN-GANACH*.

### Jona, Sueno

a professor of Oriental languages at Upsala, was born in 1590, and died in 1641. He published, *Elementale Theologicum*, etc. (Upsala, 1625): — *Catechesis Minor* (ibid. 1627): — *Institutionum Hebraicarum pars Elementaria*, etc. (1637): — *Institutionum Hebraicarum pars Secunda* (1638). See Stiernmann, *Bibl. Suio-Gothica*, page 347; Jocher, *Allgemeines Gelehrten-Lexikon*, s.v. (B.P.)

### Jones, Alexander, D.D.

a Protestant Episcopal clergyman, was born at Charleston, S.C., November 8, 1796. He graduated from Brown University in 1814; pursued his theological studies under the direction of bishop Griswold, at Bristol, R.I., took charge of a school for some years in Bardstown, Kentucky; was ordained deacon in 1822; in 1824 became rector of Zion Church, in Charlestown, Virginia; in 1851 of St. Paul's Church, in Richmond, and afterwards was settled as rector of St. Peter's Church, in Perth Amboy, N.J., where he remained seventeen years (1857-74), and then having had a stroke of paralysis, he was obliged to abandon all ministerial labor. He died at Perth Amboy, February 15, 1874. "He had a high rank among the clergy of the Episcopal Church for scholarship and useful service, and was a gentleman of genial manners and refined taste." (J.C.S.)

### Jones, Arthur, D.D.

a Welsh Congregational minister, was born at Llanrwst, Denbighshire, February 12, 1776. He was converted when about eighteen years of age, joined the Calvinistic Methodists, and soon became an exhorter and preacher. He was ordained at Bangor in 1810, where he labored earnestly as pastor; in 1815 he removed to the Welsh churches at Deptford and Woolwich, Kent; in 1823 he returned to his former charge at Bangor; in 1854 he retired to Chester, where he died, February 29, 1860. He

published several tracts and sermons, besides his work entitled, *Pyngieian Athrawiaethol* (doctrinal points). See (Lond.) *Cong. Year-book*, 1861, page 215.

### Jones, Inigo

an eminent English architect, was born in London in 1572. He went to Venice and studied the works of Palladio, and his reputation procured him the appointment of chief architect to Christian IV, king of Denmark, who, in 1606, brought Jones with him to England. He was induced to remain, and was appointed architect to the queen, and subsequently to Henry, prince of Wales. He invented many ingenious decorations and wonderful machines. Among his works are the palace of lord Pembroke, at Wilton, in the county of Wilts; the queen's chapel, St. James; the facades of Holyrood House; and Heriot's Hospital, Edinburgh. He died in London, July 21, 1652. A collection of Inigo Jones's architectural designs was published by Kent in 1712 and 1724. See Spooner, *Biog. Hist. of the Fine Arts*, s.v.; Hoefer, *Nouv. Biog. Generale*, s.v.

### Jones, John Collier, D.D.

an English divine, was born at Plympton, Devonshire, October 7, 1770. He graduated from Exeter College, Oxford, June 6, 1792, and shortly after was elected to a Petrean fellowship. Entering holy orders, he became curate of Mortlake, in Surrey, but afterwards accepted a chaplainship on board the *Namiur*, and was present in the action off cape St. Vincent, in 1797. In 1808 he became one of the tutors of his college; in 1812 a public examiner; select preacher in 1819; and on the death of Dr. Cole was elected to the rectorship of Exeter. Dr. Jones's other official appointments were, delegate of accounts in 1824; vice-chancellor from October 1828, to 1832; and joint curator of the Sheldonian Theatre in 1829. He was also vicar of Kidlington, and an acting magistrate for the county of Oxford. He died in 1838. His inflexible integrity, gracefulness of manner, and kindness of disposition won for him the esteem and love of all with whom he came in contact. See (Lond.) *Christian Remembrancer*, September 1838, page 568.

### Jones, John Emlyn, LL.D.

a Welsh Baptist minister, was born at Newcastle Emlyn, Carmarthenshire, January 8, 1820. He was baptized at the age of thirteen; received a good

education; was ordained in 1852 co-pastor at Pontypridd; was then pastor in Ebbw Vale; then in Cardiff; in 1865 removed to Merthyr; in 1869 to Llandudno, North Wales, and finally returned to Ebbw Vale, where he died, January 18, 1873. He was ever busy with his pen, as with his tongue, contributing largely to both the Welsh and the English newspaper press. He published Welsh translations of *Gill's Commentary* and *Hamilton's Grammar*. He wrote *Hanes Prydain Flawr, am yr Haner Canrif Diweddaf* ("The History of Great Britain for the Past Half Century"). For several years he was busily engaged in writing his *Y Parthysyllydd, Sef, Haner yr Boll Fyd* ("The History of the Whole World"), one volume of which was published. See, (Lond.) *Baptist Hand-book*, 1874, page 282. (J.C.S.)

### Jones, Samuel Beach, D.D.

a Presbyterian minister, was born at Charleston, S.C., November 23, 1811. He studied at Yale College; spent four years in Princeton Theological Seminary (1832-36); acted one year as assistant secretary of the Board of Missions; was ordained in 1837; became professor of Hebrew in the Oakland Seminary, Mississippi, in 1838; was pastor of the First Presbyterian Church at Bridgeton, N.J., from 1839 to 1863; preached in Fairfield from 1870 to 1875, and died at Bridgeton, March 19, 1883. See (N.Y.) *Observer*, March 22, 1883. (W.P.S.) —

### Jones, Thomas (1), D.D.

an Irish prelate, was born in Lancashire, and educated at Christ College, Cambridge. His first promotion was to the chancellorship of St. Patrick's Cathedral; in 1581 he was elected its dean; in May, 1584, dean Jones was promoted to the see of Meath, and on May 12 was consecrated in St. Patrick's Church. Having presided over that see twenty-one years, he was translated to that of Dublin in 1605, and was consecrated November 9 of the same year. In 1611, he, and the other archbishops of the Established Church, held a council in Dublin, wherein it was decreed that the suffragans should reside in their respective dioceses, visit all the churches, and institute such regulations as would be best calculated to prevent sectarianism and extirpate popery. In 1613 he was one of the justices in commission with sir Richard Wingfield. In 1614 he had a grant of the temporalities of the bishoprics of Kilmore and Ardagh during vacancy. During the episcopacy of archbishop Jones he repaired a great part of

Christ Church. He died at his palace of St. Sepulchre's in April 1619. See D'Alton, *Memoirs of the Archbishops of Dublin*, page 250.

## Jones, Thomas (2)

an English divine, was born near Havod, Cardiganshire, Wales, April 2, 1752. He was educated at the grammar-school of Ystradmeirig, and ordained in 1774. Having labored in the curacy of Llangevelin and Eglwysvach from 1774 to 1778, he removed to Leintwardine, Herefordshire, England, thence to Longnor, Shropshire, and from this place to Oswestry. His next curacy was Loppington; and in 1785 he was appointed to the living of Creation, Northamptonshire, where he remained till the increasing infirmities of age obliged him to resign his office in 1833., He died January 7, 1845. His works are, *Jonah's Portrait* (1818, 12mo; 9th ed. 1845. 8vo): — *Scripture Directori* (Lond. 1811, 8vo; 8th ed. 1839, 12mo): — *The True Christian* (5th ed. 1844, sq.): — *The Prodigal's Pilgrimage* (1831, 12mo; new ed. 1847, 16mo): — *Sober Views of the Millennium* (1835, 12mo): — *Fountain of Life* (3d ed. 1848, 16mo): — *Notes of Fifty-five Sermons*, edited by Reverend John Owen (1851, 12mo). See *The (Lond.) Christian Guardian*, July 1845, pages 281, 329; Allibone, *Dict. of Brit. and Amer. Authors*, s.v.

## Joppa

Of the modern *Yafa* (called *Jaffa* by the Europeans) a tolerably full account is given in the *Memoirs* accompanying the Ordnance Survey (2:275 sq.); and the description by Lieut. Conder (*Tent Work*, 1:1 sq.) contains some interesting particulars:

### Picture for Joppa 1

"The town rose from the shore on a brown hillock; the dark, flat-roofed houses climbing the hill one above another, but no prominent building breaking the sky outline. The yellow, gleaming beach, with its low cliffs and sand-dunes, stretched away north and south, and in the distance the dim blue Judean hills were visible in shadow.

### Picture for Joppa 2

"Jaffa is called the port of Jerusalem, but has no proper harbor at present. In ancient times the 'Moon Pool,' south of the town, now silted up, was perhaps the landing-place for Hiram's rafts of cedar-

wood; but the traveller passes through a narrow opening in a dangerous reef running parallel with the shore, or, if the weather is bad, he is obliged to make a long detour round the northern end of the same reef. By ten in the morning the land breeze rises, and a considerable swell is therefore always to be expected. The entrance through the reef is only sufficient for one boat, and thus every year boats are wrecked on the rocks and lives lost. It is said also that each year at least one person is killed by the sharks close to land. The little Russian steamer was anchored about two miles from shore, and rolled considerably. The decks were crowded with a motley assemblage, specimens of every Levantine nationality. Each deck passenger had his bedding with him, and the general effect was that of a great rag-heap, with human faces — black, brown, and white — legs, arms, and umbrellas sticking out of the rags in unexpected places. Apart from the rest sat a group of swarthy Bedouin, with their huge headshaws, not unlike a coalscuttle in effect, bound with a white cord round the brow. They wore their best dresses, the black hair cloak, with red slippers. The rugged dark faces with white beards and sunscorched eyes wore a curious mixed expression of assumed dignity and badly concealed curiosity concerning the wonders of civilization surrounding them. The coloring of these various groups would have been a treat to an artist. The dull rich tints were lit up here and there by patches of red leather and yellow silk. Like all Oriental color, it was saved from any gaudiness of effect by the large masses of drill brown or indigo which predominated. The steamer was soon besieged by a fleet of long, flat boats with sturdy rowers, and into these the passengers were precipitated, and their luggage dropped in after them. The swell was so great that we were in constant danger of being capsized under the accommodation ladder. As we rowed off, and sank in the trough of the waves, the shore and town disappeared, and only the nearest boats were visible high up on the crest of the rollers. The exciting moment of reaching the reef came next; the women closed their eyes, the rowers got into a regular swing, chanting a rude rhyme, and, waiting for the wave, we were suddenly carried past the ugly black rocks into smooth water close to the wharf. The landing at Jaffa has been from time immemorial an exciting scene. We have the terrible and graphic account of the old pilgrim (Seewulf) who, from his sins or from the badness of the



ship, was almost wrecked, and who witnessed from the shore the death of his companions, helpless in a great storm in the offing. We have the account of Richard Lion-Heart springing, fully-armed, into the surf and fighting his way on shore. The little port made by the reef has been long the only place south of Acre where landing was possible; but the storms which have covered the beach with modern wrecks were equally fatal to the Genoese galleys and crusading war-ships.

"The town of Jaffa contains little of interest, though it is sufficiently striking to a newcomer. The broad effects of light and shadow are perhaps enhanced here by the numerous arched streets and the flights of steps which limb from the sea-level to the higher part of the town. "The glory of Jaffa consists in its beautiful gardens, which stretch inland about a mile and a half, and extend north and south over a length of two miles. Oranges, lemons, palms, bananas, pomegranates, and other fruits grow in thick groves surrounded by old cactus hedges, having narrow lanes between them deep in sand. Sweet water is found in abundance at a moderate depth. The scent of the oranges is said to be at times perceptible some miles from land, to approaching ships. Still more curious is the fact that the beautiful little sunbird, peculiar to the Jordan valley, is also to be found in these gardens. How this African wanderer can have made its way across districts entirely unfitted for its abode, to spots separated by the great mountain chain, it is not easy to explain.

"Outside the town on the north-east is the little German colony, the neat white houses of which were built originally by an American society which was almost exterminated by fever, and finally broken up by internal differences, caused, I understand, by some resemblance in the views of the chief to those of Brigham Young. The land and buildings were bought by the thrifty German settlers, members of the Temple Society, with the views and history of which sect I became further acquainted during the following winter.  
*SEE PALESTINE, COTONISTS IN.*

"The soil of the Jaffa plain is naturally of great fertility. Even the negligent tillage of the peasantry produces fine harvests. The Germans ploughed deeper, and were rewarded by a crop of thistles, which to a good farmer would have been a subject of satisfaction as

proving the existence of virgin soil, only requiring to be scoured by other crops for a year or two in order to yield fine harvests of corn. At this time of year, the barley had been gathered in, and only the dry stubble was left."

### Jordaens, Jakob

an eminent Flemish painter, was born at Antwerp, May 19, 1594, studied under Adam van Oort, and copied the pictures of Titian and Paul Veronese. He was employed by the king of Spain to do some important work. His paintings are very numerous, and abound in the churches and public edifices of the Netherlands. Some of the most celebrated are *St. Apollonia*, in the church of the Augustines at Antwerp; *Christ Disputing with the Doctors*, in that of St. Walburg at Fumes; *The Triumphal Entry*. He died at Antwerp, October 18, 1678. There are a few other etchings by him, among which are the following: *The Flight into Egypt*; *Christ Driving the Traders from the Temple*; *The Descent from the Cross*. See Hoefer, *Nouv. Biog. Generale*, s.v.; Spooner, *Biog. Hist. of the Fine Arts*, s.v.

### Jordan Valley

We extract some interesting particulars on this, the one great river of the Holy Land, from Lieut. Conder's *Tent Work in Palestine* (2:35 sq.), which summarizes the whole information in a clear and compact form.

#### Picture for Jordan

"The Jordan Valley is not only the most remarkable feature of Palestine, but one of the most curious places in the world. It has no exact counterpart elsewhere, and the extraordinary phenomenon of clouds sweeping as a Srthick mist 500 feet below the level of the sea, is one which few European eyes have seen, but which we witnessed in the early storms of the spring of 1874.

"The Jordan rises as a full-grown river, issuing from the cave at Banias, about 1000 feet above the level of the Mediterranean. In the short distance of twelve miles it falls not less than 1000 feet, passing through the papyrus marshes, and reaching the Huleh Lake. This lake is four miles long, and from its southern extremity to the north end of the Sea of Galilee is ten and a half miles. The second lake has been determined, by our line of levels, as 682 feet below

the Mediterranean; thus in twenty-six and a half miles there is a fall of 1682 feet, or more than sixty feet to the mile.

"The Sea of Galilee is twelve and a half miles long, and thence the Jordan flows sixty-five miles, measuring in a straight line (the bends make it a good deal more) to the Dead Sea, 1292 feet below the Mediterranean. The fall in this distance is, however, not regular. Above the Jisr Mujami'a it is over forty feet to the mile. From the south end of the Sea of Galilee to the Damieh ford is a distance of forty-two miles, and a fall of only 460 feet. From the Damieh to the mouth of Wady el 'Aujeh is thirteen miles, with sixty feet fall, and thence to the Dead Sea is ten miles, with ninety feet of fall.

"It will be seen from the above that the total direct length of Jordan is about 104 miles, or only half the length of the Thames; that the fall to the Sea of Galilee is over sixty feet to the mile; thence to the Damieh, at first forty feet, afterwards not quite eleven feet per mile; from the Damieh to the Aujeh not much over four and a half feet to the mile; and for the last ten miles, about nine feet per mile. The break down of the immense chasm may thus be said to commence immediately north of the Sea of Galilee.

"The valley may be divided into eight sections. First, the portion between Bantas and the Huleh, where it is some five miles broad, with steep cliffs some 2000 feet high on either side and a broad marsh between. Secondly, from the Huleh to the Sea of Galilee, where the stream runs close to the eastern hills, and about four miles from the base of those on the west, which rise towards the high Safed mountains, more than 3500 feet above the lake. Thirdly, for thirteen miles from the south end of the Sea of Galilee to the neighborhood of Beisan, the valley is only one and a half miles broad west of the river, and about three on the east, the steep cliffs of the plateau of Kaukab el-Hawa on the west reaching an altitude of 1800 feet above the stream.

"South of Beisan is the fourth district, with a plain west of Jordan, twelve miles long and six miles broad, the line of hills on the east being straight, and the foot of the mountain on this side about two miles from the river. In the neighborhood of Beisan the cross section of the plain shows three levels: that of the shelf on which Beisan stands, about 300 feet below sea-level; that of the Ghor

itself, some 400 feet lower, reached by an almost precipitous descent; and that of the Zor, or narrow trench, from half to a quarter of a mile wide, and about 150 feet lower still. The higher shelf extends westward to the foot of Gilboa; it dies away on the south, but on the north it gradually rises into the plateau of Kaskab and to the western table-land above the Sea of Galilee, 1800 feet above Jordan.

"After leaving the Beisin plain the river passes through a narrow valley twelve miles long and two to three miles wide, with a raised table-land to the west, having a level averaging about 500 feet above the sea. The Beisan plain is full of springs of fresh water, some of which are thermal, but a large current of salt warm water flows down Wady Maleh, at the north extremity of this fifth district.

"In the sixth district, the Damieh region, the valley again opens to a width of about three miles on the west, and five on the east of Jordan. The great block of the Kurn Stirtubeh here stands out like a bastion, on the west, 2400 feet above the river. Passing this mountain the seventh district is entered—a broad valley extending from near Fusail to 'Osh el-GhiIrab, north of Jericho. In this region the Ghor itself is five miles broad west of the river, and rather more on the east; the lower trench, or Zor, is also wider here, and more distinctly separated from the Ghor. A curious geographical feature of this region was also discovered by the survey party. The great affluents of the Fir'ah and 'Aujeh do not flow straight to Jordan, but turn south about a mile west of it, and each runs, for about six miles, nearly parallel with the river; thus the mouth of the Far'ah is actually to be found just where that of the next valley is shown on most maps. This curious feature was not discovered even by Captain Warren, and nothing more surprised me, in surveying the district, than the unsuspected parallel course of the streams. The whole of the valley in the seventh region is full of salt springs and salt marshes, but the Far'ah, flowing from the AEnon springs, is a perennial stream of freshwater.

"The eighth and last district is that of the plain of Jericho, which, with the corresponding basin (Ghor-es-Seiseban) east of Jordan, measures over eight miles north and south, and more than fourteen

across, with Jordan about in the middle. The Zor is here about a mile wide, and some 200 feet below the broad plain of the Ghor."

## Jormungand

in Norse mythology, was the Midgard-snake, the daughter of Loke and the giantess. Angerbode, also the sister of the wolf Fenris and the blue Hela. The gods threw Jormungand into the ocean, where she grew so as to encircle the earth. When she drinks, there is low tide; when she gives back the water again, it is high tide. Thus she will live until Ragnarokr (world's end) comes. Thor will then slay her with his miolner, or hammer, but will himself be drowned in the poisonous streams issuing from her mouth.

## Jose Ben-Chalefta

(surnamed *the thinker*), a Jewish rabbi, was born at Sepphoris, in Palestine, about the year 80 A.D. Involved in the political schemes of rabbi Akiba (q.v.), he was obliged, in the year 124, to save himself from the Roman sword by fleeing to Asia Minor, from whence, on the death of the emperor Hadrian, in 136, he returned to Sepphoris, and died as the head of a school in that place, in 150. Jose's life is said to have been an edifying example of moral conduct, diligence in acquiring and communicating knowledge, and an amiable modesty and humility. "I would rather," said he, "be a learner in a school than be founder of the school. I would rather, in the fulfilment of my duty, die a bitter death, than be infamous in the too well beaten way. I would rather overdo my duty than fail in it. I would rather collect for the poor than, by, distributing among them, gain consideration for myself. I would rather be unjustly blamed, than really do what is wrong." Jose is the author of a historical work, which has been preserved, and is possessed of lasting interest, the *Seder Olam* (q.v.). See Hamburger, *Real-Encyklop.* 2:493 sq.; Bacher, *Die Agada der Tanaiten* (Strasburg, 1884), pages 20, 87, 99, 110, 139, 207, 223, 242, 246, 247, 284, 305, 337, 381, 422, 438: Furst, *Bibl. Jud.* 2:107 sq. (B.P.)

## Josenhaus, Johannes

a Protestant theologian, for some time inspector of the Basle Missionary Institute, who died December 25, 1884, is the author of, *Die Herrlichkeit Jesu Christi des Sohnes Gottes* (Stuttgart, 1846): — *Bilder aus der Missionswelt* (Basle, 1858): — *Atlas derevangelischen*

*Missionsgesellschaft zu Basel* (2d ed. ibid. 1859). See Zuchold, *Bibl. Theol.* 1:628. (B.P.)

## Joseph Ben-Joshua ben-Meir

(surnamed *Ha-Sefardi*, i.e. "the Spaniard"), was born in 1496 at Avignon, whither his father had retired on leaving: Spain. He is the author of a historical work, entitled **ymḥiyr bDac** *Chronicles of the Kings of France and the Ottoman Sovereigns*, in two parts, the first from the creation till 1520, and the second of transactions from that time till 1553 (Venice, 1554; Amsterdam, 1733). Disinterested, and contemporary with those events, he must be regarded as an impartial historian. This work has been translated in part into Latin by Louis Ferrand, *Synopsis sive Conspectus Libri Hebraici*, etc. (Paris, 1670). An English translation of the whole, by C.H. Bialloblotzky, has made this interesting work accessible to English-readers, *The Chronicles of R. Joseph ben Joshua Meir, the Sephardi* (Lond. 1836, 2 volumes). See Furst, *Bibl. Jud.* 2:115; Etheridge, *Introd. to Hebr. Lit.* page 453; Lindo, *History of the Jews of Spain and Portugal*, page 451; Jost, *Geschichte des Judenthums*, 3:124. (B.P.)

## Josephinism

Under this term we generally understand those ecclesiastical reforms which were introduced by Joseph II, German emperor from 1780 to 1790. It was Joseph's object to form a *national Austrian Church*, congruent with the territory of the state, closely connected with the strongly centralized secular government, and as far as possible independent of Rome. As, on many points along the boundaries, Austrian dominions ranged under the authority of foreign bishops, a new circumscription of the dioceses was necessary, and it was carried out with little ceremony. A new oath of subjection to the temporal ruler was demanded of the bishops. All imperial decrees were sent to the bishops, and again by them to the pastors, who had to make them known to their flocks from the pulpit. On the other hand, no papal bulls or briefs could be published in the country without an imperial "placet." Connected with this movement was *the education of the clergy*. The theological students were forbidden to visit the "Collegium Germanico-Hungaricum" in Rome, which institute was replaced by the "Collegium Germanicum et Hungaricum" at Pavia. The philological and theological schools in the monasteries were closed, and diocesan seminaries were opened under the superintendence of an imperial

committee. For the *divine services* the use of the German language was prescribed, and the Latin was abolished. Pilgrimages outside of the country were forbidden. Rules were given in respect to the luxurious ornamentation of the churches, the magnificent processions, the brilliant illuminations.

*All religious orders not engaged in preaching, teaching, or nursing the sick, were dissolved. Between 1770 and 1786 the number of monasteries sank from 2136 to 1425, and that of monks and nuns from 64,890 to 44,280. On October 13, 1781, an edict of religious toleration was promulgated, according to which the Evangelicals of the Augsburg and Helvetic confessions obtained a limited freedom of worship. Civil disqualifications arising from denominational differences were abolished. Even the position of the Jews was improved. Previous to that edict of toleration, on May 4, an imperial decree had enacted that the oath of obedience to the pope, and the "Professio fidei Tridentinte," usual at the distribution of degrees, were abrogated, and that the bulls "In ccena Domini" and "Unigenitus" were to be torn out of the books of the liturgy. The Roman curia became, of course, greatly alarmed at these proceedings, and in January 1782, pope Pius VI went in person to Vienna. He was politely received without effecting any change, and the more so since the emperor had the support of the most influential prelates of Austro-Hungaria. Joseph, however, died February 20, 1790, and his early death prevented his reforms from taking root. During his immediate successors the old order was again revived. See his biographies by Geissler (Halle, 1783, 15 volumes); Meusel (Leipsic, 1790); Perzl (Vienna, eod.); Huber (ibid. 1792); Heyne (Leipsic, 1848, 3 volumes); Ramshorn (ibid. 1861); Meynert (Vienna, 1862); Riehl und Reinohl, *Kaiser Josef II als Reform. auf kirchlich. Gebiete* (ibid. 1881); Frank, *Das Toleranz-Patent Kaiser Josef's II* (ibid. 1882); Schmidt, *Kaiser Josef II* (Berlin, 1875); Leistner, *Kaiser Josef's II unvergessliche Gedanken, Aussprüche und Bestrebungen* (Vienna, 1878); Beer, *Joseph II* (in the *Neuen Plutarch*, Leipsic, 1842, volume 9); also Ranke, *Die deutschen Mdachte und der Furstenbund* (Leipsic, 1871, volume 1); Plitt, Herzog, *Real-Encyklop*, s.v.; Lichtenberger, *Encyclop. des Sciences Religieuses*, s.v. *Joseph II.* (B.P.)*

## Josephites

### Picture for Josephites

is the name of a congregation of missionary priests of St. Joseph, organized at Lyons in 1656, by a certain Cretenet, a native of Champlitte, in Burgundy, and a surgeon by profession, who consecrated himself to the service at the hospital in Lyons. The first object of these priests was to act as missionaries in the country, and then to engage in charitable works in the different colleges.

There exists also an organization of females, known as "Sisters of St. Joseph," which was instituted by the bishop of Puy in 1650. These sisters, besides doing charitable works, have to care for the hospitals, govern the houses of refuge, and are charged with the instruction of orphans and little children in the schools, and with visiting the sick. Their vows are very simple, and they can always be relieved from them by the bishop in whose diocese they live. See Holyot, *Hist. des Ordres Monast.* 8:186 sq.; Lichtenberger, *Encyclop. des Sciences Religieuses*, s.v. (B.P.)

### Joseph's Tomb

(*Kabr Yusef*) is briefly described in the *Memoirs* accompanying the Ordnance Survey (2:194), and more popularly in Lieut. Conder's *Tent Work* (2:74) as follows:

"About six hundred yards north of the well [of Jacob] is the traditional tomb of Joseph, venerated by the members of every religious community in Palestine. The building stands east of the road from Balata to 'Askar, at the end of a row of fine fig-trees. The enclosure is square and roofless, the walls whitewashed and in good repair, for, as an inscription on the south wall, in English, informs the visitor, it was rebuilt by consul Rogers, the friend of the Samaritans, in 1868; it is about twenty-five feet square, and on the north is another building of equal size, but older and partly ruinous, surmounted by a little dome. The tomb itself resembles most of the Moslem cenotaphs a long block, with an arched or vaulted roof having a pointed cross section. It is rudely plastered, and some seven feet long and three feet high. It is placed askew, and nearest to the west wall of the court. A stone bench is built into the east wall, on which three Jews were seated at the time of our second



visit, book in hand, swinging backwards and forwards as they crooned out a nasal chant — a prayer, no doubt, appropriate to the place.

"The most curious point to notice is, however, the existence of two short pillars, one at the head, and the other at the foot of the tomb, having shallow cup-shaped hollows at their tops. These hollows are blackened by fire, for the Jews have the custom of burning sacrifices on them, small articles, such as handkerchiefs, gold lace, or shawls, being consumed. Whether this practice is also observed by the Samaritans is doubtful.

"The tomb points approximately north and south, thus being at right angles to the direction of Moslem tombs north of Mecca. How the Mohammedans explain this disregard of orientation in so respected a prophet as 'our Lord Joseph,' I have never heard; perhaps the rule is held to be only established since the time of Mohammed. The veneration in which the shrine is held by the Moslem peasantry is, at all events, not diminished by this fact."

### Joshua's Tomb

Lieut. Conder gives the local traditions on the subject as follows (*Tent Work*, 1:78):

"The 'Holy King Joshua' is said by the Samaritans to have been buried at Kefr Haris, which they identify with Timuath Heres. This village is nine miles south of Nablus.

"The Jewish pilgrim, rabbi Jacob of Paris, visited Caphar Cheres-presumably Kefr Haris-in A.D. 1258, and mentions the tombs of Joshua, Nult, and Caleb. The Samaritans also hold that Caleb was buried with Joshua, and thus we have the curious result that Jews and Samaritans agree as to the site of these tombs, both placing them within the bounds of Samaria. The crusading writers point to the same site for Joshua's tomb, and the place is marked on the map of Marino Sanuto (A.D. 1322) in the relative position of Kefr Hris.

"The modern village has three sacred places: one of Neby Nun, the second Neby Ltsh'a, the third Neby Kifi. In the first two we recognize Nun and Joshua; Neby Kifi was a historic character, but

his shrine possibly occupies the place of the mediaeval tomb of Caleb.

"The site of Joshua's tomb seems therefore to be preserved by an indigenous tradition. at least as authentic as that of Joseph's tomb. It has been supposed that Jerome indicates a different site, but a careful reading of his account of St. Paula's journey seems to show that he also refers to the tombs at Kefr Haris."

For another traditional site of Joshua's tomb *SEE TIMNATH-HERES.*

### Jotes

in Norse mythology. These forms of Scandinavian deities seem to have a historic background. They were probably the aborigines of the north of Europe, who were driven from their possessions by the companions of Odin; hence the undying enmity between the Jotes and the Asas. Fable makes the Jotes to be monstrous giants and magicians, living in dark caves and grottos. They and the Thusses seem to have been derived from one family.

### Jouffroi (Lat. Jo.f-edus), Jean De

a French prelate, was born at Luxueil (Franche-Comte) about 1412. He studied at Dol, Cologne, and Pavia, and taught three years in the last-named place. He assisted at the Council of Ferrara in 1438, and was engaged in several important religious and diplomatic missions. In 1430 he became bishop of Arras, and in 1461 cardinal. He died November 24, 1473. See Hoefler, *Nouv. Biog. Generale*, s.v.

### Jouffroy, Francois Gaspard De

a French prelate, was born in 1723 at the castle of Gonsans, near Besancon. He became canon of St. Claude, then bishop of Gap in 1774, and of Mans in 1778. Being elected a deputy of the states-general in 1789, he protested against the decrees of the assembly, and went into exile in 1792. He was received by the chapter of Paderborn (Westphalia), and given a revenue of six thousand two hundred florins. He died there in 1797. See Hoefler, *Nouv. Biog. Generale*, s.v.

## Joulouka

in the mythology of the Antilles nations, is the monstrous spirit whose feathered head may be seen in the rainbow. *SEE JULUKA.*

## Jouvenet, Jean

an eminent French painter, was born at Rouen, August 21, 1647. At the age of seventeen he went to Paris and studied with Nicholas Poussin, and at twenty-seven produced his celebrated picture of *Christ Curing the Paralytic*, in the Church of Notre Dame. Soon after he painted, in the Hospital of the Invalides, between the windows of the dome, *The Twelve Apostles, with Angels*. In 1665 he was admitted a member of the Academy, and painted for his reception the picture of *Queen Esther before Ahasuerus* — one of the finest works in the halls of the Academy. About this time he executed four pictures for the Church of St. Martin aux Champs, representing *Mary Magdalene at the Feet of our Saviour, in the House of Simon the Pharisee; Christ Driving the Money-changers from the Temple; The Miraculous Draught of Fishes; The Raising of Lazarus*. His most famous work is the *Deposition from the Cross*, painted for the Church of the Capuchins, at Paris, where he died, April 5, 1717. See Hoefler, *Nouv. Biog. Generale*, s.v.; Spooner, *Biog. Hist. of the Fine Arts*, s.v.

## Jowett, Joseph, LL.D.

a learned English clergyman, was born about 1750; admitted in 1769 to Trinity College; in 1773 removed to Trinity Hall, where he became assistant tutor, then fellow and principal tutor, and afterwards regius professor of the civil law, which office he retained till his death, Nov. 13, 1813. In addition to his professorship he held the living of Wethersfield, in Essex. Dr. Jowett was a scholarly man, a humble Christian, and a devoted friend of the Bible Society and kindred associations. See (Lond.) *Christian Observer*, December 1813, page 820.

## Jowett, William

a Church of England divine, was born in 1789. He graduated at St. John's College, Cambridge, in 1810, and was the first clergyman of the Church of England who volunteered, in 1813, for the foreign service of the Church Missionary Society. His field of labor was in the countries in the

Mediterranean. and the fruits of his observations were, *Christian Researches in the Mediterranean from 1815 to 1820*, and; *Christian Researches in Syria and the Holy Land in 1823 and 1824*. He was also the author of, *Time and, Temper: a Manual of Selections from Holy Scripture, with Thoughts on Education* (4th ed. 1852): — *Helps to Pastoral Visitations* (2d ed. 1848, 3 parts). From 1832 to 1840 he acted as clerical secretary to the Church Missionary Society; for many years held the Sunday evening lectureship of St. Mary's, Aldermanbury; and, in 1851 succeeded the Reverend R. Bickersteth as St. John's chaplain. He died at Clapham, Surrey, February 20, 1855. See Hardwicke, *Annual Biography*, 1856, page 208.

### Joy of the Law, Festival Of The

Is a name given to the ninth day of the Feast of Tabernacles among the modern Jews. On that day three MSS. of the Pentateuch are laid upon the desk, and three portions are read by three different persons, one portion from each MS., the first closing with the end of Deuteronomy. Another immediately begins with the first of Genesis, to indicate that man should be continually employed in reading and studying the word of God.

### Joyce, Thomas

a Dominican, proceeded D.D. in, Oxford, and, living there, became provincial of his order both in England and Wales. From this place, without ever having any other preferment, pope Clement. He created him cardinal of St. Sabine — a contradiction, as some call attention, between the friar's profession and practice. He had six brethren, all Dominicans, and Fuller, refusing to liken them to the seven sons of Scevaj (~~4094~~ Acts 19:14), all exorcists, terms them "a week of brethren, whereof this rubricated cardinal was the dominical letter." Thomas flourished in 1310, and was buried in his convent at Oxford. See Fuller, *Worthies of of England* (ed. Nuttall), 3:12.

### Juanes, Juan Baptista

an eminent Spanish painter, was born at Valencia in 1523 and studied at Rome, but afterwards settled at Valencia. He is ranked by the Spanish writers as one of the greatest artists of the glorious age of pope Leo X. Pacheco bestows upon him the highest encomiums, and Palomino Velasco does not hesitate to prefer him to Morales, or even to Raphael himself. Juanes limited himself to subjects of sacred history, and his works are

entirely confined to the churches and convents of his native city. There is a fine picture by him, representing *The Baptism of Christ*, in the Cathedral of Valencia. There are three others, representing *The Nativity*; *The Martyrdom of St. Inez*; *The Burial of a Monk*. Another fine picture is a *Dead Christ*, in the Church of San Pedro. He died in 1579.

### Jubilation, Gift Of

a privilege alleged by theurgic mysticism to be granted to eminent Romish saints, by which they are enabled in their last moments to sing a triumphant death-song.

### Jubin (or Gebuin), Saint

a French prelate, was the son of Hugues III, count of Dijon. Having entered the ministry, he was appointed archdeacon of the Church of Langres. In 1077 he attended the provincial Council of Lyons at Autun, became archbishop of Lyons, and died there, April 18, 1082. He is invoked in cases of gout and the stone, with which he had himself been afflicted during his life. There are extant of Jubin six letters treating of the primacy to his see printed by Descordes, Dom Liran, Baluze, etc. See Hoefler, *Nouv. Biog. Generale*, s.v.

### Judaeo-Arabic Version Of The Scriptures.

This is not properly a version, but Arabic in Hebrew characters. As early as 1820 the printing of an edition of the Arabic New Test. in Hebrew characters was suggested to the British and Foreign Bible Society. Nothing, however, was done for the many thousand Jews in Egypt, Tunis, and the whole north of Africa, Yemen, Syria, and Mesopotamia (to whom the Arabic is vernacular, but who seldom read or write except in Hebrew characters), until 1846, when the Bombay Auxiliary Bible Society commenced for their use an edition of the gospels of Matthew and John, with the Acts of the Apostles, and the epistle to the Hebrews, under the superintendence of the Reverend Dr. Wilson of Bombay. The work was published in 1847, and has ever since been circulated. (B.P.)

### Judaeo-German Version Of The Scriptures

Like the above, this is the German New Test. in rabbinical characters. The first edition of this testament was printed at Cracow in 1540; the work was executed by John Herzuge, a converted Jew, on the basis of Luther's

version; but the book of Revelation is omitted. In 1820 the London Society for Promoting Christianity among the Jews undertook to furnish the German Jews with copies of the German Scriptures in rabbinical characters. The society's first edition appeared in 1820: the German text was from Luther's version, published by Meyer at Frankfort in 1819, and the transcription into rabbinical characters was made by Mr. Judah D'Allemand of London. In 1859 the British and Foreign Bible Society published the Judaeo-German Old Test., under the care of Reverend R. Konig, and in 1869 the book of Psalms, carefully revised by Reverend W. Edwards of Breslau, was printed at Vienna. (B.P.)

### Judaeo-Persian Version Of The Scriptures

This is the Persian New Test. in Hebrew characters, and designed for the Jews in Persia. When, in 1841, Dr. Haberlin applied to some Christian friends for aid in imparting the Scriptures to the Persian Jews, he received in reply from Herat a copy of Martyn's Persian New Test., written in Hebrew characters. under the care of Dr. Login. Dr. Haberlin laid the version before the Calcutta committee, and they agreed to refer the matter to the British and Foreign Bible Society. The latter requested the Calcutta Society to print an edition of two thousand New Tests. in this form, and arrangements were made to have the edition printed at Calcutta, under the eye of the Reverend Dr. Yates. The death of the latter rendered this plan abortive, and after the Bombay Society had transmitted to London manuscript copies of the Judaeo-Persian gospels, an edition of one thousand copies was completed at London in 1849, under the superintendence of the Reverend Dr. Wilson of Bombay. These are all the printed parts extant. (B.P.)

### Judeo-Polish Version Of The Scriptures

*SEE RUSSIA, VERSIONS OF* (20).

### Judaeo-Spanish Version Of The Scriptures

The Judaeo-Spanish is spoken by the Jews of Turkey, who are descendants of the Jews formerly settled in the Spanish Peninsula, but forcibly ejected from Spain in 1492, and from Portugal in 1497, by the merciless mandate of Ferdinand and Isabella. As to the versions of the Old Test., *SEE ROMANIC VERSIONS*. A translation of the New Test. into Judeo-Spanish was undertaken by the British and Foreign Bible Society at the

suggestion of Dr. Pinkerton, and, in 1823, the Reverend Mr. Leeves, their agent in Turkey, undertook the translation which was printed in 1829 at Corfu. It was afterwards revised, and reprinted at Athens in 1844. In 1874 the British and Foreign Bible Society undertook a careful revision of the New Test., with the assistance of the Reverend J. Christie of the Scottish Missionary. Society. This new edition was printed at Constantinople in 1877, and is now in circulation. The Old Test. in Judaeo-Spanish, with Hebrew in parallel columns, has also been published by the American Bible Society. (B. P.)

### Judd, Bethel, D.D.

a Protestant Episcopal minister, was born at Watertown, Connecticut, in the spring of 1776. He graduated from Yale College in 1797, and immediately entered upon his preparation for the ministry; was ordained deacon in 1798, and his ministerial life covered sixty years of activity. At different periods he was engaged in the dioceses of Connecticut, New York, Western New York, Maryland, North Carolina, and Florida, and was one of the early presidents of St. John's College, Annapolis, as well as rector of the Church in that city. Among the missionary stations 'was that of St. Augustine, Fla. During fifteen years he was rector of St. James's Church, New London, Connecticut, a charge which he resigned on being appointed president of the Episcopal Academy, Cheshire. He died at Wilmington, Delaware, April 8, 1858. He was a ripe scholar, and an earnest and effective preacher. See *Amer. Quar. Church Rev.* 1858, page 342.

### Judea.

*SEE JUDAEA.*

### Juel

was the most noted festival of the Scandinavian worship, which was celebrated in the longest night as a new year's celebration. Sacrifices and vows were made to the gods for fruitfulness for the coming year. In honor of the god Freir a huge boar was butchered, and the sacrifice, called the Jula-pig or Julablot, was made in the presence of the king. A golden boar was brought into the hall, all laid their hands on it and msde the most binding vows. Then four weeks of; eating, drinking, dancing, and playing followed. The name *Yule* for Christmas is thought to have thus originated.

## Jug

*SEE JOGA.*

## Juhles

a name given to aerial spirits or daemons among the Laplanders, from whom they receive a sort of adoration, though no statues or images of them exist. Their worship is conducted under particular trees. On Christmas-eve, and the day following, they celebrate the festival of the Juhles. On this occasion they rigidly abstain from animal food; and they carefully reserve some fragments of the food employed, which they suspend in a box behind the house, for the refreshment; of the spirits.

## Juigne, Antoine Elonore Leon, Leclerc De

a French prelate of high family, was born at Paris in 1728. He studied in his native city, became bishop of Chalons in 1764, and during the French revolution took refuge at Chambéry, afterwards at Constance, and finally at Augsburg. In 1802 he returned to France, but. lived privately in Paris till his death, March 19, 1811. He left some ecclesiastical works, for which see Hoefer, *Nouv. Biog. Generale*, s.v.

## Julien, Simon

(called *Julian of Paarma*), an eminent French painter, was born at Toulon in 1736, studied under Bardou at Marseilles, and afterwards visited Paris, where he became a pupil of Carlo Vanloo, and gained the grand prize of the Royal Academy. He then visited Rome with the royal pension, and remained in that city ten years. On returning to Paris he soon gained a reputation, and was elected a academician. Among his best performance, is an altar-piece for the chapel of the archbishop of Paris, at Conflans, representing *St. Anthony in a Trance*. He died at Paris, February 23, 1800. See Spooner, *Biog. Hist. of the Fine Arts*, s.v.; Hoefer, *Nouv. Biog. Generale*, s.v.

## Juluka

in the mythology of the Caribbeans, is a mighty spirit, living on fish, doves, and other animals. He is of gigantic size, walks over land and sea, and his head projects far above the clouds. His forehead is decorated by a beautiful bandage, made of the feathers of the colibri, splendidly colored; this he



shows morning and evening. It is the rainbow. The remainder of the body remains hid in the clouds. If this spirit does not find enough to eat he causes sickness among the inhabitants. *SEE JOULOUKA.*

### Jumala

the supreme deity of the Laplanders. He was represented by a wooden idol in human form, seated on a sort of altar, with a crown on his head and a bowl in his lap, into which the devotees throw their voluntary offerings.

### Jumnoutri

a village on the banks of the river Jumna, which is considered by the Hindus as a spot of remarkable sanctity. Pilgrimage to this place from the low countries was thought to impart to the adventurer virtues almost equal to deification.

### Jung, Andreas

a Protestant professor of Strasburg, who was born in 1793, and died in 1863, is the author of, *Geschichte des Reichstags zu Speyer in dem Jahre 1529* (Strasburg, 1830): — *Geschichte der Reformation der Kirche in Strassburg* (ibid. eod.): — *Die öffentlichen Bibliotheken Strassburg's* (1836, 1844). See Zuchold, *Bibl. Theol.* 1:634; Schmidt, *Discours Academique Prononce a la Memoire de M.A. Jung* (1864); Lichtenberger, *Encyclop. des Sciences Religieuses*, s.v. (B.P.)

### Junge, Christian Gottfried

a Lutheran theologian of Germany, was born at Nuremberg, October 20, 1748. He studied at Altdorf, commenced his ministerial career in 1769, was in 1783 professor of theology at Jena, in 1793 pastor at his native city, and died March 27, 1814. He wrote, *De Duratione Panarum Infernalium*, etc. (Altdorf, 1783): — *De Paenarum Divinarum vi Emendatrice* (eod.). Besides a number of ascetical works and sermons, he also published the third edition of Doderlein's *Summa Institutionis Theologi Christiani* (1793). See Doring, *Die gelehrten Theologen Deutschlands*, s.v.; Zuchold, *Bibl. Theol.* 1:634; Winer, *Handbuch der theol. Lit.* 1:23, 298; 2:280. (B.P.)

### Junkheim, Johann Zacharias Leonhard

a Lutheran theologian of Germany, was born at Anspach, September 8, 1729. He studied at Gottingen, was in 1754 vicar at his native place, and two years later pastor there. In 1757 he was rector of the gymnasium in Anspach, in 1764 court-preacher, and died August 17, 1790. He wrote, *De Argumento pro Religione a Constantia Martyrum* (Gottingen, 1751): — *Progr. ad 1 Petr. 4:1, 2* (1762): — *De Providentia Divina* (eod.): — *Decas Quaestionum Synodaliu* (1783-90). He also published *Sermons*. See Doring, *Die gelehrten Theologen Deutschlands*, s.v.; Furst, *Bibl. Jud.* 2:157; Winer, *Handbuch der theol. Lit.* 1:394, 444; 2:288. (B.P.)

### Junkin, David X., D.D.

a Presbyterian minister, was born near Mercer, Pennsylvania, January 8, 1808. He graduated from Jefferson College in 1831, and studied two years at Princeton Theological Seminary. In 1835 he was ordained pastor at Greenwich, N.J.; in 1841 became professor of belles-lettres in Lafayette College; in 1848 pastor of the F Street Church, Washington, D.C.; in 1853 at Hollidaysburg, Pennsylvania; in 1860 chaplain at Annapolis, Maryland; in 1866 pastor of the North Church, Chicago, Illinois, and in the same year at Newcastle, Pennsylvania. He died at Martinsburg, West Virginia, April 22, 1880. Dr. Junkin was an eloquent and successful preacher, and a ready writer, being the author of several valuable books, among which was one entitled *The Oath a Divine Ordinance, and an Element of the Social Constitution* (N.Y. 1845, 12mo). See *New York Observer*, May 6, 1880; *Genesis Cat. of Princeton Theol. Sem.* 1881, page 83. (W.P.S.)

### Justi, Leonhard Johann Karl

a Lutheran theologian of Germany, was born at Miinchhausen, Hesse, December 5, 1753. He studied at Marburg and Gottingen, was in 1774 deacon at Marburg, and commenced his academical career in 1775. In 1779 he was professor, and succeeded his brother as first pastor of St. Elizabeth; He died May 12, 1800, leaving, *Weissagungsgesang Mosis an die Israeliten, Deuteronomy 32* (Gottingen, 1774): — *De Bileami Asina Loquente ad Numbers 22* (Marburg, eod.): — *Ueber die den Aegyptern von den Israeliten bei ihrer Abreise abgeforderten Gerathe, Exodus 5, 11, 12* (1777): — *Ueber den Genius des Sokrates* (1779). See Doring, *Die gelehrten Theologen Deutschlands*, s.v.; Furst, *Bibl. Jud.* 2:157; Winer, *Handbuch der theol. Lit.* 1:23. (B.P.)

## Justicers, Itinerant

officers appointed by Richard I of England to watch over the interests of the Jews residents within the kingdom. They were instructed to protect the Hebrews against all oppression, to secure them in their interests and property, to decide all controversies between them and the Christians, to keep the seal of their corporation, and the keys of their public treasury.

## Justiniani, Agostino

a Dominican and bishop of Nebbio, in the isle of Corsica, was born at Genoa in 1470, and died in 1536, on the way from Genoa to Corsica. He edited, *Philonis Judaei Quaestiones et Responsiones super Genesin: — R. Mosis Aegyptii Ductor Dubitantium: — Porcheti de Sylvaticis Victoria contra Impios Hebraeos: — Liber Jobi Veritati Hebraicae Restitutus*, and published *Psalterium Hebr., Graec., Arab. et Chald. cuss Tribus Lat. Interpretationibus et Glossis* (Genoa, 1516). See Jocher, *Allgemeines Gelehrten-Lexikon*, s.v.; Winer, *Handbuch der theol. Lit.* 1:36; Lichtenberger, *Encyclop. des Sciences Religieuses*, s.v. (B.P.)

## Justiniani, Benedetto

a Jesuit papal preacher at Rome, who died December 19, 1622, at Toulouse, professor of theology, wrote *Explanationes in Omnes Epistolas Pauli* (Lyons, 1612, 2 vols.): — *Explanationes in Omnes Epistolas Catholicas* (ibid. 1621): — *Apologia pro Libertate Ecclesiastica ad Gallo-Francos*. See Jocher, *Allgemeines Gelehrten-Lexikon*, s.v.; Winer, *Handbuch der theol. Lit.* 1:253, 268. (B.P.)

## Justus

archbishop of Canterbury, accompanied Laurentius and Mellitus when they departed from Rome, in 601, to join the mission at Canterbury. He was a Roman by birth; was also first bishop of the see of Rochester. He was translated to Canterbury in 624. The great event of his short occupancy of the latter see was the extension of the Kentish mission to Northumbria. This was effected by the marriage of Edwin, the king of Northumbria, with Ethelburga, the sister of Eadbald, king of Kent. Justus consecrated Paulinus, July 21, 625, to be archbishop of York. He died November 10, 627. See Hook, *Lives of the Archbishops of Canterbury*, 1:100 sq.

## Juttah

Its modern representative *Yutta* is thus described in the *Memoirs* accompanying the Ordnance Survey (3:310);

"A large village standing on a ridge. It is built of stone, but some of the inhabitants live in tents. The water supply is from cisterns. On the south there are rock-cut tombs, and rock wine-presses are found all around the village. The neighborhood is extremely stony. South of the village are scattered olives, which are conspicuous objects; on the west, a little lower, under a cliff, is a small olive-yard: to the south-west a few figs. The inhabitants are very rich in flocks; the village owns, it is said, 17,000 sheep, besides goats, cows, camels, horses, and donkeys. The sheik alone has 250 sheep."

## K

## Kabasilas

*SEE CABASILAS.*

## Kabir Panthis

among the Hindus, are the followers of Kabir, whom they allege to have been the incarnate deity. They believe that he lived in the world three hundred years, from 1149 to 1449 A.D., and that as a child he was found floating on a lotus in a lake or pond near Benares. He is also claimed by the Moslems as a professor of their faith. The Kabir Panthis being in the main *favorers* of Vishnu, they are included among the Vaishuara sects, although they worship no Hindu deity, nor do they practice any of the Hindu ceremonies. Those, however, who have retired from the world, and given themselves to a life of seclusion, abstain from all the ordinary practices of the Hindus, and employ themselves chiefly in chanting hymns to the invisible Kabir. They believe in one, God, the creator of the world, who has a body formed of the five elements of matter, and a mind endowed with the three Gunias or qualities of being. He is free from the defects of human nature, and can assume what particular shape he will; in all other respects he does not differ from man, and the pure man, the Sadh of the Kabir sect, is his living resemblance, and after death is his associate and equal. Their moral code is brief, but judicious in the main. Humanity is the first virtue, and the shedding of blood, whether of man or animal, is regarded as a heinous crime; because life is the gift of God, and must not be violated by his creatures. Truth is another great principle of morality, and ignorance of God is attributed to falsehood. Retirement from the world is desirable, as a check upon the passions and desires. The last point in the code is implicit devotion, in word, act, and thought, to the Guru or spiritual guide. This sect is very widely diffused throughout India. It is further divided into various branches, twelve of these being traced up to the founder, among whom a difference of opinion as well as descent prevails. Of the establishments of this sect, the Kabir Chaura, at Benares, is pre-eminent in dignity, and is a constant resort for pilgrims. Their doctrines are taught in a great variety of works in different dialects of India; but the great authority

to which they are wont to refer is the Vijek, which, however, gives more attention to the defects of other systems than to the explanation of its own.

## Kabyle Version Of The Scriptures

The Kabyle is spoken in Algeria and Tunis, and it is only of late that a gospel in the Kabyle vernacular has been published. From the report of the British and Foreign Bible Society for 1884 we learn that, in order to secure as accurate a version as possible, Dr. G. Sauerwein was sent out to Algiers. He returned with a version of the gospel of St. John, made from the French, by an Arab who assisted Pere Olivier with his Kabyle-French dictionary. Dr. Sauerwein has revised that gospel from the Greek, and, according to the report for 1885, it was passing through the press. (B.P.)

## Kaddish

(**vyDej**), in Jewish usage, means a prayer said by a son for his deceased father or mother during the first eleven months after their death. This prayer has to be repeated morning and evening at the close of the synagogue service, and runs thus, "May his great name be exalted and sanctified throughout the world, which he has created according to his will. May he establish his kingdom in our lifetime, and in the lifetime of the whole house of Israel, soon, and in a short time, and say ye Amen, Amen. May his great name be blessed and glorified for ever and eveh. May his hallowed name be praised, glorified, exalted, magnified, honored, and most excellently adored; blessed is he, far exceeding all blessings, hymns, praises, and beatitudes that are repeated throughout the world, and say ye Amen. May our prayer be accepted with mercy and kindness. May the prayers and supplications of the whole house of Israel be accepted in the presence of their Father, who is in heaven, and say ye Amen. Blessed be the name of the Lord, from henceforth and forevermore. May the fulness of peace from heaven, with life, be granted unto us, and all Israel, and say ye Amen. My help is from the Lord, who made heaven and earth. May he who maketh peace in his high heavens bestow peace upon us, and on all Israel, and say ye Amen."

Besides this Kaddish, there is also one used by the rabbins after having delivered a lecture or completed their study. This is called the "Kaddish of the Rabbins," and runs thus, "Unto Israel, their rabbins, their disciples, and all their successors, who diligently study the law, who are in this and every other place; may there be unto them, and to you, abundant peace, grace,

favor, mercy, long life, enlarged maintenance, and redemption, from the presence of the Lord of heaven and earth, and say ye Amen. May the fulness of peace," etc. See Hamburger, *Real-Encyklop.* s.v. (B.P.)

## Kadesh-barnea

The search for this interesting locality, and the controversy concerning its site, still continue. The most recent and enterprising explorer is H. Clay Trumbull, D.D., editor of *the Sunday-School Times*, who has written an elaborate and magnificent work on the subject (*Kadesh-Barnea, its Importance and Probable Site*, etc., New York, 1884, 8vo). After great pains, while on a trip through the Sinaitic desert, he succeeded in reaching 'Ain Kadeis, which, in his map of the region, accompanying his volume, he locates fifty-five miles west by north of Petra, and seventy-five north-east of the castle of Nukl. His description of the spot is as follows (page 272).

"It was a marvelous sight! Out from the barren and desolate stretch of the burning desert-waste, we had come with magical suddenness into an oasis of verdure and beauty, unlooked for and hardly conceivable in such a region. A carpet of grass covered the ground. Fig-trees, laden with fruit nearly ripe enough for eating, were along the shelter of the southern hillside. Shrubs and flowers showed themselves in variety and profusion. Running water gurgled under the waving grass. We had seen nothing like it since leaving Wady Feiran; nor was it equalled in loveliness of scene by any single bit of landscape, of like extent, even there.

"Standing out from the earth-covered limestone hills at the north-eastern sweep of this picturesque recess was to be seen the 'large single mass, or a small hill, of solid rock,' which Rowlands looked at as the cliff (*selā*) smitten by Moses, to cause it to 'give forth his water,' when its flowing stream had been exhausted. From underneath this ragged spur of the north-easterly mountain range issued the now abundant stream.

"A circular wall, stoned up from the bottom with timeworn limestone blocks, was the first receptacle of the water. A marble watering-trough was near this wellbetter finished than the troughs at Beersheba, but of like primitive workmanship. The mouth of this well was only about three feet across it, and the water came to within three or four feet of the top. A little distance westerly from

this well, and down the slope, was a second well, stoned up much like the first, but of greater diameter; and here again was a marble watering-trough. A basin or pool of water, larger than either of the wells, but not stoned up like them, was seemingly the principal watering-place. It was a short distance south-westerly from the second well, and it looked as if it and the two wells might be supplied from the same subterranean source — the springs under the rock. Around the margin of the pool, as also around the stoned walls, camel and goat dung — as if of flocks and herds for centuries — was trodden down and commingled with the limestone dust so as to form a solid plaster-bed. Another and yet larger pool, lower down the slope was supplied with water by a stream which rippled and cascaded along its narrow bed from the upper pool; and yet beyond this, westward, the water gurgled away under the grass as we had met it when coming in, and finally lost itself in the parching wady, from which this oasis opened. The water itself was remarkably pure and sweet: unequalled by any we had found after leaving the Nile."

Meanwhile the late indefatigable Reverend F.W. Holland, after several ineffectual attempts, had at length successfully achieved a visit to the same spot, and an account of it from his field-book is given in the *Quarterly Statement* of the "Pal. Exploro Fund" for January 1884. The accompanying sketch map of his route places 'Ain Kadeis at about the same distance as above from Petra and Nukl respectively, and gives it an elevation of one thousand four hundred and eighty-five feet above the sea. The place is thus described (page 9).

"There are three springs, two on the hill-side, and one in the bed of the wady; from the lower spring, on the hillside a good stream of water flows for about one hundred yards down the wady, forming pools at which the goats. are watered; the camels go to the spring. The upperspring on the hillside is a poor one now; it is built round with large rough stones to a depth of five feet, and there is a rude stone trough here and at the lowest spring. The three springs are not more than forty yards apart. The wady, which is stony throughout, has a bed, below the springs, nearly fifteen feet deep, between *stony jorfs*. As one ascends, the mountains become lower and less steep; there is much pasturage on them; the lower strata are chalk with flints; the upper, hard limestone (nummulitic?); large masses have fallen down and lie in the valley. There are a few fig-trees and a bed of



coarse grass. About fifty yards higher up the wady than 'Ain Kadeis there is a deeper well with four old watering-places; there are also traces of others near."

## Picture for Kadesh

Both these explorers strongly identify the site with Kadesh-barnea, and the conclusion has been adopted by a large number of Biblical scholars. The name and character of the place have certainly been established as coincident, but still the position is unsatisfactory. Ain Kadeis is nearly midway between the Arabah and the Mediterranean, and after all the arguments of Dr. Trumbull and others, this seems too far west to suit the requirements of the Scriptural account, particularly the journeys of the Israelites. Especially is the attempt to remove the well-established position of Mount Hor to some locality west of the Arabah, for the purpose of accommodating this identification (as Dr. Trumbull does not hesitate to do) too herculean an undertaking. That the comparatively late name, "Idumaea," may have been extended so as to include the region immediately south of Palestine, we may very well concede, without admitting that the older designation of Edom" ever passed the Arabah, which is the natural and still existing boundary. The reasoning of Dr. Trumbull to the contrary, however ingenious and learned, seems too much like a piece of special pleading for a foregone and favorite theory, and parts of it are clearly defective, especially as to the conquering march of Joshua (~~0659~~ Joshua 15:19, where "from Kadesh-barnea even unto Gaza," evidently marks the eastern and the western limits respectively), the alleged contradiction between the refusal of a passage by Edom to the Israelites, and their burial of Aaron on the traditional Mount Hor (for they did not thereby acquire any title or cross the territory), and the imaginary "Wall Road." *SEE SHUR.*

We cannot help thinking that more thorough exploration of the north-eastern part of the Sinaitic desert will yet bring to light other oases of a similar character, and among them one still bearing the not uncommon name of Kadesh, or perhaps some trace of the distinctive term *Barnea*. Lieut. Conder expresses a similar conviction (*Quar. Statement* of the "Pal. Explor. Fund," January 1885, page 21 sq.).

## Kadr, Al

the title of the ninety-seventh chapter of the Koran, which contains an account of God's sending down the Koran from heaven to Mohammed. It represents God as saying, "The night Al Kadr is better than a thousand months." Which night this is has not been definitely ascertained.

## Kadroma

in Thibetanian mythology, was a goddess who, changed into an ape, married the god Cenresi, likewise an ape, and by him became the mother of the entire population of Thibet.

## Kaffir Version Of The Scriptures

The Kaffir is spoken by the Kaffres (q.v.), and was reduced to writing by the Reverend W.B. Boyce, a Wesleyan missionary, who, in connection with the Reverends Wm. Shaw and W.J. Shrewsbury, commenced in 1830 a translation of the Scriptures, which was completed in the course of four years. This translation, however, formed but the basis of that eventually published, and it was not till 1841 that, after a very careful revision, the New Test. was published. A vigorous revision was again undertaken, and in 1845 the revised New Test. was published, which was used by all the missionaries laboring among the Kaffre tribes. A new and again carefully revised edition of the New Test. was completed in 1854 at the Mount Coke Wesleyan mission press, and in 1859 the entire Old Test., after a careful revision, was completed at press. In 1865 the committee of the British and Foreign Bible Society announced that the revised Kaffir Bible, which had been slowly progressing for some time under the editorial supervision of the Reverend J.W. Appleyard, was completed and ready for circulation. The features of this revised edition were, that "very laborious efforts have been made to render the work an accurate and faithful translation of the Hebrew and Greek texts; and the proficiency of Mr. Appleyard in the knowledge of the Kaffir language, combined with great critical care, afford every reasonable guarantee that this version of the Holy Scriptures will prove correct, intelligible, and idiomatic, and in all respects admirably adapted to the people among whom it will now circulate. Its appearance, after long and earnest expectation, will be hailed with peculiar satisfaction by all missionaries laboring where the Kaffir language is spoken." In 1869 the report of the British and Foreign Bible Society again announced that the translation of this Bible was about to undergo revision:

"A board of revisers, which consists of representatives of the various churches in South Africa, has been formed, and its labors already commenced. The difficulty here, as in so many other cases, is to make the translation idiomatic without sacrificing the exact sense of the sacred original." In 1871 the four gospels were announced as completed, and one of them was printed as a specimen, in order to elicit further criticisms, if needful, before the text is finally settled. In 1874 the board of revisers lost one of its most valuable helpers, the Reverend J.W. Appleyard, shortly after the revision of the New Test. was completed, which was issued together with the unrevised Old Test. in 1878. The revision of the Old Test. is still in progress; from July 8, 1874, to January 22, 1882, the Old Test. was revised up to Jeremiah 26. See *Bible of Every Land*, page 426 sq. (B.P.).

### Kager, Johann Matthias

an eminent German painter, was born at Munich in 1566, and went to Italy while young, where he spent several years studying the best works of the great masters. He died at Augsburg in 1634. His works are chiefly in the churches and public edifices of Munich. He etched a few plates from his own designs, among which are the following: *The Adoration of the Shepherds; The Baptism of Christ by St. John; The Holy Family; St. Francis Surrounded by the Monks of his Order; The Virgin and Child in the Clouds*. See Hoefer, *Nouv. Biog. Generale*, s.v.; Spooner, *Biog. Hist. of the Fine Arts*, s.v.

### Kaguru Version Of The Scriptures

The Kaguru is a dialect spoken by a tribe of East Equatorial Africa, and in this vernacular the gospels of Matthew and Luke, together with the books of Ruth and Jonah, were published by the British and Foreign Bible Society in 1884, the translation having been made by missionary Last. (B.P.)

### Kahana Bar-Tachlifa

a Jewish writer, was born at Pum-Nahara about 330, was in 397 rector at the college of Pumbaditha, in Babylon, and died in 413. Kahana is the author of an hagadic work, entitled *Pesikta de Rab Kahana* ([anhk brd atqysp](#)), comprising a cycle of lessons both from the Pentateuch and the Prophets, for all the festivals and principal Sabbaths of the year, and embodying the traditional explanation of these portions of Scripture. This

midrash was for a long time only known from citations found in the Jalkut and Aruch. In the year 1868, however, S. Buber published, at Lyck, an edition of the *Pesikta* according to a MS. which had been found at Zefath, and copied in Egypt, with critical annotations, emendations, etc., and an elaborate introduction. See Zunz, *Gottesdienstliche Vorträge der Juden*, pages 185-226, 239-251; Furst, *Bibl. Jud.* 2:159 sq.; Geiger, *Jüdische Zeitschrift*, 1869, pages 187-195; Theodor, *Zur Composition der agadischen Homilien*, in Frankel-Gratz's *Monatsschrift*, 1879, pages 97-113, 164-175, 271-278, 337-339, 455-457, Gratz, *Gesch. d. Juden*, 4:495 sq. (B.P.)

### Kahler, Ludwig August

a Protestant theologian of Germany was born March 6, 1775, at Sommerfeld, Prussia. Having completed his studies, he was appointed in 1798 preacher at Canig, near Guben, in 1809 deacon and in 1812 archdeacon at Cothbus, in 1819 member of consistory, preacher, and professor of theology at Königsberg, where he died in 1856, a doctor of theology. He published, *Christliche Sittenlehre* (Königsberg, 1833): — *Beiträge zu den Versuchen neuerer Zeit, den Katholicismus zu Wdealisiren* (ibid. 1828): — *Supernaturalismus und Rationalismus in ihrem gemeinschaftlichen Ursprunge*, etc. (Leipzig, 1818): — *Ueber Schwarmerei, Begeisterung, scheinbare und wahre Grosse* (Königsberg, 1820): — *Predigten über den alleinseligmachenden Glauben an den Sohn Gottes* (ibid. 1826): — *Die christliche Lehre nach der heiligen Schrift* (2d ed. 1836): — *Wissenschaftlicher Abriss der christlichen Sittenlehre* (ibid. 1835, 1836). See Zuchold, *Ribl. Theol.* 1:638; Winer, *Handbuch der theol. Lit.* 1:302, 315, 346, 368, 371, 385; 2:22, 26, 48, 76, 157, 177, 197, 200, 234, 361; Dr. Ludwig A. Kohler, *Mittheilungen über sein Leben und seine Schriften*, von S.A. Kahler (Königsberg, 1856). (B.P.)

### Kahler, Wigand

a Lutheran theologian of Germany, nephew of Johannes Kahler (q.v.), was born at Wolmar, Hesse-Cassel, March 27, 1699. He studied at Rinteln, where he also commenced his academical career, and where he died, November 14, 1747, professor of theology, having taken two years previous the degree of doctor of theology at Göttingen. He wrote, *De Veris et Fictis Textus Sacri Trajectionibus*: — *De Methodo Studii Theologici*: — *De ἀποκαρδοκίᾳ τῆς κτίσεως ad* ~~Rom~~ Romans 8:19: —

*De Innocentia Dei circa Lapsum Primorum Parentum.* See Moser, *Lexikon jetztlebender Gottesgelehrten*; Neubauer, *Nachricht von jetztlebenden Gottesgelehrten*; Jocher, *Allgemeines Gelehrten-Lexikon*, s.v. (B.P.)

### Kaiomorts

in Persian mythology, as represented in the Zend-Avesta, is the first man, who proceeded out of the right hip of the bull Abudad after Ahriman had the same killed. He was both a man and a woman, the object of worship by the angels. Thus Ahriman's plan to destroy the generation which was to populate the earth did not succeed. He therefore sent a Dew, Astujad, besides a thousand other genii of the infernal region, to battle against him. Kaiomorts withstood thirty years before he succumbed. The liquids flowing from his body fructified the earth. The seed grew into an immense tree, which, instead of fruit, bore ten human pairs, one of which, Meshia and Meshiane, were the progenitors of the human race. They, too, were seduced by Ahriman, and live sinful and condemned, suffering the punishment of their sin unto the resurrection.

### Kaiser, Gottlieb Philipp Christian

a Lutheran theologian of Germany, was born at Hof, May 7, 1781. In 1801 he was teacher at the gymnasium of his native place, in 1809 deacon at Miinchberg, in 1814 at Erlangen, in 1816 professor of theology there, and died in 1843, member of consistory and doctor of theology. He wrote, *De Apologeticis Evang. Joannis Consiliis* (Erlangen, 1821-25): — *Grundriss eines Systems der neutest. Hermeneutik* (ibid. 1817): — *De Mosaicis Symbolis et Geniis* (ibid. 1827): — *Commentarius in Priora Geneseos Capita* (1830): — *Literargeschichte der melanchthonischen Original-Ausgabe der augsburgischen Confession* (Nuremberg, eod.): — *Linguae Aramaicae Usus in Nov. Testam.* etc. (1831): — *Die biblische Theologie oder Judaismus und Christianismus* (Erlangen, 1814, 1821, 2 volumes): — *Collectivum der davidischen Konige in Jerusalem* (1823): — *Das Hohelied ein Collectivgesang auf Serubabel* (1825): — *Erlauterung der fünf Psalmbucher* (1827): — *Ueber die Ursprache*, etc. (1840). See Winer, *Handbuch der theol. Lit.* 1:87, 107, 139, 200, 213, 215, 245, 293, 301, 329, 340; 2:20, 31, 60, 99, 172; Furst, *Bibl. Jud.* 2:162; Zuchold, *Bibl. Theol.* 1:640; Diestel, *Gesch. des Alten Testaments*, page 668 sq., 697, 713 sq., 747, 755. (B.P.)

## Kaiser, Nlikolaus

a Lutheran theologian of Germany, was born November 8, 1734. He studied at Wittenberg and Erlangen, was in 1763 rector at Redwitz, and died March 14, 1800. He published, *De Luthero Interprete* (Hof, 1768): — *De Joannis Hussii Martyrio* (ibid. 1769): — *De Infausta Muhammedis Secta*, etc. (1771): — *De Meritis Lutheri in Hymnodiam* (1772): — *De Voto Paulino* <sup><4713></sup>2 Corinthians 13:13 (1774): — *Inhalt der augsburgischen Confession* (1783). See Doring, *Die gelehrten Theologen Deutschlands*, s.v. (B.P.)

## Kala Maha

the male form of the Hindut god *Siva*, in his character of Time, the great destroyer of all things.

## Kalands-Brothers

SEE CALENDARUM FRATRES.

## Kalastri Linga

### Picture for Kalastri

in Hindu mythology, is one of the commonest representations of *Siva*. A pious Indian had noticed that the right eye of the god wept. Immediately he took out his right eye and put it into the idol. Soon after the left eye began to run, and the friend of the god sacrificed his left eye, and, as he was blind, he made use of his foot to find the spot where this eye was to be put in.

## Kalendar

SEE ABDAL.

## Kalewa

in Norse mythology, was one of the first gods of the far north, reigning long before the Asas, a mighty giant, and father of the hunter Husi, an evil god, whose frightful habitation is a place of damnation.

## Kali-age

SEE KALIYUGA.

## Kalika Purana

one of the sacred writings of the Hindus, which is chiefly devoted to a recital of the different modes of worshipping and appeasing the goddess Kali (q.v.). *SEE PURANAS.*

## Kalinak

in Hindu mythology, is a monstrous thousand-headed snake. Vishnu sought to capture it, riding on his giant bird, Garuda. When the serpent saw him coming it hid in the river Jumna, whose water it poisoned. When Vishnu, in his ninth Avatar, was still a boy, he decided to deliver the world from this reptile and its offspring. The reptile encircled him with a thousand fangs, but the god walked on its heads and crushed them all but one. He then sent it to the infernal regions, where its poison is used to torture the damned.

## Kalisch, Marcus M.

a Jewish writer and commentator, was born at Treptow, Prussia, May 16, 1828. He studied at Halle and Berlin, and took the degree of doctor of philosophy in 1848. In the same year he left his native country on account of political disturbances, and went to England, where he took up a permanent residence. He became secretary to chief rabbi Adler, at London. Here he published his *Historical and Critical Commentaries on Genesis, Exodus, and Leviticus* (1855-72, 4 volumes): — *Hebrew Grammar* (1863, 1865, 2 parts): — *Bible Studies*:

**I.** *The Prophecies of Balaam; or, The Hebrew and the Heathen* (1877);

**II.** *The Book of Jonah* (1878). Kalisch died August 23, 1885. (B.P.)

## Kalki

(or Kalkin, also called Kalighi), the *tenth Avatar*, or incarnation of Vishnu, which is yet future, and in which he will appear at the close of the Kaliyuga (q.v.), "when the practices taught by the Vedas and the institutes of the law shall have ceased." According to the Vishnu-Purana, he will then be born "in the family of *Vishnuyasas* (i.e., possessing the glory of Vishnu), an eminent Brahmin of Sambhala village, endowed with the eight superhuman faculties. He will then destroy all the barbarians and thieves, and all whose minds are devoted to iniquity." The expectation of the Hindf, in reference

to the deliverance from present evils by Vishnu, is remarkably similar to the Hebrew expectation of the coming Messiah.

### Kalmuck Mythology

is nearly related to that of Thibet, the latter extending through India, China, Cashmere, Tartary, and far north. But this mythology has been greatly altered and modified by climatic, social, and other circumstances.

According to the fables of the Zongarian Kalmucks and Tartars, the earth was originally covered with water. A great wind-storm arose, causing such a commotion of the waters that from the ensuing chaos eighty mountains sprung up, half of which formed a great range. Seven gods descended from heaven to visit the earth, and several of them satisfied their hunger. The earth then contained honey, and not knowing its origin, two of the deities ate of the honey, and so lost the privilege of returning with the other five. They then populated the earth. There are a thousand deities, who reign alternately. Six have finished their reign; the seventh, Shak Jumeni, rules at present. Maidiri (the prophet), will follow. But before he begins, the world will come to an end, the destroyer will come, surrounded by seven suns, which will set fire to the world. A rain-storm, following, will put out the fire, and Maidiri will go to heaven to take possession of his throne. Then the earth will be entirely depopulated, all men having gone to paradise, and the inhabitants of hell will come up to inhabit it. Their spirits take possession of other animals, from the lowest insect upwards, and thus the transmigration will continue, until the worst spirit of hell shall have become human, and worthy of paradise. To reach that happy place is usually only possible at the end of each world period, but those men who have led a holy life reach the gates of paradise at death.

### Kalmuckian Version

By way of supplement to the article *SEE RUSSIA, VERSIONS OF*, 21, we will add that the British and Foreign Bible Society has published, in 1884, the four gospels, in the translation of professor Pozdnejeff, who is also preparing the remainder of the New Test. (B.P.)

### Kalthoff, Johann Paul

a Roman Catholic theologian, who died at Munster in 1839, is the author of *Jus Matrimonii Veterum Indorum* (Bonn, 1829): — *Grammatik der Hebr. Sprache* (Ratisbon, 1837): — *Handbuch der Hebr. Alterthumer*



(Münster, 1839). See Zuchold, *Bibl. Theol.* 1:643; Farst, *Bibl. Jud.* 2:167 sq.; Winer, *Handbuch der theol. Lit.* 1:143. (B.P.)

## Kalybe

*SEE CHAPEL.*

## Kama

### Picture for Kama

in Hindu mythology, is the Indian god of love; verbally the word means "desire." He is the son of heaven and disappointment, and is also called the heart-entering, bodiless, restless god, surnames which are all very significant. Tenderness (Retti) is his wife, and Vassant (blooming-time) his companion, who continually fills his quiver with buds as arrow-points. His favorite residence is at Agra, for there the women are the most beautiful of all portions of India. Kama has a visible form, but because he disturbed Hara, the ruler of creation, in his practices, the latter burned him to ashes by one look, and since then he is called bodiless. He is represented riding on a parrot. His bow is made of sugar-cane. His arrow-points are the rosy-red blooming buds of the amra-tree. The gods sought to induce Siva to a new marriage, and therefore turned to the god of love, under whose influence Siva soon married.

## Kamdeva

in Hindu mythology, is the divine cow that can fulfil all desires, produced while the Amrita was in process of preparation, by turning the mountain Mandar into the sea of milk. She was presented by Indra to the Brahmin Jamadagai, who was therefore supernatural, wealthy, and honored everywhere. An evil-minded king, Shawkawser, ruler of Ayadhya, came, to him with his whole train of followers, and entertainment was given with the aid of the cow. Then he demanded the cow, which was refused, whereupon the evil king made war on the Brahmin; but the cow slew all his army, and ascended again to heaven. The king sought revenge by killing the wise Brahmin; thereupon the cow hurried to the son of the murdered Brahmin, Parasu Rama, and called him to avenge the death of his father; the cow so assisted him that the evil king was slain.

## Kamisimo

a garment of ceremony among the Japanese, worn on festival and other solemn occasions. It consists of two parts, a short cloak without sleeves, called *katageno*, and a short petticoat, called *rakama*, fastened about the waist by a band.

## Kampfer, Peter Christian

a Protestant theologian of Germany, was born November 13, 1702. He studied at Rostock, was in 1736 professor of metaphysics there, in 1739 deacon, and took his degree as doctor of divinity in 1749. He died May 13, 1755. His writings are, *De Usu Terminorum Ecclesiasticorum* (Rostock, 1730): — *De Litteris Atque Punctis in Scriptura Veteris Testamenti Hebraicis* (ibid. 1734): — *De Origine Atque Indole ro v Keri et Chetibh* (ibid. 1739): — *De Litteris, Vocalibus et Accentibus in Scriptura V. T. Hebraicis* (ibid. 1742): — *Modus Praedicationis Paulince per Exegesis Dicti 1 Corinthiansii, 4 Sistens* (ibid. 1749). See Doring, *Die gelehrten Theologen Deutschlands*, s.v. (B.P.)

## Kampfschulte, Franz Wilhelm

a Roman Catholic theologian of Germany, was born November 12, 1831, at Wickede, in Westphalia. He studied at Paderborn, Miiinster, and Berlin, took the degree of doctor of philosophy in 1859, and commenced his academical career in Bonn, where he was also made professor in 1861. He died December 3, 1872, a member of the Old Catholic Church. He published, *De Georgio Wicelio* (Paderborn, 1856): — *Die Universitdt Erfurt in ihrem Verhaltniss zur Reformation* (Treves, 1858-60, 2 volumes): — *De Joanne Croto Rubiano* (Bonn, 1862): — *Zur Geschichte des Mittelalters* (ibid. 1864): — *Johann Calvin, seine Kirche und sein Staat in Genf* (Leipsic, 1869, volume 1). See Zuchold, *Bibl. Theol.* 1:644; *Literarischer Handweiser fur das katholische Deutschland*, 1871, col. 111 sq.; 1873, col. 171 sq. (B.P.)

## Kamyu-Murunu

(*desire for death*), modes of suicide formerly prescribed in the Hindu Shastras (q.v.). The commonest mode is drowning in the Ganges, but sometimes the suicide submits to being buried alive. There was formerly an instrument kept by which a person could decapitate himself. It consisted of

a sharp, crescent-shaped knife, with a chain and stirrup to each horn. The devotee placed the sharp edge on the back of his neck, and his feet in the stirrups, then gave a violent jerk with his legs, and his head was instantly severed from his body.

### Kanah Of Asher

The modern village *Kana*, which has usually been identified with this site, lies seven and a quarter miles south-east of Tyre; but this is too far south for the requirements of the Biblical account (<sup>(1893)</sup>Joshua 19:28). The antiquities in the vicinity, including the remarkable figures on the rocks, are described in the *Memoirs* accompanying the Ordnance Survey (1:64). A more probable position is that of *Ain Kanah*, "twenty miles farther north, on the edge of the hills, ten miles inland, but in sight of Sidon" (Tristram, *Bible Places*, page 293; where, however, the author confounds the description of this with that of the foregoing; see his *Land of Israel*, page 58). It lies beyond the limits of the Ordnance Survey.

### Kanchelias

a Hindu sect, not uncommon in the south of India, whose worship is that of *Sakti*, the personified energy of the divine nature in action. They insist upon a community of women, and are far gone in bestiality.

### Kandele

in the mythology of the Finlanders, is a musical instrument, like a zither; the magicians use it in all their magical cures and conjurations.

### Kanon

#### Picture for Kanon

in Japanese mythology, was the son of Amida. According to Picard (*Ceremonies et Coutumes' Religieuses*, 7), this god is half fish, half man, or he crawls out of the throat of a proportionally large fish. The form, almost entirely female, is clothed in a light garment, the neck decorated with pearls, and the head with flowers. It has four hands, two of which are lifted up, and two are down. The latter carry a sceptre and a flower, the uplifted right hand is closed to a fist, the left carries a ring. Before this figure there lies a large, open sea-shell, out of which a man projects in the position of

worship. This idol stands in the temple of the god at Osaka, where it is worshipped as a fish or sea deity; also as creator of sun and moon.

## Kanthai and Bajusshiak

### Picture for Kanthai

in the mythology of the Kamtchatkians. Our figure represents both idols of the north Asiatic nations, especially of the inhabitants of Kamtchatka, just as they stand in the sacred corner of the common hut where the man keeps his weapons. They grant success in hunting and fishing, and therefore the latter is represented half fish-formed. They had no separate cultus, nor temples, nor priests.

## Kapalika

a sect of Hindus, who formerly sacrificed human victims to Kali and other hideous monster gods. The devotee of this sect is thus described, "His body is smeared with ashes from a funeral pile, around his neck hangs a string of human skulls, his forehead is streaked with a black line, his hair is woven into the matted braid, his loins are clothed with a tiger's skin, a hollow skull is in his left hand for a cup, and in his right he carries a bell, which he rings incessantly, exclaiming aloud, '*Ho! Sambhu Bhairava — Ho! lord of Jali.*'"

## Kapff, Sixt Carl

a Protestant theologian of Germany, was born at Guglingen, Wurtemberg, October 22, 1805. He studied at Tubingen, where he became intimately acquainted with William Hofacker. After filling the positions of vicar at Tuttlingen, teacher at Hofwyl, and *repetent* at Tubingen, he became, in 1833, pastor of the colony of pietists at Kornthal. In 1843 he was dean at Munsingen, and in 1847 at Herrenberg. In 1850 he was made general superintendent and member of the superior consistory; and in 1852 he became the greatly beloved and influential pastor of the "Stiftskirche," at Stuttgart, where he preached twenty-seven years. He died September 1, 1879. Kapff was the most perfect representative of the type of piety prevailing in Wurtemberg in the last generation; as a preacher he was not eloquent, but his earnest manner won the heart. His influence as pastor was very great, and yet he found time to write. He published, *Predigten uber die alten Evangelien des Kirchenjahres* (3d ed. 1875): — *Predigten uber*

*die alten Episteln* (6th ed. 1880): — *Conmmunionsbuch* (19th ed. eod.), etc. See Burk, in Plitt-Herzog, *Real-Encyklop.*; Lichtenberger, *Encyclop. des Sciences Religieuses*, s.v.; Carl Kapff, *Lebensbild von Sixt Carl Kapf* (Stuttgart, 1881); Zuchold, *Bibl. Theol.* 1:645 sq. (B.P.)

### Kapp, Johann

a Lutheran theologian of Germany, was born December 12, 1739. He studied at Leipsic and Erlangen, was in 1765 teacher at the gymnasium in Hof, in 1774 doctor of philosophy, in 1777 court preacher and professor of theology at Bayreuth. In 1801 he was made doctor of divinity, and died August 18, 1817, leaving, *Epistola super Dictis Biblicis Quibusdam Novi Testamenti* (Hof, 1767): — *Paralipomena de Mayis, Matth. 2:1* sq. (1771): — *Progr. Periculum Versionis Psalmi Secundi cum Brevibus Scholiis* (1781): — *Brevis Paraphrastica Explicatio Matth. 5:33-42* (1783), etc. See Doring, *Die gelehrten Theologen Deutschlands*, s.v. (B.P.)

### Kapp, Johann Erhard

a Lutheran theologian of Germany, was born March 23, 1696. He studied at Leipsic, was in 1720 doctor of philosophy, in 1727 professor, and died March 7, 1756. He published, *De Nonnullis Indulgentiarum Quaestoribus* (Leipsic, 1720): — *De Chrysosthomi ad Caesareum Monachum Epistola*, etc. (ibid. 1723): — *Nachlese einiger grisstentheils noch ungedrucktemn Urkunden*, etc. (4 parts, 1727-33): — *Historia Concilii Lateranensis*, etc. (1731), etc. See Doring, *Die gelehrten Theologen Deutschlands*, s.v.; Wiier, *Handbuch der theol. Lit.* 1:8, 634, 740, 750. (B.P.)

### Kapp, Johann Georg

a Lutheran theologian of Germany, was born November 8, 1737. He studied at Jena, Leipsic, and Erlangen. In 1761 he was preacher, and in 1781 subdeacon at Bayreuth, and died October 11, 1814. He published, *Confusio Romanensium circa Potestatem Papae* (Erlaigen, 1758): — *De Meritis Philippi Melanchthonis* (1794). See Doring, *Die gelehrten Theologen Deutschlands*, s.v. (B.P.)

## Kara, Joseph ben-Simeon

a Jewish writer of the 11th century, is the author of **hrwth çwrp**, or glosses on Rashi's commentary on the Pentateuch; in the same manner he wrote on the Prophets, Job, Ezra, and Chronicles, and the five Megilloth. A collection of glosses from Kara's commentaries is given in **µynm[ n y[ fn** (Breslau, 1847); the commentary on Hosea was published from a MS. in the Jewish Theological Seminary at Breslau in 1861. See Zunz, *Gottesdienstliche Vorträge der Juden*, pages 301, 398; *Zur Geschichte- und Literatur*, pages 68-70; Geiger, *Beiträge zur jüdischen Literaturgeschichte* (Breslau, 1847), pages 17-29; Furst, *Bibl. Jud.* 2:169 sq.; De' Rossi, *Dizionario Storico* (Germ. transl.), page 157 sq. (B.P.)

## Karaite-Tartar (or Crimean Tartar) Version Of The Scriptures

The Karaite-Tartar is vernacular among the Karaite Jews of the Crimea. As to this division among the Jews, **SEE KARAITES**. They have long been in possession of a Tartar version of the Old Test. When and by whom it was made is unknown. When Dr. Pinkerton was travelling in the Crimea he purchased a complete copy of this version. The two books of Chronicles do not appear to have been inserted in this version. but it comprises the other books of the Old Test. The translation is such, that although the words are mostly of Tartar origin, yet it would not be intelligible to any Tartar nation. The words are ranged in exact order of the Hebrew, and the style, construction, grammatical observances, and idioms are all conformable to the Shemitic type. This version is, in fact, so truly *Hebrew* in its character, that to the Turks and Tartars it is a sealed book. See *Bible of Every Land*, page 350.

In point of practical utility it is deficient, and for this reason the British and Foreign Bible Society only published a small edition of the book of Genesis in 1819, at the mission press of Astrakhan. A subsequent edition of the entire Old Test. was published by the Jews of South Russia. The imperial library at St. Petersburg is now in possession of some codices which were lately procured, and are described by Strack in the *Catalog der Hebr. Bibelhandschriften der kaiserlichen öffentlichen Bibliothek in St. Petersburg* (Leipsic, 1875), page 167 sq., which he conjointly published with A. Harkavy. On page 169 we find the first three verses of the book of Leviticus, of which we subjoin the first, together with the Hebrew:  
 Hebrew. { **I ham wyl a hwly rbdyw hçmAl a arqyw rmal d[wm**

Hebrew. { ḥ d d[wm l ha agḥçm ydryqbd arqyw amd rga ywḡ  
ydl zwsd

It must be observed that the first word does not belong to the translation, but it is the first word of the Hebrew text, which is always placed at the beginning of each verse. Dr. H. Dalton, in his *Das Gebet des Herrn in den Sprachen Russlands* (St. Petersburg, 1870), gives the Lord's Prayer in the Karaite-Tartar which was prepared by the late A. Firkowitsch (q.v.). (B.P.)

### Kara Lingis

a sect of Hindu ascetics, found only occasionally among the most ignorant portions of the community. They wander about in a nude state, and profess to worship Siva.

### Karass (or Turkish-Tartar) Version Of The Scriptures

The version generally denominated the Karass is so called because a town of that name, on the borders of the Caspian Sea, was the place of its publication. It has also been improperly termed the *Nogay* version, on account of its having been found intelligible to the Nogais, a tribe of Tartars dwelling on the banks of the Kouban and Kouma, in the steppes to the northward of Mount Caucasus. A more correct designation for this version is, that of *Turkish-Tartar*, because it consists principally of words that belong in common to the Turks and Tartars. It exhibits the Turkish language in a comparatively pure state, and corresponds in style and language with such books as are circulated among the Tartars in the south of Russia, and is therefore intelligible to all the different Tartar hordes scattered through that extensive region.

The first version of the Scriptures written in this plain, unadorned Turkish style was that published at Oxford in 1666. The translation was made by William Seaman, formerly chaplain to an English ambassador at the Porte. This version, not being free from faults, was used by Mr. Brunton, Scottish missionary at Karass, as the basis for a new translation, for which he was eminently fitted on account of his thorough knowledge of the language. In 1807 he published the gospel of Matthew. He completed the translation of the New Test., and died while it was carried through the press. After his death the sheets were corrected by Mr. Frazer, and the edition was completed in 1813. In 1815 another edition of this translation was published, with a few emendations and an introduction by Mr. Dickson,

one of the Scottish missionaries, who also undertook a translation of the Old Test. about the same time. The Psalms were completed and published at Astrakhan in 1815, and a second edition in 1818. The Pentateuch was published in 1878. Other books of the Old Test. were translated, but not printed. From the annual report of the British and Foreign Bible Society for 1883, we learn that Mr. Saleman is examining the text of the New Test. with a view to a new edition, the previous edition having been exhausted. From the report of 1884 we learn that the revision of the New Test. having been completed, the Bible Society's committee have decided to print a new edition, and that the reviser is now engaged in examining certain MS. translations of the Old Test., handed over by the National Bible Society of Scotland to the British Society. See *Bible of Every Land*, page 347. (B.P.)

### Kardoso

*SEE CARDOSO.*

### Karelian Version

*SEE RUSSIA, VERSIONS OF.*

### Karen Version Of The Scriptures

Karen is a language spoken by the Kareens, Karenes, or Careians, a wild and simple people scattered over all parts of the Burmese territories, and of the British provinces of Tenasserim; they are also found in the western portions of Siam, and northward among the Shyans. See *Bible of Every Land*, page 15.

Till a comparatively recent period, however, Karen, which is remarkably harmonious and well adapted for poetry, was totally unknown to Europeans. About 1835, the missionaries of the American Baptist Missionary Society, Wade and Mason, acquired the language, and for the first time reduced it to writing, by employing the Burmese alphabet, with a few additional characters to express the peculiar sounds of the language. These two missionaries translated the entire New Test. into Karen, which was printed, in 1843, at Tavoy, by the aid of the American and Foreign Bible Society. Besides the translation into the Karen, translations into the different dialects prevalent among the Karens were made. The Karen has four principal dialects, the Bghai, Sgau, Pwo, and Mopgha. Into the latter dialect nothing has as yet been translated. As for the others, there exist in the



*Bghai-Karen*, parts of the Bible published since 1859, and at present there are published Genesis. and twenty chapters of Exodus, Psalms, St. James and St. John's epistles.

*Pwo-Karen*, Psalms, Daniel, and Jonah since 1861, added to which was Isaiah.

*Sau-Karen*, the Pentateuch since 1864. The Karen language has been treated by Wade, in *Grammar of the Karen Language* (1861). (B.P.)

## Karma

a term used by the Buddhists to denote action, both meritorious and otherwise. When a human being dies, his Karma is transferred to some other being, regulating all the circumstances of his existence. Karma-visaya, one of the four things which, according to Buddhists, cannot be understood by one who is not of their number. *Karma-visaya* denotes how it is that effects are produced by the instrumentality of Karma (q.v.) The other three things which only a Buddhist can understand are,

- (1) *Irdhi-visaya*, how it was that Buddha could go, in the snapping of a finger, from the world of men to the *Brahma-lokas*;
- (2) *Lokavisaya*, the size of the universe, or how it was first brought into existence;
- (3) *Buddha-visaya*, the power and wisdom of Buddha

## Karrer, Philip Jacob

a Protestant minister of Germany, was born at Memmingen, October 20, 1762. In 1818 he was called as dean and preacher to. Kempten, Bavaria, and died in 1834. He is the author of, *Stunden der Andacht* (Kempten, 1825): — *Nachrichten von den protestantischen Pfarrortern im Konigreich Baiern* (ibid. 1825, 1826): — *Feste und Gebrauche in der katholischen und protestantischen Kirche* (Erlangen, 1829): — *Das gednderte und ungednderte augsburgische Glaubensbekenntniss* (Kempten, 1830): — *Neues vollstndig-richtigbiblisches Spruchregister* (ibid. 1833). See Zuchold, *Bibl. Theol.* 1:647; Winer, *Handbuch der theol. Lit.* 1:785, 2:254, 304, 317. (B.P.)

## Karsten, Hermann Rudolph A.

a Lutheran theologian of Germany, member of consistory and doctor of theology and philosophy, was born at Rostock, May 20, 1801, In 1825 he was ordained as assistant preacher, and in 1828 was appointed second preacher of St. Mary's, at his native place. In 1848 he was called as pastor to Dobberan, at the same time being appointed superintendent of his diocese. Two years later he was called as pastor primarius to the Schwerin cathedral, In 1876 he retired from the ministry, and died March 20, 1882. He is the author of, *Lehrbuch der christlichen Religion* (Rostock, 1838): — *Die Kirche und das Symbol in ihrem inneren Zusammenhange* (Hamburg, 1842): — *Grundlehren der popularen protestantischen Dogmatik* (Rostock, 1847): — *Die protestantische Kirche u. deren zeitgemasse Reorganization* (Leipsic, 1850): — *Die letzten Dinge* (3d ed. Hamburg, 1861): — *Populare Symbolik* (Nordlingen, 1860, 1863). See Zuchold, *Bibl. Theol.* 1:648. (B.P.)

## Kartan

The site which we have proposed for this is marked as *Khan Katanah*, four and a half miles north of Safed, on the *Map* of the Ordnance Survey, but is not described in the accompanying *Memoirs*. Tristram suggests (*Bible Places*, page 274) a trace of the name in *Wady Kerkerah*, which he vaguely describes as "running down to the sea."

## Kashmir Version

SEE CASHMERIAN VERSION.

## Kasi

(*the magnificent*) is the ancient name of Benares, and the name by which it is still called among the Brahmins.

## Kasina

is an ascetic rite among the Buddhists, by the practice of which they hope to acquire supernatural powers. There are ten descriptions of this rite:

1. *Pathawi*, earth;
2. *Apo*, water;
3. *Tejo*, fire;

4. *Wayo*, wind;
5. *Nila*, blue;
6. *Pita*, golden;
7. *Lahita*, bloodred;
8. *Oddta*, white;
9. *Aloka*, light;
10. *Akasa*, space.

The priest who performs the *Pathawi-kasina* forms a small circle which he can easily fix his eye upon. The circle must be of clay of a light-red color, placed upon a frame made of four sticks, covered over with a piece of cloth, a skin, or a mat, upon which the clay is to be spread free from foreign substances. After preparing the earth-circle according to these and other directions with the utmost exactness, the priest sits down, and, gazing upon the circle, meditates upon the evils arising from the repetition of existelie, and the best modes of overcoming them; on the benefits received by those who practice the *dhyanas* and other modes. of asceticism; on the excellences of the three gems; and he must endeavor to secure the same advantages. He must continue to gaze and to meditate until he receive the *nemitta*, or inward illumination, by which all scepticism will be removed, and purity attained.

In performing the *Apo-Kasina* the priest pours water into an alms-bowl or similar vessel, and having chosen a retired place, must sit down and meditate, gazing upon the water, and reflecting that the perspiration and other fluids of his own body are composed of the same material.

The *Tejo-Kasina* is practiced by taking wood, dry and firm, cutting it into small pieces, and placing it at the root of a tree, or in the court of the *wihara*, where it must be ignited. He must then take a mat made of shreds of bamboo, or a skin or a cloth, and making in it an aperture one span and four inches in diameter, he must place it before him, and, looking through the aperture, he must meditate on the fire, and reflect that the fire in his own body is of a similar nature, flickering and inconstant.

The *Wayo-Kasina* is performed by sitting at the root of a tree, or some other convenient place, and thinking of the wind passing through a window or the hole of a wall; the *Nita-Kasina*, by gazing on a tree covered with blue flowers, or a vessel filled with blue flowers, or a blue garment covered with flowers; the *Pita-Kasina* by gazing on a golden-colored object; the *LohitaKasina* on a circle made with vermilion; the *Odata-Kasina* on a

vessel of lead or silver, or the orb of the moon; the *Alokak-Kasina* by gazing on the light passing through a hole in the wall or the side of a vessel; and the *Akasa-Kasina* by gazing at the sky through a hole in the roof of a hut, or through a hole of the prescribed dimensions in a skin.

From the practice of Kasina in any one of its forms a Buddhist expects to derive many advantages. More especially does he expect the power of working miracles, according to the species practiced. The Kasina is exercised in fourteen different ways. See Hardy, *Eastern Monachism*, page 252 sq.

### Kate, Gerhard Ten

a Dutch theologian, was born in 1699. He studied at Utrecht, was in 1724 professor at the Lingen Gymnasium, in 1728 of philosophy at Deventer, in 1742 of Oriental languages and Church history at Harderwyck, and died November 28, 1749. He wrote, *De Omnipraesentia Dei: — De Regno Dei et Christi: — De Regni Dei et Christi Fatis inter Gentes: — De Rebus Jesu Christi ex Prophetis*. See Jocher, *Allgemeines Gelehrten-Lexikon*, s.v. (B.P.)

### Kuffer, Johann Ernst Rudolf

a Lutheran theologian of Germany, was born in 1793, at Reichenbach, in Upper Lusatia. In 1820 he was con-rector at Bautzen, Saxony, in 1824 professor at Grimma, in 1830 second court-preacher and member of consistory at Dresdef, and died September 10, 1865, doctor of theology. He published, besides a number of sermons, *Examinatio Novissima Bretschneideri de loco* <sup><BIB2></sup>*Romans 5:12* (Dresden, 1834): — *De Biblica ζῶης αἰωνίου Notione* (ibid. 1838): — *Handbuch für den Religionsunterricht höherer Volksschulen* (ibid. 1849): — *Ueberblick der Geschichte der christlichen Kirche* (ibid. 1857): — *Biblische Studien* (1842-46, 4 volumes). See Winer, *Handbuch der theol. Lit.* 1:258; 2:107, 234; Zuchold, *Bibl. Theol.* 1:654 sq. (B.P.)

### Kaufmann, Johann

a Lutheran theologian of Germany, was born at Nuremberg in 1566. He studied at different universities, was in 1592 preacher at Wittenberg, in 1597 at Brunswick, and in 1611 at Schweinfurt. He died May 3, 1616, leaving, *Enchiridion Ordinandorum: — De Hamartigenia: —*

*Catechismus Lutheri Minor Notis Illustratus*. See Rethmeyer, *Braunschweigische Kirchen-Historie*; Zeltner, *Diss. de Joh. Kaufmann*; Jocher, *Allgemeines Gelehrten-Lexikon*, s.v. (B.P.)

## Kauta

in the mythology of the Antilles islands, was a mountain of caves in Hayti, called also *Quisqueja*. Two of these caves are the cradle of humanity. The first pair were guarded here by a mighty giant, until the latter was petrified by the sun's light.

## Kavanaugh, Hubbard Hinde, D.D.

a bishop of the Methodist Episcopal Church South, was born in Clark County, Kentucky, January 14, 1802, and was of Irish extraction on his father's side. When young he learned the printing business. He was converted at sixteen, and at twenty-one became an itinerant minister. For some years he was engaged in the work of a circuit preacher, but gradually rose to the highest positions in the Church, and in 1854 was elected bishop. He died March 19, 1884. Before the division of the Church he was a member of the general conferences of 1832, 1836, and 1844 on the last occasion leading the Kentucky delegation. At this time he seems not to have taken any public part in the debates on slavery, though he fully sympathized with the position of the Southern delegates, and his name was signed to all their documents. Bishop Kavanaugh was closely identified with the Southern Church from its origin, and one of the most vigorous men, physically and intellectually, that Methodism has placed in the episcopacy. His presence was commanding, his voice good, his language copious, and his power in the pulpit great. See (N.Y.) *Christian Advocate*, March 27, 1884; Simpson, *Cyclop. of Methodism*, s.v.; *Minutes of the Annual Conferences of the M.E. Church South*, 1884, page 155.

## Kayser, August

a Protestant theologian, was born at Strasburg, February 14, 1821. For some years assistant librarian at the university of his native place, and private tutor from 1843 to 1855, he accepted, in 1858, a call. as preacher to Stossweiler. In 1868 he went to Neuhof, in Alsace, was appointed professor of theology at Strasburg in 1873, and died there, June 17, 1885. Kayser belonged to the so-called liberal Protestants, and contributed largely to the *Revue de Theologie*. He published *De Justini Martyris*

*Doctrina* (Strasburg, 1850), but his main work is *Das vorexilische Buch der Urgeschichte Israels und seine Erweiterungen* (1874). (B.P.)

### Kazan-Tartar Version Of The Scriptures

The Kazan-Tartars number about a million souls. A translation of the gospel of Matthew, in this dialect, was prepared by professor Ilminski, which was printed in 1873. This was tentative. The British and Foreign Bible Society being satisfied with the translator's abilities, agreed in 1877, to print the gospels in the Arabic and Cyrillic characters, so that they might be read by Mohammedans of Kazan, who would not read them in the Russ character. As professor Ilminski proceeded very slowly in the preparation of the gospels, at the suggestion of Dr. Gottwald, the committee agreed to send Mr. Saleman, of the University Library, for six weeks to Kazan, to arrange with some one for the purpose of bringing out a New Test. in the language of the people, adapted from some of the sister dialects. Mr. Saleman was to edit the work at St. Petersburg, and refer all local peculiarities to the reviser at Kazan. This was agreed upon in 1880. During the year 1882 the gospel of Matthew, translated by Mr. Saleman, was printed at the Kazan University Press, under the care of professor Gottwald, the censor's authorization having been obtained for the entire New Test. In addition to the gospel of Matthew, that of Mark is to be printed during the year 1885. (B.P.)

### Ke

one of the entities and essences in the dualistic system of the Chinese philosophers. It consists of matter most ethereal in its texture, and may be styled the ultimate material element of the universe, the primary matter which acts as the substratum on which things: endued with form and other qualities rest, or from which they have been gradually evolved. The Ke, when resolved into its constituent elements, gives birth to two opposite essences, *Yang* and *Yin*. *SEE CHINA*.

### Kedde, Johann

a German Jesuit, who died March 27, 1657, is the author of, *Ecclesia Antiqua Romano-Catholica: — Examen Reformate Religionis: — Hortulus: S. Scripture: — Pallium Reformate Religionis: — Eortulus Passionis Christi: — Gloria Verme Ecclesiae*. See Alegambe, *Bibliotheca*

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

### Kedesh Of Issachar

(or Kishion) has of late been with great probability identified with *Tell Abu Kudeis*, lying two miles south-east of Lejjuin, and described in the *Memoirs* accompanying the Ordnance Survey (2:69) as "An artificial mound, with traces of ruins, scattered pottery, and glass; and on the north are springs."

### Kedesh Of Naphtali

#### Picture for Kedesh

is now represented by *Kades*, four and a quarter miles north-west of the lake of Huleh; its extensive ruins are, copiously described in the *Memoirs* (1:226 sq.) accompanying the Ordnance Survey.

### Keene, Samuel, D.D.

a Protestant Episcopal clergyman, was born in Baltimore County, Maryland, May 11, 1734. He graduated from the college in Philadelphia in June 1759; was ordained deacon by the bishop of Rochester in the palace at Fulham, England, September 21, 1760; and presbyter eight days after. He became incumbent of St. Ann's parish, Maryland, March 30, 1762; of St. Luke's parish, Queen Anne County, July 27, 1767; and in 1779 he was rector of Chester parish, which he served for two years, and then took charge of St. John's parish, Queen Anne and Caroline counties, probably in connection with St. Luke's, where he remained until 1792, living on his own estate. In 1803 he appears to have resigned St. Luke's, although still residing there, and in 1805 he became rector of St. Michael's Church, Talbot County, where he remained until his death, May 8, 1810, but after 1807 ceased to be its rector. He was one of the committee of examiners appointed in 1783, one of the superintending committee of 1788 and 1789, and one of the standing committee from 1788 to 1795. See Sprague, *Annals of the Amer. Pulpit*, 5:311.

### Kehana

a species of divination by arrows, practiced by the ancient Arabians. Seven blunt arrows, called Azlam, each having a particular mark, were placed in a

bag, and one was then drawn out and the oracle read by the diviner. It was also a custom used by the Assyrians.

### Kehrein, Joseph

a Roman Catholic theologian of Germany, was born October 20, 1808, at Heidesheim, near Mayence. He studied at Giessen, was in 1835 teacher at the gymnasium in Darmstadt, in 1837 at Mayence, in 1855 director of the seminary at Montabaux, and died March 25, 1876. He published, *Geschichte der katholischen Kanzelberedsamkeit* (Ratisbon, 1843, 2 volumes): — *Zur Geschichte der deutschen Bibelübersetzung vor Luther* (Stuttgart, 1851): — *Katholische Kirchenlieder, Hymnen, Psalmen* (1859-65, 3 volumes): — *Lateinische Sequenzen des Mittelalters aus Handschriften* (1873): — *Dab deutsche katholische Lied in seiner Entwicklung* (1874). (B.P.)

### Keilah

The modern representative of this, *Khurbet Kila*, lies seven miles east of Beit-jibrin, and eight and a quarter north-west of Hebron, and is a ruined village with two wells to the north, and a large terebinth to the south. It is only cursorily mentioned in the *Memoirs* accompanying the Ordnance Survey (3:314). In the neighborhood west of it the English engineers "found a sacred place dedicated to *Neby Naaman*, the name now attached to a sacred tree near the ruin called *Khurbet Shermeh*," which Lieut. Conder explains as a travesty of the native *Nephsa Neemana*, or "Monument of the Faithful," and equivalent to *Barath Satia*, which Sozomen says (*Hist. Eccles.* 7:29) was the name of a place in his day ten stadia from Keilah, where the tomb of Micah was still found (*Quar. Statement* of "Pal. Explor. Fund," July 1877, page 142).

### Keim, Carl Theodor

one of the most prominent theologians of Germany, was born at Stuttgart, December 17, 1825. He studied at Maulbronn and Titbingen, where Baiur exercised a great influence on him. For some time pastor at Esslingein, he was called, in 1860, as professor of New-Test. exegesis to Zurich, and in 1873 to Giessen, where he died, November 17, 1878. Keim published, *Die Reformation der Reichstadt Ulm* (Stuttgart, 1851): — *Schwabische Reformationsgeschichte bis zum augsburger Reichstag* (1855): — *Ambrosius Blarer, der schwabische Reformator* (1860): —



*Reformationsblätter der Reichsstadt Esslingen* (eod.). When he went to Zurich he turned his studies to the beginnings of Christianity, and in this department won a lasting reputation by the following works: — *Die geschichtliche Würde Jesu Christi* (Zurich, 1860): — *Der geschichtliche Christus* (1865; 3d ed. 1866): — *Die Geschichte Jesu von Nazara* (1867-72, 3 volumes; Engl. transl. *Jesus of Nazareth*, Lond. 1873-82, 6 volumes), a life of Jesus from a rationalistic standpoint, though very learned and instructive. A popular form of this life of Jesus he published under the title, *Die Geschichte Jesu nach den Ergebnissen heutiger Wissenschaft* (Zurich, 1874; 2d ed. 1875). At Giessen he published *Celsus wahres Wort* (1873), and five years later his last work, *Aus dem Urchristenthum*. After his death, H. Zeigler, his literary executor, published from MS. *Rom und das Christenthum* (Berlin, 1881), a work of sterling value. See Lichtenberger, *Encyclop. des Sciences Religieuses*, s.v., and the sketch by Ziegler, prefixed to *Rom und das Christenthum*. (B.P.)

### Keimann, Christian

a Lutheran hymn-writer of Germany, was born February 27, 1607, in Bohemia. He studied at Wittenberg, was in 1643 con-rector at Zittau, and in 1639 rector. He died January 13, 1662. Of his many hymns some have been translated into English, as: *Meinen Jesum lass ich nicht* ("Jesus will I never leave," in the *Moravian Hymn-book*, No. 392): — *Freuet euch ihr Christen alle*. ("O rejoice, ye Christians, loudly," in *Chorale Book for England*, No. 33). See Koch, *Gesch. d. deutschen Kirchenliedes*, 3:369 sq.; Kammel, *Chr. Keimann. Ein Beitrag zur Geschichte des Zittauer Gymnasiums* (Zittau, 1856). (B.P.)

### Keith, Alexander, D.D.

a Presbyterian minister of the Free Church of Scotland, was born in Keith Hall, Aberdeenshire, in 1791. He received his education at Marischal College, Aberdeen. From 1816 to 1843 he was a clergyman of the Established Church of Scotland, at St. Cyrus, Kincardineshire, and subsequently a minister of the Free Church, but for many years, on account of failing health, he was unable to attend to parochial duties. The first edition of *Evidences of the Truth of the Christian Religion, Derived from the Literal Fulfilment of Prophecy*, a work which became a text-book in the colleges of England and Scotland, was published in 1823 (last ed. by his son, with photographic illustrations). Several other works on similar

subjects, among which was *Christianity Demonstrated*, were published between 1831 and 1861. As one of the deputation of the Scottish Church to Palestine, he visited many of the scenes of Scripture prophecy, and an account of this mission was published under the title of *A Narrative of the Mission to the Jews*. Dr. Keith died at Buxton, February 8, 1880. See *N.Y. Observer*, February 18, 1880. (W.P.S.)

## Kelam

(*the science of the Word*), a term used by the Mohammedans to describe their scholastic divinity. The writings on the Kelam are very numerous, and very diverse in their teachings.

## Kellach

SEE CELLACH.

## Kellach (1)

a Scotch prelate, was bishop of St. Andrews before the year 892 or 893, and held a provincial council under king Constantine III in 906. See Keith, *Scottish Bishops*, page 6.

## Kellach (2)

a Scotch prelate, was chosen bishop of St. Andrews about 971, and confirmed by the pope. He ruled this see twenty-five years, and died in 996. See Keith, *Scottish Bishops*, page 6.

## Keller, Andreas

a Swiss theologian, was born at Schaffhausen in 1756. For a time preacher of the Waldensian congregation at Neuhengstrett, Wurtemberg, he was called to Illnau, in the Zurich canton, and died in 1834. He is the author of *Kurzer Abriss der Geschichte der Wurtemberger Waldenser* (Tubingen, 1796). (B.P.)

## Keller, Georg Heinrich

a Lutheran theologian of Germany, was born in 1624. He studied at Tubingen, was in 1653 deacon, in 1659 superintendent, in 1670 doctor and professor of theology at Tubingen, and died October 1, 1702. He wrote, *De Remissione Peccatorum in Veteri Testamento contra Joh. Coccejum*:

— *De Reformatione Ecclesia: — De Convenientia et Disconvenientia Abarbanelis inter Mosen et Jeremiam ad* <sup><61815></sup>*Deuteronomy 18:15-18: — De Messia Jehovah ad* <sup><31117></sup>*Psalm 2:7. See Fischlin, Memoria Theologorum Virtembergensium; Jocher, Allgemeines Gelehrten-Lexikon, s.v. (B.P.)*

## Kelts

*SEE CELTIC RELIGION.*

## Kemgisel

*SEE CENGILLE.*

## Kemous

in African mythology, is the only religious festival celebrated by the Abyssinian negroes in the country of Darbanja, to their god Mussa Guzza, by sacrificing a cow.

## Kemp (or Kempe), John

a distinguished Anglican prelate and statesman, was born at Olanteigh, in the parish of Wye, County-Kent. He went to school at Canterbury; became a fellow of Merton College, Oxford, and graduated in laws; but confined his practice to canon law; and in 1418 was employed as a military man, to hold musters at Caen, and to inspect troops. The first dignity to which he was called was the archdeaconry of Durham; it does not appear when he was appointed, but he was in possession of it in 1419. In January of the same year Kemp was elected to the see of Rochester. The following year Henry V made him keeper of his privy seal; and within two years he was, nominated chancellor of the duchy of Normandy. He was translated to the see of Chichester, February 28, 1421; was again translated, and sat as bishop of London, November 17 of the same year. On his appointment as a member of the council, which took place immediately after the accession of Henry VI, Kemp resigned the great seal of Normandy. He was sent, in May 1423, with a letter from the council, in the king's name, to the duke of Bedford, regent of France; and was also commissioned to thank the regent, in the name of the king, for his diligence and service in the government of France and Normandy. In February 1424, he was sent to the marches of Scotland, to treat for the release of the king of Scots. About a month before his translation to the see of York, which occurred in 1426, Kemp was appointed to succeed Beaufort as lord high chancellor of England,

which office he retained six years, and then retired on the plea of ill-health. He resumed this office, however, in 1450. In 1433 he was chosen to represent the Church of England at the Council of Basle; he was also in the year following at the head of an embassy to France, and again in 1439. In the latter year Kemp was created cardinal-priest, with the title of St. Balbina. He established a college at Wye as early as 1431. He enjoyed many important positions up to 1452, when he was appointed archbishop of Canterbury, July 21. Kemp attended to his duties faithfully to the last. He died suddenly, February 24, 1454. See Hook, *Lives of the Archbishops of Canterbury*, 5:188 sq.

### Kemper, Johann

a convert from Judaism, and professor of Hebrew and archaeology at Upqala, where he died in 1714, translated the New Test. into Hebrew, with annotations. Under the title, **hçm l qm**, he wrote an apology of Christianity, based upon the famous cabalistic storehouse, the Zohar. A specimen was published under the title. *Phosphorus Orthodoxae Fidei ex Pervetusto Libro Sohar Deprompta*, by A. Norrel (Amsterdam, 1720). See Jocher. *Allgemeines Gelehrten-Lexikon*, s.v.; Furst, *Bibl. Jud.* s.v. "Krakowia;" Delitzsch, *Wissenschaft, Kunst, Judenthum*, page 304 sq. (B.P.)

### Kendall, James, D.D.

a Congregational minister, was born at Sterling, Massachusetts, November 3, 1769. He graduated from Harvard College in 1796, passed two years as assistant teacher in Phillips Academy, Andover, at the same time pursuing his theological studies under the direction of Reverend Dr. Tappen, professor of divinity at Harvard College; was licensed by the Andover Association in 1795; in the same year was chosen tutor of Greek in the college, and removed to Cambridge. He commenced preaching at Plymouth, as a candidate, in 1799, and was ordained there in January, 1800. He was the sole pastor of the Church for thirty-eight years, preaching frequently in other pulpits, and died March 17, 1859. Dr. Kendall published a great many single sermons. In his theological views he is believed to have been an Arian. See Sprague, *Annals of the Amer. Pulpit*, 8:427.

## Kengillus

*SEE CENGILLE.*

## Kennard, Joseph H., D.D.

a distinguished Baptist minister, was born of Quaker parentage near Haddonfield, N.J., April 24, 1798. While residing in Wilmington, Delaware, he became a Christian, and united with the Baptist Church in that city, where he was licensed to preach, September 5, 1818. In 1819 he was agent for foreign missions in Delaware and New Jersey. He became pastor in Burlington, N.J., November 14, 1819, and in January 1822, of the Second Hopewell (N.J.) Church, where he remained until called to the Blockley Church, in what was then the suburbs of Philadelphia, October 1, 1823. His labors in this field were abundant and successful. He acted also as a missionary in all the section of country around his home. In January, 1832, he became pastor of what is now the Fourth Baptist Church in Philadelphia, and six years thereafter of the Tenth Baptist Church, where his labors were attended with remarkable success. He died there, June 24, 1866. With all the great benevolent societies of his own denomination he was in hearty sympathy, and with a truly Christian spirit he labored with his brethren of other denominations for the promotion of the cause of God and humanity. See J. Spencer Kennard's *Memoir* (Am. Bapt. Publ. Soc., Phila.). (J.C.S.)

## Kennere, Saint

*SEE CAINNER.*

## Kenney, Wesley, D.D.

a Methodist Episcopal minister, was born in Washington County, Pennsylvania, May 8, 1808. He was converted in his nineteenth year, licensed to preach in 1831, and in 1832 entered the Pittsburgh Conference. His fields of labor were: Connellsville Circuit; Washington, Pa.; Liberty Street, Pittsburgh; Wheeling, Virginia; agent for Allegheny College; Smithfield Street, Pittsburgh; Beaver Street, Allegheny City; Wheeling; presiding elder of Barnesville District, Ohio; secretary of the Wesleyan Sabbath Union, Washington, Pennsylvania; and Chaplain Street, Wheeling. In 1852 he was transferred to the Newark Conference, wherein he served Central Church and Clinton Street, Newark; in 1855 was transferred to the

Philadelphia Conference, wherein he served Trinity Church and Wharton Street, Philadelphia; Asbury, Wilmington, Delaware; Fifth Street, Philadelphia; St. Stephen's, Germantown; idle one year, 1866; Easton, Maryland, 1867-69; Odessa, Delaware, 1870-72; presiding elder of Dover District, Wilmington Conference, from 1873 till his death in Smyrna, Del., June 24, 1875. Dr. Kenney was well educated, though not a college graduate. He excelled as a preacher, a model in pathos, clearness, instructiveness, and spirituality. See *Minutes of Annual Conferences*, 1876, page 29.

### Kenresi

in Thibetan mythology, is the mighty arranger of chaos. Not born of men, but created by the supreme god, he adopted as an ape the name *Prasrinpo*, took the goddess Kadroma as female ape, by the name of Prasrinmo, and populated Thibet, from whence the whole earth became inhabited. We find him in a second incarnation, under the name of *Guia-thritz-thengo*, in Thibet, where he was teacher of the people, lawgiver, and king. He taught them agriculture, civilized them, and left the kingdom, which he had reigned over for ninety-one years, to his sons, of whom there were twenty-two, who together ruled one thousand one hundred and two years.

### Keramians

a Mohammedan sect, deriving their name from their founder, Mohammed ben-Keram, who maintained that God is possessed of a bodily form.

### Kerari

a Hindu sect who worshipped Devi in her terrific forms, and were wont to offer up human sacrifices. The only votaries belonging to this sect still remaining in India are those who inflict upon themselves bodily tortures, and pierce their flesh with hooks.

### Kerbela

among the Mohammedans, is a place held by the Shiites (q.v.) as peculiarly sacred, because it is the seat of the tomb of Hossein (q.v.), the son of Ali. It is situated in Asiatic Turkey, twenty-eight miles north-west of the ruins of Babylon. It is a favorite place of pilgrimage to the Persian Mohammedans, who carry away small portions of the sacred soil, put it in little bags, which they place before them during their devotions to bow

their heads upon, and thus worship on. holy ground. The pilgrims resorting annually to Kerbela are estimated at eighty thousand, and they bring with them from Persia eight thousand corpses annually to be interred in the sacred spot.

### Kerfoot, John Barrett, D.D., LL.D.

a Protestant Episcopal bishop, was-born in Dublin, Ireland, March 1, 1816, and educated at Flushing Institute and St. Paul's; College, New York, where he graduated in 1834. He took deacon's orders in 1837, and priest's in 1840; became president of St. James's College, Maryland, in 1842, and continued in that relation till 1864, when he became president of Trinity College. He was consecrated bishop of Pittsburgh, Pennsylvania, January 25, 1866, and remained in that office until his death, July 10, 1881.

### Kerioth Of Simeon

Its probable representative *Khurbet el-Kureitein*, lies twelve miles south of Hebron, and is thus described in the *Memoirs* accompanying the Ordnance Survey (3:409):

"Traces of a large ruin and caves; apparently a large town.

"Guerin says that the ruins cover an extent of at least 180 metres in circumference. The direction of many streets can still be distinguished. The houses, whose remains are strewn everywhere over the ground, appear to, have been constructed of materials regularly cut; most of them had caves or cellars below them, cut in the rock. He also observed at the western end of the site the ruins of a Christian church, forming a rectangle, lying east and west. Heaps of well-cut stones marked its outline. It was 30 paces long by 17 broad, and was preceded by a square atrium 37 paces on each side."

### Kerkaessandi

in Hindu mythology, was the first Buddha, who appeared at the time when men reached; the age of forty thousand years, to take their sins upon him. He does not now reign; the present regent is the fourth, and is called Shagkiamuni.

## Kern, Friedrich Heinrich

a Lutheran theologian of Germany, was born April 20, 1750, and died at Tubingen, February 3, 1842, doctor and professor of theology. He wrote, *Observationes ad Librum Jobi* (Tubingen, 1826): — *Commentationis de Virtute Christiana* (part i, 1828): — *Der Brief Jakobi untersucht und erkldart* (1838). See Zuchold, *Bibl. Theol.* 1:666; Winer, *Handbuch der theol. Lit.* 1:16, 206, 485. (B.P.)

## Kern, Gottlob Christian

a Lutheran hymn writer of Germany, was born January 13, 1792. He studied at Tubingen, was in 1820 deacon at Besigheim, Wurtemberg, in 1824 professor at the theological seminary in Schunthal, and died August 5, 1835. Of his many hymns, one has been translated into English: *Wie konnt' ich sein vergessen* ("Oh, how could I forget Him!" by Winkworth, *Lyra Germanica*, 2:142). Kern's sermons were published by W. Hoffmuann and L. Volter, Stuttgart, 1837. See Zuchold, *Bibl. Theol.* 1:666; Koch, *Gesch. d. deutschen Kirchenliedes*, 7:210 sq. (B.P.)

## Kern, Johann

a Lutheran theologian of Germany, was born July 30, 1756. He studied at Tubingen and Gittingen, was in 1781 professor at the gymnasium in Ulm, and after 1790 preacher there besides. He died January 17, 1801, leaving, *Allgemeine Chronologie fur die Zeiten. nach Christi Geburt* (Leipsic, 1779): — *Der Katholicismus und der Protestantismus in ihren gegenseitigen Verhaltnissen* (Ulm, 1792): — *Die Lehre von Gott* (1796): — *Die Lehre von der Freiheit und Unsterblichkeit der menschlichen Seele* (1797). See Doring, *Die gelehrten. Theologen Deutschlands*, s.v.; Winer, *Handbuch der theol. Lit.* 1:405, 412. (B.P.)

## Kernunos

in Gallic mythology, was a god, represented with horns and deer-ears, on a bas-relief found at Notre Dame, Paris, in 1702.

## Kerr, Richar-Hall, D.D.

an English clergyman, was born in Dublin, Ireland, Feb. 3, 1769. He graduated from Trinity College in 1788, was ordained. and appointed domestic chaplain to the bishop of Sonor and Man in 1789, and in the



following year went out of India, where he was appointed principal of the Portuguese College at Mankeim, Bombay. In 1793 he became one of the East India Company's chaplains; in 1796 the superintendent of the Military Male Orphan Asylum at Egmore, Madras; and in the same year junior chaplain of Fort St. George, which office he held in addition to the presidency of the orphanage. In 1804 he was appointed senior chaplain of Madras, in which position he labored earnestly till his death, April 15, 1808. Dr. Kerr was an accomplished scholar, an impressive preacher, and very zealous in all his duties. See *The (Lond.) Christian Observer*, February 1812, pages 80, 150.

### Keshub Chunder Sen

*SEE SEN.*

### Kessen, Andrew, LL.D.

a Wesleyan preacher, the son of a minister of the Established Church of Scotland, was born in Glasgow in 1814. He was educated at the university of that city, from which he received his degree, early united with the Methodists, began to exhort at the age of fifteen, was received by the British Wesleyan Conference in 1840, and devoted all his attainments to the missionary cause. For fifteen years he was principal of the Government Normal Training Institution in Colombo, Ceylon, for native Christian schoolmasters. He was eminently fitted for such work by his scholarly attainments, his gift of teaching, and his interest in the work. On his return to England he devoted several years to the training of missionary students. His pastoral labors were unwearied; his unassuming kindness made him the true friend of the poor, and his genial disposition won the love of all. His life was pure and upright, and his piety was beautiful in its unaffected meekness, its implicit trustfulness, and its ardent catholicity. He resided in London during the latter part of his life. Kessen died while on a visit to Jersey, July 19, 1879. See *Minutes of the British Conference*, 1879, page 40.

### Kessler, John S., D.D.

a learned and pious minister of the German Reformed Church, was born in Switzerland, August 19, 1799. "After graduating at the canton school of Chur, he pursued and completed his theological studies at the University of Basle in 1821, and soon after, at the early age of twenty-two he was

ordained to the gospel ministry at Devos, in the canton Glaris." In this field he labored up to 1840, when he emigrated to America, and became pastor of several congregations in the vicinity of Woodstock, Virginia. In 1845 he received a call to become assistant pastor to the Reverend J.C. Bucher, in Reading, Pennsylvania. He removed to Baltimore in 1847, and took charge of a German congregation lately organized. In this charge he spent seven years of earnest labor, when he was called to assist his son in carrying forward an institution established in Allentown, Pennsylvania, to train young men for the profession of teaching. In connection with his duties in the seminary, he also had charge of several country churches. Here he ended his long and useful life, December 22, 1864. Dr. Kessler was a man of superior talents, finished education, amiable disposition, and great humility. He contributed largely to the *Kirchenzeitung*, and also to Dr. Schaff's *Kirchenfreund*, and is the author of an unfinished work, *Biblical Dictionary*. He also aided in getting up a German hymn-book for the use of the Reformed Church. See Harbaugh, *Fathers of the Germ. Ref. Church*, 4:167-174. (D.Y.H.)

### Kestner, Christian August

a Protestant theologian of Germany, was born in 1794, and died at Jena, October 27, 1821, professor of theology. He is the author of *Ueber den naturhistorischen Kampf unter den beiden ersten Antoninen*, etc. (Jena, 1818): — *Die Agape unter Domitian's Regierung* (1819): — *De Eusebii Auctoritate et Fide* (1815). See Winer, *Handbuch der theol. Lit.* 1:573, 575, 892. (B.P.)

### Kethubah

(**hbwtK**] written, i.e., the Jewish marriage contract). *SEE MARRIAGE*.

### Ketteler, Wilhielm Emanuel, Baron Von

an eminent German ecclesiastic, was born in Munster, Westphalia, December 25, 1811, of a noble race, renowned in German annals in the Church and in the field. From 1824 to 1828 he went to the Jesuit College at Brieg, thence to the universities of Gottingen, Berlin, Heidelberg, and Munich. At Heidelberg he had as fellow-student von Bismarck, afterwards prince-chancellor of the German empire. In 1833 the young baron entered the army, and from 1834 to 1838 he occupied important civic positions in his native town. In the latter year he returned to Munich to study theology;

in 1844 he was ordained priest, and was pastor at Beckum, Westphalia, two years, Hopsten, three years, and provost of the Church of St. Hedwige, Berlin. In 1848 he received into the Roman Church the distinguished authoress, Ida, countess of Hahn-Hahn. In 1850 he was appointed to the bishopric of Mayence, where his labors were incessant and fruitful. He reopened the Episcopal Seminary, which had been closed for a quarter of a century, May 1, 1851, and furnished it with a fine staff of professors. After twenty-five years it was closed by order of the German government. Monsignor von Ketteler opened the smaller Seminary of Mayence, August 11, 1864, and May 3, 1869, the one at Dreiburg, both of which disappeared under the new German code. He conducted numerous conferences and retreats, revived the ecclesiastical spirit, introduced severe examinations, and reinvigorated the body ecclesiastic of his diocese. In 1850 bishop von Ketteler recalled to Mayence the order of Capuchins; in 1858 he reinstalled the Jesuits in his diocese; in 1854 he established at Mayence a congregation of Franciscan Sisters, whose duty it was to care for the indigent sick; in 1856 he founded an asylum for unemployed domestics; in 1854 the countess of Hahn-Hahn established at his suggestion a convent of Sisters of the Good Shepherd, wherein the pious foundress remained till her death. Two years after he introduced the Sisters of the Perpetual Adoration. In the same year he founded the orphanage of St. Mary at Neustadt for poor and unprotected girls, and placed it under the direction of the congregation of Finthen (a village near Mayence), a charitable association of religious women, devoted to the free instruction of the poor, which he himself had founded in 1851. For poor orphans he instituted the hospital of St. Joseph at Kleinzimmern, also a school of the Christian-Brothers at Mayence. In the last-named year he laid the foundation of the Catholic Working-men's Circle, which has many thousand members in Germany, and, as a companion to it, the Catholic Casino, established at the Hotel Frankfort, Mayence. Baron von Ketteler was at once a patriotic German and a devoted son of the Church. He was equally effective in the national assembly, on the platform, and in the pulpit. He was a man of gigantic frame, princely bearing, tempered by Christian sweetness, a model for his priests, and beloved by his people. When on his fifth visit to Rome, in 1877, to assist in the fiftieth anniversary of the episcopate of Pius IX, he caught the typhoid fever, of which he died, July 13 of the same year. Von Ketteler's literary works were mostly of a polemical character, mainly on questions of present interest, bearing the

stamp of his intrepid character, practical mind, and vast knowledge of men and books. See (N.Y.) *Cath. Almanac*, 1878, page 81.

### Kettell, George F., D.D.

a Methodist Episcopal divine, was born in Boston, May 18, 1817. He received an exhorter's license in 1840, in 1841 was licensed to preach, and soon took charge of the Church in Haddam, Connecticut. In 1847 he was received into the New York Conference, and became pastor successively at Haddam, Madison, and Windsor, Conn. In 1847 he was appointed pastor of Vesey Street Church, New York city. Afterwards he had charge of churches in Poughkeepsie, Rhinebeck, Philadelphia, and Brooklyn. He died in the last-named place, March 19, 1883. Dr. Kettell was a most efficient preacher and pastor. He brought the principles of divine revelation to bear upon questions of practical ethics with a subtle power that amounted to genius. Some of these sermons are said to have been attended with remarkable power. See *Minutes of Annual Conferences*, 1884, page 92.

### Keux, John Le

an eminent English architectural engraver, was born in London in 1783, and studied with Basire. His works embrace nearly all the choice publications in England, illustrative of Gothic architecture, that appeared in his time, as *Brittoz's Architectural Antiquities, Cathedrals, etc.; Gothic Specimens and Gothic Examples*; the plates of the first volumes of *Neale's Churches*. He died in 1846.

### Khakis

one of the Vaishnava (q.v.) sects of the Hindus, founded by Kil, an indirect disciple of Ramanand. They are few in number, and either reside in certain limited districts or lead wandering lives. They are distinguished from the other Vaishnava sects by the application of clay or ashes to their dress or persons. Those who reside in fixed establishments dress like the other Vaishnavas, but those who lead a wandering life go either naked or nearly so, smearing their bodies with a pale gray mixture of earth and ashes. They worship Siva, Vishnu, Sita, and Hanumar.

### Khandas

in Buddhist philosophy, are the elements of sentient existence, of which there are five:

1. The organized body, or the whole of being, apart from the mental processes;
2. Sensation;
3. Perception;
4. Discrimination;
5. Consciousness.

The four last Khandas are results or properties of the first, which must be understood as including the soul as well as the body. At death the Khandas are believed to vanish entirely.

### Khandoba

in Hinduism, is an incarnation of Siva, which is also called *Bhairav* (q.v.).

### Kharejites

(or *revolters*), a Mohammedan sect, who originally withdrew from Ali, and maintain that the Imam need not be of the tribe of Koreish, nor even a freeman, provided he be just and qualified. They maintain, too, that if unfit he may be deposed, and that the office itself is not indispensable.

### Kharfester

in Zendic mythology, are a series of wicked beings, who were especially created to punish the crimes of mankind. They were destroyed in the deluge, by Tashter, the creative spirit.

### Khasi Version Of The Scriptures

The Khasi (or Khassee) is the language of the Cossyahs, Cassias, or Khasias, a race of Tartar or Chinese origin, ruled by a number of petty rajahs, who form a sort of confederacy. The first version of Holy Scripture in this language was prepared by a lady. She was the widow of one of the chieftains of the country, and Dr. Carey availed himself of her intelligence in translating the New Test. The preparation of this version occupied ten years; it was printed at Serampore in 1824. For about seven years it remained a sealed book, for no opportunity occurred of distributing it among the people for whom it had been prepared. In 1832 some of the missionaries at Serampore visited Cherrapoonjee, a place in the Khasi country, and their attention was drawn afresh to the spiritual wants of the people. A missionary station was formed there, and Mr. Lish, the first

missionary who entered upon the work, turned his attention to a revision of the Khasi version, and in 1834 he produced a new or amended translation of the gospel of Matthew, which was printed at Serampore in Roman characters. In 1841 the Reverend Thomas Jones of the Welsh Calvinistic Methodists occupied this station, and executed a new translation of Matthew's gospel, in Roman characters, which, in 1845, he offered to the British and Foreign Bible Society. A small edition was printed as an experiment. After its value and fidelity was fully attested by competent persons, the translation of the entire New Test. was continued by the missionaries engaged on the above station. In 1871 the British and Foreign Bible Society announced that the translating and printing of the New Test. into this North-east India mountain dialect has been brought to a successful conclusion by the Reverend W.G. Lewis, who was materially aided in his labors by the late Reverend W.T. Meller. The report for 1879 stated that the missionaries of the Calvinistic Methodist Foreign Missionary Society were revising the New Test. The Reverend W.G. Lewis, who read the proofs, is engaged in, revising manuscript translations of parts of the Old Test., and is also translating the book of Psalms. Since then the Pentateuch has been published (1884). See *Bible of Every Land*, page 17. (B.P.)

### Khata

(or *scarf of blessings*), an article considered indispensable in Thibet, because it bestows upon the individual who possesses it many blessings from above. It is a piece of silk, nearly as fine as gauze, and of sopale a blue as to be nearly white. It is about three times as long as it is broad, and the two ends are usually fringed. They are of all sizes and prices, for a Khata. is an article which neither rich nor poor can dispense with, and they are used on all imaginable occasions. See Hue, *Travels in Tartary, Thibet, and China*.

### Khatib

an ordinary Mohammedan priest, who conducts the worship of the mosque on Fridays. He recites the prayers, and often preaches a sermon.

### Khatmeh

a recitation of the entire Koran, which occupies about nine hours, and is customary at the funerals, weddings, and public festivals of

Mohammedans, being regarded as meritorious in those who bear the expense.

### Khelfun

a mythical flat-nosed satyr, with crown, leopard's skin, and goat's tail, who, on an Etruscan mirror, is conjoined with the goddess Munthukh.

### Khem

(or Horus-Khem, "The Bull of his Mother"), an ithyphallic deity of the ancient Egyptians, generally represented as standing upright, with his right arm extended in the act of scattering seed, and having behind it the threshing instrument, which is usually called *a flagellum*. His left hand and arm are closely enveloped in a thick robe, which swathes him like a mummy. His phallus is erected; and his headdress consists of two upright plumes similar to those of the deity Amen-Ra; he wears a large and richly-ornamented collar round his neck. Mythologically, Khem represented the idea of divinity in its double character of father and son. As father he was called the husband of his mother, while as a son he was assimilated to the god Horus. He properly symbolized generative power surviving death, indeed, but submitting to a state of rigidity and inertion over which he could not triumph, till his left arm was freed. In the one hundred and forty-sixth chapter of the Egyptian Ritual of the Dead, the deceased is said to exclaim, when his soul is reunited to his body, "that he has overcome his bandages, and that it is given him to extend his arm." Khem was also the symbolic deity of vegetable life, and it was probably in allusion to this theory that in a vignette to the Book of the Dead, the new birth of the deceased is represented by a tree growing out of his person while he lies upon a bier. The great festival of germination, in the Egyptian husbandry, was held in honor of the god Khem, and it is fully figured on the walls of the palace temple of Rameses III, at Medinet Habu. See Rawlinson, *Hist. of Ancient Egypt*, 1:331 sq.

### Khemah

one of the principal female disciples of Buddha (q.v.).

### Khirkhah

(*a torn robe*), a name given to the dress generally worn by dervishes (q.v.), which Mohammedans claim was the dress worn by the ancient prophets.

## Khodum

*SEE GOTAMA.*

## Khors

a god worshipped by the ancient Slavonians, an image of whom existed at Kioff before the introduction of Christianity. They; were accustomed to offer to this deity the *kororay*, or wedding-cake, and to sacrifice hens in his honor.

## Khotbeh

a prayer which Mohammed was accustomed to recite, and in which example he was followed by his successors. It consists of two parts: the first appropriated to the deity, the prophets, the first four caliphs and their contemporaries; the second includes the prayer for the reigning sovereign. Other khotbehs are offered at certain stated seasons.

## Khrishna

*SEE KRISHNA.*

## Khumbandas

an order of beings among the Buddhists, who are believed to be the attendants of *Wirudha*, one. of the four guardian Dewas. They are monsters of immense size and disgusting form, have blue garments, hold a sword and a shield of sapphire, and are mounted on blue horses. They form one of the thirteen orders of intelligence exclusive of the supreme Buddhas.

## Kiddushin

(*קידושין*, *betrothal*). *SEE MARRIAGE.*

## Kiel, Tobias

a Lutheran theologian of Germany, was born at Ballstadt, near Gotha, October 29, 1584. He studied at Jena, and died as pastor of his native place, in 1627. He is the author of several hymns, one of which, *Herr Gott nun schleuss den Himmel auf*, has been translated into English (*Lyra Germ.* 2, page 278), "Lord God, now open wide thy heaven." See Koch,



*Geschichte des deutschen Kirchenliedes*, 2:268 sq.; Bruckner, *Kirchen und Schulen. Staat im Herzogthum Gotha*, volume 3 (Gotha, 1760). (B.P.)

### Kienlen, Heinrich Wilhelm

a Protestant theologian of Germany, was born at Berlin in 1816. He studied at Strasburg, was pastor at Colmar in 1842 in 1858 at Strasburg, and died in 1876. He published, *Siebzehn Fest-Homilien uber Lehrtexte* (Basle, 1844): — *Encyklopadie der Wissenschaften der protestantischen Theologie* (Darmstadt, 1845): — *Commentaire sur l'Apocalypse* (Paris, 1870). Besides, he contributed to the *Studien und Kritiken*, Herzog's *Real-Encyklopadie*, *Revue de Thaeologie*, *Revue d'Alsace*, etc. See Lichtenbrenger, *Encyclop. des Sciences Religieuses*, s.v.; Zuchold, *Bibl. Theol.* 1:668. (B.P.)

### Kierkegaard, Soren Aaby

a Danish philosophical and theological writer, was born May 5, 1813, at Copenhagen. He spent his whole life in his native city, and, being rich and unmarried, became a father to the poor. In 1838 he published pseudonymously *From the Papers of a Living*, and in 1841 a dissertation *On the Idea of Irony*. In the same year he went to Berlin to acquaint himself with Schelling's philosophy. In the following year he returned home, and from 1843 to the time of his death, November 11, 1855, he devoted himself entirely to literary activity. In 1843 he published his *Whether — Or*, in two parts, representing respectively the aesthetical and the ethical type of life, and placing indirectly before the reader the question: Which of these two types ought to be chosen? In the same year he published a small collection of *Sermons*: — *Bits of Philosophy* (1844): — *Stations along the Road of Life* (1845): — *Lilies of the Field* (1849): — *Training for Christianity* (1850): — *How Christ Looks upon Official Christianity* (1855), etc. During twelve years he prepared about thirty volumes for the press, and about as many he left in manuscript. All his writings, as it would seem, were executed according to a preconceived plan; and the subjects chosen were so written that all criticism grew silent. According to Kierkegaard Christianity is no scientific theory, but life and existence. Hence he rejected altogether the ideas of creed, Church, priest, etc. A Christian is, according to him, an insulated individual, alone with God, and in contact with the world only through suffering. Some of his writings were translated into German. As yet we have no biography which

gives a satisfactory representation of his philosophical and religious standpoint. See the article "Kierkegaard," in *Nordisk Konversations-Lexikon* (1879); Petersen, *Dr. Soren Kierkegaard's Christendon asforkyndelse* (Christiania, 1877); Martensen, *Christliche Ethik*, § 69, 70, where Kierkegaard is compared with Vinet; Lutke, *Kirchl. Zustände in den skandinavischen Ländern* (Elberfeld, 1864), page 4558; Heuche, in *Zeitschrift für luth. Kirche und Theologie*, 1864, pages 295-310; Brandes, *Soren Kierkegaard, ein literarisches Charakterbild* (Leipsic, 1879); Michelsen, in *Plitt-Herzog's Real-Encyclop. s.v.* (B.P.)

### Kilconath, William De

a Scotch prelate, was elected bishop of the see of Brechin about 1260. He died at Rome in 1275. See Keith, *Scottish Bishops*, page 159.

### Killikelly, Bryan B., D.D.

a Protestant Episcopal clergyman, was born on the island of Barbadoes in 1807. He became rector, in 1853, at Kittanning, Pennsylvania; about 1857 of two churches, All-Saints, in Paradise, and Christ Church, in Leacock; and in 1864 returned to Kittanning. In 1866 he was rector of Grace Church, Mount Washington, and in the following year was made a missionary under the ecclesiastical authority of the diocese, residing at Kittanning, and officiating at McKeesport and vicinity, in which service he continued until within a short time of his death, April 11, 1877. See *Prot. Episc. Almanac*, 1878, page 169.

### Kimball, Joseph, D.D.

a Reformed (Dutch) minister, was born at Newburgh, N.Y., August 17, 1820. He graduated from Union College in 1839, and from Newburgh Theological Seminary in 1843; was licensed by the Associate Reformed Church the same year; was pastor at Hamptonburgh from 1844 to 1852; at Hebron; at Brockport; at Fishkill-on-the-Hudson, from 1863 to 1865; at Brooklyn, from 1865 to 1874, and died December 6 of the latter year. Dr. Kimball was an able theologian, a laborious preacher, and a sympathetic pastor. See Corwin, *Manual of the Reformed Church in America*, 3d ed. page 328.

### Kincaid, Eugenio, D.D.

a distinguished Baptist missionary, was born at Mount Zion, Pennsylvania, in 1797, and brought up in southern New York. He was one of five students who formed the first class in what is now Madison University, Hamilton, N.Y. While pursuing his studies, he decided to become a foreign missionary. The war between England and Burmah led to the temporary postponement of his plan. Meanwhile he was pastor, for a time, of the church at Galwav, and then, for five years, performed missionary labor in the mountainous districts of central Pennsylvania. In the spring of 1830 he sailed from Boston to Burmah, reaching Maulmain towards the close of that year. He commenced at once the study of the language, giving twelve hours a day for six days to his work, and preaching on the Sabbath to the English soldiers stationed in that section of Burmah. Having acquired a knowledge of the language, he spent a year preaching to the Church in Rangoon, and then went to Ava, the capital, and subsequently spent three months in visiting every town and village along the banks of the Irrawaddy. For nearly two months he lived in his boat, subjected to severe hardships; but he heroically continued his work among the natives, and at the end of fifteen months had baptized eleven converts, and organized them into a church. After many years spent in laborious service for his Master, Dr. Kincaid returned, in 1865, to the United States, broken down in health, and took up his residence in Girard, Kansas, where he died, April 3, 1883. See Cathcart, *Baptist Encyclop.* page 658. (J.C.S.)

### King, George Ives, D.D.

a Presbyterian minister, was born at Adams, N.Y., June 1, 1815. He studied at Lowville, graduated from Union College in 1838, and from Auburn Theological Seminary in 1841; was licensed by the Presbytery of Columbia, at Hudson, in April 1840; and for a time was principal of Union Academy, at Belleville, preaching to two feeble churches on alternate Sabbaths. In the fall of 1843 he was ordained pastor of the Westernville Church, by the Presbytery of Utica. In 1846 he contracted throat disease by overwork and then spent two years traveling in the Southern States to restore his health; in 1848 was installed pastor of the Church at Hanover, N.J.; in 1856 of the First Church in Quincy, Illinois, in 1868 of the First Church in Jerseyville. He died in New Orleans, Louisiana, March 12, 1873. See *Hist. of the Presb. Church in Illinois*, volume 1; *Genesis Cat. of Auburn Theol. Sem.* 1883, page 246.

### King, John, D.D.

a Presbyterian minister, was born at Chestnut Level, Lancaster County, Pennsylvania, December 5, 1740. He was educated at Philadelphia College; studied theology privately; was licensed by the Second Presbytery of Philadelphia in March 1767; in 1769 was called to the pastorate of the Presbyterian Church at Conococheague, Pennsylvania, where he remained to within a short time of his death, which occurred July 5, 1811. See Sprague, *Annals. of the Amer. Pulpit*, 3:281.

### King, Jonas, D.D.

an eminent Congregational missionary, was born at Hawley, Franklin County, Massachusetts, July 29, 1792. He graduated from Williams College in 1816, and from the Theological Seminary at Andover in 1819. At the foundation of the new college at Amherst, in 1821, he was elected professor of Oriental languages and literature, having spent a part of the intervening time in missionary labors in the Southern States, and visited France to better prepare himself for the duties of his professorship. He offered his services to the American Board for three years, and in September 1822, left Paris for Malta. In January 1823, he reached Alexandria, in Egypt. There, with others, he spent three months preaching, distributing tracts and copies of the Bible. After passing some time in the Holy Land, he returned to his native country in 1827. Having been invited to proceed to Greece in one of the vessels which was to carry out supplies to the afflicted inhabitants of that country, he resigned his professorship, which he had nominally held six years. In 1830 he again put himself under the direction of the American Board, and in 1831 established a school at Athens, where he remained until his death, May 22, 1869. He wrote numerous works in modern Greek, and, on account of some sentiments thus expressed, he was sentenced to fifteen days' imprisonment and expulsion from the kingdom. The sentence, however, was not executed, on account of an official protest. His principal work is *The Oriental Church and the Latin* (N.Y. 1865). See *Trien. Cat. of Andover Theol. Ser.*, 1870, page 1819; *Memoirs of Amer. Missionaries*, page 109; and his *Memoir* (N.Y. 1879).

### King, William, D.D.

an English Independent minister, was born in Wiltshire, June 9, 1701. He had pious parents, who educated him at the University of Utrecht, Holland,

where he began to preach. He returned to England, and was ordained pastor at Chesham, Bucks, in April 1725. He had offers of preferment in the Church, but being a dissenter from conviction, he refused them. In February 1740, he settled as pastor at Hare Court, London, in 1748 was appointed one of the merchants' lecturers at Pinner's Hall, and delivered one hundred and ninety-two lectures there, the last in January 1769. He was also evening lecturer at Silver Street, and a lecturer at Lime Street. He died March 4, 1769, and was interred at Bunhill Field. See Wilson, *Dissenting Churches*, 3:299.

### Kingo, Thomas

a famous hymn-writer of Denmark, was born December 15, 1634, at Stangerup, in the island of Zealand. He studied theology at Copenhagen, and was appointed pastor of his native parish in 1668, and bishop of Funen in 1677. He died in 1703. Kingo was a poet born, and a powerful Christian character, and he has given the Danish Church some of its very best hymns. He published *Aandelige Sjunge-Chor*, a collection of hymns, 1674; and another collection in 1681. He also compiled, at the instance of the government, a new hymn-book, known as *Kingo's Psalmebog*, 1699, which is still in use. See *Nordish Conversations-lexicon* (1879), s.v.; Brandt og Helweg, *Den Danske Psalmodigtning Historie* (Copenhagen, 1847); Michelsen, in Plitt-Herzog's *Real-Encyklop*, s.v. (B.P.)

### Kingsford, Edward, D.D.

a Baptist minister, was born in Boston, Lincolnshire, England, in 1788. He received a liberal education, and had a high reputation as a scholar. He was for several years an officer in the service of the East India Company. While in this position he was converted, and at once devoted himself to the work of the ministry. For some time he was a pastor in England, and, in 1838, came to America. He labored for a few years in Utica, N.Y., and then removed to Alexandria, D. C. He was highly esteemed and respected wherever he resided, his pulpit efforts being of more than ordinary excellence. He died in Washington, D.C., July 27, 1859. See *Watchman and Reflector*, August 11, 1859. (J.C.S.).

### Kingsley, Charles

an eminent English clergyman and writer, was born at Holne Vicarage, near Dartmoor, Devonshire, June 12, 1819. He graduated from Magdalen

College, Cambridge, in 1842; the same year became curate of Eversley, Hampshire, and rector in 1844, a position which he retained for the rest of his life. In 1859 he was appointed regius professor of history at Cambridge, but resigned in 1869, on being offered a canonry in Chester Cathedral, which four years later was exchanged for one in Westminster Abbey. He was also chaplain in ordinary to the queen, and one of the chaplains to the prince of Wales. He died January 23, 1875. Kingsley belonged to the "Broad Church" party, and was an earnest advocate of social improvement. He wrote a large number of popular works, most of them of a fictitious character, but highly instructive, the most noted of which perhaps was his *Hypatia* (1853): — also *Alexandria and her Schools* (1854). He frequently contributed to *Fraser's Magazine*, the *North British Review*, and wrote some articles for the *Encyclopaedia Britannica* (8th ed.). He was also known as a poet. See his *Letters and Memoir*, by his widow (Lond. 1876, 2 volumes, 8vo, abridged ed. N.Y. 1877).

### Kinika Version Of The Scriptures

The Kinika is vernacular to the tribes of the Wanika, in eastern Africa. The late Dr. Krapf, who laid the foundation of the grammatical and lexicographical structure of the Kinika language, likewise prepared a Kinika version of the gospels of Luke and John, and of the epistles to the Romans and Ephesians. But only the gospel of Luke was printed in 1848 at Bombay, in the American Mission press. In 1881 the gospel of Matthew was published, the translation having been made by the Reverend Thomas Wakefield, a missionary at Ribe since 1861. See *Bible of Every Land*, page 438. (B.P.)

### Kinninmund, Alexander

a Scotch prelate and doctor of theology, was bishop of Aberdeen, April 1, 1329. While he was in office there, the city of Aberdeen was burned by thirty English ships, in 1333. He died soon after. See Keith, *Scottish Bishops*, page 110.

### Kippurim

(*קִּיּוּרִים*, *expiations, atonement*), a name given by the Hebrews to the great day of atonement (q.v.), because on that day the sins of the whole people were understood to be expiated or pardoned.

## Kirchhofer, Johannes

### Picture for Kirchhofer

a Protestant theologian, was born December 15, 1800, at Schaffhausen, in Switzerland. He studied at Gottingen and Halle, was in 1827 pastor at Hofwyl, in 1829 professor of theology at the *Collegium Humnanitatis*, in his native city; in 1842 he was elected deacon at St. John's, and in 1854 pastor there. He died February 27, 1869. Kirchhofer took a very active part in the ecclesiastical affairs of his country. For a time he was the president of the synod, and as such exercised a great influence upon the younger theologians. Of his writings we mention especially, *Quellensammlung zur Geschichte des neutestamentlichen Canons* (Zurich, 1842-44): — *Leitfaden zur Bibelkunde* (2d ed. Stuttgart, 1860). See *Dr. Johannes Kirchhofer, Dekan und Pfarrer in Schaffhausen* (Schaffhausen, 1871); Zuchold, *Bibl. Theol.* 1:687. (B.P.)

### Kirghese-Tartar Version Of The Scriptures

The Kirghese-Tartar is a dialect spoken by the Kirghese in Siberia and Turkestan. In 1818 the New Test. was translated by Charles Frazer, a Scottish missionary. Since this mission was abandoned, nothing was done for the circulation of the Word of God among this people, numbering about 1,500,000. In 1879, however, the British and Foreign Bible Society issued an edition of three thousand copies of Mr. Frazer's New Test., it being printed at the Kazan University press, under the care of professor Gottwaldt, who arranged the verses in the new edition as they stand in the Greek and English, besides revising a few passages which were badly translated. See *Bible of Every Land*, page 349. (B.P.)

### Kiriath Shema

(*the reading of the Shema*), the recital by the Jews of certain passages of the Old Test., called Shema (q.v.).

### Kirin

### Picture for Kirin

a fabulous monster, conspicuous in Chinese and Japanese legends. It is supposed to be not only gentle and innocent, but intelligent, virtuous, and



holy. It is never seen but at the appearance of a particular constellation, and at the nativity of some worthy benefactor of his race.

### Kiritinus, Albanus

SEE BONIFACIUS, QUERETINIUS.

### Kirjath-jearim

Lieut. Conder regards this as a different place from the simple KIRJATH, and was inclined at first to locate it at *Soba* (*Tent Work*, 1:22), but finally at *Khurbet Erma*, two and a quarter miles south of Chesalon or Kesla (*Memoirs* accompanying the Ordnance Survey, 3:46 sq., where he argues the question at length); but most geographers still incline to the position at *Kuryet Enab* (or simply *el-Kuryet*), a full description of the archaeology of which is given in the same *Memoirs* (3:132 sq.).

### Kirk, Edward Norris, D.D.

a Congregational minister, was born in New York, August 14, 1802. He graduated from the College of New Jersey in 1820, studied law eighteen months, and in 1824 graduated from Princeton Theological Seminary. He acted for a time as agent for the American Board of Foreign Missions in the Southern States, and in 1828 was settled over a Presbyterian Church in Albany, N.Y. In 1837 he went to Europe, preaching in London, and several months in Paris. In 1839 he returned to the United States, and in 1842 became pastor of the Mount Vernon Congregational Church in Boston, where he labored until 1871, when the failure of his health caused him to transfer the active duties of his office to a colleague. He visited Paris in 1856, in the interests of the American and Foreign Christian Union, to establish American Protestant worship in that city. He afterwards became president of the American Missionary Association. He died in Boston, March 27, 1874. Dr. Kirk was a preacher and writer of rare strength and brilliancy. He published two volumes of *Sermons*: — *Lectures on the Parables*: — a translation of *Gaussen's Theopneustie*, and other works. See *Cong. Quarterly*, 1878, page 259.

### Kirkham, Robert

a minister of the Church of England, was one of the Oxford Methodists. He, in connection with the Wesleys and Mr. Morgan, were the four young men who began, in November 1729, to spend evenings together, reading,



chiefly, the Greek Test. the inception of that movement which has so changed the religious life of the world. He was the son of Reverend Lionel Kirkham, of Stantori, in Gloucestershire; was a very intimate friend of Wesley's, and earnest in his desire for higher, life, faithfully keeping the rules of the Oxford Methodists. In 1731 he left Oxford and became his uncle's curate. These facts are the limit of our knowledge concerning him. It is to be regretted that no record of his life can be found. See Tyerman, *The Oxford Methodists*, page 1.

### Kislar Aga

the chief of the black eunuchs in Turkey, who is intrusted with the superintendence of all the mosques.

### Kist, Nicolaus Christian

a Dutch theologian, was born April 11, 1793. After having completed his studies at Utrecht he was made doctor of theology in 1818, and was called as pastor to Zoelen, in the province of Guelderland. In 1823 he was appointed professor of theology at Leyden, and inaugurated his lectures by a discourse on *De Progressione Ingenii Humani in Dogmatum Historia Christiana Animadvertenda*. In connection with his colleague, Royaards, Kist published *Archien voor Kerkelijke Geschiedenis Inzonderheid von Nederland* (Leyden, 1829-49, 20 volumes; supplement in 2 volumes, 1852-54). With W. Moll he published *Archives Historico-Ecclesiastiques* (Amsterdam, 1857-59, 2 volumes). Of his other works we mention, *Oratione 4 quae Ecclesiae Reique Christianae Spectant Historiam* (Leyden, 1853): — *De Vrije Wil of de Mensch een Redelijk en Zedelijk Vrijwerkend Wezen* (1859). Kist died December 11, 1859. See Winer, *Handbuch der theol. Lit.* 1:544, 574; 2:111; Zuchold, *Bibl. Theol.* 1:689 sq.; Lichtenberger, *Encyclop. des Sciences Religieuses*, s.v. (B.P.)

### Kiswaheli

SEE SWAHILI.

### Kitchen

This part of a monastic establishment invariably adjoined the refectory, behind it, in Benedictine houses, and on the side, usually, in Cistercian arrangements. The ordinary shape was square, but there were exceptions: thus, a bottle-form was adopted at Marmoutier, a round at Chartres,

Villers, Saumur, and Vendome, an octagon at Pontlevoy, Caen, Durham, Glastonbury, and with little apses at Fontdvault. At Westminster there was a vaulted way to the hall; at Canterbury a covered alley; but in the smaller orders a hatch or window formed the means of communication. There was also a kitchen for the infirmary, and the abbot had his own kitchen.

### Kitchener

was the marketer and purveyor who bought the provisions for kitchen use, and was overseer of the cooks, butchery, and fishponds. He visited the sick every morning, and saw that the broken meat was reserved for the poor.

### Kitchi Manito

the name by which the Great Spirit was known among the various tribes of American Indians, especially in Canada. He is the chief of their good divinities. *SEE MANITO; SEE INDIANS.*

### Kito

a god whom the Chinese soldiery honor as their patron.

### Kitoo

a particular prayer which is used by the Japanese in all seasons of public distress.

### Kitu

homage or reverence paid by one person to another among the natives of Japan. Inferiors being seated on their heels, according to the Japanese fashion, testified their respect for their superiors by laying the palms of their hands on the floor, and bending their bodies so low that their foreheads almost touched the ground. The superior responded by laying the palms of his hands upon his knees, and nodding or bowing, more or less low, according to the rank of the other party.

### Kiwasa

a deity among the savages in Virginia. They represented this god with a lighted pipe in his mouth, which a priest, cunningly concealed behind the idol, smoked, thus proving the god to be alive.

### Klaproth, Heinrich Julius

a German Orientalist, was born in Berlin, October 11, 1783. In 1802 he published, *Asiatisches Magazin*, and was made adjunct to the academy for Asiatic languages at St. Petersburg: — *Reise in den Kaukasus und Georgien in den Jahren 1807 und 1808* (Halle, 1812-14, 2 volumes; transl. into French, Paris, 1823). In 1812 he left the Russian civil service, went in 1814 to Italy, in 1815 to Paris, where he was made professor of the languages of Asia in 1816. He died August 20, 1835. Besides the above works, he published, *Geogr. historische Beschreibung des ostlichen Kaukasus* (Weimar, 1814): — *Reise nach Georgien und Imirethi* (Berlin, 1815): — *Verzeichniss der chinesischen und mandschuischen Bucher und Vanuskripte der konigl. Bibliothek in Berlin* (Paris, 1822): — *Asia Polyglotta* (1823): — *Tableaux Historiques de l'Asie* (1834, 4 volumes): *Memnoires Relatifs a l'Asie* (eod.): — *Collections d'Antiquites Egyptiennes* (1829): — *Exanmen Critique des Travaux dufetu M. Champollion sur les Htroglyphes* (1832): — *Aperqu General des Trois Royaumes, Traduit de l' Original Japonais-Chinois* (1833). (B.P.).

### Klausing, Heinrich

a Lutheran theologian of Germany, was born December 28, 1675, in Westphalia. He studied at Wittenberg, commenced his academical career there in 1696, and was doctor of theology in 1710. In 1719 he was called to Leipsic as professor of theology, and died October 2, 1745. His writings are very numerous, and their titles are given by Jocher, *Allgemeines-Gelehrten-Lexikon*, s.v. (B.P.) ,

### Klein, Anton

a Roman Catholic theologian, was born in 1788. In 1811 he received holy orders. He was for some time professor of Church history at Graitz and Vienna, and died at the latter place, April 9, 1867. He is the author of, *Historia Ecclesice Christiance* (Gratz, 1827, 2 volumes): — *Geschichte des Christenthums in Oesterreich und Steiermark* (Vienna, 1840-42, 7 volumes). (B.P.)

### Klemm, Johann Conrad

a Lutheran theologian of Germany, was born November 23, 1655. He studied at Tubingen, was in 1687 professor there, and died February 18,

1717. He wrote, *Do voce βάρβαρος ad* <sup><4341></sup>1 Corinthians 14:11: *Vindiciae Locorum Pentateuchis Corruptionis Accusatorum*: — *De κοινωνίᾳ θείας φύσεως ad* <sup><6008></sup>2 Peter 1:3,4: — *De Concilio Benedicti XIII*: — *De Papatu Hfierarchico*: — *De Nominibus Hebraicis*, etc. See *Neue Zeitungen von gelehrten Sachen*; Jocher, *Allgemeines Gelehrten-Lexikon*, s.v. (B.P.)

### Kleutgen, Joseph

a Jesuit, was born at Dortmund, September 11, 1811. In 1834 he joined his order, and received holy orders in 1837. For some time he lectured on rhetoric and philosophy at Freiburg and Brieg,: Switzerland, went to Rome in 1843, where he became professor at the Collegium Germanicum. He died at St. Anton, in Tyrol, January 14, 1883, leaving, *Die Theologie der Vorzeit* (Munster, 1853-65, 2 volumes; 2d ed. 1867-73): — *Die Philosophie der Vorzeit* (1860-63, 2 volumes): — *Institutiones Theologicce* (1881, volume 1): — *Das Evangelium des Matthdus nach seinem inneren Zusammenhang* (1882). (B.P.)

### Knak, Gustav

a Lutheran minister of Germany, was born in Berlin, July 12, 1806. He studied in his native city, was in 1834 pastor at Wusterwitz, in Pomerania, in 1849 Gossner's successor at the Bethlehem Church in Berlin, and died July 27, 1878, at Dunnow, in Pomerania, whither he had gone to restore his feeble health. Knak was famous alike as preacher and hymnwriter. See Zuchold, *Bibl. Theol.* 1:701; Koch, *Gesch. d. deutschen Kirchenliedes*, 7:194; Wangemann, *Gustav Knak. Ein Prediger der Gerechtigkeit, die vor Gott gilt* (Berlin, 1879). (B.P.)

### Knapp, Jacob

a distinguished Baptist evangelist, generally known as "Elder Knapp," was born in Otsego County, N.Y., December 7, 1799. Having pursued his studies at Hamilton, he first settled in Springfield, near his native place, and then in Watertown. After having been in the pastoral office for eight years, he felt that he must henceforth devote himself to the work of an evangelist. At this time he had what he always considered a remarkable religious experience. His early labors as an evangelist in some of the great cities and villages of our land were followed by wonderful results. Thousands of conversions took place. In some of these places "his preaching gathered

such crowds and produced such excitement that mobs threatened his meetings, and police force had to be employed to suppress popular violence. By the terrors of the law rather than by tender exhibitions of God's love, he sought to drive men to the Cross for salvation." Many of his sermons were models of reasoning and eloquence, the most gifted men feeling the impression as well as the ignorant. He died at his residence, near Rockford, Illinois, March 2, 1874. See Jeffrey, *Memoirs of Jacob Knapp*; *The Baptist Weekly*, March 12, 1874. (J.C.S.)

### Knichin, Charles

a minister of the Church of England, was one of the Oxford Methodists, and a fellow of Corpus Chisti College. He left Oxford at about the same time the Wesleys did, and became rector of Dummer, a small village of about four hundred inhabitants. In his parish he kept up the habits of the Oxford Methodists, visited from house to house, catechised the children, and had public prayers twice each day. In 1736 he was chosen dean of Corpus Christi College, but retained his rectory at Dummer. While at Oxford he kept the old Oxford Methodist spirit of work alive, visiting the prisoners and ministering unto them. Mr. Knichin never revived the friendship between him and the Wesleys, but followed them in their struggles after higher life until he himself experienced salvation by faith. At the time when the Established churches refused the Wesleys their pulpit, Mr. Knichin's was one of eight to which they had access. He was intensely religious, "lived it, looked it, breathed it." He died January 4, 1742. See Tyerman, *The Oxford Methodists*, page 363.

### Kniepstro

SEE KNIPSTRO.

### Knife, Eucharistic

#### Picture for Knife

was a knife with which to prepare the sacramental bread and for dividing the eulogiae, anciently found in most sacristies. The holy loaf, out of which they were cut, was ordered to be provided by the parish by the Salisbury constitution of 1254. King Athelstan left his knife on the altar of Beverley; as a pledge for his redemption of a vow of benefaction.

### **Knight, Franklin Lafayette, D.D.**

a Protestant Episcopal clergyman, was born in Maine, in August 1824. He graduated from Bowdoin College in 1846; after teaching for several years, was elected professor of Greek and Latin in a Southern university; in 1853 was ordained, and, for some time, exercised his ministry in the state of Maryland; in 1859 he was invited to be chaplain to the bishop of New Jersey. For a few years he was principal of the Diocesan Training and Theological School, in Tennessee. Resigning this position, he removed to Washington, D.C., where, during the remainder of his life, he was assistant minister in the Church of the Epiphany, and also in St. John's. He died there in April 1876. Dr. Knight was a classical teacher of repute, of blameless life, retiring in disposition, highly esteemed and respected. See *History of Bowdoin College*, page 622. (J.C.S.)

### **Knight, Richard, D.D.**

a Wesleyan Methodist minister, was born in Devon, England, in 1789. He was accepted by the British Conference, and sent to Newfoundland in 1816. He endured persecutions and hardships, escaped perils oft, was appointed to Halifax, N.S., in 1832, labored thenceforth principally in Nova Scotia until his death at Sheffield, N.B., May 23, 1860. Apparently stern and unapproachable at first a kind heart and large sympathies dwelt in Knight's stalwart frame. Inflexible when right, humble, dignified, zealous, cautious, courageous, yet gentle; he was an excellent preacher, well-read, and one of the ablest and most prominent ministers in the Maritime Provinces. Dr. Knight was a strong friend of temperance, and published an address on the subject. He also published a *Lecture on the Genuineness and Authenticity of Revelations* (St. John's, N.B., 1850). See Huestis, *Memorials of Meth. Ministers in East Brit, America*, page 56; Morgan, *Bibl. Canadensis*, page 214.

### **Knoll, Albert Joseph**

a Roman Catholic theologian of Germany, was born in 1796. He received holy orders in 1818 at Trent, and joined in the same year the order of the Capuchins. In 1820 he was teacher of religious philosophy, in 1823 professor of dogmatics, in 1847 custos-general at Rome. He died at Botzen, Tyrol, March 30, 1863. Knoll published. *Institutiones Theologiae Generalis seu Fundamentalis* (Innsbruck, 1846; 4th ed. 1865): — *Expositio Regulae F.F. Minorum S.P. Francisci Assisi Congesta* (ibid.

1850); *Institutiones Theologiae Theoreticae seu Dogmatico Polemicae Concinnatae* (Turin, 1862-64, 6 volumes). After his death was published *Institutiones Theologiae Theoreticae seu Dogmatico-Polemicae* (1865, 2 volumes). (B.P.)

### Knowlton, Miles Justin, D.D.

a distinguished missionary of the American Baptist Missionary Union, was born at West Wardsborough, Vermont, February 8, 1825. When quite young he was sent to the academy at West Townsend, and while there determined to enter the Christian ministry. His college and theological studies were pursued at Madison University, Hamilton, N.Y., where he graduated in 1853. He was ordained at West Wardsborough, October 8 of the same year, and, with his wife, Lucy Ann (St. John), embarked for China. and arrived in June 1854, at Ningpo, where, with singular earnestness and marked success, he labored for nearly twenty years. He died there, September 10, 1874. Among the qualities which made him a model missionary were his remarkable singleness of purpose, his persistency in active labor, and his gentle bearing towards the people. See *Amer. Bapt. Miss. Magazine*, 5, page 91. (J.C.S.)

### Knox, Andrew

a Scotch prelate, of the same family with the Scottish reformer, was born at Ranfurly, in Renfrewshire. He was educated at Glasgow, was first minister at Lochwinnoch, and then at Paisley. King James made him bishop of the Isles in April, 1606, where he distinguished himself by his attention to the propagation of religion. In 1622 he was translated to the see of Raphoe, in Ireland, where he remained until his death, November 7, 1632. See Reid, *Hist. of the Presb. Church in Ireland*; Keith, *Scottish Bishops*, page 308.

### Knox, Hugh, D.D.

a Presbyterian minister, was born in Ireland, and came to America in 1751. He spent several years in teaching, leading a somewhat dissipated life; but he shook off his follies and entered Nassau Hall, and graduated in 1754. He studied divinity with president Burr. At his ordination, preparatory to his accepting a call to the island of Saba, the New York Presbytery was so much pleased with his trial sermon on the *Dignity and Importance of the Gospel Ministry*, that they unanimously requested it for publication. A

sermon preached by him, *On the Sinner's Faultiness and Inability*, was published by bishop Hobart in 1808, and became the subject of much controversy on the distinction between natural and moral inability. The Presbytery corresponded with him yearly through Dr. Rodgers, and expressed regret on hearing after the Revolution of the declining condition of his flock. The celebrated Alexander Hamilton, in early boyhood, was placed under the instruction of Dr. Knox. He published two volumes of sermons on; interesting subjects, at Glasgow, in 1772. He spent the closing years of his life at St. Croix, and died there in October 1790. See Webster, *Hist. of the Presb. Church in America*. (W.P.S.)

### **Knox, John P., D.D.**

a Presbyterian minister, was born at Savannah, Georgia, July 28, 1811. He graduated from Rutgers College and the Theological Seminary, New Brunswick, N.J., and was ordained pastor of the Reformed Church of Nassau, N.Y. After this he served as pastor of the Reformed Church at Utica, for two years. He then went to St. Thomas, W.I., where he spent ten years of ministerial labor, and then returned to the United States and accepted a call, in 1855, to the Presbyterian Church at Newtown, L.L. In this old church he labored with zeal and success until his death, June 2, 1882. See *N.Y. Observer*, June 8, 1882. (W.P.S.)

### **Knox, Thomas**

a Scotch prelate, and son of Andrew Knox, was made bishop of the Isles upon his father's translation, in 1622. He died in 1626. See Keith, *Scottish Bishops*, page 308.

### **Knox, William Eaton, D.D.**

a Presbyterian minister, was born at Knoxboro, Oneida County, N.Y., October 16, 1820. He graduated from Hamilton College in 1840, and pursued his theological studies at Auburn Seminary. In 1844 he was ordained pastor of the Presbyterian Church in Watertown, and in 1848 of that in Rome. In 1870 he accepted a call from the First Presbyterian Church at Elmira, where he continued for the rest of his life. He died at Blue Mountain Lake, in the Adirondacks, September 17, 1883. He occupied an elevated position among his clerical brethren. See *N. Y. Observer*, September 28, 1883; *Genesis Cat. of Auburn Theol. Sem.* 1883, page 70. (W.P.S.)



## Knute

SEE CANUTE.

## Koch, August

a Protestant theologian, was born at Helmstadt in 1818. For some time privatdocent at Zurich, he retired from that position, and died, March 4, 1882, at Oberkaufungen, near Cassel. He wrote, *Commentar uber den Brief Pauli an Philemon* (Zurich, 1846): — *Commentar uber den ersten Brief Pauli an die Thessalonicher* (1849; 2d ed. 1855). See Zuchold, *Bibl. Theol.* 1:706 sq. (B.P.)

## Koch, Eduard Emil

a Lutheran theologian, who died April 27, 1871, at Erdmannhausen, near Marbach, is the author of *Geschichte des Kirchenliedes und Kirchengesanges* (Stuttgart, 1866-70, 7 volumes), the best hymnological work now extant. (B.P.)

## Koch, Ignatius, D.D.

a Protestant Episcopal clergyman, first appears in the record as rector of St John's Church, Western, Missouri. In 1865 he became rector of St. John's Church, Valparaiso, Indiana. The following year he was a teacher in Palmyra College in Missouri. In 1867 he was appointed a missionary to, the German population in Maysville, Kentucky, and served in this relation until about 1870, when he was elected principal of St. John's Academy, Jacksonville, Florida, besides performing missionary work in adjacent places,. Here he remained until his death, which occurred December 8, 1872. See *Prot. Episc. Almanac*, 1873, page 134.

## Kocher, Hermann Friedrich

a Lutheran theologian of Germany, was born in 1747 at Osnabruck, and died April 2, 1792. He is the author of, *Nova Bibliotheca Hebraica* (Jena, 1783-84, 2 volumes): — *Versuch einer Erklarung der Geschichte Saul's mit der Betrugerin zue Endor* (Gera, 1780): — *Specimen Observationum Philologicarum in 1 Samuel 2* (Jena, 1772): — *Comm. Sistens Explicationem Vocum rmayw et arqyw* <sup><000B></sup>Genesis 1:3, 5, *de Deo Usurpatorum* (1778): — *Comm. ad* <sup><000B></sup>Genesis 2:18-20, *de Vocatis ab Adamo Animantibus* (1779): — *Stricturarums Antimasorethicarum in*

*Kirjan et Chetib. ad Librum, Judicum Specimen* (1780). See Furst, *Bibl. Jud.* 2:194, Winer, *Handbuch der theol. Lit.* 1:69. (B.P.)

## Kodesh

SEE KADDISH.

## Kodom

SEE GOTAMA.

## Kohen

SEE COHEN.

## Kohen, Jacob Shalom

a Jewish writer of Germany, was born at Meseritsch, December 23, 1771, and died at Hamburg in 1846. He is the author of, *hdwb[h rds* or *Historisch-kritische Darstellung des jüdischen Gottesdienstes* (Leipsic, 1819): — *tyrb[ wçl trwt*, a Hebrew grammar (Berlin, 1802, and often) — *twrwdh arwq*, or *History of the Jewish People* (Warsaw, 1838): *çdq arqm*, or *Die ganze heilige Schrift* (Hamburg, 1824, 4 volumes), etc. See First, *Bibl. Jud.* 2:195 sq. (B.P.)

## Kohlbrugge, Herman Friedrich

the founder of the Dutch-Reformed congregation at Elberfeld, was born at Amsterdam, August 15, 1803. He was of Lutheran parentage, and after studying theology became preacher to a Lutheran congregation in Amsterdam,. But the rationalism of his colleagues brought him into, a conflict which resulted in his deposition. He took the degree of doctor of theology at Utrecht, and after living for several years in retirement joined the Reformed Church. While travelling through the Rhine regions in 1834, where just at that time a kind of revival took place, he preached often, and made a deep impression. After many difficulties, the Reformed, congregation at Elberfeld, which had separated from, the state establishment, chose Kohlbrugge for its minister (1847), constituting itself as a member of the Church of the Netherlands. At Elberfeld Kohlbrügge labored with great success till his death, March 5, 1875. Besides a considerable number of sermons, he published, *Das siebente Capitel des Briefes Pauli an die Römer* (3d ed. 1855): — *Wozu das Alte Testament*

(eod.), etc.;. See Zuchold, *Bibl. Theol.* 1:709 sq.; Plitt-Herzog, *Real-Encyklop.* s.v.; Lichtenberger, *Encyclop. des Sciences: Religieuses*, s.v. (B.P.)

### Kohlman, Anthony

an eminent Roman Catholic author, was born at Kaizersberg, near Colmar, July 13, 1771. He was ordained priest in April 1796, joined the fathers of the Sacred Heart, and in 1799 he served those who were taken with the plague in Hagenbrunn, and was appointed chief chaplain of the Austrian military hospitals in Padua, whose moral and physical state was described as frightful. He exercised the ministry in Upper Germany and in Prussia until, in 1805, he entered the Society of Jesus. In 1807 he was sent to America, a part of the time superior of the Jesuit missions. In 1809 he visited Thomas Paine on his death-bed, in company with father Benedict Fenwick. A faithful account of it is in the *United States Catholic Magazine*, 1842, page 358. In 1813 the "Catholic Question in America" was discussed in the courts of New York, in which Kohlman took an important part. The case was reported by William Simpson, Esq., one of the counsel, and published in New York by Gillespy. In 1820-21 Kohlman published his *Unitarianism Philosophically and Theologically Examined* (2 volumes, 8vo), going through three editions in a short time. He was rector of Washington Seminary in 1824, when the so-called Mathingly. Miracle took place, an account of which was published by Wilson (12mo). In 1825 this keen and learned Jesuit was called to Rome to teach moral theology in the Gregorian University, just restored to the Jesuits by Leo XII, who held him in great esteem, and had placed at his service his private library. Kohlman died in Rome, April 10, 1836. See *Cath. Almanac*, 1872, page 80; De Coursey and Shea, *Hist. of the Cath. Church in the U.S.* page 356 sq.

### Koi Version Of The Scriptures

The Kois, who are a branch of the Gonds in Central India, number about one hundred thousand souls. At the request of the Church Missionary Society, the British and Foreign Bible Society published, in 1884, a tentative edition of five hundred copies of the gospel of Luke and the 1st pistle of John. The translation was made by general Haig, assisted by three Kois who understood the Telugu Bible. The translator read also the proofs of the edition. (B.P.)

## Koitsch, Christian Jacob

a Lutheran theologian of Germany, was born in 1671 at Meissen. He studied at Halle, was inspector of the Royal School there from 1700 to 1705, head master of the grammar-school at Elbing, in Prussia, from 1705 to 1725, and died in 1735. Koitsch was a man of eminent piety, and his love to Jesus finds expression in his hymns, of which a few are preserved. The most beautiful of his hymns, *O Ursprung des Lebens, O ewiges Licht*, is found in an English translation in the *Moravian Hymn-Book*, No. 540. See Koch, *Geschichte des deutschen Kirchenliedes*, 4:370 sq. (B.P.)

## Koive

the ancient pagan high-priest of the Prussians. When it thundered they believed that their Koive was conversing with their god Perkun, hence they fell down before that deity, and implored of him to send them more favorable weather.

## Kojalowicz, Albert Wijuk

a Polish Jesuit, who died at Wilna, October 6, 1677, is the author of, *Colloquia de Sincero et non Adulterato Usu S. Scripturae ad Probandos Articulos Fidei: — De Electione Unius Verce Christiane Religionis*. See Witte, *Diarium Biographicum*; Jocher, *Allgemeines Gelehrten-Lexikon*, s.v. (B.P.)

## Kol Nidrey

(**יְרַחֵם**; *all the vows of*, being the initial words) is a Jewish prayer which opens the service for the day of atonement. It is repeated three times in the most solemn manner, and runs thus, "All vows, obligations, oaths, or anathemas, whether termed **שְׁוָא מְנַיָּק** or otherwise, which we shall have vowed, sworn, devoted, or bound ourselves to, from this day of atonement until the next day of atonement (whose arrival we hope for in happiness), we repent, beforehand, of them all; they shall all be deemed absolved, forgiven, annulled, void, and made of no effect; they shall not be binding, nor have any power; the vows shall not be reckoned vows, the obligations shall, not be obligatory, nor the oath considered as oaths." This liturgical formula has been turned against the Jews, as if by it they absolved themselves from all obligations, and therefore could not be bound by an oath. But it must be considered that the Kol Nidrey speaks only of vows

made voluntarily, and not of oaths made to others, for the latter were regarded as inviolable except by the personal consent of the individual who had received the oath. The Kol Nidrey dates from about the 9th century, and in MS. its form varies. In its general form it might be used by bad men to escape obligations. But hatred of the Jews has turned the possibility into a fact, and against this charge the Jews have protested at all times. See Lehmann, *Die Abschaffung des Kol Nidre* (Mayence, 1863); Aub, *Die Eingangsfeyer des Versöhnungstages* (ibid. eod.); Eisenmenger, *Entdecktes Judenthum* (Konigsberg, 1711), 2:489 sq.; Bodenschatz, *Kirchliche Verfassung der heutigen Juden*, 2, chapter 5; Strack, in Plitt-Herzog, *Real-Encyklop.* s.v. (B.P.)

### Konkani Version Of The Scriptures

The Konkani (or Kunkana) is the proper language of the Concan, a long, narrow tract of land, the continuation of Malabar and Canara. It is a dialect of the Marathi, influenced by the Davidian languages of South India. It is spoken by upwards of one hundred thousand inhabitants, chiefly on the western coast. The majority of the people belong to the Hindu faith, but many are Roman Catholics; some of them speak the language with a mixture of Portuguese words. A version of the New Test. into this language was executed at Serampore between the years 1808 and 1819, and was printed in the Devanagari character. In 1821 the Pentateuch left the press. Of late (1883) the gospels of John and Matthew have been published by the Madras Auxiliary Society, in a revised form, so as to be better understood by all classes. See *Bible of Every Land*, page 129. (B.P.)

### Konrad

SEE CONRAD.

### Koopmann, Wilhelm Heinrich

a Protestant theologian of Germany, was born September 4, 1814, at Toning, in Holstein, and died May 21, 1871, a general superintendent, with the title "bishop" of Holstein. He wrote, *Die Scheidewand zwischen Christenthum and Widerchristenthum* (Heide, 1843): — *Die grundrechtliche Confusion in Staat, Schule, und Kirche* (1850): — *Das evangelische Christenthum in seinem Verhältnisse zu der modernen Kultur* (Hamburg, 1866): — *Die Rechtfertigung allein durch den Glauben an Christum* (Kiel, 1870): — *Phantasie und Offenbarung* (eod.). Besides, he

contributed largely to the *Kirchliche Blatter* of Holstein. See Zuchold, *Bibl. Theol.* 1:718 sq.; *Gedenkblätter an Dr. theol. W.H. Koopmann, weiland Bischof für Holstein* (Altona, 1871). (B.P.)

### Kopke, Rudolf Anastasius

a Protestant theologian and historian of Germany, was born at Königsberg, August 23, 1813. He studied theology and history, was teacher at the Joachimsthalsche gymnasium in Berlin from 1838 to 1842; commenced lecturing at the university in 1846, and was made professor in 1856. He died June 21, 1870. Besides his editorial work on the *Monumenta Germanice*, he wrote, *De Vita et Scriptis Luidprandi Episcopi Cremonensis* (Berlin, 1842): — *Widukind von Corvei* (1867): — *Hrotsuit van Gandersheim* (1879). (B.P.)

### Kopken, David Heinrich

a Lutheran theologian of Germany, was born November 4, 1677, at Luneburg. He studied at Helmstadt, Jena, and Rostock, and commenced his academical career at the latter place. In 1704 he was doctor of theology, in 1708 professor of philosophy, and died in 1745. He wrote, *De Filio Dei ex Aegypto Divinitus Vocato*: — *De Donis Aegyptiacis Quibus Abeuntes Israelitae Donati Fuerunt*: — *Disp. II de Jesu Christo sub Metu et Tristitia Acerbissime Dolente*: — *De Via Rationis ad Revelationem*: — *De Theologia et Religione*: — *De Revelatione Divina*. See *Bibliotheca Lubecensis*; Jocher, *Allgemeines Gelehrten-Lexikon*, s.v. (B.P.)

### Kordovero, Moses

SEE MOSES CORDOVERO.

### Koreish, Jehuda

SEE IBN-KOREISH.

### Korn, Selig

SEE NORK.

### Korsha

in Slavonic mythology, is a god of physicians and the medical art. Some regard him as the same with *Bacchus*. He is represented naked, with a

wreath about his neck. Beer and nectar were offered to him. His idol stood in Kiew, on a large barrel.

### Koster, Friedrich Burchard

a Protestant theologian of Germany, was born in 1791 at Loccum, and studied at Gottingen. In 1822 he went to Kiel as professor of theology, was appointed in 1840 general superintendent of the duchies of Bremen and Verden, resigned his position in 1860 on account of feeble health, and died at Stade, December 16, 1878. Of his works we mention, *Das Buch Hiob und der Predigear Salonmo's ubersetzt* (Schleswig, 1832): — *De Fidei Modestia Nostris Temporibus Maximopere Commendanda* (Kiel, eod.): — *Er luterungen der heiligen Schrift aus den Klassikern besonders aus Homer* (1833): — *Die Psalaen ubersetzt* (Konigsberg, 1837): — *Die Propheten des Alten und Neuen Testaments dargestellt* (Leipsic, 1838): — *Die biblische Lehre von der Versuchung* (Gotha, 1859). See Zuchold, *Bibl. Theol.* 1:722; Winer, *Handbuch der theol. Lit.* 1:83, 205, 280, 361, 370, 392, 445, 489, 599; 2:31; Lichtenberger, *Encyclop. des Sciences Religieuses*, s.v.; Furst, *Bibl. Jud.* 2:206. (B.P.)

### Kothe, Friedrch August

a Lutheran theologian of Germany, was born July 30, 1781, at Lubben, in Lower Lusatia. He studied at Leipsic, was in 1803 afternoon preacher there, in 1810 professor of Church history and practical theology at Jena, in 1817 doctor of theology, in 1819 first preacher and member of consistory at Allstadt, in Weimar, and died October 23, 1850. He published, *Die symbol. Bucher der evang. luther. Kirche* (Leipsic, 1830): — *Einfluss des kirchenhistorischen Studiums*, etc. (1810): — *Stinzmen der Andacht* (1823): — *Die christliche Volksbildung* (1831): — *Ueber die Kircheneinigung* (1837): — *Die Psalmen in Kirchenmelodien ubertragen* (1845): — *Geistliche Lieder* (edited by C.B. Meissner, 1851, after the author's death). See Zuchold, *Bibl. Theol.* 2:723; Winer, *Handbuch der theol. Lit.* 1:16, 26, 322, 530, 862, 866; 2:19, 323, 325, 333, 343; Koch, *Gesch. des deutschen Kirchenliedes*, 7:257 sq. (B.P.)

### Kottmeier, Adolph Georg

a Protestant theologian of Germany, was born October 31, 1768, at Neuen-kirchen, near Osnabruck. In 1789 he was teacher at Halle, in 1790, preacher at Haddenhausen, near Minden, in 1792 at Hartum, in 1810

cathedral-preacher at Bremen, and died September 20, 1842, doctor of theology. He was an ascetical writer of some renown. See Zuchold, *Bibl. Theol.* 1:723; Winer, *Handbuch der theol. Lit.* 2:67, 99, 185, 233, 294, 375. (B.P.)

### Kounboum

(*ten thousand images*), a place in the country of Amdo, in Thibet, where grows a wonderful tree, known as the Tree of Ten Thousand Images. The lamasery of Kounboum contains nearly four thousand lamas, and is a great resort for pilgrims from all parts of Tartary and Thibet.

### Kouotina

in the mythology of the Caribbeans, is the head of all idols, from whom all the rest flee. Their flight causes the thunder.

### Kouren Of The Thousand Lamas

a celebrated lamasery in Tartary, which dates from the invasion of China by the Mantchous. The ground and revenues were given by a Chinese emperor, who had recently come into possession of the throne, in token of his gratitude for a favorable prophecy given by a lama before his conquest. It was designed originally to maintain a thousand lamas, but has made such progress that it now contains more than four thousand. The chief officer of the establishment is also governor of the district, and makes laws, administers justice, and appoints magistrates. *SEE LAMAISM.*

### Kousulu

*SEE HINDUWI, DIALECTS OF.*

### Kouwwonpeaelisit

in Finnish mythology, is a lively festival among the nations living in the far north, which was begun with a bear hunt. It is not known in honor of what deity this festival was celebrated.

### Koxkoxn

*SEE COXCOX.*



### Krabbe, Otto Carsten

a Lutheran theologian of Germany, was born at Hamburg, December 27, 1805. He studied at Bonn, Berlin, and Gottingen, was in 1833 professor at the gymnasium in Hamburg, in 1840 professor of theology and university-preacher at Rostock, in 1851 member of consistory, and died November 14, 1873, doctor of theology. He wrote, *De Codice Canonum qui Apostolorum Nomine Circumferuntur* (Gottingen, 1829): — *Ueber den Ursprung und Inhalt der apostolischen Constitutionen des Clemens Ronmanus* (Hamiburg, eod.): — *Die Lehre von der Sunde und vom Tode* (1836): — *Vorlesungen uber das Leben Jesu* (1839): — *Die evangelische Landeskirche Preussens* (Berlin, 1849): — *Das lutherische Bekenntniss* (1859): — *Wider die gegenwortige Richtung des Staatslebens inmerhalt'niss zur Kirche* (Rostock, 1873). See Zuchold, *Bibl. Theol.* 1:724 (B.P.)

### Kragh, Theodor

a Lutheran theologian and missionary of Denmark, was born in 1795. After having passed his theological examination, he went to Greenland as a missionary. He translated a great part of the Old Test. and many ascetical works into Greenlandish, and published a prayer-book and collection of sermons in that language. He died March 25, 1883, at Oesby, near Hadersleben, in Schleswig. See Furst, *Bibl. Jud.* 2:207. (B.P.)

### Krakewitz, Barthold Von

a German Lutheran divine, was born in the isle of Rugen in 1582. He studied at different universities, was professor of theology at Greifswalde, general superintendent of Pomerania, and died November 7, 1642. He wrote, *Comment. in Hosean et Jonam*: — *De Bonis Christianoarum Operibus*: — *De Jesu Christo θεανθρώπου*, etc. See Freher, *Theatrum Ernuditorum*; Witte, *Memoriae Theologorum*; Jocher, *Allgemeines Gelehrten-Lexikon*, s.v. (B.P.)

### Krapf, Johann Ludwig

a famous German missionary, was born January 11, 1810, at Devendingen, near Tübingen. He studied at the latter place, and entered the service of the Church Missionary Society in 1837. He was sent to Africa, where he labored till 1855, when the poor state of his health obliged him to return to

Europe. He retired to Kornthal, and spent his time in translating the Scriptures into different dialects of east Africa. He died Nov. 26, 1881, while at prayer on his knees. Of his works we mention, *Reisen in Ostafrika in den Jahren 1837-55* (Kornthal, 1858, 2 volumes): his *Dictionary of the Suahili Language* was published after his death (Lond. 1882). (B.P.)

### Krause, Heinrich

a Protestant writer of Germany, was born at Weissensee, near Berlin, June 2, 1816. He studied theology under Twesten and Neander at Berlin, and at one time thought of devoting himself to lecturing at the university. With great success he passed the examination as licentiate, in 1843, and published an essay, *Ueber die Wahrhaftigkeit* (Berlin, 1844), which obtained the approval of professor Nitzsch. When about to commence his public lectures at the university, he met with an opposition, the head of which was his former teacher, Twesten. Krause abandoned the theological career, and betook himself to journalism. In 1852 he commenced publishing *Die Protestantische Kirchenzeitung*, to which he devoted all his talents. The *Kirchenzeitung*, as the organ of the so-called *Protestanten-Verein*, became the battle-field against orthodoxy, and Krause's pen was especially directed against men like Hengstenberg, Stahl, and Leo. In his attacks, Krause was supported by such liberal theologians as Sydow, Jonas, Zittel, Karl Hase, Karl Schwarzzi, and others. Besides his journalistic work, Krause lectured in public on religious subjects. In 1864 the university at Zurich honored him with the doctorate of theology. Krause died at his native place, June 8, 1868. See H. Spahth, *Protestantische Bausteine. Leben und Wirken des Dr. Heinrich Krause nebst einer Auswahl aus seinen publicistischen Arbeiten* (Berlin, 1873); Strohlin, in Lichtenberger, *Encyclop. des Sciences Religieuses*, s.v. (B.P.)

### Kraussold, Lorenz

a Lutheran theologian of Germany, who died October 22, 1881, first pastor at Bayreuth, member of consistory, doctor of theology and philosophy, published a number of sermons and ascetical works, for which see Zuchold, *Bibl. Theol.* 1:732 sq.; Winer, *Handbuch der theol. Lit.* 2:217, 240, 283, 366, 403. (B.P.)

## Krauth, Charles Portirfield, D.D., LL.D.

an eminent Lutheran divine, eldest son of Dr. Charles Philip Krauth (q.v.), was born at Martinsburg, Virginia, March 17, 1823. He graduated from Pennsylvania College, Gettysburg, in 1839; studied theology under Drs. Schmucke and Schmidt; was ordained in 1842, and became pastor in Baltimore, Maryland. He subsequently occupied the same position in Winchester, Virginia. (1848-55), and Pittsburgh, Pennsylvania. In 1859 he was called to the pastorate of St. Mark's Lutheran Church, Philadelphia, and two years afterwards became editor of the *Lutheran and Missionary*. In 1864 he was appointed professor of theology and Church history in the new Lutheran Seminary, in Philadelphia, and in 1868 professor of philosophy in the University of Pennsylvania, of which he became vice-provost five years subsequently, a position which he retained until his death, January 2, 1883. He had continued preaching, having temporary charge of various churches in the same city, and spent some time in the West Indies in 1852, a visit which occasioned his *Sketches of the Danish West Indies*. He is the author of a large number of works, among which we mention, a translation of Tholuck's *Commentary on John* (1859): — *Conservative Reformation* (1872): — Berkeley's *Philosophical Writings* (1874): — and an enlarged edition of Fleming's *Vocabulary of Philosophy* (1877). He was several times president of the Lutheran council, a member of various literary societies, and a member of the American Committee on Bible Revision. His rare attainments, ripe scholarship, genuine catholicity; wise conservatism, and noble spirit made his influence wide and deep, not only in his own denomination, but far beyond it. See *Luth. Church Rev.* July 1883.

## Kreskas

SEE CRESCAS.

## Krita (or Satya)

the age of truth, according to the Hindu system, being the earliest in the history of the human race, the one in which man sprang from the hand of his Creator, pure and sinless, not divided into conflicting orders, and with all his faculties working together in harmony.

## Kritzler, Heinrich

a Protestant theologian of Germany, was born in 1829. For some time preacher in Frankisch-Grumbach, Hesse, he was called in 1875 as professor of the theological seminary at Herborn, and died April 11, 1878. He wrote, *Die Heldenzeiten des Christenthums* (Leipsic, 1856): — *Hunmanitdt und Christenthum* (Gotha, 1867, 2 volumes): — *Die deutsche evangelische Kirche in der Gegenwart* (1869): — *Civitas Christiana* (Wiesbaden, 1874). (B.P.)

## Krodo

in German mythology, was a god represented as a man standing on a large fish, holding a vessel of flowers in his right hand, in his left a wheel. He is said to have a similarity to *Saturn*, but wherein it consists is hard to tell.

## Kromayer, Johann Abraham

a German theologian, grandson of Jerome (q.v.), was born in 1665 at Ohrdruf, in Thuringia. He studied theology at Jena, was in 1691 deacon, in 1696 pastor and superintendent at his native place, and died April 19, 1733. He wrote, *De Usu Linguae Arabicae in Addiscenda Lingua Ebraea et Explicanda Sacra Scriptura*: — *Comment. Theol. de Potestate Ecclesiastica*: — *Dispositiones Memoriales Librorum et Capitum Biblicorum tum Veteris tum Novi Testamenti*: — *Specimen Fontium Scripturae Apertorum Editum in Illust. Vaticiniis Hoseae, Joelis et Amosi*. See Jocher, *Allgemeines Gelehrten-Lexikon*, s.v. (B.P.)

## Keshattrya

the military caste of the Hindus, sprung from the arm of Brahma, whose office it is to protect their fellows from internal violence and outward assault. Their duties are to defend the people, give alms, and read the Vedas; and at any age up to twenty-two and twenty-four they must be invested with the mark of the caste. It no longer exists, however, as a distinct caste or division of society.

## Kualina

in the mythology of the Caribbeans, is the head of the heavenly spirits. He causes thunder by pursuing those who have been guilty of a sin.

## Kuchler, Carl Gustav

a Protestant theologian of Germany, was born in 1796, and died at Leipsic in 1863, professor of philosophy and licentiate of theology. He wrote, *Praecepta Pauli Apostoli de Tradenda Religionis Doctrina* (Leipsic, 1820): — *De Simplicitate Scriptorum Sacrorum in Commentariis de Vita Jesu Christi Commentatio* (1821, 1827): — *Vita Jesu Christi Graece*, etc. (1835): — *De Locis Aliquot Evangeliorum ab Oratoribus Sacris Peperam haud Raro Usurpatis* (1847). He also published some sermons. See Zuchold, *Bibl. Theol.* 1:748 sq.; Winer, *Handbuch der theol. Lit.* 1:551, 568; 2:265. (B.P.)

## Kuhn, Andreas

a Lutheran theologian of Germany, was born at Dresden, May 29, 1624. He studied at different universities, and died at Dantzic, September 30, 1702. He wrote, *De Jure Dei in Creaturas*: — *De Ordine Decretorum Divinorum*: — *De Puncto et Momento Discrepantiae Inter Lutheranos et Reformatos*: — *De Pernicie et Morte Judae* <sup>4715</sup>Matthew 27:5: — *Aphorismi Practici ex Theologia Morali*. See Jocher, *Allgemeines Gelehrten-Lexikon*, s.v. (B.P.).

## Kulik (or Kuliketu)

one of the chiefs of the *Nagas*, or serpents, in Hindf. mythology, who complained to the Lord of the universe that for no fault of his he was continually tormented by the *Suras*, or inferior gods. In answer to his prayer, Brahma is said to have enjoined that he should receive adoration like the *devas* from each human being, and that mortals who refused to pay such worship to him should be cut off by some unnatural death, and deprived of the power of rising higher in the scale of created beings. See Hardwick, *Christ and Other Masters*.

## Kumano-Goo

a species of ordeal in use among the Japanese for the detection of crime. The *goo* is a piece of paper, formally sealed with the signet of the Jammabos (q.v.), on which are drawn several mysterious characters, and the figures of various ill-omened birds. All *goos* are not of equal value; the most powerful, and those most dreaded by the daemons, come from a place called Kumano. The ordeal above named consists in making the

accused party swallow a small piece of *goo* in a certain quantity of water. If he be guilty, the *goo* twinges and gripes him in the most violent manner, till he is obliged to confess his guilt.

### Kumaon Version Of The Scriptures

The Kumaon dialect is closely allied to the Hinduwee, and is spoken in the province of Kumaon, subject to Great Britain. A version of the New Test. was commenced at Serampore in 1815, and was completed at press about the year 1826. It has never been reprinted since. See *Bible of Every Land*, page 123. (B.P.)

### Kunstmann, Friedrich

a Roman Catholic theologian of Germany, was born at Nuremberg in 1811. In 1847 he was made professor of canon-law at the University of Munich, and died August 15, 1867. He published, *Rhabanus Maurus* (Mayence, 1841): — *Die gemischten Ehen unter. den christlichen Confessionen Deutschlands dargestellt* (1839): — *Grundzuge eines vergleichenden Kirchen-Rechtes der christlichen Confessionen* (Munich, 1867). (B.P.)

### Kunth, Johann Sigmund

a Lutheran theologian of Germany, was born at Liegnitz, Silesia, October 3, 1700. He studied at different universities, was pastor and superintendent at Baruth, in Upper Lusatia, and died in 1779. Kunth is known as the author of the beautiful hymn, *Es ist noch eine Ruhe vorhanden* (Engl.transl. in Winkworth, *Lyra Germanica*, 1:195: "Yes, there remaineth yet a rest!"). See *Koch, Geschichte des deutschen Kirchenliedes*, 4:454 sq. (B.P.)

### Kunze, John Christopher, D.D.

a Lutheran minister, was born in Saxony, and educated at the Orphan House and the University of Halle. Upon a requisition from the St. Michael and Zion churches at Philadelphia, Pennsylvania, he was selected by the theological faculty of Halle, and ordained as rector of those churches in 1784. Fourteen years he was connected with. the Lutheran congregations in Philadelphia, under various names, and then he accepted a call to a church in New York city, where he labored about twenty-four years. At one time he was professor of Hebrew in Columbia College. By express appointment of the founder of Hartwick Seminary he was made professor

of theology in that institution, a position which he continued to hold until his death, July 24, 1807, at the age of sixty-three years. It was said of him that he was the most learned theologian of the Lutheran Church in America. His library was extensive, and he had a large acquaintance with Oriental literature. As a preacher, he was distinguished for eloquence and the instructive character of his discourses. With the assistance of Mr. Streibeck, he published an *English Lutheran Hymn-book* in 1795. See *Quar. Rev. of Evang. Luth. Church*, 7:277; *Lutheran Observer*, February 15, 1833.

## Kupay

in the mythology of the Peruvians, was an evil spirit, whom they did not worship, but at the mention of whose name they spat on the ground, a sign of contempt.

## Kurdish Version Of The Scriptures

The Kurdish is in all probability a remnant of the old Farsi or Parsi language, and bears much resemblance to modern Persian. Like most dialects used merely for oral communication through a large extent of territory, the language of the Kurds, having no literature or written standard of appeal, undergoes very considerable alterations and modifications in different places, by intermixture with the language of neighboring nations. Thus the Kurds dwelling in the Ottoman empire have adopted many Turkish words, while corrupted Syriac words have crept into the dialects of the tribes who live in the vicinity, or have embraced the religion, of the Nestorian Christians. In 1822 the Reverend H. Leeves proposed to the British and Foreign Bible Society to have a version in Kurdish made. The preparation of the version was intrusted to bishop Schevris, at Tabreez. In 1827 Mr. Leeves forwarded to the committee the portions of the New Test. which had been translated. But this translation was not intelligible to the Kurds. In 1856 the above society published in Armeno-Kurdish the gospel of Matthew, which was followed by the other gospels. In the Armeno-Kurdish dialect the entire New Test. is now extant. See *Bible of Every Land*, page 82. (B.P.).

## Kurko

was a god of the Lithuanians, or heathen Prussians. His seat was not at Romowe, where the gods of the ancient Prussians presided; but

everywhere in the country his idol stood under mighty oak-trees. The first fruits of the field were sacrificed to him.

## Kurma

### Picture for Kurma

in Hindu mythology, is the incarnation of the god Vishnu as a tortoise. When the mountain Mandar was moved into the milky sea, for the purpose of preparing the drink of immortality, it threatened to sink in the waves; but Vishnu, in his second incarnation, supported it as a tortoise, and thus the world now stands.

## Kurudu

in Lamaism, is one of the seven holy relics placed on the altars in the temple, of the Lamaite deity. It is a drum, in which all the prayers are written on a long strip of parchment, wound around two rolls. If one of these rolls is turned by a crooked handle, the prayers wind themselves around this roll from the other. Thus these prayers all appear in order under the cover of Kurudu. Praying, among the Kalmucks, Tamuls, Mongolians, etc., means to turn this handle and let God read them. Those praying continue their daily occupations during prayer without disturbing the sanctity of the act.

## Kusa

the sacred grass of the Hindus, on which the *Yogi*, or Hindu ascetic, is required to sit motionless and meditate.

### Kusaian Version Of The Scriptures

The Kusaian is a dialect spoken in Strong Island, Micronesia. In 1868 the gospel of John was published in this language by the American Bible Society. (B.P.)

## Kusala

*merit*, among the Buddhists, which is included in Karma (q.v.). "There are three principal meanings of the word *kusrlu*, viz., freedom from sickness, exemption from blame, and reward; but as used by Buddha, its primary idea is that of cutting, or excision. It has a cognate use in the word *kusa*, the sacrificial grass that cuts with both its edges the hand of him who lays



hold of it carelessly. That which is cut by kusala is *klesha*, evil desire, or the cleaving to existence. *Akusala* is the opposite of kusala. That which is neither kusala nor akusala is *awsjdkrata*; it is not followed by any consequence; it receives no reward, either good or bad." See Hardy, *Eastern Monachism*, pages 5, 6, 276, 301.

### Kuster, Samuel Christian Gottfried

a Lutheran theologian of Germany, was born at Havelberg, August 18, 1762. From 1804 till 1829 he was director of the teachers' seminary; in 1830 he was appointed superintendent and first preacher at the Friedrichs-Werder Church, and died at Neustadt-Eberswalde, August 22, 1838, doctor of theology. Besides sermons and ascetical works, he published *Die Psalmen, mit Einleitungen und Anmerkuugen bearbeitet* (Berlin, 1832). See Zuchold, *Bibl. Theol.* 1:754; Winer, *Handbuch der theol. Lit.* 2:251, 257, 260, 295, 302, 305, 315, 339, 342, 396. (B.P.)

### Kutschker, Johann Baptist

a Roman Catholic prelate, was born April 11, 1810, at Wiese, in Austro-Silesia. He studied at Olmutz, was made priest in 1833, and doctor of theology in 1834. From that time on till 1851 he acted as professor of moral theology at Olmutz, was then appointed court-chaplain at Vienna, and in 1862 cathedral-provost and general-vicar of the Vienna diocese. He was the right hand of cardinal. Rauscher (q.v.), and took an active part in all ecclesiastical affairs. At the special request of the latter he was appointed his successor, and his appointment as prince-archbishop of Vienna was made in 1876. In 1877 he was made cardinal, and died January 27, 1881. He was a very moderate prelate, and Austria owes it to, him that she was enabled to bring about the present religious legislation, without coming into a bitter conflict with the Roman see. He always went with the government party. He wrote, *Die gemischten Ehe, von dem katholisch-kirchlichen Standpunkte* (3d ed. Vienna, 1842): — *Das Eherecht der katholischen Kirche* (1856-57, 5 volumes). (B.P.)

### Kutuchta

the chief priest of the Kalmuck Tartars and Western Mongols. Formerly he was subject to the Dalai-Lama (q.v.) of Thibet, but in course of time he made a schism among the Lamaists, and established himself on an equal footing with the Dalai-Lama himself. He is regarded as a very sacred

personage, and there is more or less of mystery always connected with his person in the minds of the common people.

### Kuzmany, Carl

a Protestant theologian, who died at Presburg, Hungary, August 14, 1866, and was for some time professor at Vienna, is the author of *Praktische Theologie der evangelischen Kirche augsburgischer und helvetischer Confession* (3 volumes). See Zuchold, *Bibl. Theol.* 1:754 sq. (B.P.)

### Kwambak

the first officer at the court of the Dairi (q.v.) in Japan, and who represents that pontiff when the dignity devolves on a woman or a child.

### Kwan-shi-in

one of the three divinities unknown to the original Buddhists, but worshipped in China as scarcely inferior to Gotama Buddha himself. He is also known by the name of *Padma-pani*, or lotus bearer. In many districts of Thibet he is incarnate, under the name of *Padma-pani*, in the person of the Dalai-Lama (q.v.). In Thibet and Mongolia he is represented with innumerable eyes and hands, and sometimes with as many as ten heads. In China this deity is exhibited with a female figure and female decorations.

### Kyninmund, Alexander De

a Scotch prelate, was elected bishop of Aberdeen in 1357. Here he remained until about 1376, when he was sent on an embassy from king Robert II to renew the ancient league with France, and died at Scone the year after his return, in 1382. See Keith, *Scottish Bishops*, page 111.

### Kyrko-Handbok

the ritual of the Swedish Church, revised and published in 1811. It is divided into fifteen chapters, containing the Psalms, the morning prayer and communion service, the evening prayer and the holy-day service, the Litany, the forms of baptism, confirmation, marriage, and churching of women, the funeral service, the forms of consecration of churches: and of bishops, the form of ordination of priests, etc.

## Kyrko-Ordningen

a book containing the laws regulating the government and discipline of the Church of Sweden, first published in 1686.

## Kyrko-rad

(*church council*), a church court in Sweden, inferior to the diocesan consistories, and nearly answering to a presbytery. It is composed of clergymen, and of laymen elected by the parishioners.

## L

**Laan, Peter**

a Dutch theologian, was born December 24, 1696. He studied at Utrecht and Leyden, and acted as preacher at different places from 1722 to 1739. In the latter year he was called as professor of theology and university preacher to Franeker, and died April 4, 1743. He published, *Disp. ad Inscript. Psalmsi 31*; — *Ad* <sup><JREF></sup>*Job 5:23*: — *De Tolerantia Civili ad Socinianos non Extendenda, Gesnuinis Mennonitis Minimze Iniqua*. See Jocher, *Allgemeines Gelehrten-Lexikon*, s.v. (B.P.)

**Labaree, Benjamin, D.D., LL.D.**

a Congregational minister and distinguished educator, was born in Charlestown, N.H., June 3, 1801. He graduated at Dartmouth College in 1828, and at Andover Theological Seminary in 1831; was ordained at Bradford, Massachusetts, September 26 of the same year, and for a time was a home missionary in Tennessee. From 1832 to 1837 he was professor of ancient languages, and president of Jackson College; for the next three years secretary of the Central American Educational Society. He was called to the presidency of Middlebury College, Vermont, in 1840, and remained in office twenty-six years. From 1867 to 1869 he resided in Hyde Park, Mass., preaching for a part of this time at South Weymouth. His residence thereafter was in West Roxbury (1870-75), Charlestown, N.H., and Walpole from 1880 till his death, Nov. 15, 1883. See *Boston Advertiser*, November 21, 1883; *Trien.*, *Catalogue of Andover Theol. Sem.* 1870, page 94; *N.Y. Observer*, November 22, 1883; *Cong. Year-book*, 1884, page 27. (J.C.S.)

**Labbe, Martin**

a French prelate and missionary, was born at Le Luc, near Caen. He entered the Society of Jesus, and requested to be sent to the foreign missions. He went to Cochin China in 1678, and returned in 1697. Innocent XII made him bishop of Tilopolis. After a short sojourn in Europe the abbot returned to Cochin China, where he lived fifteen years, in the midst of fatigues and perils. He died in 1723, leaving a letter to pope

Clement XI, on the worship of the Chinese; also a memoir on the persecutions. See Hoefer, *Nouv. Biog. Generale*, s.v.

### Laberenz, Gottfried

a Roman Catholic theologian of Germany, was born at Fulda, May 6, 1802. He received holy orders in 1825, and was appointed at the same time professor of Oriental languages and of Old Test. exegesis. In 1829 he was cathedral dean, in 1836 doctor of theology, and died March 13, 1875, at his native place. He wrote, *De Vera Jonce Interpretatione* (Fulda, 1836): — *Katholische Homiletik* (Ratisbon, 1844): — *Grammatik. der Hebr. Sprache* (Paderborn, 1867). (B.P.)

### Labouchere, Pierre Antoine

a noted French Protestant painter, was born at Nantes, November 26, 1807, and studied in Germany and in England. He had been placed at first in a commercial house at Antwerp, and made, in 1827, a journey to the United States, as secretary of M. Bates, and in 1832 went to China as supercargo of a vessel of Nantes, which belonged to his elder brother. Painting, however, seems to have been his predominating passion, and a visit to Antwerp decided his vocation, and he accordingly became a pupil of Paul Delaroche. He died at Paris in 1873. Labouchere chiefly painted historical subjects, especially those of the Reformation in Germany. He left a set of subjects drawn from the life of Luther, which have been engraved, and are accompanied with a text by Merle d'Aubigne. See Hoefer, *Nouv. Biog. Generale*. s.v.

### La Bruyere, Stephen De

a French prelate, was elected bishop of Nantes some time before 1213, and was involved in a contest with Peter Mauclerc, duke of Brittany, on the privileges of the clergy, which resulted in the bishop's forcible expulsion from his diocese in 1219. He withdrew to Rome, but after some months returned to his functions, and died at Nantes, February 8, 1227. See Hoefer, *Nouv. Biog. Generale*, s.v.

### Labyrinth

At St. Bertin's, in St. Omer, there was one of those curious floors, representing the Temple of Jerusalem, with stations for pilgrims, and actually visited and traversed by them as a compromise for not going to the

Holy Land in fulfilment of a vow. The labyrinth at Sens was destroyed in 1768; those of Arras and Amiens shared the same fate in 1825. There is a round labyrinth in the centre of the nave of Chartres, inlaid with lead; another, of encaustic tiles, in the chapter-house of Bayeux; and a third, of octagonal shape, in the nave of St. Quentin.

### La Chartres, Pierre de

SEE PETER OF CHARTRES.

### La Chartres, Renoud de

SEE CHARTRES, RENOUD DE.

### Lachish

On the identification of this place, Lieut. Conder remarks (*Tent Work*, 2:168):

"We visited *Um Lags*, the site proposed by Dr. Robinson, and could not but conclude that no ancient or important city ever stood there, nor has the name any radical similarity to that of Lachish. [This is surely a mistake, for the initial *L* is at least the same, and no more can be said in favor of his own proposal.] Much nearer, indeed, would be the title *el-Hesy*, applying to a large ancient site with springs, near the foot of the hills, about in the proper position for Lachish. The modern site means a water-pit, and, if it is a corruption of Lachish, it would afford a second instance of change which is well known to have taken place in the case of Michmash—the *k* being changed to a guttural *h*. The distance from Beit Jibrin to Tell el-Hesy is not much greater than that given in the *Onomasticon* for Lachish, while the proximity of Eglon ('Ajlan), and the position south of Belt Jibrin, on a principal road, near the hills, and by one of the only springs in the plain, all seem to be points strongly confirming this view."

Tell el-Hesy is laid down on the *Ordnance Map* ten and a half miles southwest of Beit Jibrin, and is described in the accompanying *Memoirs* (3:290) as "a truncated cone, with a broad, flat top, and traces of ruins round its-base. There are several springs in the neighborhood, but the water is bad." This site was known in the Middle Ages as *Alkassi* (Boheddin, *Vita Salad.* page 228). But Tristram (*Bible Places*, page 36) and Trelawmney

Saunders (*Map of the O.T.*) still adhere to *UmLakhis*, which lies three miles north-west of Tell el-Hesy, and twelve and a half miles west by south from Belt Jibrin. Its remains are thus described by Gudrin (*Judaea*, 2:299):

"These ruins cover a space of about a kilometre and a half in circumference. They are situated partly on a hillock, and partly in the midst of fields, either cultivated or bristling with thistles and brambles. A multitude of excavations show that stones, the fragments of ancient buildings, have been taken from the place. There remains, however, a good quantity of materials scattered on the ground. In one of these holes I found a Corinthian capital of grayish white marble, waiting for some one to carry it off. Fifteen ancient *silos* continue to serve the Arabs of the neighborhood."

## Lachrymatory

### Picture for Lachrymatory

a small glass or earthen vessel, formerly supposed to have been used among the ancient heathens to receive the tears of surviving relatives or friends, wept for the dead, but now shown to have been merely pots of ointment or perfume, which, with their contents, were buried with the urns and ashes of the deceased. *SEE TEARS.*

## Lacroix (De Chevrieres), Jean Baptiste de

a French prelate, belonged at first to the order of the Knights of Malta, was afterwards abbot of Gimont, in the diocese of Auch, and embarked in 1683 for Canada, to preach to the Indians. He was consecrated bishop of Quebec while on a visit to Paris in 1688. He returned soon afterwards to Canada, where he built a hospital, in which he died, December 26, 1727. He left *Etat Present de l'glise et de la Colonie dans la Nouvelle-France* (Paris, 1688). See Hoefler, *Nouv. Biog. Generale*, s.v.

## Lacroix, John Power, Ph.D., D.D.

a Methodist Episcopal minister, was born at Haverhill, Ohio, February 13, 1833. In his boyhood, while at farm work, he displayed an insatiable thirst for book knowledge. He graduated at the Ohio Wesleyan University, Delaware, in 1857; soon after went to New Orleans, where he spent two years in teaching; and then, having cleared himself of college debt, returned north, and in the fall of 1859 entered the Ohio Conference. His fields of

labor were Tarlton Circuit, Spencer Chapel, Ironton, and Piketon. He spent sixteen months of close application in the universities of Germany in 1865 and 1866, and in the fall of the latter year was elected to the chair of modern languages and history in the Ohio Wesleyan University, which office he held till his death, September 22, 1879. His translations of De Pressensd's *Religion and the Reign of Terror; or, The Church During the French Revolution*, Naivelle's *Problem of Evil*, Wultke's *Christian Ethics*, together with his own *Life of Rudolph Stier*, will perpetuate his name in scholarly circles. Dr. Lacroix also contributed many able articles to this cyclopedia, as well as writing a valuable *Manual on Ethics* for the Chautauqua Literary Circle, and, in connection with a fellow-professor, an *Introductory Book of Latin*. He was the special friend of young men, and hundreds of students who came under his influence at the university, now scattered all over the land and in other nations, bear cheerful testimony to his great personal worth. As a thinker and writer he was bold, independent, and progressive, fervent in his attachment to truth, ardent in his devotion to the Church, broad in charity, and incapable of bigotry or prejudice. See *Minutes of Annual Conferences*, 1879, page 47.

### Lada (or Lado)

in Slavonic mythology, was the goddess of beauty and love, worshipped in Kiev. Lel (love), Did (return love), and Polol (marriage) were her sons. There are still traces of an idol worship in the yearly celebrated festival of Lada and Did, which falls on the Thursday before Whitsuntide.

### Ladvocat, Billiard Nicolas

a French prelate, was born at Paris in 1620. He entered the ministry, was received in the Sorbonne, December 24, 1652, and became canon of Notre Dame and vicar-general of the coadjutor of Paris, Albert de Conti, cardinal of Retz, whom he assisted for several years in his political intrigues, in the administration of his diocese, and whom he accompanied to Rome in 1675. In 1677 he obtained the episcopal see of Boulogne-sur-Mier. He governed his diocese wisely, where he also founded a seminary and some establishments of instruction and of charity. He died April 14, 1681, leaving *Vindicice Partheniae* (Paris, 1679), which maintains that the Virgin Mary was taken up into heaven bodily. He also composed the first rules which were observed in the Hotel Dieu de Paris. See Hoefler, *Nouv. Biog. Generale*, s.v.



### Laelius, Laurentius

a Lutheran minister of Germany, was born in Franconia, April 15, 1572. He studied at Jena and Wittenberg, was in 1599 deacon, and attended the colloquy at Ratisbon in 1601; in 1602 he was rector at Heilbronn, in 1605 first preacher at Onolzbach, and died July 26, 1634. He wrote, *Criterium Fidei: Index Haeresium Conitroversiarum et Schismatum*, etc.: *Exegesis Articuli de Persona et Officio Christi Bellarnino Opposita*.. See Freher, *Theatrum Eruditorum*; Witte, *Diarium Biogaphicum*; Jocher, *Allgemeines Gelehrten-Lexikon*, s.v. (B.P.)

### Laetus, Georg

a preacher at Lublin, Poland, who died March 27, 1649, is the author of, *Peregrinatio Pauli Romana: — Comment. Pract. in Pauli Conversionem: — De Ratione Concionnandi ad Methoduns Anglicanam Conformata*. See Winer, *Handbuch der theol. Lit.* 1:569; Jocher, *Allgemeines Gelehrten-Lexikon*, s.v. (B.P.)

### La Ferronnays, Jules Basile Ferron De

a French prelate, was born at the castle of St. Mards-les-Ancenis, January 2, 1735. After he had finished his studies, he entered into orders, and followed cardinal Bernis to Rome, to the conclave which elected Clement XIV, in 1769. On December 24 of the same year he was nominated bishop of St. Brieuc, and was transferred to the bishopric of Bayonne in 1774, and to the episcopal see of Lisieux, where he remained until 1790. He refused to take the oath to the civil constitution of the clergy, and left France in 1791. He was pursued by the French soldiers, and retired to Bavaria, where he died, May 15, 1799. See Hoefer, *Nouv. Biog. Generale*, s.v.

### Lafitau, Pierre Francois

a French prelate, was born at Bordeaux in 1685. He studied among the Jesuits, and for some time was very active in the affairs of Jansenism. He was sent to Rome as an ambassador, was consecrated there bishop of Sisteron in 1719, and took possession of his see the following year. He is said to have been immoral early in life, but afterwards a pattern of piety. Lafitau died at Sisteron, April 3, 1764, leaving several works on practical religion, for which see Hoefer, *Nouv. Biog. Generale*, s.v.

## Lafo al-jemin

(*the thief on the right-hand*), a festival observed by the Syrian Christians in commemoration of the penitent thief. It occurs on the octave of Easter.

## Laforet, Nicolas Joseph

a Roman Catholic theologian, was born in 1823 at Graide, Namur (Belgium). In 1848 he was called as professor to Louvain, and died January 26, 1872. He wrote, *Histoire de la Theologie Dogmatique: — Vie et Travaux d'Arnold Tits: — Les Dogmes Catholiques: — La Papaute et la Civilisation: — Histoire de la Philosophie.* (B.P.)

## Laga

in Norse mythology, was the goddess of the refreshing springs and waters. She lives in Soquabekr, a silver palace, by which the waters of the earth flow. Odin visits her daily to bathe there.

## Lagarto, Pedro

a Portuguese prelate and theologian, was born at Setubal about 1524. In 1540 he joined the monks of Arrabida, who lived under the rule of St. Francis; afterwards studied theology at Salamanca, and was elected in 1576 provincial of Arrabida. He died July 28, 1590, leaving *Summa Utilis Omnium Notabilium*. See Hoefler, *Nouv. Biog. Generale*, s.v.

## Lagomarsini, Geronimo

a celebrated Italian Humanist, was born September 30, 1698, at Porto-Santo-Maria (Spain). In 1708 he went to Italy, and commenced his studies in the College of the Jesuits at Prato, in Tuscany. In 1721, he began to teach rhetoric at the College of Arezzo. Four years afterwards he went to Rome to complete his theological studies, after which he returned to his duties at Arezzo. In 1732 he was appointed to the chair of rhetoric at Florence, and in 1751 to that of Greek in the Collegium Gregorianum at Rome, which position he occupied until his death, May 18, 1773. He left several works on classical literature, for which see Hoefler, *Nouv. Biog. Generale*, s.v.

## Lagrange (d'Arquien), Henri De

a French prelate, was born at Calais in 1613, of an ancient family of the 15th century, which had been settled at Berry. He went to Poland about 1674, where he finally devoted himself to the Church, and was consecrated cardinal, in 1695, by Innocent XII. After the death of Sobieski, his son-in-law, the queen retired with her father to Rome, where Lagrange died seven years afterwards, May 24, 1707. See Hoefer, *Nouv. Biog. Generale*, s.v.

## Lagrenée, Louis Jean Francois

an eminent French painter, was born at Paris, December 30, 1724, and studied under Charles Vanloo. He gained the grand prize of the French Academy for his picture of *Joseph Explaining the Dreams*, and at the age of twenty visited England, and was employed by Antonio Verrio upon the large picture of *St. Bartholomew's Hospital*. He was also unanimously chosen by the commissioners to paint the cupola of St. Paul's. He died in Paris, June 17, 1801. See Hoefer, *Nouv. Biog. Generale*, s.v.; Spooner, *Biog. Hist. of the Fine Arts*, s.v.

## Lagus, Daniel

a Lutheran theologian of Germany, was born in 1618 at Colberg, Pomerania. He studied at Königsberg and Wittenberg, was in 1653 doctor of theology, and for some time professor of theology at Greifswalde. He died May 30, 1678, leaving, *Comment. Super Epistolas Pauli ad Galatas, Ephesios, Philippenses: — Examen Trium Confessionum Reformatarum, Marchiacae, Lipsiensis et Thoruniensis: — Vindiciae Evangeliorum Dominicalium et Festivalium contra Thom. Stapleton.: — De ἐπιινικίῳ Jesu: Decantato ad <sup><big></sup>Psalm 16:10, 11: — De Omnipraesentia Humanae Christi Naturae: — De Bonorum Operum Necessitate ad Salutem*. See Witte, *Diarium Biographicum*; Jocher, *Allgemeines Gelehrten-Lexikon*, s.v. (B.P.)

## Laha

a tablet suspended in a Buddhist Wihara (q.v.) in Ceylon, upon which anything might be written which was intended for the information of the priests.

## Lahas

in Lamaism, are heavenly spirits who, long before the creation of the world, lived in unspeakable felicity, which was of an earthly nature. Above the earth there were twenty worlds inhabited by these beings, the highest four of which were so purified that their inhabitants lived without food. When the world was created many of these Lahas descended to it, and became so earthly they were subjected to its laws. When they ate of the fruits of this earth they became black, and the sun and moon were therefore created to give light to this otherwise dark world. The human family, as also the sunken animal world, is indebted to the Lahas for their existence.

## Lahmam

is doubtless the present *Khurbet el-Lahm*, located on the *Ordnance Map* at two and a half miles south of Beit-Jibrin, and described in the accompanying *Memoirs* (3:283) as "foundations, heaps of, stones, wells, cisterns, and caverns. The masonry seems probably of Byzantine date, but the site to be older."

## Lain, Saint

*SEE LATUINUS.*

## Laing, John

a Scotch prelate, was first rector of Tannadice, in the shire of Angus, and Linlithgow, and was next preferred to the office of high treasurer in 1465, which office he held until 1468, at which time he was made lord-register, and about the same time enjoyed the rectories of Suthet and Newlands. He was promoted to the episcopal see of Glasgow in 1474; was made lord high chancellor in 1482, and died January 11, 1482-83. See Keith, *Scottish Bishops*, page 253.

## Lairesse, Gerard

an eminent Flemish painter, was born at Liege in 1640. He studied under Bertholet Flemael, and at the age of sixteen had gained considerable reputation from his efforts. He visited Utrecht, and afterwards removed to Amsterdam, where his reputation rose so high that the Dutch esteem him their greatest historical painter. He died at Amsterdam in 1711. The following are some of his best works: *The Fall of our First Parents; Adam*

and *Eve Driven from Paradise; Joseph and his Brethren; The Child Jesus*. See Chalmers, *Biog. Dict.* s.v.; Spooner, *Biog. Hist. of the Fine Arts*, s.v.

## Lais, Giuseppe Maria

an Italian prelate, was born March 24, 1775, at Rome, of Bavarian parentage. He was educated at first among the Jesuits, and finished his studies at the University of La Sapienza, where he also took the degree of a doctor *in utroque jure*, and was ordained priest. A short time after he became vicargeneral to cardinal Galeffi, and commendatory abbot of Subiaco. In 1817 he was appointed bishop of Hippone *in partibus*, and administrator of the diocese of Anagni. He died at Terentius, July 18, 1836, leaving *De Universa Christi Ecclesia*. See Hoefer, *Nouv. Biog. Generale*, s.v.

## Lakshana

a Hindu name for the characteristic beauties or signs of a supreme Buddha. These were divided into three classes:

1. The two hundred and sixteen *Mangalya-lakshana*, of which there were one hundred and eight on each foot;
2. The thirty-two *Mahapurusha-lakshana*, or superior beauties;
3. The eight *Anawyanjana-lakshana*, or inferior beauties.

## Lakshmi

### Picture for Lakshmi

in Hindu mythology, was the goddess of beauty and loveliness, the wife of Vishnu, generated from the foam of the sea, similar to Venus Anadvomene of the Greeks. She is also the goddess of plenty, and as such is called *Sri* or *Shiri*. She is also the goddess of felicity, and thus identical with *Mangola Dewta*. She often serves poets as an ideal of womanly beauty.

## Lakum

This site Trelawney Saunders (*Map of the O.T.*) confounds with that of Adam, locating it at *Damieh*; perhaps from misunderstanding the ambiguous language of Tristram (*Bible Places*, page 278), who thinks that "Lakum may be traced in *Kefr Kanua*," which is laid down on the

*Ordnance Map* at two and a quarter miles southwest of Damieh, and eight miles west from the south end of the Sea of Galilee. The accompanying *Memoirs* (1:391) say of it: "There are ruins in this village, and portions of fine limestone columns, but no capitals. There is also a circular basalt olive-press and cisterns."

### La Lane, Noel De

one of the most famous French theologians of the 17th century, was born of a noble family at Paris, and died in 1673. In 1653 he was sent to Rome to defend the cause of Jansenius, and his famous speech., which he delivered before pope Innocent X, is contained in the twenty-second chapter of the sixth volume of the *Journal de Saint-Amour*. He was a doctor of the Sorbonne, abbot of Notre Dame de Valcroissant, and wrote, *De Initio Piae Voluntatis: — La Grace Victorieuse: — Examen de la Conduite des Religieuses de Port-Royal*, etc. (1664): — *Lettre sur le Livre de iM. Chamillard, etc.: — Defense de la Foi des Religieuses de Port-Royal* (1667, 2 parts). See Lichtenberger, *Encyclop. des Sciences Religieuses*, s.v. (B.P.)

### Lallouette, Ambrose

a French theologian, was born in 1654 at Paris, and died May 9, 1724. He wrote, *Discours sur la Presence Reelle: — Histoire des Traductions Francaises de l'Ecriture Sainte: — Extraits sur Diferens Points de Morale: — Avis pour Lire Utilement l'Evangile*. See Moreri, *Dictionnaire*; Jocher, *Allgemeines Gelehrten-Lexikon*, s.v (B.P.)

### La Marche, Jean Francois

a French prelate, was born in the diocese of Quimper in 1729, of a noble family from Brittany. After the peace of Aix-la-Chapelle le left the army to embrace the ecclesiastical calling. He was first canon and grand-vicar of Treguier, then abbot of St. Aubin des Bois, and in 1772 was elected bishop of St. Pol de Leon. At the commencement of the Revolution La Marche refused to obey the civil constitution, and, January 8, 1791, fled to London, where he was befriended by Burke and other Englishmen, who charged him with the distribution of means of relief to the French emigrants. This position he held until his death, November 25, 1806. He wrote, *Mandements*, also a *Lettre Pastorale* and an *Ordonnance*, the last in

London, August 20, 1791, to warn his diocesans against schism. See Hoefer, *Nouv. Biog. Generale*, s.v.

### Lamasery

a collection of small houses built around one or more Buddhist temples in Tartary and Thibet, as a residence for the Lamas. *SEE LAMAISM.*

### Lamb, Andrew

a Scotch prelate, was bishop of Brechin in 1610, and was translated to the see of Galloway in 1619, which he held until his death in 1634. See Keith, *Scottish Bishops*, pages 167-281.

### Lambert, Bernard

a French theologian, the last of the Jansenistic school, was born at Salernes, Provence, in 1738. When made professor of theology, Lambert published some theses, which were at once censured by the Roman see, and he had to leave Limoges in consequence. He then went to Grenoble, where he remained some time. The episcopal see of Lyons was then occupied by the famous Montazet, who gathered about himself all opposed to the Jesuits, including Lambert. When Lambert went to Paris, monsieur de Beaumont, an opponent of the Jansenists, was archbishop there, and refused to receive father Lambert into his diocese; but some bishops interfered in his behalf, and he was admitted on condition that he would write only against philosophers and unbelievers. Lambert died at Paris, February 27, 1813. Of his many writings we mention, *Apologie de l'Etat Religieux*: — *Traite sur le Sacrifice de Jesus Christ* (1778): — *Idee de l'Oeuvre des Secours Selon les Sentiments de ses Veritables Defenseurs* (1786): — *Traite Dogmatique et Moral de la Justice Chretienne* (1788): — *La Verite et la Saintete du Christianisme* (1796): — *Exposition des Predictions et des Promesses Faites a l'Eglise* (1806, 2 volumes), a work in which he admits the doctrine of the Millenarians, and the theory of those who regarded the pope as antichrist. See Lichtenberger, *Encyclop. des Sciences Religieuses*, s.v. (B.P.)

### Lamberton, William

a Scotch prelate, was chancellor of the Church of Glasgow in 1292, and elected bishop of St. Andrews in June, 1298. Bishop Lamberton strenuously opposed the encroachments made by king Edward I of

England upon the constitution of Scotland, and contributed his hearty endeavors to set and keep king Robert Bruce upon the Scottish throne. He died in 1328. He built a palace for the bishop of St. Andrews, also ten churches belonging to the diocese, and did a great many other good and noble works. See Keith, *Scottish Bishops*, page 21.

### Lami, Bernard

SEE LAMY.

### Lami, Francois

a French Benedictine, was born at Montireau, near Chartres, in 1636, and died at St. Denis, April 4, 1711. After having served in the army, he embraced a monastic life at the age of twenty-three. In spite of his controversies with Bossuet, Malebranche, Arnauld, Nicole, Duguet, and others, he was highly esteemed by all who knew him for his sincerity and piety. He wrote, *De la Connaissance de Soi-Meme* (Paris, 1694-98, 6 volumes; improved ed. 1700): — *Le Nouvel Atheisme Reverse, Contre Spinosa* (1696): — *Vrit Evidente de la Religion Chretienne* (1694): — *Des Sentiments de Piete sur la Profession Religieuse* (1697): — *Lefons de la Sagesse sur l'Engagement au Service de Dieu* (1703): — *L'Incredule Amenze la Religion par la Raison* (1710): — *Les Gemissements de l'Ame sous la Tyrannie du Corps* (1700): — *Conjectures sur Divers Effets du Tonnerre* (1689). See Lichtenberger, *Encyclop. des Sciences Religieuses*, s.v. (B.P.)

### Lamp, The

a ceremony practiced by the Maronites (q.v.), by way of anointing for the sick. They make a cake somewhat larger than the consecrated wafer of the Romanists, and put upon it seven pieces of cotton twisted with little pieces of straw, and place all together in a basin with some oil. Having read a portion of one of the gospels and epistles, with some prayers, they set fire to all the cotton. They now anoint with this oil the forehead, breast, and arms of every one present, and particularly of the sick person, saying at each unction, "May the Almighty, by his sacred unction, pardon all thy sins, and strengthen thy limbs as he did those of the poor man who was troubled with the palsy." Then they let the lamp burn till all the oil is exhausted. This rite is administered to the *sick*, and is not confined to the dying, as in the case of extreme unction in the Roman Catholic Church.



## Lampadephoria

(from *λαμπάς*, *a torch*, and *φέρω*, *to bear*), ancient Grecian games, celebrated in honor of Prometheus, Athena, and Hephaestus, who taught men the use of fire. The game consisted in carrying an unextinguished torch through certain distances by a successive chain of runners; each taking it up at the point where another left it, and the one who permitted it to go out losing the game.

## LampAdon Hemera

(from *λαμπάς*, *a torch* and *ἡμέρα*, *a day*), the name given to the fifth day of the Eleusinian Mysteries (q.v.), because on that day the initiated marched two and two in procession, each with a torch in his hand, into the temple of Ceres at Eleusis.

## Lampeter Brethren

*SEE AGAPEMONE.*

## Lamps, Christian

Many of these of ancient manufacture have been discovered in the catacombs and elsewhere. They were in general of similar form to those used by the Romans at the time, but often with Christian emblems upon them. *SEE FISH.*

## Lamps, Festival of

a feast celebrated annually in Rajastban, in honor of the Hindu goddess, Lakshmi (q.v.). The festival is called *Dewali*, and every city, village, and encampment exhibits a most brilliant spectacle from the illumination. On this day it is incumbent upon every votary of Lakshmi to try the chance of dice, and from their success in the Dewali the prince, the chief, the merchant, and the artisan foretell the state of their coffers for the ensuing year.

## Lampsacus, Council Of

(*Concilium Lampsaceum*), held at Lampsaki, on the Hellespont, A.D. 364, as Pagi shows. Orthodox bishops were invited to it; and it is described as a council of Homoiousians by Sozomen (6, 7) if the reading is correct. But those who directed it must have been really Semi-Arians; for they

professed to be partisans of the Homoousian formula, and of the creed published at Antioch, besides siding with Macedonius, by whom the godhead of the Holy Ghost was denied. What made Sozomen think well of them probably was that they were treated with marked favor by Valentinian; while they condemned the extreme party which Valens espoused, and which he ordered them into exile for dissenting from. On this, too, they seem to have despatched a still more orthodox account of themselves to Rome, which contented Liberius (Socinus, 4:12; comp. Mansi, 3:378).

### Lamson, William, D.D.

a Baptist minister, was born at Danvers, Massachusetts, February 22, 1812. He studied at the South Reading (now Wakefield) Academy, graduated from Waterville College (now Colby University) in 1835, and was a tutor there one year. In the autumn of 1837 he was ordained pastor of the Church in Gloucester, Massachusetts, where he remained until 1839, and then went to the Newton Theological Institution and studied two years. He was pastor in Thomaston, Maine, about two years (1841 and 1842), and then returned to Gloucester as pastor until 1848. His next settlement was in Portsmouth, N.H., and his last in Brookline, Massachusetts (1859-75), where he died, November 20, 1882. See Cathcart, *Bapt. Encyclop.* page 669. (J.C.S.)

### Lance

#### Picture for Lance

(λόγχη, *cultellus*), a liturgical instrument of the Greek Church, in the shape of a small knife formed like a spear, is used in the common Greek rite in the preparatory office of prothesis, to divide the host from the holy loaf previous to consecration. This earlier fraction, the primitive antiquity of which is doubtful, is distinctly symbolical, and has no reference to the subsequent distribution, for which another fraction has always been made. The typical allusion to the circumstances of our Lord's Passion receives greater force and vividness in the Greek Church, from the use of the "holy spear" for the division of the loaf, as commemorative of the piercing of our Lord's body by the Roman soldier. The priest makes four cuts to separate the host from the oblation, and also stabs it more than once, accompanying every cut or stab with appropriate texts of Scripture, e.g. "He was led as a

lamb to the slaughter," "One of the soldiers with a spear pierced his side," etc.

The use of the holy spear is not found in the purely Oriental liturgies, e.g. those of the Syrians and Egyptians, a fact which leads Renaudot to question whether the rite is of primitive antiquity, since these churches borrowed their discipline from the Greek Church in the earliest ages. It is entirely unknown in the Western Church,

### Lancher, Karl Adolph Ferdinand

a Lutheran theologian of Germany, was born at Schonebeck, near Magdeburg, January 4, 1796. For some time rector of the Lyceum and preacher at Stolberg, in Saxony, he was called as member of consistory and preacher to Neustadt in 1828, and died in 1865, a doctor of philosophy. He published sermons and some ascetical works. See Zuchold, *Bibl. Theol.* 2:761 sq. (B.P.)

### Lanckisch, Friedrich Von

a German writer, was born at Leipsic, March 12, 1618. He studied at his native place, was magister of philosophy in 1640, and died October 22, 1669, a bookseller at Leipsic. He published *Concordantice Germanico-Hebraico-Graecae* (Leipsic, 1677, fol. often reprinted; best edition that of Reinmeccius, 1718). See Winer, *Handbuch der theol. Lit.* 1:175; Jocher, *Allgemeines Gelehrten-Lexikon*, s.v. (B.P.)

### Landaff, Council Of

(*Concilium Landavensse*). Three such are given in Mansi (9:763 sq.) dated A.D. 560; but, even if genuine, they were simply meetings of the bishop, his three abbots, and his clergy, for excommunicating or absolving great offenders: in the 1st case Meuric, in the 2d Morgan, kings of Glamorgan; in the 3d Gwaednerth, king of Gwent; all of them under Oudoceus, third bishop of Llandaff, and therefore scarcely before the 7th century. "The book, however, in which these records occur is a compilation of the 12th century" (Haddan and Stubbs, *Councils and Documents*, 1:125, 147).

### Landal, William

a Scotch prelate, was early rector of the Church of Kinkell, and was promoted to the see of St. Andrews in 1341. He was still bishop of St.

Andrews in 1373, and present at the famous act of Parliament, April 4, that year. He died in the abbey of St. Andrews, on St. Thecla's day, October 15, 1385. See Keith, *Scottish Bishops*, page 24.

### Landauer, Moses H.

a Jewish rabbi of Germany, who died February 3, 1841, is the author of, *Jehova und Elohim*, etc. (Stuttgart, 1836): — *Wesen und Form des Pentateuchs* (1838): — *Uebersicht der Geschichte und Literatur der Kabbala* (published in *Literaturblatt des Orients*, 6:178 sq.). See Furst, *Bibl. Jud.* 2:219 sq.; Zuchold, *Bibl. Theol.* 2:762. (B.P.)

### Landerer, Maximilian Albert Von

a German theologian, one of the most learned and able, though not one of the best known, representatives of the school of theology occupying an intermediate position between the old supernaturalism and modern rationalism, was born at Maulbronn, Wurtemberg, January 14, 1810. He studied at Tubingen, where Dorner (q.v.) was his fellow-student. In 1839 he was deacon at Goppingen, in 1841 professor at Tubingen, and died April 13, 1878. Rejecting the Hegelian principle of absolute knowledge, Landerer emphasized the religious experience in the department of systematic theology. He did not, however, forcibly separate it from the revelation of the Scriptures. The central doctrine in systematic theology he regarded as the perfect union of God and man in Jesus of Nazareth; and he laid special emphasis on the humanity of Christ, insisting, however, upon his supernatural birth and absolute sinlessness. Being not as imposing in presence as Baur or Beck, yet he became one of the most influential of the theologians of his school, and the more intimately the students came in contact with him, the more highly they learned to respect him. Landerer published very little. For the first edition of Herzog he contributed thirteen articles, the most prominent of which was the one on Melanchthon. For the *Jahrbucher fur deutsche Theologie* he wrote on "The relation of grace to the freedom of the will in' the application of salvation." After his death some of his former pupils published from his manuscripts, *Zur Dogmatik. Zwei akademische Reden*, together with Landerer's *Gedichtnissrede auf F.C. Baur* (ed. by Buder and Weiss, Tubingen, 1879): — *Predigten* (ed. by P. Lang, Heilbronn, 1880): — *Neueste Dogmengeschichte von Semumler bis auf die Gegenwart* (published by vaul Zeller, 1881). See *Worte der Erinnerung an Dr. M.A. Landerer* (Tubingen, 1878); Wagenmann in

*Jahrbucher fur deutsche Theologie* (1878), part 3; *Wurtemabergisches Kirchenund Schulblatt* (eod.), No. 26-28; *Protestantische Kirchenzeitung* (eod.), No. 20; Schmidt, in Plitt-Herzog, *Real-Ezncyklop.* s.v.; Lichtenberger, *Encyclop. des Scnences Religieuses*, s.v. (B.P.)

### Landi, Gasparo

an eminent Italian painter, was born at Piacenza in 1756, and studied the grand productions of Correggio and the Caracci. He gained the grand prize at the Academy of Parma for his fine picture of *Tobias and Sarah*, after which he was sent to Rome by the marquis of Landi, and studied under Pompeo Batoni. After gaining a number of prizes at the exhibitions, he was chosen professor of the Academy of St. Luke by pope Pius VI. In 1813 he was commissioned by the French government to execute several works, and was appointed a director of the School of Design established in the convent of Apollinarius. His masterpiece is the picture in the Church of the Dominicans at Piacenza, representing *Christ Ascending Mount Calvary*. He died at Rome, February 24, 1830. See Hoefer, *Nouv. Biog. Generale*, s.v.; Spooner, *Biog. Hist. of the Fine Arts*, s.v.

### Landis, Robert Wharton, D.D.

an eminent Presbyterian divine, son of Samuel Calvin Landis, a descendant of the old Huguenot family of Calvin, was born at Philadelphia, Pennsylvania, January 8, 1809. He was converted at seventeen, joined the Baptist Church, of which his parents were members, and commenced his theological studies in the same year. He remained but fifteen months at an academy, and three months under a private tutor, before entering upon his pastoral labors. At twenty he united with the Presbyterian Church, was licensed in 1831, and ordained in 1832. He continued his studies while carrying forward his work as pastor, and became possessed of rare literary attainments. In 1835 he was pastor at Providence and Norristown; in 1839 at Allentown; in 1842 at Bethlehem, N.J.; in 1849 at Hillsdale, N.Y.; in 1852 at Greenville; in 1853 at Paterson, N.J.; in 1856 at Iona, Michigan; in 1860 at Somerset, Kentucky; in 1867 at Wilmington, Del. In all these places his preaching was attended with marked effect upon his hearers, and large numbers were converted. In 1868 he became professor in Danville Theological Seminary, where he remained one year. He died at Danville, Kentucky, January 24, 1883. Dr. Landis was the author of several valuable

works, and contributed largely to the religious and literary journals. See Nevin, *Presb. Encyclop. s.v.*

### Landon, Seymour

a veteran Methodist Episcopal minister, was born May 3, 1798, at Grand Island, in Lake Champlain, N.Y. He was converted in 1815, and in 1818 joined the New York Conference. He served the following charges: Charlotte Circuit, Vermont; Ticonderoga Circuit, N.Y. (twice); St. Albans Circuit, Vermont; Chazy Circuit, N.Y.; Whitehall Circuit; Poultney, Vermont; Sandy Hill and Glens Falls, N.Y.; York Street, Brooklyn (twice); Lansingburgh, N.Y.; New York; Rhinebeck; Newburgh; Sugar Loaf; Hudson; Hempstead, L.I.; Sag Harbor; West Winsted, Connecticut; Grand Street, Brooklyn, L.I.; Greenpoint; Southport, Connecticut; Watertown, N.Y.; Mount Vernon; Astoria, L.I.; Amityville and New Bridge; Springfield; Orient. He was presiding elder of Hartford and Long Island districts. He died at Jamaica, L.I., July 29, 1880. His effective ministry closed at Orient when he was seventy-four years old, after an active ministerial career of fifty-five consecutive years. In 1852 and 1860 he was a delegate to the General Conference, and in 1856 and 1864 he was a reserve delegate. He was a man of excessive diffidence, with a conscientiousness and firmness equally marked. Of majestic figure and handsome face, his amiability of disposition and other personal qualities made him a welcome ornament in every circle of society. See *Minutes of Annual Conferences*, 1881, page 80.

### Landri (Lat. Landericus), Saint

twenty-eighth bishop of Paris, occupied that see about 650, under Clovis II, between Audebert and Chrodebert. He showed his love for the poor during the famine which desolated Paris in 651, by sacrificing all his own means, and selling even the vessels of the altar to help them. A tradition generally accepted in the diocese of Paris, and admitted by the Bollandists, attributes to St. Landri the founding and endowing of the hospital called Hotel Dieu. The monk Marculfe dedicated to Landri his *Formules*, which he had probably collected at his instigation. The name of this prelate is found among those of the twenty-four bishops who signed the charter of emancipation which Clovis II accorded, in 653, to the abbey of St. Denis, founded by Dagobert I. The last breviary of Paris places the death of St. Landri in 656, and his festal day on June 3, but he is usually

commemorated June 10. He was interred in the Church of St. Germain l'Auxerrois, then called St. Germain le Rond. See Hoefer, *Nouv. Biog. Generale*, s.v.; Smith, *Dict. of Christ. Antiq.* s.v.

### Landriot, Jean Francois Anne Thomas

a distinguished French prelate, was born at Conches-les-Mines in 1816, and died at Rheims in 1874. He was vicar-general of Autun, in 1856 bishop of La Rochelle, and in 1866 archbishop of Rheims. He published, *Discours et Instructions Pastorales* (1856-60, 3 volumes): — *Conferences, Allocutions, Discours et l'Mandements* (1856-64, 3 vols.): — *La Femme Forte* (1863; 8th ed. 1868): — *La Femme Pieuse* (1863, 2 volumes; 7th ed. 1874): — *La Prieie Chretienne* (1862, 2 volumes; 6th ed. 1874): — *Le Christ de la Tradition* (1865, 2 vols.): — *Les Biatitudes Evangeliques* (1866). See Lichtenberger, *Encyclop. des Sciences Religieuses*, s.v. (B.P.)

### Lane, Aaron D.

a veteran Presbyterian minister, was born at Lansingburgh, N.Y., January 29, 1797. He studied at the Lenox Academy, Berkshire Co., Massachusetts; graduated from Union College, N.Y., in 1816, and from Princeton Theological Seminary. He was licensed by the Presbytery of Columbia, October 26, 1819; was ordained pastor of the Presbyterian Church of Waterloo, Seneca County, N.Y., in 1821, having served as stated supply for nine months. At Waterloo he continued to labor zealously and successfully over fourteen years, until compelled by bronchial affection to cease from preaching. He continued, however, to labor among his former people, loved and appreciated, until his death at Waterloo, November 2, 1880. See *Necrol. Report of Princeton Theol. Sem.* 1881, page 11. (W.P.S.)

### Lane, Edward William

an English Orientalist, was born September 17, 1801, at Hereford. He studied at Cambridge, and spent some years in Egypt (1825-28; 1833-35). He published *An Account of the Manners and Customs of the Modern Egyptians* (Lond. 1836, and often Germ. transl. Leipsic, 1856): — *Selections of the Kur'an* (Lond. 1843): — *Arabian Society in the Middle Ages* (1853). In 1842 he went for a third time to Egypt, and after his return, in 1849, began the publication of his main work, *Arabic-English Lexicon*, of which he published five parts (1863-74), and died August 9,

1876. Lane's nephew, Stanley Lane Poole, continues the work of the deceased. (B.P.)

### Lanfranco (or Lanfranchi), Giovanni

an eminent Italian painter, was born at Parma in 1581, and studied under Agostino Caracci. At the age of sixteen he painted a picture of the *Virgin with Saints*, which was greatly admired, and placed in the Church of San Agostino, at Piacenza. At the age of twenty he visited Rome, becoming the pupil of Annibale Caracci, who employed him in the Farnese palace, and in the Church of San Jago, where he executed a number of works. His fresco paintings in San Agostino, particularly his *Assumption of the Virgin*, were greatly admired. Among his other good works were, *Moses Striking the Rock*; *Abraham Offering Isaac*; and *The Flight into Egypt*. He procured the commission to paint the cupola of San Andrea della Valle. It was a wonderful work of art, and represented *The Virgin seated in the clouds, surrounded with saints, and contemplating the figure of Christ*, which is in the upper part of the picture. In 1646 he was invited to Naples to paint the cupola of the treasury at that place. He was employed by Urban VIII to paint a picture for the Church of St. Peter, representing that apostle walking on the sea. He died at Rome in 1647. There are a number of excellent plates by him, as follows: *The Messengers of Moses Returning from the Land of Canatan*; also a series of pictures of subjects from the Passion of Christ, for the chapel of the Crucifix. See Hoefer, *Nouv. Biog. Generale*, s.v.; Spooner, *Biog. Hist. of the Fine Arts*, s.v.

### Lanfredini, Jacopo

an Italian prelate, was born at Florence, October 26, 1670. He became civil auditor of cardinal Camerlingue in 1722, and the following year was declared domestic prelate, member of the consistorial congregation, and referendary of both signatures. Benedict XIII ordained him priest, March 16, 1727. Clement XIII, his compatriot, appointed him, in 1730, to a canonship in St. Peter's. After having been successively secretary of the congregation of the council, voter of the signature of grace, datary of the penitentiary, he was, in 1735, made cardinal, and bishop of Osimo and Cingoli, in the bounds of Ancona. He died May 16, 1741. See Hoefer, *Nouv. Biog. Generale*, s.v.



## Lanfrey, Pierre

a French historian, was born at Chambéry, in Savoy, October 26, 1828. He studied at the College Bourbon in Paris, and published, in 1857, *L'Eglise et es Philosophes au XVIII Siecle*. In 1858 he issued *Essai sur la Revolution Franpaise. Histoire Politique des Papes* followed in 1860, but his main work is *Histoire de Napoleon I* (1867-75, 5 volumes; Germ. transl. Berlin, 1869-76). He died November 15, 1877. Of his *OEuvvres Completes*, the first volume was published in 1879. (B.P.)

## Lang, Heinrich

a Protestant theologian of Germany, was born November 14, 1828, at Frommen, in Wurtemberg. He studied at Schonthal and Tubingen, and was in 1848 appointed pastor at Wartau, in Switzerland. Here he commenced, in 1859, the publication of the *Zeitstimmen aus der Reformirten Schweiz*, the organ of the liberal reformed Church party. In 1863 he was called to Meilen, and in 1871 he was elected pastor of St. Peter's at Zurich. He died January 13, 1876, leaving, *Predigten* (St. Gall, 1852): — *Versuch einer christlichen Dogmatik* (Berlin, 1858; 2d ed. 1868): — *Ein Gang durch die christliche Velt* (1859): — *Stunden der Andacht* (Winterthur, 1862-65, 2 volumes): — *Religioise Charaktere* (1862). See Mayer, *Heinrich Lang. Lebensbild einesfreisinigen Theologen* ( Basle, 1877); Lichtenberger, *Encyclop. des Sciences Religieuses*, s.v.; Zuchold, *Bibl. Theol.* 2:763. (B.P.).

## Lang, John

an eminent minister of the Society of Friends, was born at Vassalborough, Maine, in 1790. He felt a special interest in the North American Indians, and about 1840 was appointed one of a deputation sent out by the New England Yearly Meeting to the Indians west of the Mississippi River, with a view of suggesting and maturing plans for their improvement. President Grant appointed him on the Board of Indian Commissioners, a position which he held till his death. "Both as a commissioner and as a private citizen he served the government several times in missions of great delicacy and difficulty, accomplishing the service to the satisfaction of the government, and securing amicable relations with the tribes visited." He is represented as having been "a man of splendid physique and great vigor, both of body and mind, yet gentle and unassuming in manner, genial and sympathetic, most appreciative of others, and forgetful of self ill his efforts

for the good of his fellows." He died at his native place, May 25, 1879. See *Friends' Review*, 32:681. (J.C.S.)

### Langbecker, Emanuel Christian Gottlieb

a German hymn-writer, was born at Berlin, August 31, 1792, and died October 24, 1843. He published, *Gedichte* (Berlin, 1824, 1828, 2 collections): — *Das deutsche-evangelische Kirchenlied* (1830): — *Gesang-Blatter aus dem 16. Jahrhundert* (1838): — *Leben und Lieder von P. Gerhard* (1841). Some of his spiritual songs are found in the hymn-books of Germany. See Koch, *Geschichte des deutschen Kirchenliedes*, 7:40 sq.; Zuchold, *Bibl. Theol.* 2:763. (B.P.)

### Langbein, Bernhard Adolph

a Lutheran theologian, was born in 1815 at Wurzen, Saxony. In 1841 he was deacon at Meissen, in 1853 church counsellor at Dresden, in 1866 first court-preacher there, and died July 17, 1873, doctor of theology. Langbein was one of the most prominent preachers of Germany, and the author of many volumes of sermons and ascetical works. Of the latter we mention, *Die Reise aus dem irdischen nach dem himmlischen Vaterhause* (3d ed. Leipsic, 1869): — *Tagliche Erquickung aus dem Heilsbrunnenu* (2d ed. 1866): — *Der christliche Glaube nach dem Bekenntniss der lutherischen Kirche* (1873). See Zuchold, *Bibl. Theol.* 2:763 sq. (B.P.)

### Lange, Abraham

a Lutheran theologian of Germany, who died December 20, 1615. at Weimar, doctor of theology, and general superintendent, wrote *Explicatio Catechismi Lutheri*: — *Explicatio Psalmi lxiv*: — *Responsum ad iv Quaestiones de Salute*: — *Responsum Lutheranum ad Anhaltinorum Calvinianorum Defensionem de Imaginibus Abolendis*. See Jocher, *Allgemeines Gelehrten-Lexikon*, s.v. (B.P.)

### Lange, Friedrich Albert

a German philosophical writer, and son of the famous theologian Johann Peter (q.v.), was born September 28, 1828, at Wald, near Solingen. He studied at Zurich and Bonn, was in 1852 professor at the gymnasium in Cologne, and in 1855 privatdocent of philosophy at Bonn. In 1861 he was appointed professor at the Duisburg gymnasium, was called in 1870 to Zurich, in 1873 to Marburg, and died November 21, 1875. His best work is

*Geschichte des Materialismus und Kritik seiner Bedeutung in der Gegenwart* (Iserlohn, 1865; 2d ed. 1873-75, 2 volumes; Engl. transl. by E.C. Thomas, Boston, 1877 sq., 3 volumes). See Vaihinger, *Hartiann, Duhring und Lange* (Iserlohn, 1876). (B.P.)

### Lange, Friedrich Conrad

a Lutheran theologian of Germany, was born May 12, 1738. He studied at Copenhagen, was in 1771 con-rector at Altona, in 1776 court-preacher at Gltickstadt, in 1783 member of consistory, in 1788 doctor of theology, and in the same year provost and first pastor at Altona. He died January 9, 1791, leaving, besides sermons, *De Resurrectione Corporum Nostrorum per Spiritum Sanctum* (Altona, 1787): — *De Jesu Christo, Mortuo quidens quod Corpus, Spiritu vero Vivente* (ibid. 1789). See Dorinig, *Die gelehrten Theologen Deutschlands*, s.v.; Winer, *Handbuch der theol. Lit.* 2:89, 141. (B.P.)

### Lange, Johann Christian

a Lutheran theologian of Germany, was born December 25, 1669, at Leipsic. He studied at his native place, and commenced his academical career there in 1694. In 1697 he went to Giessen, was in 1716 member of consistory and superintendent, in the same year doctor of theology, in 1718 general superintendent, and died December 16, 1756. He wrote, *Theologia Christiana in Numeris* (Leipsic, 1702): — *Ordo Salutis sub Ratione Theologici Problematis Delineatus* (Giessen, 1704; 2d ed. 1744): — *Themata Selecta ex Variis Philosophiae Partibus Deprompta* (1710): — *De Antiquissimo et Novissimo Theologo hoc est*, etc. (1716). See Doring, *Die gelehrten Theologen Deutschlands*, s.v. (B.P.)

### Lange, Johann George

a German missionary among the Jews, was born in Silesia, November 30, 1804. In 1824 he was admitted to the mission seminary at Berlin. At the end of 1826 he was engaged by the London Jews' Society, and entered their seminary in 1827. In 1829 he was appointed as missionary, and stationed at Amsterdam. Towards the end of that year he was sent to Warsaw. In 1841 he was stationed at Lublin, and after many years of labor there was again placed at Warsaw in 1853. Towards the end of 1854 he was sent to Breslau, where he died, August 14, 1869. Mr. Lange was not ordained, but had from the Evangelical Consistory the regular permission

to preach in any of the Prussian churches, and to give lectures to the Jews. (B.P.)

### Lange, Johann Lobegott Ferdinand

a Protestant theologian of Germany, was born September 26, 1798. He commenced his academical career in 1824, was professor of philosophy in 1828, in 1838 doctor and professor of theology at Jena, and died in 1855. He wrote, *Beitrage zur altesten Kirchengeschichte* (Leipsic, 1828, 1831, 2 volumes): — *Der Glaube an Jesus Christus den Weltheiland* (1830): — *Die Kindertaufe in der evangelischen Kirche* (Jena, 1834): — *Anleitung zum Studium der christlichen Theologie* (1841): — *Tabellen der Kirchen- und Dogmen-Geschichte* (2d ed. 1848): — *Der Protestantismus in kirchlicher und politischer Hinsicht* (1844): — *Lehrbuch der christlichen Kirchengeschichte* (2d ed. 1845): — *Exercitationes Examinatorica ad Theologianm Dogmaticam et Historiam Dogmatum Spectans* (Leipsic, 1846): *Geschichte des Protestantismus* (Elberfeld, 1847). See Winer, *Handbuch der theol. Lit.* 1:301, 367, 434, 451, 548; Zuchold, *Bibl. Theol.* 2:767. (B.P.)

### Lange, Johann Peter, D.D.

one of the most prominent German Protestant theologians of the 19th century, was born in Sournborn, near Elberfeld, of Reformed parents, April 10, 1802. He studied at Bonn, was in 1826 pastor of the Reformed Church at Langenberg, and in 1832 at Duisburg. He first attracted public attention by poems and a brilliant series of articles in Hengstenberg's *Evangelical Church Gazette*, at that time the leading orthodox journal in Germany. When Strauss published his famous *Life of Jesus*, Lange wrote in reply an able defense of the historical character of the Gospel-accounts of the infancy of our Savior. Soon afterwards, in 1841, he received a call as professor of theology to the University of Zurich, a position to which Strauss had been called before, but which he was prevented from occupying by a rebellion of the people against their infidel government. It was there that Lange prepared his great work on the *Life of Jesus* (1844-47, 3 volumes), which is a positive refutation of the infidel work of Strauss, and one of the most original and ingenious among the many biographies of the Son of Man. It has been made known to the English-reading public by a translation published by Clark, in six volumes. In 1854 Lange was called to Bonn, and died July 8, 1884, on the same day on

which professor Dorner (q.v.) died. Lange's works are numerous: *Christliche Dogmatik* (Heidelberg, 1849-52, 3 volumes): — *Das apostolische Zeitalter* (1853-54, 2 volumes). But the work by which he is best known and has made himself most useful is his *Theological and Homiletical Bible Work* (1857-68), well known in this country by the English translation in twenty-four volumes. The success of this voluminous commentary has been marked. Lange conceived the plan, wrote the commentary on Genesis, Exodus, Leviticus, Numbers, Matthew, Mark, John, Romans, James, and the Apocalypse. The other books were prepared by a number of German and Dutch divines. Besides the works already mentioned, Lange wrote a number of ascetical and poetical works of high character. He was a poetical theologian, and a theological poet, and though having a theological system of his own, was thoroughly evangelical and in essential harmony with the Reformed type, but adapted to the modern currents of thought. Some of his poems have been translated into English. See Zuchold, *Bibl. Theol.* 2:764-767; Schaff, *Biographical Sketch of Lange*, in the introduction to the American edition of the *Bible Work*; Koch, *Gesch. des deutschen Kirchenliedes*, 7:361 sq. (B.P.).

### Lange, Samuel Gottlieb

a Lutheran theologian of Germany, was born April 5, 1767, at Ohra, near Dantzic. He studied at Jena, and commenced his theological career there in 1795. In 1798 he was called to Rostock as professor, was in 1799 doctor of theology, and died June 15, 1823. He wrote, *Versuch einer Apologie der Offenbarung* (Jena, 1794): — *Die Schriften Johannis ubersetzt und erklrdt* (1795): — *Diss. Historico-Critica I et II de Justini Martyris Apologia pro Christianis ad Antoninum Pium* (eod.): — *Ausfurliche Geschichte der Dogmen der christl. Kirche* (Leipsic, 1796): — *System der theologischen Moral* (1803): — *Versio Germanica Epistolce Pauli ad Romanos* (1820-21). See Doring, *Die gelehrten Theologen Deutschlands*, s.v.; Winer, *Handbuch der theol. Lit.* 1:238, 367, 592, 897. (B.P)

### Langeac (or Langhac), Jean De

a French prelate, was born at Langeac, in Auvergne, near the close of the 15th century, of a noble Sicilian family. He early embraced the ecclesiastical calling, and received numerous benefices, being preceptor of the Hotel Dieu of Langeac, rector of Coulange, count of Brionde, dean of the chapter of Langeac, archdeacon of Retz, treasurer of the Church of

Puy, count of Lyons, provost of Brionde, abbot of St. Gildas des Bois, of St. Lo, of Charli, of Eu, of Pibrac, then bishop of Avranches, a see which he resigned in favor of Robert Cenalis, after occupying it six months, and took possession of the bishopric of Limoges, June 22, 1533. He was also prothonotary of the sacred see, counsellor of the grand council, grand-almoner of the king in 1516, master of requests in 1518, ambassador to Portugal, Poland, Hungary, Switzerland, Scotland, Venice, Ferrara, England, and finally to Rome. At Limoges he established an episcopal residence, repaired the cathedral, and elaborately ornamented it. His memory is revered at Limoges, where he is still called "the good bishop." Wherever he was sent he firmly defended the rights of the king. At Rome even, he strongly maintained the liberty of the Gallican Church. He was a friend and patron of literature. During his embassy at Venice, he had as secretary Stephen Dolet, who dedicated to him three of his books. He died at Paris, May 22, 1541. Only a collection of synodal statutes in MS. remain, of his works. See Hoefer, *Nouv. Biog. Generale*, s.v.; *Biog. Universelle*, s.v.

### Langelier, Nicolas

a French prelate, raised to the see of St. Brieuc in 1564, was invested by Pius IV, August 5 of the same year, and took the oath of the king, Feb. 3, 1565. His administration was full of trouble. Having, in effect, taken the part of the League, he became one of the active counsellors of the duke of Mercoeur. But the citizens of St. Brieuc and the better part of the diocesan clerks remained faithful to the cause of the king, and struggled with all their might against the encroachments of their bishop. Langelier was nevertheless a distinguished prelate, who well understood canonical questions. He died at Dinan, in September 1595, leaving *Notae in Canones*, the manuscript of which formed part of the groundwork of St. Gernvain, at the Imperial Library, No. 870. See Hoefer, *Nouv. Biog. Gesnerale*, s.v.

### Langhans, Friedrich

a Swiss rationalistic theologian, was born in 1829. He studied at Berne, where he became a member of the ministerium in 1853. He died April 17, 1880, at Berne, as professor of systematic theology. He was one of the main movers and promoters of the reform movement, and his writings, as *Pietismus und Christenthum im Spiegel der dusseren Mission* (1849): —

*Pietismus und dussere Mission vor dem Richterstuhl ihrer Vertheidiger* (1866): — *Das Christenthum und seine Mission inm Lichte der Weltgeschichte* (Zurich, 1875), are the best proofs of his neology. See *Zur Erinnerung an Professor F. Langhans*, in the *Protestantische Kirchenzeitung*, No. 28, 29, for 1880; Lichtenberger, *Encyclop. des Sciences Religieuses*, s.v. (B.P.)

### Languet, Hubert

one of the most prominent French writers of the 16th century, was born at Viteaux, near Autun, in 1578. He studied theology, canon law, history, and natural sciences in Poitiers, Padua, and Bologna; visited also Spain, and was, by the reading of Melancthon's *Loci Theologici*, induced to go to Wittenberg, where he remained from 1549 to 1560, making frequent journeys in Germany and Scandinavia. At what period he definitely embraced the Reformation is not known. In 1560 Languet entered the service of the elector of Saxony, which he left in 1577. The last years of his life he spent in the Netherlands) in intimate connection with William of Orange. Languet died at Antwerp, September 30, 1581. His letters, which are of the greatest interest for the history of his time, were edited by Ludovicus, under the title *Arcana Seculi XVI, Huberti Langueti Epistolae* (Halle, 1669). But his main work is *Vindiciae contra Tyrannos* (Edinburgh and Basle, 1579; French transl. by Francois, Paris, 1581; German by Freitzschke, Leipsic, 1846). In an elaborate manner he treats the question whether subjects (for instance, Protestants) have a right to revolt when oppressed for their religion's sake by their princes. See Philibert de La Mare, *Vie de Languet* (Halle, 1700); Chevreul, *Etude sur le Seizieme Siecle, Iubert Languet* (2d ed. Paris, 1856); Haag, *La France Protestante*; ViguLie, *Etude sur les Theories Politiques-Liberales au Seizieme Siecle*; Hotman, *La Franco-Gallia* (Paris, 1879); Scholz, *Hubert Languet als kursachsischer Berichterstatter und Gesandter in Frankreich* (1560-1572; Halle, 1875); Blasel, *Hubert Languet* (Oppeln, 1872); Plitt-Herzog, *Real-Encyklop.* s.v.; Lichtenberger, *Encyclop. des Sciences Religieuses*, s.v. (B.P.)

### Lanigan, John, D.D.

an Irish clergyman, was born at Cashel in 1758, and educated in the Irish college at Rome, where he took orders. He was then appointed to the chair of Hebrew, divinity, and the Scriptures, at Pavia, where he remained until



the university was deserted in consequence of the war in 1796, when he returned to Ireland, and was elected to a similar position in the College of Maynooth. He declined the appointment, however, and was chosen to a position in the record tower of Dublin castle in 1799, and remained there until 1821, when he was seized with insanity, and died in a lunatic asylum at Finglas, near Dublin, July 7, 1828. He published, *Institutiones Biblicæ* (1794): — *Protestants' Apology for the Roman Catholic Church* (1809): — *Ecclesiastical History of Ireland to the Thirteenth Century* (Dublin, 1822, 4 volumes). See *Appletons' Amer. Cyclop.* s.v.; Allibone, *Dict. of Brit. and Amer. Authors*, s.v.

### Lanini (or Lanino), Bernardino

an eminent Italian painter, was born at Vercelli about 1522, and studied under Gaudenzio Ferrari. He was much employed at Milan and Novara, where he painted the personification of *The Deity* in the dome of the cathedral. also several subjects from the life of the Virgin, and the picture of *Our Saviour after the Flagellation, between two Angels*, in San Ambrogio, at Novara. He died about 1578. See Spooner, *Biog. Hist. of the Fine Arts*, s.v.; Hoefer, *Nouv. Biog. Generale*, s.v.

### Lanitho

a daemon of the air, worshipped by the inhabitants of the Molucca islands.

### Lansing, Dirck Cornelius, D.D.

an eminent Presbyterian minister, was born of a distinguished family at Lansingburgh, N.Y., March 3, 1785. He graduated from Yale College in 1804. While in college he was converted, and immediately felt impelled to preach the gospel. He studied theology under Reverend Dr. Blatchford of Lansingburgh, and was licensed to preach by the Presbytery of Columbia in 1806. In the autumn of that year he went to an untried field and visited from house to house over a circuit of twenty-five miles, and soon gathered a church where the town of Onondaga now stands, and continued pastor for eight years. Then, on account of failing health, he retired to a farm, preaching as he was able till he became pastor at Stillwater, where he remained two and a half years, and two hundred converts were added to the Church. In 1816 he supplied the Park Street Church in Boston, Mass., and such an interest was awakened in his preaching that in a few weeks more than eighty persons were converted. He next accepted a call from the



First Presbyterian Church in Auburn, N.Y. Here he remained twelve years, and his own enthusiasm kindled a corresponding feeling in the hearts of those who heard his preaching and saw his labors, and more than a thousand souls were converted and added to the Church. During a part of the time he occupied the chair of sacred rhetoric in the Theological Seminary. In 1829 he took charge of the Second Presbyterian Church in Utica, and in a short time five hundred persons were converted under his ministry. In 1833 he was installed pastor of a Free Church in New York city, then worshipping in Masonic Hall, but was obliged to retire in 1835 on account of ill-health. For the next ten years he labored chiefly as an evangelist in central and western New York, and one year in Illinois. In 1846 he returned to New York city, and took charge of a feeble church in Chrystie Street. In 1848 he assumed the care of the church on Clinton Avenue, Brooklyn, where his labors were crowned with great success, but, his health giving way, he was obliged to leave in 1855. In the spring of 1856 he removed to Walnut Hills, Cincinnati, Ohio, where he supplied the Vine Street Congregational Church. For fourteen weeks he preached twice each Sunday, until the second Sunday in December, when he suddenly failed. This was his last sermon. He died at Walnut Hills, March 19, 1857. Dr. Lansing projected the Auburn Theological Seminary, and by his personal efforts secured an endowment of \$100,000. He was a member of the original board of trustees of Hamilton College. He published *Sermons on Important Subjects* (1825). See Sprague, *Annals of the Amer. Pulpit*, 3:407; Nevin, *Presb. Encyclop*, s.v.

### Lao, Andre

an Italian Carmelite, and professor of theology at Padua in the 16th century, was one of the most powerful and learned supporters of papacy in his time. After having published a dogmatical treatise of small importance, *Disputationes Theologicae ad D. Thomam et de Conscientia*, he made himself conspicuous and popular among the clergy by publishing *Brevis de Summo Pontifice Tractatus*, etc. (2d ed. Rome, 1668). See Lichtenberger, *Encyclop. des Sciences Religieuses*, s.v. (B.P.)

### Lao Kyun

in Chinese theology, was the originator of a religious sect. whose followers are called "children of immortality." He came two hundred years after Confucius. His priests were magicians and sorcerers.

## Laosynactes

(λαοσυνάκτης), an officer in the Greek Church, whose duty it is to collect together the deacons and the people.

## Lapacci, Bartolommeo

an Italian prelate, was born about 1396 at Florence. He was admitted to the Dominican order, received, in 1427, the diploma of doctor, and was, at the Council of Florence, one of the ten theologians who maintained the articles of union of the Greek with the Latin Church. Pope Eugenius IV recompensed him for this service by appointing him, in 1439, master of the sacred palace in place of Torquemada, who was made cardinal. Being sent to Greece in 1443, in company with F. Condelmerio, he became bishop of Argoli. Two years later he was at Constantinople, where he disputed publicly with Mark of Ephesus. At this time he occupied the see of Caron, and, abandoning it when the Turks became masters of the city, he retired to Florence, where he died, June 21, 1466. He wrote *De Sensibilibus Deliciis Paradisi* (Venice, 1498): and manuscript treatises upon several points of theology, also some sermons, etc. See Hoefer, *Nouv. Biog. Generale*, s.v.

## Lapide, Cornelius A

SEE CORNELIUS A LAPIDE.

## Lapland Mythology

The accounts on this subject are very scant, because the Lapps never had a public divine worship, but conducted their religious services privately in their homes. They had a conception of a supreme being, which the North American Indians call the Great Spirit, the Laplanders, Jamula. The latter see three forces of nature combined in the supreme god. They have the god Tiermes, thunder, the god Storjunkare, the ruler of earth, protector of the woods, and the goddess Baiwe, the sun. These three were united in Jamula. Besides these supreme deities they have numerous others, who are subordinate, but not servants of the former; they have their own smaller circles, as, for instance, the spirits of air, the water deities, mountain deities, and the dreaded evil deities of death, who separate the soul from the body, giving the latter to corruption, and bringing the former into distant regions of good hunting and fishing. They made sacrifices of that which they considered most costly, young male and female reindeer. They

offered sacrifices generally in the fall for the whole people. This was the only custom which pointed to a public divine worship. They had no priests nor temples; therefore every father of a household was priest and magician for his family, and taught his own sons. In the autumn, if none of the three gods accepted the offerings, they were sad, because the gods were angry. Although Christianity has entered among them, there are many heathen, who still adhere to their original usages.

### Lappish Version Of The Scriptures

The Lappish is vernacular to the Laplanders. The earliest religious work in the Laponese is a manual containing the Psalms, the Proverbs, the book of Ecclesiasticus, the dominical gospels and epistles, published at Stockholm in 1648. This work was not generally understood, on account of the peculiarity of the dialect in which it was written, and accordingly another manual was published in 1669. It is not known at what time the New Test. was translated into Laponese. The first edition of which there is any account was published in 1755, from which a new edition was printed by the British and Foreign Bible Society in 1811. In the same year the Old Test. was published. Of late efforts have been made to give to the Laplanders of Russia, Sweden, and Norway versions in their respective vernacular, and thus there exist now, besides the Lappish version proper, the New Test. and Psalms in Norwegian-Lapp, the gospel of Matthew in Swedish-Lapp, and the same gospel in Russ-Lapp. See *Bible of Every Land*, page 322; QUANIAN VERSION. (B.P.).

### La Poype (de Vert-ieu), Jean Claude De

a French prelate, was born in 1655, of an ancient family of Poitou. He became vicar to M. de St. Georges, archbishop of Lyons, and in 1702 was called to the episcopal see of Beziers. This he refused, and the same year became bishop of Poitiers. In 1716 he was one of the prelates who signed the article demanding of the pope an explanation of the bull Unigenitus. He died February 3, 1732, near Poitiers. He was in part author of an estimable work entitled, *Compendiosae Institutiones Theologicae* (Poitiers, 1708). The questions are here treated with great precision and method. See Hoefler, *Nouv. Biog. Generale*, s.v.

## Lara, David De

a Jewish writer of Portuguese descent, who died at Hamburg in 1674, is the author of, *hnwhk rtk*, a Talmudico-Rabbinic lexicon (Hamburg, 1667): — *dwdr* [ *de Convenientia Vocabulorum Rabbinicorum* (Amsterdam, 1638). See Furst, *Bibl. Jud.* 2:222; De' Rossi, *Dizionario Storico* (Germ. transl. page 174 sq.; Perles, *David Cohen de Lara's Rabbinisches Lexikon* (Breslau, 1868). (B. P.)

## Lararium

that part of an ancient Roman house which was appropriated to the Lares (q.v.), and where the morning devotions were offered up.

## Larentalia

a festival among the ancient Romans, which was held in honor of *Acca Larentia* (q.v.). It was also observed in honor of the *Lares* generally.

## La Roche (Aymon) Charles Antoine de

a French prelate, was born at the chateau of Mainsat, February 17, 1697. He was at first canon of St. Peter's at Macon, and vicar-general of Limoges, before being consecrated bishop of Sarepta, August 5, 1725. He occupied successively the sees of Tarbes, 1729, Toulouse, 1740, Narbonne, 1752, before being appointed grand almoner, July 13, 1760, and archbishop of Rheims, December 5, 1762. He was created cardinal in 1771, invested the following year with the abbey of St. Germain-des-Pres, and consecrated Louis XVI on Trinity Sunday, June 11, 1775, having previously baptized him, given to him his first communion, and confirmed his union with Marie Antoinette of Austria. He presided over all the assemblies of the clergy of France from 1760 to 1775, having assisted at all the preceding assemblies from 1735. He was at the time of his death dean of the French episcopacy, having as his coadjutor Alexander Angelique, of Talleyr and Perigord, afterwards archbishop of Paris. He was distinguished for his modest piety and extreme benevolence. He died at Paris, October 27, 1777. See Hoefler, *Nouv. Biog. Generale*, s.v.

## La Roche (Aymon), Ralph de

a French prelate, was born about 1160. He was a Cistercian monk, was at first abbot of Igny, in the diocese of Rheims, and in 1224 was deemed

worthy to succeed St. Bernard at Clairvaux. Having occupied this see for eight years, he was called to govern the Church of Agen, from which Gregory IX transferred him, in 1235, to the metropolitan see of Lyons. Here he died March 5, 1236. His memory is celebrated March 5, and he is called the Happy Ralph de la Roche. See Hoefler, *Nouv. Biog. Generale*, s.v.

### La Rochefoucauld, Dominique de

count of St. Elpis, a French prelate, was born in 1713 at St. Elpis, in the diocese of Mende. He was a descendant of a poor and ignorant branch of the house of La Rochefoucauld, which the bishop of Mendes, of Choiseul, discovered in one of his pastoral visits. Frederic Jerome de la Rochefoucauld, archbishop of Bourges, made known this discovery, and took upon himself the direction of the studies of young Dominique.' He placed him at the Seminary of St. Sulpice, and having made him grand-vicar, gave him the archbishopric of Alby in 1747. Being a member of the assemblies of the clergy in 1750 and 1755, he zealously defended the rights of the Gallican Church, and was invested with the abbey of Cluny in 1757. Two years later he was transferred to the see of Rouen. and in 1778 made cardinal. Elected deputy of the clergy of the bailiwick of Rouen to the States-General in 1789, he came out strongly against the principles of the revolution. He was one of the signers of the protest of September 12, 1791, against the innovations made by the national assembly in the matter of religion. In the preceding April he had published a pastoral instruction, which the tribunal of Rouen had torn and burned, as being contrary to the laws of the constituent assembly. After August 10, 1792, the cardinal La Rochefoucauld retired to Germany, and died at Munster, September 2, 1800. See Hoefler, *Nouv. Biog. Generale*, s.v.

### La Rochefoucauld, Francois de

a French prelate, was born at Paris, December 8, 1558, being the son. of Charles I, of La Rochefoucauld, count of Randan, and of Fulvie Pic de la Mirandole, lady of honor to the queen. He was destined by his uncles for the priesthood, and completed his studies at the College of Clermont in a very brilliant manner. At the age of fifteen he was invested by the cardinal of Guise with the rich abbey of Tournus, and scarcely had he reached his twenty-seventh year when Henry III appointed him bishop of Clermont. Being a partisan of the Holy League, he sought to excite Auvergne in

revolt against the king; but the inhabitants of Clermont revolted against their bishop, and he was obliged to take refuge at his chateau in Mozun. In 1589 the bishop of Clermont called an assembly of the states of his province at Billom. La Rochefmocauld addressed them in a vehement discourse, in which he accused the king of being in harmony with the Protestants. This led the Assembly to embrace the side of the sacred union. His father, who governed in the League, was killed in 1590, and Henry IV abjured some years later. The bishop of Clermont yielded, and composed a work upon the spiritual authority of the popes, remaining silent upon the temporal power. Some time after Martha Brossier excited the wonder of the credulous world. Frangois de la Rochefoucauld and his brother, Alexander, travelled from city to city, interrogating the evil spirits concerning the real presence of Jesus Christ in the eucharist. They were at length obliged to desist from this ridiculous business. Francois de la Rochefoucauld yielded, and in 1607 was made cardinal and bishop of Senlis. In 1618 he became grand almoner of France, and in 1619 of the abbey of St. Genevieve. In 1622 he was made president of the Council of the States, and charged with the reformation of the abbeys of France. This reform occupied the rest of his life. He died at the abbey of St. Genevieve, February 14, 1645, and an elegant tomb was erected for him. Full of zeal for literature, La Rochefoucauld enriched various libraries with Greek and Latin MSS. He wrote, *Statuts Synodaux pour l'Eglise de Clermont* (1599): — *Statuts Synodaux pour l'Eglise de Senlis* (Paris, 1621): — *De l'Autorite de l'Eglise en ce qui Concerne la Foi et la Religion* (ibid. 1603, 1604). His *Life* was written by La Mariniere (Paris, 1647). See Hoefler, *Naouv. Biog. Generale*, s.v.

### La Rochefoucauld (Bayers), Francois Joseph de

a French prelate, was born at Angouleme in 1735. He was bishop of Beauvais in 1772, and by this title peer of France, and was sent by the clergy of the bailiwick of Clermont, in Beauvais, to the States-General, which became the constituent assembly. He there defended the privileges of the clergy. Chabot having denounced him before the legislative assembly as taking part in an anti-revolutionary meeting, he fled with his brother the bishop of Saintes, to the house of their sister, the abbess of Soissons, and then started for Paris. They were arrested at Carmes, and assassinated at Paris, September 2, 1792. See Hoefler, *Nouv. Biog. Generale*, s.v.

### La Rochefoucauld, Frederic Jerome de Roye de

a French prelate, was born July 16, 1701. He was son of Francois de la Rochefoucauld, of Rove, count of Rouncy. He embraced the ecclesiastical calling, and in 1729 was called to the archbishopric of Boutges. Elected coadjutor of the abbey of Cluny in 1738, he became titular abbot in 1747, by the death of the cardinal of Auvergne. The same year he was made cardinal, and the following year was sent to Rome as ambassador. In 1755 the king appointed him to the abbey of St. Vandrille, and charged him at the same time with the schedule of benefices. He presided over the assemblies of the clergy in 1750 and 1755. In 1756 Louis XV made him grand almoner. He died April 29, 1757. He was a prelate of mild and conciliatory character. See Hoefler, *Nouv. Biog. Generale*, s.v.

### La Rochefoucauld (Bayers), Pierre Louis de

a French prelate, brother of Francois Joseph, was born in 1744 in the diocese of Perigueux. In 1770 he was made commendatory prior of Nanteuil by the cardinal La Rochefoucauld, and general agent of the clergy in 1775, which office he held until 1780. In 1782 he was called to the bishopric of Saintes. Being sent to the States-General by the jurisdiction of the seneschal of Saintes, he voted at the national assembly with the minority. Having taken flight with his brother, the bishop of Beauvais, he perished with him at Paris, in the prison of Carmes, September 2, 1792. See Hoefler, *Nouv. Biog. Generale*, s.v.

### La Roche-posay, Henri Louis Chasteignier de

a French prelate, son of Louis Chasteignier, was born September 6, 1577, at Tivoli, Italy. Having been educated by the celebrated Scaliger, he received at Rome the four minor orders in 1596, and the priesthood at Paris at the hand of Henry de Gondi, who was then cardinal of Retz. Coadjutor of Geoffroi de St. Blin, bishop of Poitiers, he succeeded him in 1611, and bore witness three years later to his fidelity to the king by opposing the entrance of the prince of Conde and his troops. The conduct of this prelate appears little in conformity with the canons, and gave rise, on the part of the celebrated Jean du Vergier de Hauranne, abbot of St. Cyran, to a defence, ingenious as well as paradoxical: *Apologie pour Messire Henri Chasteignier de la Roche-posay*, etc. (1615). La Roche-posay assisted at the assembly which was held at Rouen in 1627, under the presidency of Gaston of France, then at the synod of Bordeaux,

and at the general assembly of the clergy in 1628. He occupied himself zealously in trying to purge Poitou of the doctrines of Calvin. He died July 30, 1651, leaving several works, as *Recueil des Axiomes de Philosophie et de Thologie*: — *Remarques Françaises sur St. Jattkieu* (Poictiers, 1619): *Exercitationes in Marcumn, Lucam, Joannem et Acta Apostolorum*, etc. (ibid. 1626): — *In Genesina* (1628): — *In Librun Job* (eod.): — *In Exodum et in Libros Numearorum, Josue et Judicum* (1629): — *In Prophetas Majores et Minores* (1630): — *Dissertationes Ethico-Politicc* — See Hoefer, *Nouv. Biog. Generale*, s.v.

### Laron (or Loron), Jourdain De

a French prelate, was at first provost of St. Leonard, which position he occupied until the death of Girard, bishop of Limoges. Several competitors claimed the succession to Girard, but Jourdain de Laron obtained it, and the duke of Aquitania conducted him in triumph to his episcopal city. He was the sub-deacon, but in two years was ordained deacon, priest, bishop, by Islon, bishop of Saintes, assistant of the archbishop of Bordeaux and Boson, Arnauld, Isombert. This ordination was not participated in by the archbishop of Bourges, who had Limoges in his province. The archbishopric of Bourges was at that time occupied by Gauslin; son of Hugh Capet, and therefore brother of king Robert; and he, through jealousy, caused the excommunication of Jourdain and his whole diocese. Jourdain, after a time, made a journey to the Holy Land. On his return, in 1028, he consecrated his cathedral. In 1031, at the Council of Bourges, he discoursed against the armed hordes which devastated the country, which discourse was resented by the bishops. He died in 1052. See Hoefer, *Nouv. Biog. Generale*, s.v.

### Larroque, Patrice

a French spiritualistic philosopher, was born in 1801 at Beaume. He had taught with great success at different colleges, and was successively rector at Cahors, Limoges, and Lyons. The last position he held till 1849, when some differences arose between him and archbishop Bonald. In 1851 he took his dismissal, and died at Paris in 1879. He published, *Cours de Philosophie*: — *Examen Critique des Doctrines de la Religion Chretienne* (1859), a kind of manifesto of *deism*: — *Renovation Religieuse* (1860), a kind of religious programme of the future, destined to unite all on the ruins



of positive religion. See Dumur, in the *Revue Chretienne*, 1861, page 581 sq.; Lichtenberger, *Encyclop. des Sciences Religieuses*, s.v. (B.P.)

### Larsow, Friedrich

a German Orientalist, who died at Berlin, October 3, 1870, is the author of, *De Dialectorum Linguae Syriacae Reliquiis* (Berlin, 1841): — *Des heiligen Athanasius, Bischof von Alexandria, Festbriefe* (Leipsic, 1852): — *Die Genesis ubersetzt und schwierige Stellen erliutert* (Berlin, 1843). (B.P.)

### Larue, Charles de

a French Benedictine, was born at Corbie, July 12, 1684, and joined his order at Meaux. Being charged by Montfaucon with the edition of the works of Origen, he only succeeded in publishing the first two volumes. While superintending the print of the third volume, he was seized with a paralytic stroke, and died October 5, 1739, at Paris. See Lichtenberger, *Encyclop. des Sciences Religieuses*, s.v. (B.P.)

### Larue, Vincent de

a French theologian, nephew of the foregoing, was also born at Corbie. He continLed the work commenced by Sabathier, *Bibliorum Sacrorum Latinac-Versionis Antiqua seu Versio Vetus Italica* (Rheims, 1743-49, 3 volumes). Larue died at St. Germain-des-Pres, March 29, 1762. See Lichtenberger, *Encyclop. des Sciences-Religieuses*, s.v. (B.P.)

### Lasaulx, Anmalie von

a Roman Catholic philanthropist, sister of Ernst (q.v.), was born at Coblenz in 1815. She joined the Sisters of St. Borromeo, and as sister Augustine was made mother superior at Nancy. She was sent, in 1849, to Bonn, and took charge of the hospital of St. John the Baptist. In the German wars against Schleswig and Austria, and during the Franco-German war of 1870, she proved herself a true Samaritan. Her early education, which she received from pupils of Hermes, whose views were condemned at Rome, her connection with the Catholic professors of the University of Bonn, who refused to subscribe to the decisions of the Vatican council, led her to oppose the papal dogmas. She cared not for the menaces of the Ultramontanes, but followed her calling as before. Her self-denying and faithful attention to her onerous duties finally broke down her

health. While on her bed of sickness, the general mother superior of Nancy demanded of her that she should recant and accept the Vatican decrees, but she would not yield. At last she was obliged to leave the place of her lifelong activity, and died in 1872. When she was dead, the dress of the order was taken from her corpse. See Reinken, *Asalie von Lasaulx* (Bonn, 1878); Lecoultre, *Courte Notice sur Amlie de Lasaulx* (Paris, 1879); Lichtenberger, *Encyclop. des Sciences Religieuses*, s.v. (B.P.)

### Lasaulx, Ernst von

a German antiquarian, was born at Coblenz, March 16, 1805. He studied at Bonn and Munich, spent some time at Vienna, Rome, Athens, Constantinople, and Jerusalem, was in 1835 professor of philology at Wurzburg, in 1844 professor at Munich, and was deposed in 1847. In 1848 he was a member of the German National Assembly, and went with the Roman Catholic fraction in all religious questions. In 1849 he was reappointed to his professorship, and died May 10, 1861. He published, *Der Untergang des Hellenismus durch die christlichen Kaiser* (Munich, 1854): — *Die Philosophie der schoinen Kiinste* (1860): — *Ueber die theologische Grundlage aller philosophischlin Systeme* (1856): — *Wahrheit der Thatsachen gegrundeter Philosophie der Geschichte* (eod.): — *Des Sokrates Leben, Lehre und Tod* (1857): — *Die prophetische Kraft der menschlichen Seele in Dichtern und Denkern* (1858). The last four books were put on the papal index. See Holland, *Erinnerungen an Ernst von Lasaulx* (Munich, 1861). (B.P.)

### La Saussaye, Daniel Chantepie De

a Walloon preacher and Dutch publicist, was born at La Have, December 10, 1818. He studied at Leyden, was preacher at the Walloon Church in Leeuwarde (1842-48), and at Leyden (1848-62). Here he edited a periodical entitled *Ernst en Vrede* (1853-58), in which he defended the ethical principle and supernatural in Christianity against the so-called "modern theology," inaugurated by J.H. Scholten. In 1862 he accepted a call to Rotterdam, where he edited another journal. In 1872 he was called to the chair of dogmatics and Biblical theology, which was formerly occupied by P. Hofstede de Groot, and died shortly afterwards, February 13, 1874, doctor of theology, a distinction conferred on him by the Bonn University in 1858. He published, *L'Existence Permanente du People Juif Expliquee par son Avenir* (Leyden, 1849): — *Temoignages contre l'Esprit*

*du Siecle* (Amsterdam and Leyden, 1852): — *Reflexions sur l'Essence et les Besoins de l'Eglise* (Leyden, 1855): — *Appreciation de la Doctrine de l'Eglise Reformee, de J.H. Scholten* (Utrecht, 1859): — *Etudes Bibliques* (1859-61): — *La Crise Religieuse en Hollande* (Leyden, 1860): — *Sermons* (Leyden and Rotterdam, 1860-66, 5 volumes): — *Leven en Rigting, i.e., Life and Tendency* (Rotterdam, 1865): — *Le Surnaturel dans l'Histoire* (Groningen, 1874). See Lichtenberger, *Encyclop. des Sciences Religieuses*, s.v. (B.P.)

## Lasharon

Concerning this place Keil remarks (*Commentary*, <sup>41218</sup>Joshua 12:18), "Knobel supposes it to be the place called *Saruneh*, to the west of the lake of Tiberias, and conjectures that the name has been contracted from *Lassaron* by the aphaeresis of the liquid. This is quite possible, *if only we could look for Lasharon so far to the north*. *Bachiene* and *Rosenmuller* imagine it to be the village of *Sharon*, in the celebrated plain of that name, between *Lydda* and *Arsof*." Nevertheless, *Conder* (*Tent Work*, 2:338) and *Trelawney Saunders* (*Map of the O.T.*) adopt the above position at *Sarona*, which is laid down on the *Ordnance Map* at six miles west of the south end of the sea of Galilee, and described in the accompanying *Memoirs* (1:414, quoting from *Guerin*) thus, "The houses are rudely built on two hillocks, which lie round a valley watered by a spring, which is contained in a sort of square chamber, the roof of which is formed of large slabs, and which is preceded by a large vaulted chamber in very regular cut stones, the whole of ancient appearance." *Eusebius* and *Jerome* state (*Onomast.* s.v. *Sarona*) that the region between *Tabor* and the lake of *Tiberias* was called *Sharon* in their time.

## Lassen, Christian

a famous German Orientalist, was born October 22, 1800, at *Bergen*, *Norway*. He studied at *Christiana*, *Heidelberg*, and *Bonn*, spent some years at *London* and *Paris* copying and comparing Indian MSS., and published with *Burnouf* the *Essai sur le Pali* (*Paris*, 1826). Having returned to *Bonn*, he commenced his academical career by publishing *Commentatio Geographica atque Historica de Pentapotamia Indica* (*Bonn*, 1827). In 1830 he was made professor, and died May 8, 1876. He published editions of *Javadeva's Gitagovinda* (1837): — *Gymnosophista, sive Indicae Philosophiae Documenta* (1832): — *Anthologia Sanscritica* (1838; new

edition by Gildemeister, 1865, 1868): — *Institutiones Linguae Pracriticae* (1837); but his main work is *Indische Alterthumskunde* (1844-62, 4 volumes; 2d ed. volume 1, 1866; volume 2, 1873). In his *Die altpersischen Keilinschriften* (1836) he deciphered for the first time the-cuneiform inscriptions. (B.P.)

### Lassenius, Johann

a Lutheran theologian, was born at Waldau, in Pomerania, April 26, 1636. He studied at different universities, and travelled extensively. On account of his writings against the Jesuits he was imprisoned at Vienna. He was taken to the Turkish frontier for the purpose of being, sold as a slave to the Turks, but he managed to escape. He took his degree as doctor of theology at Greifswalde, was appointed court-preacher at Copenhagen, and died August 29, 1692. He was a very prolific writer, and wrote a great many ascetical works. See *Moller, Cimbria Litterata*; Jocher, *Allgeneines Gelehrten-Lexikon* s.v.; Zuchold, *Bibl. Theol.* 2:769. (B.P.)

### Lathrop, John, D.D.

a Unitarian minister, was born in Norwich, Connecticut, May 17, 1740. He graduated at Princeton College in 1763. For some months after his graduation he was engaged as assistant teacher in Moor's Indian School at Lebanon, Connecticut, and at the same time studied theology. He was licensed soon after this, labored as a missionary among the Indians, and in 1767 was invited to settle both at Taunton and Reading. In 1768 he accepted a call to become pastor of the Old North Church in Boston, preaching in that city until his death, January 14, 1816. He became a member of the Corporation of Harvard University in 1778. He was also one of the counsellors of the American Academy of Arts and Sciences, vice-president of the Massachusetts Bible Society, and president of the Massachusetts Congregational Charitable Society. His publications consisted of single sermons. See Sprague, *Annals of the Amer. Pulpit*, 8:68.

### Latil, Jean Baptiste Maie Anne Antoine, Duke de

a French prelate, was born in one of the Isles of Sainte Marguerite, March 6, 1761. Being destined for the ecclesiastical calling, he entered the Seminary of St. Sulpice at Paris, and was ordained priest in 1784. Shortly after he was appointed grand-vicar of the bishop of Vence, who charged

him with representing him at the bailiwick assembly of his diocese at the convocation of the States-General. On the breaking-out of the French Revolution Latil refused to take the oath of the civil constitution of the clergy, and withdrew to Coblenz, but in 1792, having returned to France, he was arrested at Montfort l'Amaury, and remained for some time in the prisons of that city. Having recovered his liberty, he retired to Germany, and settled at Dusseldorf, where he devoted himself to preaching. He had determined to set out for America, when the count of Artois sent for him, in 1794, and made him almoner. Latil from this time never left this prince, and at the restoration became his chief almoner. Appointed bishop of Amyclea, *in partibus infidelium*, he was consecrated April 7, 1816; became bishop of Chartres in 1821, and archbishop of Rheims, August 11, 1824. He consecrated Charles X in the metropolis of Rheims, May 29, 1825. He was made a peer of France in 1823, made count by Charles X, and also minister of state. Pope Leo XII made him cardinal, March 12, 1826, and the king gave him the title of duke. The same year he signed the declaration of the clergy of France touching the independence of the temporal power in civil matters. He was accused, however, of being a great partisan of the Jesuits, and of urging Charles X to adopt measures which aided the revolution of July. In view of this Latil fled to England. He soon returned to France and maintained his episcopal see, but refused the oath as peer of France. He died at Geminos in December 1839. See Hoefer, *Nouv. Biog. Generale*, s.v.

### Latimer, James Elijah, D.D.

a Methodist Episcopal minister, was born at Hartford, Connecticut, October 7, 1826. He graduated from Wesleyan University in 1848, and the same year became teacher of languages in Newberry Seminary, Vermont, and of Latin and geology in Genesee Wesleyan Seminary, Lima, N.Y.; in 1851 principal of New Hampshire Conference Seminary, Northfield, N.H.; in 1854 principal of Fort Plain Seminary, N.Y.; in 1858 joined East Genesee Conference, and was pastor in Elmira and Rochester, where he made a deep and permanent impression by his learning and devotion. After this he travelled and studied in Europe. In 1869 he became pastor of a Church in Penn Yan, N.Y.; in 1870 professor of historic theology in school of theology of Boston University, and in 1874 dean and professor of systematic theology in the same school. He died at Auburndale, Massachusetts, November 27, 1884. Professor Latimer took high rank as a student of German literature. He possessed a genial temper, and was

greatly beloved by all under his instruction. His sermons, essays, and lectures are highly commended. See *Alumni Record of Wesl. Univ.* 1881, page 91; *Meth. Rev.* March 1886.

### Latinus, Latinus

an Italian critic, was born at Viterbo in 1513. He acted as secretary to cardinals Farnese and Colonna at Rome, and died January 21, 1593. He wrote. *Observationes et Emendationes in Tertullianum*: — *Bibliotheca Sacra et Pronima* (edited by D. Macer, Rome, 1659): — *Epistolae, Conjectursce et Observationes Sacra Profanaque Eruditione Omatae* (2. volumes). See Freher, *Theatrum Eruditorum*; Teissier, *Eloges des Savants*; Jocher, *Allgemeines Gelehrten-Lexikon*, s.v. (B.P.)

### Latonius, Bartholomeus

a German controversial writer, was born at Arlon, Luxemburg, in 1485. He taught Latin at Treves, and rhetoric at Cologne and Freiburg. In 1534 he was called to Paris, and visited Italy in 1539. In 1541 he was appointed counsellor at the electoral court of Treves, with his residence at Coblenz, and died in 1566. Of his controversial writings we mention, *Responsio ad Epistolam Buceri* (1543): — *Adversus Bucerum de Controversiis Quibusdam Altera Defensio*: — *Responsio ad Convicia et Calumnias Petri Datheni* (concerning the communion and the sacrifice of the mass, Frankfort, 1558): — *De Docta Simplicitate Primce Ecclesice* (1559). At the instance of the emperor Charles V, he also took part in the Ratisbon Colloquy in 1546, and was appointed by him imperial counsellor in 1548. See Du Pin, *Bibl. Eccles.* 26:145 sq.; Jocher, *Allgemeines Gelehrten-Lexikon*, s.v.; Wagenmann, in Plitt-Herzog, *Real-Encyklop.* s.v. (B.P.)

### Latona

in Greek mythology, was the daughter of Coeus and Phoebe, therefore a Titanide. Being loved by Jupiter, she reaped the hatred of Juno. The latter took an oath from the earth not to grant Latona a place, and persecuted her by the frightful dragon Python. Everywhere the earth refused to receive her. At last an island, Delos, arose from the sea, which had not existed when Juno exacted the oath, where Diana, hardly born, assisted her mother in the birth of her twin brother Apollo. Being one of the oldest goddesses, she was everywhere highly worshipped. Apollo and Diana would not forgive the smallest insult to their mother, as is fully shown by the fate of

Niobe, with whom she had stood on intimate friendship. Herodotus relates that she was also worshipped in Egypt.

### Latour (D'Auvergne Lauragais), Higues Robert Jean Charles De

a French prelate, was born at the chateau of Auzeville, near Toulouse, August 14, 1768. In the care of his uncle, a canon of Castres, he went to Paris, where he entered the Seminary of St. Sulpice, and pursued a course of theology under Emery. In 1792 and 1793 he was secretly ordained sub-deacon, deacon, and priest by the bishop of Limoges of Argentre. He refused the oath to the civil constitution of the clergy, and withdrew to Picardy, to the house of his aunt, the countess of Vergy, and there performed secretly the offices of his ministry at Amiens. He was finally arrested and thrown into prison. A contractor of the republican army rescued him by taking him into his service. The first consul appointed him bishop of Arras, May 9, 1802, The young bishop reconstructed his diocese, and founded in it all sorts of institutions. On all occasions he manifested his admiration for the chief of the state, who had restored peace to the Church, and advanced the glory of France. The events of 1814 modified his opinions, and on April 8 he sent his approval to the act of forfeiture of the emperor. The restoration brought to him an offer of the bishopric of Rheims, which he refused. The government of July offered still more important archbishoprics. Latour wished to remain in his see, but accepted the Roman purple, Dec. 14, 1840. He died July 26, 1851. He left some catechisms, sermons, etc. See Hoefer, *Nouv. Biog. Generale*, s.v.

### Latuinus, Saint

traditionary first bishop of Seez, commemorated June 20, is said to have been sent into Gaul by Clement of Rome, and is assigned to some period earlier than A.D. 500. He is believed to be the saint popularly known as *St. Lain*, whom the Bollandists place at the beginning of the second century.

### Lau, Johann Theodor

a Lutheran theologian of Germany, was born at Schleswig in 1813. In 1843 he was appointed second pastor at Hettstadt, near Husum, in 1855 pastor at Ottensen, near Altona, and died December 20, 1873. He is the author of, *Gregor I, der Grosse, nach seinem Leben und Lehre geschildert* (Leipsic,



1855) *Reformations geschichte in Schneswig* (Hamburg, 1867). See Zuchold, *Bibl. Theol.* 2:770. (B.P.)

### Laub, Hardenack Otto Konrad

bishop of Viborg, was born in 1805. Having completed his theological studies, he was appointed to a pastorate in the isle of Funen. In 1854 he was made bishop of Viborg, and held this position till 1877, when feeble health obliged him to retire from his ecclesiastical duties. He spent the remainder of his life at Copenhagen, and died May 27, 1882. He was highly honored by the congregations as well as by the ministers of his diocese. (B.P.)

### L'Aubespine, Gabriel de

*SEE AUBESPINE.*

### L'Aubespine, Sebastien de

a French prelate and diplomatist, was born in Beauce in 1518. His high ability won for him from Francis I the gift of many ecclesiastical benefices, especially that of the abbey of Basse Fontaine, in the diocese of Troyes. Being sent to Switzerland, he there combated the influence of the emperor, in 1543. At the Diet of Worms, he prepared the work of the honorary ambassador, the count of Grignan, a man more distinguished by his ancestry than by his own merit (1545). Henry II afterwards sent him to negotiate with the people of Strasburg in 1548, and to modify the treaty of alliance with the Helvetian cantons. On his return to France he was charged with an embassy to Flanders, but he soon resumed his former functions in Switzerland, and still negotiated with ability and honor. Then he was appointed ambassador to Philip II of Spain. From 1558 he held the bishopric of Limoges, in which city he already held the rich abbey of St. Martial. After rendering various services to the king, and being driven from the court, he withdrew to Limoges, and devoted all his attention to works of piety connected with the episcopacy. Here he died in 1582, and was interred in his cathedral. For mention of his works see Hoefler, *Nouv. Biog. Generale*, s.v.



## Lauder, Alexander

a Scotch prelate, was rector of Ratho, promoted to the see of Dunkeld in May, 1440, and died October 11 following. See Keith, *Scottish Bishops*, page 87.

## Lauder, George

a Scotch prelate, was vicar of Crail in 1425, and was afterwards master, or preceptor, of the Hospital of St. Leonard's. He was promoted to the bishopric of Argyle as early as 1427, and was still bishop in 1462. See Keith, *Scottish Bishops*, page 287.

## Lauder, Robert

a Scotch prelate, was probably promoted to the see of Dunblane in 1448, and in 1451 was sent jointly with the bishops of Glasgow and Moray into England. He was probably bishop there in 1465. See Keith, *Scottish Bishops*, page 177.

## Lauder, Thomas

a Scotch prelate, was preferred to the see of Dunkeld in 1452, which see he retained until 1476, when he resigned his charge on account of advanced age. He died November 4, 1481. See Keith, *Scottish Bishops*, page 89.

## Lauder, William

a Scotch prelate, was preferred to the see of Glasgow in 1408. He was bishop there and lord chancellor, April 14, 1424. He died about 1426. See Keith, *Scottish Bishops*, page 248.

## Laudisti

a society which was instituted in Florence, in 1316, for the performance of religious lauds. The society still exists, and is in active operation.

## Laue, Johann Gottfried

a Lutheran theologian of Germany, was born December 20, 1683. He studied at Leipsic, was in 1708 con-rector at Quedlinburg, in 1710 deacon, in 1715 pastor at Diffurt, and died May 30, 1721. He wrote, *Meditationes*

*Exegetico-practicae: — Apparatus Exegetico-homileticus: — Historiae Arcanae Veteris Testamenti ad Judic. II et I Samuel III: — Disput. an Turrimus et Campanarum Usus in Ecclesia Deo Displiceat? See Leporinus, Germania Literata Vivens; Jocher, Allgemeines Gelehrten-Lexikon, s.v. (B.P.)*

### Laufeia

in Norse mythology, was a Jote-woman, the wife of the giant Farbaute, and the mother of Loke, the evil one among the Asas.

### Launawater

in the mythology of the Finns, was an evil goddess, whose children were the plagues and sicknesses of men.

### Launoy, Matthieu De

a Roman Catholic theologian, was born at Ferte-Alais, but embraced the Reformation at Geneva in 1560, and was admitted to the evangelical ministry. He was pastor at Heidelberg in 1573, afterwards at Sedan, where he had adulterous relations with one of his cousins, and was thus obliged to leave the place. Being excommunicated, he abjured Protestantism, and became one of the most furious preachers of the League. To justify his second apostasy he published, *Defense de Launoy* (Paris, 1578), and *Declatrtion et Refutation*, etc. (1579). To secure the favor of the Catholics, he published *Reponse Chrietienne a xxiv Articles*, etc. (1581). In consideration of his return to the Church of Rome, he was made canon of St. Gervais de Soissons, and, with Boucher, was one of the first four pillars of the League. He belonged to the council of sixteen who decreed the assassination of president Brisson. After the capitulation of Paris, Launoy went to Flanders, where he probably died. See Labitte, *De la Demrnocratie Chez les Predicateurs de la Ligue et la France Protestante*; Lichtenberger, *Encyklop. des Sciences Religieuses*, s.v. (B.P.)

### Laurel

a plant which was sacred to Apollo, the god of prophecy, and much used by those who pretended to inspiration. The heads of ancient seers were usually adorned with laurel wreaths, while they carried in their hands a laurel branch as a magic wand. The heads of victors in the national games

were also crowned with laurel wreaths; hence the expression, "winning the laurels."

### Laurence (1)

a Scotch prelate, was elected bishop of the see of the Isles in 1249, but was drowned the same year. See Keith, *Scottish Bishops*, page 299.

### Laurence (2)

a Scotch prelate, was made bishop of the see of Argyle about 1261. About 1269 he ratified to the monks of Paisley the churches of Kilfinan and Kikkeran. He was still bishop in 1299. See Keith, *Scottish Bishops*, page 286.

### Laurent, Johann Theodor

a French prelate, was born July 6, 1804, at Aix-la-Chapelle. He made himself especially conspicuous by his opposition to the Hermesians (q.v.), and in recognition of his merits he was appointed bishop of Cherson, *in partibus infidelium*. As he could not reside in Hamburg, where he intended to live, he went to Rome, and was in 1841 appointed apostolic-vicar at Luxemburg, but was recalled, in 1848, on account of his too rigorous procedure. He retired to Simpelvelde, in the province of Limburg, and died February 20, 1884. (B.P.)

### Laurentia

*SEE ACCA.*

### Laurentie, Pierre Sebastien

a French Roman Catholic historian and publicist, was born January 21, 1793, at Houg (department of Gers). In 1817 he was professor of rhetoric at the Collège Stanislas in Paris, and in 1818 professor of history at the Polytechnic Institute. In 1823 he was appointed inspector-general of the public schools, but he lost this position in 1826 on account of his opposition to the ministry headed by Villele, whom he had attacked in his journal, *La Quotidienne*. Laurentie now devoted himself entirely to his journal, which, for a time, was called *L'Union Monarchique*, and after 1848 merely *L'Union*. Laurentie died at Paris, February 9, 1876. Besides his articles, he published, *De la Justice au xix Siecle* (1822): — *De*

*l'Orig'ine et de la Certitude des Connaissances Humaines* (1826): — *Introduction a la Philosophie* (1829): — *Theorie Catholiques des Sciences* (1836; 4th ed. 1846): — *Histoire de France* (1841-43, 8 volumes): — *Les Rois et le Pape* (1860): — *Rome et le Pape* (eod.): — *Histoire de l'Empire Romain* (1861-62, 4 volumes): — *L'Athisme Scientifique* (1862): — *Le Livre de M. Renan sur la Vie de Jesus* (1863). See Lichtenberger, *Encyclop. des Sciences Religieuses*, s.v. (B.P.)

### Laurentii, Laurentius

a German hymn-writer, was born June 8, 1660, at Husum, in Holstein. and died May 29, 1722, at Bremen. He published *Evangelia Melodica*, or spiritual hymns and songs, according to the Christian year, some of which have been translated into English; thus, *Du wesentliches Wort* ("O thou essential Word," in *Lyra Germ.* 1:15): — *Wer im Herzen will eifahren* ("Is thy-heart athirst to know," in *Lyra Germ.* 2:45): — *Jesus was hat dich getrieben* ("Jesus! what was that which-drew thee," in *Hymns from the Land of Luther*, page 79): — *Fliisst ihr Augen, friesst von Thrdanen* (*ibid.* page 92): — *Ermuntert euch ihr Frommen* (*ibid.* page 51). (B.P.)

### Laurentius, Saint

#### Picture for Laurentius

In early Christian art St. Laurence usually carries a copy of the gospels, to denote his office of deacon. In the Church of St. Laurence, in Agro Verano, at Rome, there is a mosaic of the 6th century, representing the martyr with an open book in his hand, on which may be read the words "dispersit, dedit pauperibus " (Ciampini, *Vet. Mon.* tab. 66:2), in allusion to his kindness to the poor.

### Laurentius

a Scotch prelate, was promoted to the see of Dunblane in 1160, and was witness to a charter to the abbey of Dunfermline. See Keith, *Scottish Bishops*, page 170.

### Laurentius, Jacob

a Dutch theologian, who died at Amsterdam, March 19, 1664, is the author of, *Refutatio Tripartita Fabulae Papisticae de Purgatorio, Limbo Patrum et Pueroruma*: — *Comment. in Epist. Jacobi ac Utramue Petri*: —

*Expositio Septem Epistolarum quas Johannes in Insula Pathmo Scripsit: — Apologia Catechesis Heidelbergensis contra Coppensteinium: — Explicatio in Loca Difficiliora Epistolarum Pauli: — Expositio Historiae Josephi Genesis xxxvi: — De Vera et Legitima S. Scripturae et Patrum Auctoritate.* See Witte, *Diarium Biographicum*; Jocher, *Allgemeines Gelehrten-Lexikon*, s.v. (B.P.)

### Laurentius, Paulus

a Lutheran theologian of Germany, was born March 30, 1554. He studied at Leipsic, was superintendent at Dresden, and died January 24, 1624, doctor of theology. He wrote, *Erklärung und Auslegung der 2 Bücher Samuelis: — Auslegung des Propheten Amos: — Predigten über den Propheten Jona: Eruklung des xxii Psalmss: — Explicatio Symboli Athanasii*, etc. See Witte, *Diarium Eruditorum*; Jocher, *Allgemeines Gelehrten-Lexikon*, s.v. (B.P.)

### Lauretti (or Laureti), Tommaso

(called *il Siciliano*), an eminent-Sicilian painter, was born at Palermo about 1530, studied under Sebastiano del Piombo, and settled early in life at Bolomgna. He subsequently visited Rome, at the invitation of Gregory XIII, to finish the ceiling of the Sala de Constantino. He was honored with the appointment of president of the Academy of St. Luke. He died about 1610. Among his principal works at Rome are the fresco paintings of the *History of Brutus*; at Bologna are the *Crowning of the Virgin*, in Santa Mattia; the *Resurrection*, in San Giacomo Maggiore. He died about 1592. See Spooner, *Biog. Hist. of the Fine Arts*, s.v.; Hoefer, *Nouv. Biog. Generale*, s.v.

### Laurie, Robert

a Scotch prelate, was first minister and then dean of Edinburgh. He was advanced to the see of Brechin about 1670. He was allowed to retain his deanery, and continued to exercise a particular ministry at the Church of the Holy Trinity in Edinburgh until his death in 1677. See Keith, *Scottish Bishops*, page 168.

### Lauterbach, Erhard

a Lutheran theologian of Germany, who died December 16, 1649, at Naumburg, doctor of theology, is the author of, *De Praedestinatione: —*

*De Persona Christi: — De Officio Christi Regio: — De Justificatione Hominis Peccatoris Coram Deo: — De Tripudio Solis Paschali: — Syntagma de Præcipuis Fidei Articulis.* See Witte, *Diarium Biographicum*; Jocher, *Allgemeines Gelehrten-Lexikon*, s.v. (B.P.)

### Lauterbach, Samuel Friedrich

a Lutheran theologian of Poland, was born at Fraustadt, October 20, 1662. He studied at Breslau and Wittenberg, and died at his native place, June 4, 1728. He is the author of, *Ariano-Socinianism Olim in Polonia* (Frankfort and Leipsic, 1725): — *Vita, Fama et Fata Valerii Herbergeri*. See Winer, *Handbuch der theol. Lit.* 1:770; Jocher, *Allgemeines Gelehrten-Lexikon*, s.v. (B.P.)

### Lavabo

#### Picture for Lavabo

(*I will wash*) is a term expressing the act of washing the priest-celebrant's fingers prior to the celebration of mass. This occurs in the English rite, by custom, after the offertory. The act is performed as a sign of the purity with which he should approach the altar. In the Roman rite, before the priest assumes the sacerdotal vestments, he washes the tips of his fingers. This custom seems to have been almost universal. Whenever sacrifice was about to be offered, the minister of the altar performed special ablutions. Such customs were current among the Jews, having been expressly enjoined by the law of Moses (<sup>(1217)</sup>Exodus 30:1721). In the Western Church priests ordinarily recite the last six verses of Psalm 26 during the act of washing, a practice which is referred to by several fathers, among others St. Clement and St. Cyril, and which became common throughout the whole Church about the 8th century. In St. Cyril's *Catechetical Lectures*, that bishop remarks, "You have seen the deacon provide water for the priest of sacrifice and presbyters around to wash their hands... That washing of hand is a symbol indicating that you ought to be pure from every sin and prevarication."

### Lavalette, Louis De Nogaret D'epernon

a French prelate, was born at Angouleme in 1593, and was the third and last son of the duke of Epernon. Being destined by his parents for the ecclesiastical calling, he was sent while very young to the abbeys of St.

Mesmin of Gard, Bardona, in 1611; of Gimont, St. Victor de Marseille, the Grasse, etc., in 1621. As archbishop of Toulouse he assisted at the States-General held at Paris. Promoted to the Roman purple, January 11, 1621, he took part in the assembly of the clergy the same year, and of that held at Paris in 1625. In 1628 he resigned the archbishopric of Toulouse in favor of Charles de Montchol, his former preceptor, and devoted himself to military service. At his death, which occurred September 28, 1639, the pope refused him the honors customarily rendered to a cardinal, under the pretext that he had commanded the armies of the heretics against the Catholics. See Hoefer. *Nouv. Biog. Generale*, s.v.

### Laver Of Regeneration

a name sometimes given in the early Christian Church to baptism.

### Laverna

in Roman mythology, was a protecting goddess of thieves and deceivers at Rome, who had a temple near the Lavernalian gate.

### Law, James

a Scotch prelate, was promoted to the see of Orkney in 1606, where he continued until 1615, when he was translated to the bishopric of Glasgow. See Keith, *Scottish Bishops*, page 227.

### Lawa Ailek

in the mythology of the Laplanders, was one of the three deities who are constant companions of the sun.

### Lawkapatim

in Slavonic mythology, was worshipped by the Poles as a field-god, and his favor entreated before ploughing.

### Lawrence, Francis Effingham, D.D.

a Protestant Episcopal clergyman, was a graduate of St. Paul's College, at College Point, N.Y., and in 1852 of the General Theological Seminary; in 1853 he was assistant minister of the Church of the Holy Communion, New York city, and remained such until 1859, when he was chosen rector,

and continued in that relation until his death, June 11, 1879, at the age of fifty-three years. See *Prot. Episc. Almanac*, 1880, page 171.

### Lawrence, Samuel, D.D.

an English Presbyterian clergyman, was born at Nantwich, Cheshire, in 1693. His father was a Dissenting minister. He was educated at the Glasgow University, became tutor in the family of chief baron Ward, and settled as a minister first at Newcastle, Stafford, in 1714. In 1727 he became pastor at Newcastle-on-Tyne, but his health failing, in 1733, he had to go south, and settled at Monkwell Street, London, where he had a crowded audience for many years, and his ministry was very successful. He was learned, serious, cheerful, modest and polite, zealous and pious. He died, October 1, 1760, and was interred in Bunhill Fields. See Wilson, *Dissenting Churches*, 3:208.

### Lawson, George, D.D.

an eminent Scotch divine, was born March 13, 1749, near West Linton, Peeblesshire. At twenty he had finished his studies, and was licensed to preach. In 1771 he was ordained pastor of the Bergher Secession Church at Selkirk, where he continued during the remainder of his life. For more than thirty years he was also professor of divinity in the school of theology at the same place, and died there February 21, 1820. He was a man of marked ability, extensive scholarship, and earnest piety. Dr. Lawson published many volumes of *Sermons* and *Lectures*; also *Discourses on the Whole Book of Esther*, etc. (Edinb. 1804, 12mo; Lond. 1809, 12mo): — *Lectures on the Whole Book of Ruth*, etc. (Edinb. 1805, 12mo): — *Lectures on the History of Joseph* (1807, 2 volumes, 12mo): — *Exposition of the Book of Proverbs* (1821, 2 volumes, 12mo; posth. pub. from 80 MS. vols. left by the author). See Macfarlane, *Life* (Edinb. 1861; N.Y. 1881).

### Layritz, Friedrich

a famous German hymnologist, was born January 30, 1808, at Nemmersdorf, in Upper Franconia. He studied at Erlangen, was in 1837 preacher in Hirschlach, and died at Schwaningen, near Anspach, in 1859. He is the author of, *Kern des deutschen Kirchengesanges* (3d ed. Nordlingen, 1853-56): — *Liturgische Gemeindegesänge* (1855): — *Geistliche Melodien meist aus dem 16. und 17. Jahrhundert* (3d ed. Erlangen, 1860): — *Die Liturgie eines vollständigen Hauptgottesdienstes*



(1849). See Zuchold, *Bibl. Theol.* 2:772; Koch, *Geschichte des deutschen Kirchenliedes*, 7:53 sq. (B.P.)

### Lazarus, Levi

a Jewish scholar, was born in 1822 at Filehne, duchy of Posen. He studied philosophy and Oriental languages at Berlin, and for twenty-five years was rabbi at Prenzlau. When Dr. L. Frankel (q.v.), the director of the Jewish rabbinical seminary, died, he was called in 1876 as his successor. Lazarus died April 16, 1879. He was a great Talmudist, and a clever thinker. In 1877 he published a very interesting brochure, *Zur Charakteristik der talmudischen Ethik.* (B.P.)

### Lazzari, Donato

*SEE BRAMANTE.*

### Le

in the philosophical system of Confucius (q.v.), is the ultimate immaterial element of the universe. It is the absolute, regarded in association with material essences, and manifesting itself in virtue of such association as the cause of organization and order. The spirit of man is strictly of one substance with this principle. The *Le*, therefore, is identical with the *Tai-ki*, the Great Extreme. Beyond it, as the highest pinnacle of heaven, the one ultimate power, the entity without an opposite, no human thought is capable of soaring. "The absolute is like a stem shooting upwards; it is parted into twigs; it puts out leaves and blossoms; forth it springs incessantly until its fruit is fully ripe; yet even then the power of reproduction never ceases to be latent in it. The vital juice is there; and so the absolute still works and works indefinitely. Nothing hinders or can hinder its activity until the fruits have all been duly ripened, and activity gives place to rest."

### Leach, Beriah N., D.D.

a Baptist minister, was born at Middletown, Vermont, April 28, 1801. He joined the Church in 1815, and was ordained in October 1826, over the Church at Cornwall. His subsequent pastorates were in Middlebury, Fredonia, Wyoming, Hamilton, and Brooklyn, N.Y., and in Middletown, Conn. His useful life closed January 23, 1869. See Cathcart, *Baptist Encyclop.* page 676. (J.C.S.)

### Leavitt, Jonathan, D.D.

a Congregational minister, was born at Cornish, N.H., October 21, 1800. He was educated at Kimball Union Academy, graduated from Amherst College in 1825, and was a member of Andover Theological Seminary for two years. He was ordained an evangelist in 1828, and became a home missionary in Pendleton and Wilmington, S.C., alternately; in 1830 was temporary supply successively in Lincolnton and Macon, Georgia, Westbrook, Maine, Atworth, N.H., and Waltham, Massachusetts. He was acting-pastor at Bedford in 1835, was installed in 1837, and remained until 1840, when he was next installed pastor of Richmond Street Church, Providence, R.I. He was without charge from 1863 until his death, at Providence, October 7, 1877. See *Trienz. Cat. of Andover Theol. Sem.* 1870, page 80. (W.P.S.)

### Leavitt, Joshua, D.D.

a Congregational minister, was born at Heath, Franklin County, Massachusetts, September 8, 1794. He graduated from Yale College in 1814, studied law, and was admitted to the bar in 1819. He soon secured a lucrative practice in his native town, and afterwards in Putney, Vermont, but left it to enter Yale Divinity School, where he graduated in 1825. The same year he was ordained pastor of the Congregational Church in Stratford, Connecticut. After a highly successful pastorate of three years he resigned and became secretary of the Seaman's Friend Society, and editor of the *Sailor's Magazine*, New York city. In 1831 he became editor of the *New York Evangelist*; in 1837 of the *Emancipator*; in 1848 managing editor of the *Independent*, retaining this position till his death, which occurred January 16, 1873, in Brooklyn, N.Y. Dr. Leavitt was a man of great suavity of manner, a graceful writer, and an eloquent speaker. He published, *Easy Lessons in Reading* (1823): *Christian Lyre* (1831): — and a series of *Readers* (1847).

### Leblanc, Guillaume

a French prelate, was bar at Alby in 1561. The position of his uncle, a distinguished theologian of the same name, aided his access to ecclesiastical honors. Having been chamberlain to pope Sixtus V, he was appointed, in 1588, to the bishopric of Vence, which a bull of Clement VIII reunited, in 1591, with the episcopal see of Grasse. This reunion, which the chapter of Vence vigorously repelled, became to Leblanc a great source of

embarrassment and litigation. He was even the object of an attempted assassination, and sought to destroy the act of union by the parliament of Aix. He died at Aix, November 21, 1601. For mention of his works, see Hoefer, *Nouv. Biog. Generale*, s.v.

### Leblanc (de Beaulieu), Jean Claude

a French prelate, was born in Paris, May 26, 1753. After being canon-regular of St. Genevieve before the Revolution, he became, in 1791, constitutional rector of the parish of St. Genevieve, and subsequently of St. Etienne du Mont. He was chosen archbishop of Rouen on the death of Gratian; consecrated January 18, 1800, at Paris, and held in his metropolitan church a council of the bishops of his diocese the following October. In 1801 he assisted at the national council held at Paris. After the signing of the Concordat, he gave in his resignation, and in 1802 was appointed bishop of Soissons. He established a seminary in his episcopal city. Being invited, in 1815; to be present at a reception of the emperor after his return from the island of Elba, Leblanc wrote to the minister to give assurance of his fidelity to Louis XVIII. This declaration was published, and the bishop of Soissons withdrew to England. The return of the king recalled him to his diocese, and in 1817 he was appointed archbishop of Aries, re-established by the new Concordat. Having resigned in 1822, he withdrew to the Seminary of Foreign Missions at Paris, took charge of the Savoyards, and was appointed member of the chapter of St. Denis. He died July 13, 1825. See Hoefer, *Nouv. Biog. Generale*, s.v.

### Lebonah

The modern site, *el-Lubban*, is laid down on the *Ordnance Map* ten miles north of Beitin (Bethel), and is briefly described in the accompanying *Memoirs* (2:286, 360) as well as by Guerin (*Siamzarnia*, 2:112). Five pillars still remain standing, which seem to have been part of an ancient chapel.

### Lebrecht, Firchtegott S.

a Jewish scholar, was born at Memmelsdorf, Bavaria, in 1800. He made his Talmudical studies at the rabbinical seminary in Presburg, Hungary, and his philological at Halle, under Gesenius. In 1832 he went to Berlin, where he died, October 13, 1876. Lebrecht contributed largely to the *Literatur-Blatt des Orients* (1841-44), and in connection with Biesenthal edited the

dictionary of David Kimchi, called *Liber Radicum*. Besides, he wrote an essay, *Handschriften und erste Ausgaben des babylonischen Talmuds*, published in *Wissenschaftliche Blätter aus der Veitel Ephraimischen Lehranstalt in Berlin* (1862), and *Die Stadt Bethelr*, in *Magazin für die Wissenschaft des Judenthums* (Berlin, 1876), pages 27-40, 77-93. See Furst, *Bibl. Jud.* 2:226 sq. (B.P.)

### Lebrun, Charles

an eminent French painter, was born in Paris, March 22, 1619. In 1662 he commenced his great work, *The Battles of Alexander*, which gained him a great reputation. In the Church of Notre Dame are two of his most celebrated pictures, *The Stoning of St. Stephen*, and *The Martyrdom of St. Andrew*. He died in Paris, February 12, 1690. See Hoefer, *Nouv. Biog. Generale*, s.v.; Spooner, *Biog. Hist. of the Fine Arts*, s.v.

### Lebrun, Jean Baptiste (surnamed Desmarests)

a French scholar, was born at Rouen, and partly educated at Port Royal. He labored in different dioceses, and died at Orleans, March 19, 1731, never having been willing to proceed to a higher order than that of acolyth. He left an edition (the second) of the Latin work of John, bishop of Avranches, *De Divinis Officiis* (Rouen, 1679, 12mo): — An edition of *St. Paulinus*, with notes, etc. (Paris, 1685): — A *Concordance of the Books of Kings and Chronicles* (Lat.): — *Le Voyage Liturgique de France*, published under the name of the *Sieur de Moleon* (Paris, 1718, 8vo): — *The Breviaries of Orleans and Nevers*: — *Lactantius*, the edition which passed in MS. to his brother, a bookseller at Rouen, and from him to Langlet du Fresnoy, who published it (2 vols. 4to). He was working at a new edition of the *Martyrology of Usuardus* when he was put into the Bastille, where he remained five years. See Landon, *Eccles. Dict.* s.v.

### Le Camus, Etienne

a French prelate and theologian, was born at Paris, November 24, 1632, of an ancient family in the magistracy. He became doctor of the Sorbonne in 1650; — and almoner of the king, Louis XIV, while still a minor. He was appointed bishop of Grenoble in 1671, and from that time a great change took place in his life. He was indulgent to the faults of others, and gave an example of charity, modesty, and piety. In 1686 Louis XIV demanded the hat of the cardinal for M. de Harlay, archbishop of Paris. Innocent XI not

liking this prelate, sent the Roman purple to Le Camus. This irritated Louis XIV, and he called for the new cardinal, wishing to reproach him, but the bishop of Grenoble disarmed him by his pleasantry. Le Camus left-all his goods to the poor of his diocese. He founded two seminaries, one at Grenoble, the other at St. Martin de Misere, and several establishments of charity. He died at Grenoble, September 12, 1707. For mention of his works, see Hoefer, *Nouv. Biog. Generale*, s.v.

### Lecanomancy

a species of divination (q.v.), performed by means of a basin, with wedges of gold or silver marked with certain characters. The wedges were Suspended over the water, and the daemon formally invoked, when he gave the response in a low hissing sound passing through the water.

### Lecerf de la Vieville, Philippe

a French Benedictine, who died March 11, 1748, is the author of, *Bibliothèque Historique et Critique des Auteurs de la Congregation de Saint-Maur* (Hague, 1726): — *Defense de la Bibliothèque*, etc. (Paris, 1727): — *Histoire de la Constitution Unigenitus, en ce qu' Regarde la Congregation de Saint-Maur* (Utrecht, 1726). See Jocher, *Allgemeines Gelehrten-Lexikon*, s.v. — (B.P.)

### Lech, John

an Irish prelate, was elected to the bishopric of Dunkeld, Scotland, in 1309, and was canon of the Church. In 1310 he was promoted to the see of Dublin. In 1312 he was constituted lord treasurer of Ireland. He died August 10, 1313. See D'Alton, *Memoirs of the Archbishops of Dublin*, page 120.

### Le Courrayer, Pierre Francois

a French theologian, was born at Rouen in 1681. At the age of sixteen he was admitted to the congregation of St. Genevieve, and soon he instructed there in philosophy, and theology, was canon in 1701, and librarian in 1711. A dissertation which he published at Brussels in 1723, under the title *Sur la Validite des Ordinations des Anglais*, called forth the opposition of Gervaise, Hardouin, and Lequien, and an assembly of twenty-two bishops who met at St.Germain-des-Pres condemned the work, together with Le Courrayer's rejoinder to his opponent. Finally he was excommunicated by

the abbot of St. Genevieve and cardinal Noailles; but about the same time the Oxford University made him doctor of theology. He intended to write against the cardinal; but, afraid of being imprisoned, went to England, where he was received by archbishop Wake of Canterbury. Le Courayer died at London in 1776. He published a French translation of Sarpi's *History of the Council of Trent*, with notes (London, 1736, 2 volumes). See *La France Protestante; Necrologes des Horn-nes Cilebres; Lichtenberger, Encyclop. des Sciences Religieuses*, s.v. (B.P.)

### Le Coz, Claude

a French prelate, was born at Plounevez Parzay, Brittany, September 2, 1740. He pursued his studies at the College of Quimper, and was a professor there at the time of the Revolution. In 1791 he was elected constitutional bishop of the department of Ille-et-Vilaine, and the same year deputy at the legislative assembly. During the Reign of Terror he was imprisoned and sent to Mont Michel, where he remained fourteen months. Obtaining his liberty in 1795, he resumed his episcopal duties, and adhered to the encyclicals published by the synod of the constitutional bishops reunited at Paris. Le Coz presided over the national council of the same bishops. held-at the capitol from August 15, 1797, to November 12 of the same year. In 1799 he assembled a synod at Rennes, but the priests of his diocese did not all recognize his authority. Being called to the presidency of the council of 1801, he opposed the project of a French sacramentarian. At the time of the Concordat of the first consul with the pope, Le Coz resigned, and was appointed archbishop of Besanion. In 1804 he went to Paris to visit the pope, and after some difficulties signed an article of adhesion and submission to the briefs of the holy father. He died at Villevieux, near Lons le Saulnier, May 3, 1815, leaving a number of works, for mention of which see Hoefler, *Nouv. Biog. Generale*, s.v.

### Led (or Leda)

in Slavonic mythology, is the god of war; also among the Russians. He appears armed with sword and shield, a helmet on his head, and a spear in his hand.

### Leding

in Norse mythology, is the chain with which the wolf Fenris was chained.

### Lee, Henry Washington, D.D., LL.D.

a bishop of the Protestant Episcopal Church, was born at Hamdenl, Connecticut, July 26, 1815. He was ordained deacon in 1838; became rector at Springfield, Massachusetts, in 1840; and in 1848 of St. Luke's at Rochester, N.Y., where he was consecrated bishop of Iowa, October 18, 1854. His episcopal residence was at Davenport. Griswold College, located in that place, became the object of his special care. He died September 26, 1874. See *Prot. Episc. Almanac*, 1875, page 144.

### Lee, Richard Henry, LL.D.

a minister of the Protestant Episcopal Church, rector of Trinity, Washington, Pennsylvania, died at that place, January 3, 1865, aged seventy-five years. For many years he was professor in Washington College. See *Amer. Quar. Church Rev.* April 1865, page 140.

### Lee, Samuel, D.D.

a Congregational minister, was born in London, England, in 1625. From his father, Samuel Lee, he inherited a large estate. After remaining some time at St. Paul's school, he went, in 1640, to Oxford, and continued his studies there until 1648, when he received the degree of M.A. Soon after he was appointed to a fellowship in Wadham College, and became proctor of the university in 1656. At that time he was a lecturer in Great St. Helen's Church in London. In 1677 he became associated with the celebrated Theophilus Gale, as minister in a nonconforming congregation in Holborn. In September 1679, he was preaching at Bignel, in Oxfordshire, where he remained for some time. Afterwards, for several years, he was pastor of an Independent Church at Newington Green. Although strongly advised to enter the Established Church, conscientious scruples forbade it. In 1686 he landed in New England, and was employed to preach in Bristol, R.I. The next year, in May, he was chosen pastor of the newly organized Church there. As religious toleration began to prevail in England, he resolved to return thither. Resigning his pastorate in Bristol, he set sail in 1691, but was captured by a French privateer and carried to St. Malo, where he died in the latter part of the same year. It is said of him that there was scarcely a department of knowledge with which he was not familiar. At one time he devoted a great deal of attention to astrology, but disapproved of it afterwards, and burned a hundred books relating to it. His benevolence was manifested in frequent gifts to the poor. Besides a number of sermons, he

published several books. His *Triumph of Mercy* was popular in New England, and was reprinted in Boston in 1718. Another work, *Orbis Miraculum; or, The Temple of Solomon Portrayed by Scripture Light* (1659, fol.), printed at the expense of the University of Oxford, was much admired. Another, *De Excidio Anti-Christi* (eod. fol.), was a study of popery. See Sprague, *Annals of the Amer. Pulpit*, 2:209.

### Lee, William, D.D.

an Irish prelate, was born in Ireland in 1815. He was educated at Trinity College, Dublin, where he was elected fellow in 1839, in 1857 was appointed professor of ecclesiastical history, and in 1863 lecturer on divinity. In 1874 he was archdeacon of Dublin, and he died May 11, 1883. He is the author especially of, *Introductory Lectures on Ecclesiastical History* (1858): — *Examination of Remarks of Baden Powell* (1861); but is best known by his *Lectures on the Inspiration of the Holy Scriptures* (1852).

### Leechman, John, LL.D.

a Scotch Baptist minister and missionary, was born at Glasgow, September 2, 1803, and became a Baptist in 1820. He was educated at the Haldane Institution, Grantown, in the north of Scotland, in the Baptist College, Bristol, and the University of Glasgow. He was ordained a missionary to India at Edinburgh, July 3, 1832, and sailed from Liverpool on the 25th for the mission station at Serampore. He began work as tutor in the college, and preacher of the gospel. In 1835 he was ordained co-pastor of the Church at Serampore. In 1837 he sailed for England for the benefit of his wife's health, and to awaken greater interest at home in the mission in India. In 1838 he was induced to settle as pastor of the Church at Irvine, Ayrshire. He removed to London in 1848 as pastor of the Baptist Church in Hammersmith. In 1850 he was sent, with the Reverend Joshua Russell, as a deputation to India and Ceylon, in which they spent some four months. He resigned his pastorate in 1863, and removed to Bath for rest and recuperation. He afterwards engaged in various public labors, and at the close of 1867 accepted the pastorate at Kensington Chapel. He ceased to preach in 1870, and died March 16, 1874. See (Lond.) *Bapt. Hand-Book*, 1875, page 284.



### Leechman, William, D.D.

a Scotch divine, was born in 1706, educated at the University of Edinburgh, licensed to preach in 1731, ordained minister of Beith in 1736, elected professor of theology in the University of Glasgow about 1743, principal in 1761, and died December 3, 1785. He was held in high estimation by his brethren in the ministry, having been elected by them, in 1740, to the moderatorship of the Synod of Glasgow and Ayr, and in 1757 of the General Assembly. He was a ripe theologian, a powerful preacher, and a warm advocate of all institutions of a worthy character. A collective edition of his sermons, with a life of the author, by James Wodrow, D.D., was published (Lond. 1789, 2 volumes, 8vo; new ed. 1816, 2 volumes, 8vo). See *The (Lond.) Christian Observer*, December 1812, page 753; Allibone, *Dict. of Brit. and Amer. Authors*, s.v.

### Le Faucheur, Michel

one of the most famous Protestant preachers of the 17th century, was born in the neighborhood of Geneva in 1585. In 1607 he was ordained, and appointed pastor at Annoanay. His fame as a pulpit orator was soon made known, and the authorities of Geneva wished him to come there. But Le Faucheur declined, and in 1609 went to Paris. In 1612 he was called to Montpellier, and at different periods represented the churches of Languedoc at the synodical assemblies. He died at Paris in 1657, leaving, *Sermons: — Traite de l'Action de l'Orateur* (Paris, 1657): — *Traite de la Cene du Seigneur* (Geneva, 1635). See Bayle, *Dict. Historique*; Haag, *La France Protestante*, 6; Lichtenberger, *Encyclop. des Sciences Religieuses*, s.v. (B.P.)

### Leger, Saint

SEE LEODEGAR.

### Legge, George, LL.D.

a Scotch Congregational minister, was born at Huntley, Aberdeenshire, October 10, 1802. He became a student of King's College, Aberdeen, in 1819, completing his curriculum in 1825, and receiving his degree of M.A.; was converted in 1828; entered Highbury College to prepare for the ministry in 1830, and in 1832 became pastor at Bristol. In 1835 he accepted a call to the pastorate of Gallowtree-gate Chapel, Leicester, and

in that capacity continued till his death, January 24, 1861. In 1859 he was chairman of the Congregational Union. Dr. Legge was a man of noble qualities, endowed with a strong intellect, a glowing imagination, a loving heart, and great constancy of purpose. His principal publications were, *Principles of Nonconformity: — Christianity: in Harmony with Man's Nature, Present and Progressive: — The Range and Limitations of Human Knowledge*, besides several single sermons. See (Loud.) *Cong. Year-book*, 1862, page 247.

### Legobien, Charles

a French Jesuit, was born at St. Malo in 1653; in 1671 he entered the society of Jesus; shortly after taught at Tours; then removed to Paris, where he became first secretary, and afterwards superintendent, of the missions of his order to China. He published, about 1702, a collection of letters from missionaries in China, etc., entitled *Lettres Edifiantes et Curieuses, Ecrites des Missions Etrangeres*. He died March 5, 1708, at Paris. See Hoefler, *Nouv. Biog. Generale*, s.v.

### Le Gouverneur, Guillaume

a French prelate, was born at St. Malo. After being canon, then dean of the cathedral of his native place, he became bishop, January 29, 1610. He assisted as deputy of the clergy to the states of Brittany in 1614, founded in his diocese several establishments of charity and religion, and occupied his time in collecting the ecclesiastical regulations laid down by his predecessors. He died at St. Malo, June 25, 1630. See Hoefler, *Nouv. Biog. Generale*, s.v.

### Legras, Louise De Marillac, Madame

foundress of an order of nuns, was born at Paris, August 12, 1591. She was daughter of Louis de Marillac, brother of the celebrated guard of the seals, and of the marshal of this name. In 1613 she married Antoine Legras, secretary of the queen Marie de Medicis. Being eventually left a widow, she devoted herself entirely to religious matters. In connection with Vincent de Paul she bore an important part in the establishment of various charitable institutions. They founded the institution of the sisters of charity called *Sœurs Grises*, on account of the color of their costume. Placed at the head of a community of this order at Paris, madame Legras devoted herself with great self-abnegation to the care of the sick. She aided Vincent

de Paul in bestowing large charities in various ways. Her death occurred at Paris in 1662. See Hoefler, *Nouv. Biog. Generale*, s.v.

### Le Hennuyer, Jean

a French prelate, was born in 1497 at St. Quentin. He was successively chief almoner of Henry I, Francis II, Charles IX, and Henry III. Appointed bishop of Lodeve in 1557, and afterwards of Lisieux, he was spiritual director of Catherine de Medicis and of Diane de Poitiers. In this position he always showed a disposition to persecute the Protestants, although some acts to the contrary have been falsely attributed to him. He died in 1578. See Hoefler, *Nouv. Biog. Generale*, s.v.

### Lehi

On the identification of this site Lieut. Conder remarks as follows (*Tent Work in Palestine*, 1:276):

"A little way north-west of Zoreah, seven miles from Belt 'Atab, is a low hill, on the slope of which are springs called 'Ayun Abu Meharib, or the 'fountains of the place of battles.' Close by is a little Moslem chapel, dedicated to Sheik Nedhir, or 'the Nazarite chief;' and, higher up, a ruin with the extraordinary title Ism Allah — 'the name of God.' The Nazarite chief is probably Samson, whose memory is so well preserved in this small district, and the place is perhaps connected with a tradition of one of his exploits. The Ism Allah is possibly a corruption of Esm'a Allah — 'God heard' — in which case the incident intended might be the battle of Ramath Lehi. Finally, we were informed by a native of the place that the springs were sometimes called 'Ayun KAra, in which name we should recognize easily the En hak-Kore, or fountain of the crier' (~~071519~~ Judges 15:19). To say that this spot certainly represents Rlamath Lehi — 'the hill of the jaw-bone' — would be too bold. It seems, however, clear that a tradition of one of Samson's exploits lingers here; the position is appropriate for the scene of the slaughter with the jaw-bone, and we have not succeeded in finding any other likely site."

### Lehmann, Wilhelm Friedrich

a Lutheran minister, was born October 16, 1820, in Wurtemberg. In 1824 he came with his parents to America. He studied at the theological seminaries, of Columbus, Ohio, and Philadelphia, Pennsylvania, and was for some time preacher at Somerset, Ohio. In 1846 he was appointed

professor at the University at Columbus. He died December 1, 1880. For many years he was president of the Lutheran Synod of Ohio. (B.P.)

### Lehmus, Adam Theodor Albert Franz

a Lutheran theologian of Germany, was born at Soest, December 2, 1777. He entered the ministry in 1801, was in 1819 dean and pastor at Anspach, and died August 18, 1837, doctor of theology. He wrote, *Die Lehre von der Versohnung des Menschen mit Gott durch Christum* (Sulzbach, 1821): — *Ueber die Taufe* (Heidelberg, 1807): — *Aufsätze theologischen Inhalts*, etc. (1835): — *Die Rechtfertigungslehre der evangelischen Kirche in ihren Hauptmomenten dargestellt* (1836). See Winer, *Handbuch der theol. Lit.* 1:439, 450; 2:19, 65, 75, 100, 166; Zuchold, *Bibl. Theol.* 2:780 sq. (B.P.)

### Leib Olmai

in the mythology of the Laplanders, was a deity of the atmosphere, who made the weather favorable to hunting and fishing.

### Leiffthus

in Norse mythology, was one of the rivers of hell, which: take their origin from the spring Hwergelmer.

### Leighton, Henry De

a Scotch prelate, was consecrated bishop of Moray, March 8, 1414, where he continued ten years. In 1424 he was translated to the see of Aberdeen. He was one of the commissioners sent to London for negotiating the ransom of king James I, and returned home with him. He died in 1441. See Keith, *Scottish Bishops*, pages 113-142.

### Leimburg, Johann Leiss Von

a Roman Catholic prelate of Germany, was born in 1821. For some time dean at Bregenz and Innsbruck, he was in 1879 appointed prince-bishop of Brixen, and died April 24, 1884. He was a man of peace, and tolerant against non-Catholics. (B.P.)

## Leinbach, Thomas Hartman

an earnest and successful minister of the German Reformed Church, was born in Berks County, Pennsylvania, January 18, 1802. He studied privately under the Reverend Dr. F.L. Herman; was licensed and ordained in 1822. After serving for several years a few congregations, located partly in Lancaster and partly in Berks County, he accepted a call from the Tulpehocken charge, where he concluded his long and useful ministry, March 31, 1864. Father Leinbach was celebrated as a "catechist," which eminently fitted him for the particular field to which he was called. He was besides a very able, earnest, and effective preacher; and a most conscientious and successful pastor. See Harbaugh, *Fathers of the Germ. Ref. Church*, 4:175. (D.Y.H.)

## Leipt

in Norse mythology, was one of the rivers of hell, which have their source in the spring Hwergelmer.

## Leire

*SEE LETHRA.*

## Leiter, Samuel B., D.D.

a German Reformed minister, was born at Leitersburg, Maryland, April 19, 1809. His literary and theological training he received at York, Pennsylvania. He was licensed and ordained by the Maryland Classis of the Reformed Church in 1835; immediately left for the West, and settled in Ohio, where he successfully exercised his ministry in different sections of the state. Dr. Leiter was a man of good natural parts and extensive requirements, which he conscientiously employed in the service of his Master. He died March 31, 1883. (D.Y.H.)

## Lejay (Lat. Laius), Claude

one of the fathers of the Jesuit order, was born at Aise, in Faucigny, in the diocese of Geneva, about 1505. He commenced his studies at the College of La Roche, and completed them at Paris. He allied himself in friendship with Peter Fadire, which, in 1535, led to his becoming a Jesuit, and a great help to his order. In 1545 he assisted at the Council of Trent. He afterwards directed the College of Boulogne, where he received the degree

of doctor of theology. He then returned to Germany, taught at Ingolstadt, then at Vienna, in June 1551, where he died, August 6, 1552. He composed various works, which were only published in the *Speculum Praesulis ex Sacrae Scripturae, Canonum et Doctorum Verbis* (Ingolstadt, 1625, and in volume 17 of the *OEuvres* of P. Gretser, Ratisbon, 1741). See Hoefer, *Nouv. Biog. Generale*, s.v.

### Le-ke

one of the sacred books of the Chinese. It is the acknowledged guide to rites and manners, prescribing rules for all the relationships of life, and the established orders of society. *SEE CONFUCIUS*.

### Lekkio

in Finnish mythology, was an evil spirit of the woods, who appeared in various frightful forms.

### Lel

in Slavonic mythology, was the god of love, son of Lada, the goddess of beauty, and brother of Did and Polel.

### Lelli (Saint), Camillo De

founder of an order of Italian friars, was born at Bucchianico, May 25, 1550. An ulcer, resulting from his early vices, led him to enter a convent. The Franciscans rejected him, and he went to Rome, where he was received at the hospital of St. James. He speedily recovered, and was afterwards expelled for misconduct. In 1569 he enrolled himself among the troops of Venice, and after the close of the war, having been dismissed, hired out to the Capuchins of Manfredonio. He wished to become a monk, but was repulsed on all sides on account of his infirmity. He returned to the hospital of St. James, where this time his good conduct obtained for him the position of steward. Thinking that the diseases even then were not well treated at the hospitals, he completed his studies among the Jesuits, was made priest, and founded in 1584 the congregation of Clercs Regulars, especially intended for the care of the sick. This congregation, being approved by Sixtus V, March 8, 1586. was established as a religious order by Gregory XIV, October 15, 1591. St. Camillo de Lelli resigned his supervision in 1607, and was beatified by Benedict XVI in 1742. He died at Rome, July 14, 1614. See Hoefer, *Nouv. Biog. Generale*, s.v.

## Le Maire, Guillaume

a French prelate, was chosen as successor to Nicolas Gellent, bishop of Angers, having been first chaplain and penitentiary of the cathedral. The newly elected bishop went to Vincennes, May 16, 1291, and took the oath to king Philip. Some years later he excommunicated David de Lesmaisons, bailiwick of Angers, and his sub-bailiwick, Darien Bidoy. The difficulty was concerning the ecclesiastical immunities. In the unfortunate condition of his treasury the king objected to the subsidies, and his officers levied upon the goods of the Church as well as others. This was opposed by Guillaume Le Maire, together with other bishops. He argued this question against the count of Anjou. The whole administration of Le Maire was laborious and discordant. He died May 13, 1314, leaving a historical work, for mention of which see Hoefler, *Nouv. Biog. Generale*, s.v.

## Le Maitre, Antoine

a French writer, brother of Isaac Louis le Maitre (better known as *de Sacy*), was born at Paris in 1607. For a time he practised law with great success, but abandoned his profession and joined the recluses of Port Royal. He died November 4, 1658. Le Maitre is the author of, *Vie de Saint Bernard*: — *L'Aumone Chretienne* (Paris, 1658, 2 volumes): — *Vies de S. Ignace, de S. Jean Climaque, et des Martyrs de Lyon*, in the *Vies des Saints*, published by Du Fosse (1685); from the Latin he translated Chrysostom's treatise, *De Sacerdotio*. See Clemencet, *Hist. Generale de Port-Royal*, volume 2 and 3; Besoigne, *Histoire de l'Abbaye de Port-Royal*, volume 3; De Vallee, *Antoine le Maitre et ses Conteemporains*; Sapey, *Guillaume du Vair et Antoine le Maitre*; Lichtenberger, *Encyclop. des Sciences Religieuses*, s.v. (B.P.)

## Le Mire

*SEE MIREUTS.*

## Lemke, Heinrich

a Lutheran theologian of Germany, was born December 31, 1601, at Lubeck. He studied at different universities, and died at Bergen, Norway, March 7, 1674. — He wrote, *Vindicatio Librorum Apocryphorum Veteris et Novi Testamenti*: — *Vindicatio Incarnati Veri Messiae Promissi ex Thalmud et Rabbitorum Scriptis Desumta*: — *Schola Papistarum*

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

### Lemoine, Jean

a French prelate, was born at Cressy, in the 13th century. Having completed his studies, he took the degree of doctor of theology at the University of Paris, and made a journey to Rome, where he was well received, and appointed auditor of the rota. His commentary upon the sixth book of the *Decretales*, which he wrote at Rome, gained for him the title of cardinal. Boniface VIII appointed him legate to France in 1302, and in this position he strove to re-establish peace between Philip the Fair and the holy see. He acted with so much discretion that he won the esteem of the king without losing his credit with the pope. He assisted, in 1305, at the conclave held at Perugia for the election of Clement V, and accompanied that pontiff to Avignon, where he died, August 22, 1313. His body was borne to Paris, and interred in the church of the college which he had founded in 1303 in that city, on Rue St. Victor, upon the site of the houses, chapel, and cemetery which had belonged to the Augustinian monks.

His brother, ANDRE LEMOINE, bishop of Noyon, aided him in the founding of the college which bore the name of the cardinal Lemoine. He died in 1315, and the two brothers were laid in the same tomb. See Hoefler, *Nouv. Biog. Generale*, s.v.

### Lenaus, Johann Canutus

a Lutheran theologian of Germany, was born in 1573, at Lenna, near Upsala. He studied at Wittenberg, Helmstadt, and Rostock, was professor of Greek and Hebrew at Upsala, and died April 25, 1669, doctor of theology, archbishop of Sweden, and pro-chancellor of the Upsala Academy. He wrote, *Conmm. in Evangelium Johannis*: — *Comm. in Lucae Acta Apostolorum*: — *Comm. in Canonicas. Epistolas Jacobi, Petri, Johannis et Judae*: — *Brevis Informatio de Veritate et Excellentia Christiana Religionis*: — *Judicium de Unione a Calvinianis Petita*. See Witte, *Diarium Biographicum*; Jocher, *Allgemeines Gelehrten-Lexikon*, s.v.; Winer, *Handbuch der theol. Lit.* 1:185. (B.P.)

### Lenet, Philibert Bernard

a French monk, was born at Dijon, August 24, 1677. Having been received among the canons regular of St. Genevieve, he soon distinguished himself



by his piety and learning. For a time professor at Senlis and at Provins, he became director of the seminary at Rheims, and abbot of Grand-Val-des-Ecoliers, in the diocese of Langres. Being accused of Jansenism, Lenet was obliged to retire from his position, and died in 1748. He wrote some works, for which see *Necrologie des Plus Celebres Defenseurs de la Verite*, volume 3; Lichtenberger, *Encyclop. des Sciences Religieuses*, s.v. (B.P.)

### Le Neve, John

an English clergyman and biographer, was born December 27, 1679, and educated at Trinity College, Cambridge. He became rector of Thorntonle-Moor, Lincolnshire, about 1721, and died about 1741. He was an industrious collector of biographical materials, and has given to the world several important collections. They include, *Lives of the Most Illustrious Persons who Died in 1711-12* (London, 1713-14, 2 volumes, 8vo): — *Fasti Ecclesiae Anglicanae* (1716), of which a new edition was published (1854, 3 volumes, 8vo) by T. Duffus Hardy, assistant keeper of the public records, with a continuation to the year of publication; the first edition contained eleven thousand entries, while the new edition contains more than thirty thousand names of clergymen: — *Memorials Concerning Dr. Richard Field* (1716): — *Monumenta Anglicana* (1700-19, 9 volumes, 8vo): *Lives of the Protestant Bishops* (1720): — *Lives of the Archbishops* (1723). See, *Biographical Notice of Le Neve* in Hardy's edition of the *Fasti*.

### Lenfant, David

a French Dominican, who died at Paris, May 31, 1688, is the author of, *Concordantice Augustiniane* (1655-1656, 2 volumes, fol.): — *Biblia Augustiniana* (2 volumes): — *St. Bernardi Biblia* (1665): — *St. Thomae Aquinatis Biblia* (1657-59, 3 volumes): — *Histoire Generale de Tous les Siecles* (1684, 6 volumes). See Lichtenberger, *Encyclop. des Sciences Religieuses*, s.v.; Jocher, *Allgemeines Gelehrten-Lexikon*, s.v. (B.P.)

### Lenglet-Dufresnoy, Nicolas

a French writer, was born at Beauvais, October 5, 1674. He studied theology at Paris, and took holy orders, but soon exchanged his clerical dress for that of a politician and diplomatist. He died January 16, 1755. Of

his numerous works we mention the following, bearing upon theology: *Novaum Jesu Christi Testamentum Notis Historicis et Criticis Illustratum* (Paris, 1703, 2 volumes; reprinted 1735): — *Imitation de Jesus Christ, Traduite et Revue* (1771): — *Traite Historique et Dogmatique du Secret Inviolable de la Confession* (1713 and often): — *Refutation des Erreurs de Spinosa, avec sa Vie a la Tete* (Amsterdam, 1731): — *Traite Historique et Dogmatique des Operations, des Visions et des Revelations Particulieres* (1751, 2 volumes): — *Recueil des Dissertations Anciennes et Modernes sur les Apparitions, les Visions et les Songes* (1752, 4 volumes). He also edited *Lucii Caecilii Lactantii Opera Omnia* (1748, 2 volumes), the most complete edition of Lactantius's works. See Michault, *Memoir es pour Servir a Histoire de la Vie et des Ouvrages de l'Abbe Lenglet*; Lichtenberger, *Encyclop. des Sciences Religieuses*, s.v. (B.P.)

### Lengnich, Karl Benjamin

a Lutheran theologian of Germany, was born at Dantzic, February 19, 1743. He studied at Leipsic, was in 1772 second preacher at his native place, and died Nov. 5, 1795, leaving, *Predigten* (Dantzic, 1770): — *Beitrag zur Kenntniss seltener und merkwurdiger Bucher* (ibid. 1776, 2 volumes): — *Nachrichten zur Bucher-und Munzkunde* (ibid. 1780-82, 4 vols.). See Doring, *Die deutschen Kanzelredner*, page 200. (B.P.)

### Lenormant, Charles

a French archaeologist and numismatist, was born in Paris, June 1, 1802. In 1828 he travelled in Egypt, was in 1837 conservator at the national library, and after 1835 acted as Guizot's substitute at the Sorbonne, where his lectures, savoring too much of Romish orthodoxy, often caused disturbances, especially in 1846, so that he had finally to give up his lecturing. In 1848 he was called as professor of Egyptian archaeology at the Collège de France, and died at Athens, November 24, 1859. Of his works we mention, *Tresor de Numismatique et de Glyptique* (1836-50, 5 volumes): *Elite des Monuments Ceranzographiques* (1844-57, 3 volumes). (B.P.)

### Lenormant, Francois

son of Charles, was born in Paris, January 17, 1837. He pursued the same studies which distinguished his father. In 1862 he was sub-librarian of the Institute, in 1874 professor of atchaeology at the large Paris library, and

died December 10, 1883, leaving, *Manuel d'Histoire Ancienne de l'Orient Jusqu' aux Guerres Inediques* (3d ed. 1869, 3 volumes; transl. into German, Berlin, 1869, 2 volumes; 2d ed. 1871): — *Lettres Assyriologiques et Epigraphiques* (1871-72, 4 volumes): — *Les Premieres Civilisations* (1874, 2 volumes; Germ. transl. Jena, 1875): — *Les Sciences Occultes en Asie* (1874-75; Germ. transl. Jena, 1878), two parts; the first treating of *La Magie chez les Chaldeens et les Origines Accadiennes*; the second of *La Divination et la Science des Presages chez les Chaldeens*: — *Les Origines de l'Histoire d'Apres la Bible et les Traditions des Peuples Orientaux* (1880-82, 2 volumes; Engl. transl. New York, 1882): — *Monnaies et Mdcailles* (Paris, 1883). (B.P.)

### Leo, Gottlob Eduard

a Lutheran theologian of Germany, was born in 1803, and died at Waldenburg, May 7, 1881, member of consistory and doctor of theology, He is the author of, *Geschichte der christlichen Religion und Kirche* (Leipsic, 1831): — *Das Leben Gellert's* (Dresden, 1846): — *Stimmen aus der Kirche* (1845): — *Pauli Epistola i ad Timotheum Graece* (1837): — *Geschichte der Reformation in Dresden und Leipzig* (1839): — *Das Leben August Hermann Francke's* (1848). See Zuchold, *Bibl. Theol.* 2:786. (B.P.)

### Leo, Heinrich

a famous German historian, was born at Rudolstadt, March 19, 1799. He studied at Breslau and Jena, and commenced his academical career at Erlangen in 1820. In 1824 he was at Berlin, accepted a call to Halle in 1830, and died April 24, 1878. Leo was orthodox in religion, and conservative in politics, and from this standpoint wrote his *Lehrbuch der Universalgeschichte* (Halle, 1835-44, 6 volumes; 3d ed. 1849-53). Liberalism found in him a violent opponent, and the liberal tendencies in State and Church he assailed in *Studien und Skizzen zur Naturgeschichte des Staates* (ibid. 1833), *Die Hegelingen* (1838), *Signatura Temporis* (1849), more especially in the *Kreuzzeitung*, the organ of the political conservatives, and in *Evangelische Kirchenzeitung*, the organ of orthodoxy. His political tendencies were acknowledged by king Frederick William IV, and in 1863 he was made a member of the Prussian upper house for life. See Lichtenberger, *Encyclop. des Sciences Religieuses*, s.v.; Brockhaus, *Conversations-Lexikon*, s.v. (B.P.)

## Leo, Rudolf

a Lutheran theologian of Germany, was born May 6, 1806, at Rudolstadt. He studied at Jena and Gottingen, was tutor of prince Guinther of Schwarzburg-Rudolstadt from 1829 to 1839, and professor at the gymnasium of his native place from 1839 to 1844. In the latter year he was appointed second deacon, in 1851 court-preacher and member of consistory, and in 1852 general-superintendent. He retired from the ministry in 1879, and died January 18, 1883. (B.P.)

## Leonard, Alexander S., S.T.D.

a Protestant Episcopal clergyman, was born in New York city, June 28, 1806. He graduated from Columbia College in 1825; was engaged in mercantile pursuits for twenty years; ordained deacon in 1848; assistant at St. Clement's Church, N.Y.; rector of Emmanuel Church, in the same city, from 1849 to 1865, and died there, May 17, 1878. See *Prot. Episc. Almanac*, 1879, page 169; *Church Almanac*, 1879, page 93.

## Leonhard, Matthaei D'udine

a famous Dominican, who died in 1470, provincial of Lombardy, was a doctor of law and divinity. He preached in the principal cities of Italy, especially at Florence, before pope Eugene IV and his court. His *Sermones* have often been printed. See Lichtenberger, *Encyclop. des Sciences Religieuses*, s.v.; Jocher, *Allgemeines Gelehrten-Lexikon*, s.v. (B.P.)

## Leoni, Ottavio

(called *il cav. Padovano* and *Padovanino*), an eminent painter and engraver, was born in Rome in 1578. Among his historical works is *The Virgin and Infant*, in Santa Maria della Minerva; *The Annunciation*, in San Eustachio; and *St. Carlo. St. Francesco*, and *St. Niccolo*, in San Urbano. He was chosen director of the Academy of St. Luke, and was appointed knight of the order of Christ, on which occasion he painted the *Martyrdom of St. Martina*. for the Church of the Academy. As an engraver, he did not succeed very well. He, however, executed a number of works. He died in 1630. See Hoefer, *Nouv. Biog. Generale*, s.v.; Spooner, *Biog. Hist. of the Fine Arts*, s.v.

## Leopard-worship

The leopard is held in great dread by the natives of different parts of Africa, not only on account of its ferocity, but from the superstitious notion that wicked men metamorphose themselves into these animals, and commit all sorts of depredations without the liability or possibility of being killed. In southern Guinea large villages are sometimes abandoned by their inhabitants, because they are afraid to attack these animals on account of their supposed supernatural powers. In Dahomey, the leopard is accounted so sacred that if any one should kill it he would be convicted of having committed sacrilege, and would be offered in sacrifice to the offended god as a propitiation. The leopard is there looked upon as an impersonation of the supreme god, whom they call *Seh*. If any one is killed by a leopard, his relatives rejoice at the event, and treat the animal with great kindness. *SEE LEOPARD.*

## Lepcha Version Of The Scriptures

Lepcha is a dialect spoken by an aboriginal mountain-tribe in north-east India, near Darjeeling. The first attempt at a translation into that dialect was made by the Reverend W. Start, in 1855 or 1856, who printed the gospel of Matthew at his own expense. The Calcutta Auxiliary Bible Society published, in 1871, the gospels of Matthew and John, Genesis, and part of Exodus. (B.P.)

## Lepsius, Karl Richard

a noted German Egyptologist, was born at Naumburg, December 23, 1810. Well prepared by seven years of classical training at Pforta, he went in 1829 to Leipsic and Gottingen to study philology. When he took his degree, he showed at once by his dissertation that he knew how best to utilize the principles of comparative philology by applying them to the solution of difficult problems of classical scholarship. He took for his subject the Umbrian Inscriptions, and thus laid the foundation of what has proved in the end one of the most successful achievements of the science of language — namely, the decipherment and grammatical analysis of the Eugubian tables. In 1833 he went to Paris to attend lectures, and study in libraries and museums. In 1834 he published *Palaographie als Mittel für die Sprachforschung*, for which was awarded by the French Institute the *Prix Volney*. In 1835 another essay of his, *Ueber die Anordnung und Verwandtschaft des semitischen, indischen, athiopischen, altpersischen*

*zund altegyptischen Alphabets*, was read before the Berlin Academy; and in the same year. while still at Paris, he wrote his paper, *Ueber den Ursprung und die Verwandtschaft der Zahlwörter in der indogermanischen, semitischen, und der koptischen Sprache*. At the time of his residence at Paris. Champollion's star was just rising, but Egyptian studies were only in their infancy. Lepsius felt attracted towards these new studies. Having acquired the first principles of the decipherment of hieroglyphs from Champollion's works, he proceeded from Paris to Italy, which was rich in Egyptian antiquities. He spent some time with Rosellini, at Pisa, and then settled down to steady work at Rome. Here he was attracted by Bunsen, who did everything he could for him. By his *Lettre a M. Rosellini sur l'Alphabet Hieroglyphique* (1837), Lepsius took his position as one of the leading Egyptologists of the day, and thus entered upon a career which he never left again. But, although Egypt formed the principal object of his studies, his classical tastes, too, found ample food in Italy, as was shown by his edition of the *Inscriptiones Umbricae et Oscae* (Leipsic, 1841), and by his papers on *Die Tyarrheneschen Pelasger in Etrurien* (1842). From Italy he went to England, where he spent two years studying in the British Museum, and shaping plans for future work. In 1842 we find Lepsius established as professor at Berlin. In the meantime he had published some of his bestknown works — his *Auswahl der wichtigsten Urkunden des ägyptischen Alterthums* (1842, fol. with 23 tables), and *Das Todtenbuch der Aegypten* (eod. with 79 tables). In the same year followed the great expedition to Egypt, projected by Bunsen, and carried out at the expense of the king of Prussia, Frederick William IV. Lepsius was the leader, and he acquitted himself of this most difficult task with perfect success. Every student of Egyptology knows the fruits of that expedition, as gathered partly in *Denkmaler aus Egypten und Aethiopien* (1849-59, 12 volumes of the largest folio, with 894 tables). In 1849 he published his *Chronologie der Aegypten*, one volume; the second never appeared. Without enumerating the many works which he published after his return from Egypt, we will state that in 1866 he went to the land of the Pharaohs once more, and this second expedition was crowned by the discovery of a new trilingual tablet, a worthy companion of the Rosetta stone. In 1869 he paid his last visit to the land of his lifelong love, being present at the opening of the Suez canal. and afterwards travelled with the crown-prince of Prussia to Upper Egypt and Nubia. The last years of his life were devoted chiefly to the elaboration of his *Nubian Grammar*, a work of enormous labor, full not only of new materials, but of new views

on the relationship of the numerous languages of Africa. "Taken all in all," says Max Müller, "Lepsius was the perfect type of the German professor, devoted to his work, full of ideals and convinced that there is no higher vocation in life than to preserve and to add to the sacred stock of human knowledge, which, though it is seen by the few only, has to be carried, like the Ark of the Covenant, from battle to battle, and kept safe from the hands of the Philistines." Lepsius died July 10, 1884, only one day after Dorner and Lange. Like a Christian, he prepared himself for his last journey, being strengthened before his departure by the Lord's Supper, which he received from the hands of the court-preacher, Dr. Kogel. Besides having received different orders from the hands of kings, he was made doctor of theology by the Leipsic University in 1859. He also introduced the so-called missionary alphabet, or *Standard Alphabet for Reducing Unwritten Languages and Foreign Graphic Systems to a Uniform Orthography in European Letters*, a system which gained support both by scholars and missionaries. See Max Müller, in the *Academy* (Lond. July 19, 1884); Ebers, *Richard Lepsius, ein Lebensbild* (Leipsic, 1885; a list of Lepsius's works is found on pages 376-390); Dillmann, *Gedächtnissrede auf Karl Richard Lepsius*, read before the Berlin Academy of Sciences, July 2, 1885 (Berlin, 1885). (B.P.)

### Le Quien, Antoine

SEE ANTHONY LE QUIEN.

### Lerad

in Norse mythology, is a mighty tree, standing in Walhalla, in whose boughs the reindeer Eikthyrnir and the goat Hejdrun live and find nourishment. From the drops which fall from the antlers of the former all the rivers of the world are formed.

### Lercari, Nicolas Marie

an Italian cardinal, was born at Tabia, Genoa, November 19, 1675. He filled various offices at the pontifical court, and afterwards became successively governor of Lodi, of Benevento, of Camerino, of Ancona, of Civita Vecchia, and of Perugia. Being called to Rome in 1724 by Benedict XIII, with whom he had allied himself at Benevento, he was consecrated archbishop *in partibus*, and two years later appointed prime-minister. The foreign ambassadors refusing to treat with him, under the pretext that his

position was not sufficiently honorable, he was made cardinal in December, 1726. In his position as secretary of state he showed himself an able negotiator, and several times thwarted the purposes of the imperial court. In 1730, on the death of Benedict XIII, he was despoiled of his honors, and arraigned before a congregation of cardinals to give an account of his administration. His integrity was established, but his influence was gone. He died March 20, 1757. See *Hoefler, Nouv Biog. Generale*, s.v.

## Leschies

in Slavonic mythology, were evil spirits of the woods, whose existence is still believed by the Russians and Lithuanians. They were similar to the Pan or Fauns of the Greeks and Romans, and were brought north probably by the latter.

## Lesly

*SEE LESLEY; SEE LESLIE.*

## L'Espine (Lat. Spina, or Spinacens), Jean De

a French theologian, was born about 1506. At first a monk, he renounced Romanism in 1561, and joined the Reformed Church. After the Poissy Colloquy, he was for some time preacher at Fontenay-le-Comte, and afterwards at La Rochelle. In 1564 he published his *Discours du Vray Sacrifice et du Vray Sacrificateur*. In 1568 he was pastor at St. Quentin, in 1572 at Paris, in 1576 at Saumur, in 1578 at Angers, and died in 1594 at Saumur. Besides his *Discours*, he published, *Traite de l'Apostasie* (1583): — *Dialogue de la Cene* (eod.), etc. See Bayle, *Dict. Hist. et Critique*, s.v. "Spina;" Vincent, *Recherches sur les Commencemens et Premiers Progres de la Reformation en la Ville de La Rochelle* (Rotterdam, 1693); Lichtenberger. *Encyclop. des Sciences Religieuses*, s.v. (B.P.)

## Lestang, Christophe

a French prelate, was born at Brives in 1560. When not more than twenty years of age he was made bishop of Lodeve, in which position he devoted himself to the destruction of Calvinism, then very rife in Languedoc, and for this he received of Henry III a pension of twelve thousand crowns per month. The League counted him among its most fervent advocates. He had a contest with the duke of Montmorency. Lestang lost all the revenues of his bishopric, and the palace which he had built was destroyed. To make



amends, Henry III gave to him the episcopal house and the revenues of the bishopric of Carcassonne, which Montmorency had enjoyed. In 1604 he was made bishop of Carcassonne. Louis XIII made him commander of his orders, grand master of his chapel, member of his private council, and director of his finances. Lestang continued to fill important offices until his death, which occurred at Carcassonne, August 11, 1621. See Hoefler, *Nouv. Biog. Generale*, s.v.

### Lestonac, Jeanne De

foundress of an order of French nuns, was born at Bordeaux in 1556. She was the daughter of a councillor of the parliament of Bordeaux, and of Jeanne d'Eyquem of Montagne, sister of the celebrated philosopher Michel de Montague. Although her mother was a Protestant, her father and uncle made her adopt the Catholic religion. In 1573 she married Gaston de Montferrand. After the death of her husband she consecrated herself to the Virgin, and entered, in 1603, the house of the Feuillantines of Toulouse. Shortly after, Jeanne de Lestonac placed herself at the head of a society of young ladies, the greater part taken from Calvinistic families. These new nuns bore the name of Jesuitines. Cardinal de Sourdis opposed the foundation of this order, but the pope favored it and ordered its consecration, which took place, March 25, 1606, and it was confirmed by a brief of Paul V, April 7, 1607. The order grew rapidly in importance. At the time of the death of Jeanne, she had control of twenty-nine houses of Jesuitines. She died at Bordeaux, April 2, 1640. After her death some of her bones were sent to the principal convents of the order, or were used, according to some hagiographers, to perform various miracles. See Hoefler, *Nouv. Biog. Generale*, s.v.

### Lestrange, Louis Henri De (dom Augustine)

the renovator of the order of La Trappe, was born at Viverais in 1754. On his nomination as coadjutor to the archbishop of Viehne in 1780, he retired to La Trappe, in the department of Orne, near Mortaque, the seat of Cistercian monks since 1140, but reformed by the abbe de Rance in 1662, and which has given its name to all monasteries which have adopted the rigorous rule of Rane. *SEE TRAPPISTS*. In 1791 the French government seized the property of the monks of La Trappe, and Lestrange led twenty-four of the religious to Val Sainte, canton of Fribourg, Switzerland, where they were heartily welcomed, constituted an abbey by Pius VI, and

Augustine placed at its head. On the invasion of Switzerland, in 1798, by a French army, the Trappists were compelled to flee. They wandered with their leader through various parts of Austria and Bavaria, until Paul I promised them hospitality in his states, and they established themselves in Russian Poland in 1799. In the following year the czar issued a ukase ordering all French emigrants to leave his territories. Augustine then led his brethren to Protestant Prussia, where they found a temporary asylum. Then it was that a party of them, guided by Urban Guillet, embarked at Amsterdam for Baltimore, May 29, 1803. The deliverance of Switzerland, in 1804, soon permitted the monks to return to Val Sainte, and in 1805 Napoleon granted them authority to establish themselves in his empire. Mont Valerian, which rises at the gates of Paris, soon beheld a monastery of this austere order arise, but when the emperor began to persecute the pope, the fervent disciples of Rance and Lestrangle resisted him. In 1810 Dom Augustine accordingly made his monks solemnly retract the oath of fidelity to the constitution of the empire, and Napoleon ordered all houses of La Trappe to be closed, and the abbot Lestrangle to be tried by court-martial; but Augustine escaped to Switzerland, and thence traversing Germany, pursued by the imperial police, embarked at Riga for London, and thence for the United States. There (in the city of Boston) he found a second colony of Trappists, under Vincent of Paul, awaiting him. Dom Augustine Lestrangle arrived in New York in 1813, to which place he ordered Guillet from Missouri, and Vincent of Paul from Boston, and concentrated at one place the scattered and feeble forces of the brethren. The energetic Lestrangle also founded a community of Trappist nuns. Meanwhile the fall of Napoleon opened France to the Trappists, and Dom Augustine returned to restore the black-girdled monks to their home. He embarked for Havre in October 1814, with twelve monks, the sisters and pupils, when he restored the order to Europe. Lestrangle, the indefatigable and heroic successor of Bernard and Rance, died at Lyons, France, July 16, 1827. See De Courcy and Shea, *Hist. of the Cath. Church in the U.S.* page 370.

### Letfete

in Norse mythology, was one of the twelve famous Asa-horses mentioned in the Edda.

## Lethe

in Greek mythology, is the stream of forgetfulness, out of which the souls drank when entering Elysium.

## Lethra

(now *Leire*), in the island of Zealand, the city of the gods among the ancient Danes. This was the holy place where the nation assembled to offer up their sacrifices, to present their prayers, and to receive the choicest blessings from the gods.

## Lettish Version

SEE SLAVONIC VERSIONS.

## Leuchars, Patrick De

a Scotch prelate, was invested with the see of Brechin in 1354, and some time after was made lord high chancellor of the kingdom. In 1370 he resigned his office of chancellor. He was bishop, and present at Parliament in 1373. See Keith, *Scottish Bishops*, page 162.

## Levi, Giuseppe Emanuelo

a Jewish writer, was born at Vercelli, Italy, in 1814. In 1848 he was appointed "laureatus" (graduate) professor of literature at the University of Turin, and died June 10, 1874, leaving, *Parabole, Legende e Pensieri Raccolti dei Libri Talmudici: — Christiani et Ebrei nel Medio Evo* (Germ. transl. by Seligmann, Leipsic, 1863): — *Teocrazia Mosaica: — Autobiografia di un Padre di Famigli: — Ceremoniale per le Cenna di Pasqua: — Dei. Pregi della Lingua Ebraica, Discorso Academico.* (B.P.)

## Lewis, Isaac, D.D.

a Congregational minister, was born at Wilton, Connecticut, January 1, 1773. He graduated from Yale College in 1794, with his twin brother, Zechariah Lewis. Remaining at New Haven, he prosecuted the study of theology, and was ordained May 30, 1798. He was installed pastor of the First Presbyterian Church in Cooperstown, N.Y., in 1800; in 1806 of the Presbyterian Church in Goshen; and in 1812 preached in Bristol, R.I.; subsequently served in New Rochelle and West Farms, N.Y., as a stated supply, and succeeded his father in Greenwich, Connecticut, in December,

1818. He assumed charge of the Church in Bristol, R.I., November 12, 1828. In September 1831, the failure of his voice compelled him to resign his charge, though he still preached occasionally until the time of his death, which occurred in New York city, September 23, 1854. See Sprague, *Annals of the Amer. Pulpit*, 1:667.

### Lewis, John W.

an eminent Baptist minister of Georgia, was born near Spartansburg, S.C., February 1, 1801. He studied medicine, and practiced with success, but was drawn to the ministry, and ordained in 1832. About 1840 he removed to Canton, Georgia, where he was pastor for a time, and afterwards of other churches in Cherokee County. In such secular concerns as he undertook he exhibited good judgment and sagacity. During the civil war he was a senator in the Congress of the Confederate States, and had much to do with the establishment of the Supreme Court of Georgia. As a preacher, he was instrumental in the conversion of many souls. His death took place in Cherokee County, Georgia, in June 1865. See Cathcart, *Baptist Encyclop.* page 691. (J.C.S.)

### Lewis, Samuel Seymour, D.D.

a minister of the Protestant Episcopal Church, was born in Springfield, Vermont, September 4, 1804. His early education was acquired in the district school, but at the age of fifteen he entered the High School at South Berwick, Maine, where he prepared for college. After entering Dartmouth, failing sight compelled him to dissolve his connection with it, and he entered into partnership with a friend in Utica, N.Y., and devoted himself to mercantile pursuits. Consulting a distinguished oculist in New York, he was assured that he was simply near-sighted, whereupon he immediately closed up his business, and entered Trinity (then Washington) College, Hartford, Conn. At the end of two years he graduated, August 6, 1829. Shortly after he entered the General Theological Seminary in New York city, but before the end of the year he was elected a tutor in Trinity College, which post he held until he was ordained deacon, June 10, 1832. In the fall of that year he took charge of Christ Church, Tuscaloosa, Alabama, and in the following year he was admitted to priest's orders. Accepting an invitation from Mobile, he went there in the latter part of 1835, occupying the only parish in the city, and that a feeble one. Here he remained for ten years. He died there July 9, 1848. His style of preaching

was of the evangelical type, and he was especially successful as a pastor. See Sprague, *Annals of the Amer. Pulpit*, 5:714.

### Lewis, Tayler, D.D., LL.D.

a distinguished Biblical scholar and Congregational divine, was born in Northumberland, Saratoga County, N.Y., March 27, 1802. He graduated from Union College in 1820, studied law in Albany, and, being admitted to the bar, entered on the practice of his profession at Fort Miller. In 1833 he gave up the practice of law, and opened a classical school at Waterford, and in 1835 removed his school to Ogdensburg. In 1838 he was chosen professor of Greek in the University of New York, which chair he occupied until 1849, when he was appointed professor of the Greek language and literature in his Alma Mater, and occupied that position until his death, May 11, 1877. Through all the years of his professorate he was a thorough, indefatigable student of Oriental and Biblical literature. He employed his attainments to defend and illustrate the truths of divine revelation. Among his first publications were translations and texts of Plato's works, accompanied with valuable notes and critical dissertations. In 1855 he published his *Six Days of Creation*, the work by which he became widely known as one of the ablest defenders of divine revelation. Dr. Lewis contributed largely to magazines, both monthly and quarterly, and his contributions to religious journals were almost without number. To mention only one, the *New York Observer*, that paper contains numerous valuable articles. Among them are, "State Rights," "A Photograph from the Ruins of Ancient Greece," "Heroic Periods in a Nation's History," "A Defence of Capital Punishment," "The People of Africa, their Character, Condition, and Future Prospects." He was one of the authors of the recently published *Life of President Nott*, of Union College, and the translator of Genesis and Ecclesiastes in Lange's *Commentary*. (W.P.S.)

### Lewis, William Henry, D.D.

a Protestant Episcopal clergyman, was born at Litchfield, Connecticut, December 22, 1803. He was rector for a number of years of the Church of the Holy Trinity, in Brooklyn, N.Y., until 1861, when he became rector of Christ Church, Watertown, Connecticut, of which he continued to have charge until 1874. He died at the latter place, October 2, 1877. He published, *Sermons for the Christian Year: — Confession for Christ: — The Early Called: — Position of the Church*, besides several tracts. See

*Prot. Episc. Almanac*, 1878, page 169; Allibone, *Dict. of Brit. and Amer. Authors*, s.v.

### Lewis, Zechariah

a Congregational minister and editor, son of Reverend Isaac Lewis, D.D., was born at Wilton, Connecticut, January 1, 1773. With his twin brother, Isaac, he graduated from Yale College in 1794, and after studying theology at Philadelphia under Ashbel Green, D.D., was licensed to preach in 1796; and in the same year was appointed tutor in Yale College, remaining in that office until 1799. While a theological student he was a private tutor in general Washington's family. Convinced that his health was too much impaired to fulfil the duties of the ministry, he became the editor of the *Commercial Advertiser*, and *New York Spectator*, continuing in that employment until 1820. For six years he was corresponding secretary of the New York Religious Tract Society, out of which sprang the American Tract Society. Resigning this position in February 1820, he was elected, in May, a secretary of the United Foreign Missionary Society, which office he held for five years. For several years he was editor of the *American Missionary Register*, which he began to publish in July 1820. He died in Brooklyn, N.Y., November 14, 1840. See Sprague, *Annals of the Amer. Pulpit*, 1:666.

### Lha Ma

in Lamaism, is one of the five upper worlds through which the soul of the departed has to wander.

### Lhamoghiuprul

in Lamaian mythology, was the wife of the 'hibetanian king, Sazan, one of the most beautiful, pure, and sacred nymphs of the lower heaven. *SEE CIO CONCIOA*.

### Lha-Ssa-Morou

an annual festival observed by the Lamas of Thibet on the third day of the first moon, at Lha-Ssa. It lasts six days, and is designed to give the devout an opportunity to implore the blessings of the Tale-Lama, and to make a pilgrimage to the celebrated Buddhist monastery called Morou, which occupies the centre of the town. See Huc, *Travels in Tartary and Thibet*.

## Libamen

a name given by the ancient Romans to denote the bunch of hair which was cut from the forehead of the victim about to be sacrificed, and which was thrown into the fire as a kind of first-fruits.

## Libanomancy

(from *λίβανος*, *the frankincense tree*, and *μαντεία*, *divination*), a species of divination (q.v.) which was performed by throwing a quantity of frankincense into the fire, and noting the odor which it emitted. If it burned quickly and gave out an agreeable smell, the omen was favorable; but if the reverse took place, it was unfavorable.

## Libelli Pcenitentiales

(*certificates of penitence*), documents frequently issued during and after the 8th century by the Romish priesthood, granting immediate absolution to those who confessed their sins to the priest, and declared themselves ready to fulfil the appointed penance, even though they were not prepared to partake of the communion. Great opposition was made to this practice by the reformers in the time of Charlemagne. *SEE PENITENTIAL*.

## Liber Albus

(*swwhite book*) of the ancient monasteries and guilds contained a personal history of visitors or benefactors, frequently recorded in the handwriting of the persons themselves commemorated.

## Liberalia

a festival observed annually by the ancient Romans on March 17, in honor of Liber or Bacchus. A procession of priests and priestesses, wearing ivy garlands, marched through the city, bearing wine, honey, cakes, and sweetmeats, along with a portable altar, having in the middle of it a fire-pan, in which the sacrifices were burned. On this occasion the Roman youths who had reached the age of sixteen were invested with the toga virilis or dress of manhood. The *Liberalia* were much more innocent in their character than the *Bacchanalia* (q.v.), and continued to be celebrated in Rome after that festival was suppressed.

## Libera nos

(*deliver us*) is the amplification of the petition, "Deliver us from evil," in the Lord's Prayer, found in almost all liturgies. For instance, that of the Gallican (which is variable) is on Christmas day — "Libera nos, omnipotens Deus, ab omni malo et custodi nos in omni opere bono, perfecta veritas et vera libertas Deus, qui regnas in saecula saeculorum." Many liturgies contain supplications for the intercession of saints in the *Libera nos*.

## Liberi, Pietro

an eminent Italian painter, was born at Padua in 1605, and studied under Alessandro Varotari, also the works of the best masters, as Michael Angelo, Raphael, Correggio, and Titian. Among his best productions are the *Murder of the Innocents*, at Venice; *Noah just Landed from the Ark*; in the cathedral at Vicenza and *The Deluge*, in the Church of Santa Maria Maggiore, at Bergamo. Others of his grand pictures are the *Destruction of Pharaoh's Host*, in the cathedral at Vicenza; *Moses Striking the Rock*, at Bergamo; and the *Sufferings of Job*. He died in 1687. See Spooner, *Biog. Hist. of the Fine Arts*, s.v.; Hoefer, *Nouv. Biog. Generale*, s.v.

## Libnah

Some would locate this place at *Beit-Jibrin*, and others at *Ibiza*, on the coast road, but Tristram (*Bible Places*, page 44) and Trelawney Saunders (*Map of the O.T.*) accept the identification with *Arakc el-Menshiyeh*, which the *Ordnance Map* lays down at six and a half miles west of Beit-Jibrin, and the accompanying *Memoirs* describe thus (3:259): "A mud village on a flat plain, surrounded with arable land, and supplied by three wells. It is of moderate size, with two sacred places. The curious mound north of it is a remarkable feature in the landscape, two hundred and fifty feet high, and consisting of natural rock, but scarped, and appearing to have been artificially made steeper. On the top is a sacred *mukdam*, with a few hedges of prickly pear. This site is evidently ancient and important. The hills near it are of very white chalk, and the name Libnah signifies 'milk white.'"



## Libra

(*a balance*), the seventh sign of the zodiac. It was supposed that those who were born under this constellation loved equity. There were other kindred superstitions connected with this sign by the ancients.

## Libs

in Greek mythology, was the south-west wind. He was represented in Athens, on the tower of winds, as a young man, clothed in a light mantle. In his hands he carries a ship's ornament. *SEE NOTUS*.

## Lichtenstein, Anton August Heinrich

### Picture for Lichtenstein

a Lutheran theologian of Germany, was born August 25, 1753, at Helmstadt, where he also pursued his studies. In 1773 he commenced his academical career in his native place, was in 1777 rector at the Johanneum at Hamburg, and in 1782 professor of Oriental languages there. In 1798 he was called to his native place as professor of theology, general superintendent, and first preacher at St. Stephen's. He died February 17, 1816, leaving, *Doctinarum Theologicarum Examen ad* ~~HEB~~ *1 Corinthians 3:10-17* (Helmstadt, 1771): — *Num Liber Jobi cum Odyssea Homeri Comparari Possit.* (1773): — *Descriptio Duorum Codicum Hebraicorum adhuc Paruam Cognitoruam* (1776): — *Recensio Codicis Hebr. ALMS. Helmstadiensis Quinti* (1777), etc. See Doring, *Die gelehrten Theologen Deutschlands*, s.v.; Furst, *Bibl. Jud.* 2:245; Winer, *Handbuch der theol. Lit.* 1:96; 2:167. (B.P.)

## Lichtenstein, Friedrich Wilhelm Jacob

a Lutheran minister of Germany, was born of Jewish parentage at Munich, October 8, 1826. In 1842, his mother joining the Church, he was baptized, together with his brother Moritz, at Wurzburg. In 1843 he commenced his theological. studies at Erlangen, and pursued the same at Halle. In 1848 he was ordained, and appointed assistant pastor at Munich, In 1855 the University of Erlangen bestowed on him the diploma of doctor of philosophy, for a work entitled, *Lebensgeschichte des Herrn Jesu Christi in chronologischer Uebersicht* (Erlangen, 1855). In 1863 he was called to Culmbach, and died March 24, 1875. (B.P.)

## Lichtenstein, George Philip

a Lutheran minister of Germany, was born at Frankfort-on-the-Main, March 26, 1606, of Jewish parents. Towards the end of that same year he was baptized, together with his father, who made an open profession of Christ. Lichtenstein made his philosophical studies at Giessen and Marburg, and his theological at Strasburg. He was offered by the Swedish field-marshal, count Horn, who was at that time in Germany, the chaplaincy of the court of Sweden, but he preferred to remain at home, and was ordained to the ministry in 1634. He ministered for several years in the neighborhood of Frankfort, till he was called, in 1657, to the pastorate of St. Catharine's Church. He died February 7, 1682, his funeral sermon being preached by his friend, the famous Dr. Spener. (B.P.)

## Lichtenstein, Johannes Leopold

a Presbyterian minister, was born of Jewish parentage, at Hechingen, April 10, 1813. At the age of sixteen he was appointed teacher at Habsheim, in Upper Alsace. When twenty-one years old his way led him to Basle, where a Hebrew Christian prepared himself for missionary work. To bring this lost sheep back to the fold of the synagogue was Lichtenstein's intention, but the would be victor was soon conquered, and the former teacher became now a disciple of Christ. On September 28, 1834, he was baptized at Strasburg, adding the name Johannes to his Jewish name Leopold. Soon after his baptism he went to Geneva, where he attended the Ecole de Theol. Oratoire, and where Merle d'Aubigne was one of his teachers. From Geneva he went to Strasburg, and attended the upper classes of the Protestant gymnasium. Having passed his examination in 1839, he then went to Erlangen, where Hoffman, Harless, Thiersch, and others were his professors. In 1841 he went to Berlin to complete his theological studies under Hengstenberg, Stahl, Neander, Twesten, and others. In 1842 he was ordained for the ministry at Erlangen, and accepted a call from the Jewish Missionary Society at Strasburg. In 1845 he received a call from New York, to act as superintendent of the Jewish mission there, which he accepted. In 1847 he left his position, and in 1848 was appointed pastor of the German Presbyterian Church at Paterson, N.J. From 1851 to 1854 he labored at New Albany, Indiana; accepted a call of the German Reformed Church at Buffalo, N.Y., where he remained till 1862, when the First German Reformed Church of Cincinnati, Ohio, called him as its pastor. In 1866 he exchanged his position for the pastorate of the First German

Presbyterian Church there, and fell asleep in Jesus, November 3, 1882. (B.P.)

### Lichtenstein, Moritz

a Lutheran minister of Germany, brother of Jacob, was born January 3, 1824. Like his brother, he studied theology first at Erlangen, and subsequently at Halle. In 1855 he entered actively upon the ministerial career, by being made curate to an aged minister at Burglen. in Franconia. In 1857 he was appointed to the living-of Tann. The place proving injurious, Lichtstnstein was transferred to Ritterebach, Central Franconia, in 1860, and died September 3, 1876. (B.P.)

### Licon

SEE LIKNON.

### Lida, David De

a Jewish writer of the 18th century, is the author of, *dwd l dgm*, or a cabalistic commentary on Ruth (Amsterdam, 1610): — *dwd ry* [ , homilies on the Pentateuch (ibid. 1719): — *fl qm ry* [ , or a commentary on the 613 precepts (1690). His writings were edited and published under the title of *d8 8y rps wb l k*, by his son (Frankfort-on-the-Main, 1727). See First, *Bibl. Jud.* 2:247. (B.P.)

### Liebermann, Franz Leopold Bruno

a Roman Catholic theologian, was born at Molsheim, near Strasburg, in 1759. At the time of the French revolution, to avoid being imprisoned, he fled to Germany, but returned to his parochial work at Ernolsheim in 1795. In 1801 he was called to Strasburg as cathedral-preacher and episcopal secretary, but returned again to Ernolsheim in 1803. In 1804 Liebermann was imprisoned under the pretext of having relations with the Bourbon family. He was released, however, in 1805, and his friend, the bishop of Mayence, appointed him superior of the clerical seminary and canon at the cathedral of Mavence. Liebermann, who died in 1844, is the author of *Institutiones Theologiae Dogmaticae* (1819, 5 volumes), a work still used in the seminaries of France, Belgium, Germany, and America. It has also been translated into French in 1856. See Lichtenberger, *Encyclop. des Sciences Religieuses*, s.v.; Winer, *Handbuch der theol. Lit.* 1:307. (B.P.)

## Liebetrut, Friedrich

a Protestant theologian of Germany, who died October 17, 1881, at Charlottenburg, near Berlin, doctor of theology, is the author of, *Die Ehe nach ihrer Idee und nach ihrer geschichtlichen Entwicklung* (Berlin, 1834): — *Der Tag des Herrn und seine Feier* (1837): — *Christliche Andachtsstunden für Frauen und Jungfrauen evangelischer Konfession* (1847): — *Ueber die Verehrung der Heiligen, Reliquien und Bilder* (1845): — *Katechismus der christlichen Lehre* (1853): — *Reise nach dem Morgenlande* (1858): — *Dr. Beck und seine Stellung zu Kirche* (1857): — *Ueber die Heuchelei und wider dieselbe* (1859). See Zuchold, *Bibl. Theol* 2:793 sq. (B.P.)

## Liebner, Karl Theodor Albert

a prominent Protestant theologian of Germany, was born at Schkolen, ear Naumburg, March 3, 1806. He studied at Leipsic, Berlin, and Wittemberg, was in 1832 pastor at Kreisfeld, in Saxony, in 1835 professor at Gottingen, in 1851 at Leipsic, and in 1855 general superintendent and court preacher at Dresden. He died June 24, 1871, at Meran. Switzerland. Liebner is the author of, *Hugo von St. Victor und die theologischen Richtungen seiner Zeit* (Leipsic, 1832): — *Die christliche Dogmatik aus dem christologischen Princip dargestellt* (Gottingen, 1849): — *Introductio in Dogmaticam Christianam* (Leipsic, 1854). Besides, he published *Predigten in der Universitäts-Kirche gehalten* (Gottingen, 1841; 2d ed. 1856): — *Predigt-Beiträge zur Forderung der Erkenntniss Christi in der Genzeinde* (1861), and contributed largely to the *Jahrbucher für deutsche Theologie*. See Zuchold, *Bibl. Theol.* 2:794; Lichtenberger, *Encyclop. des Sciences Religieuses*, s.v.; Plitt-Herzog, *Real-Encyklop* s.v. (B.P.)

## Liemaeker, Nicolas

(called *the Rose*), an eminent Flemish painter, was born at Ghent in 1575, and first studied under Mark Gerards, and, after the death of that master, with Ottovenius. The name of Rose was given him when a boy on account of his ruddy cheeks. He was one of the most eminent painters of the Flemish school, and his works are in almost every town in the Low Countries. He painted sacred and historical subjects. In the Church of St. Nicholas, at Ghent, are two of his best works, *The Good Samaritan*, and *The Fall of the Rebel Angels*, which last is considered his masterpiece. Also in the Church of St. James are several of his works, one of which is a

grand composition, representing *The Last Judgment*. He died at Ghent in 1647. See Hoefer, *Nouv. Biog. Generale*, s.v.; Spooner, *Biog. Hist. of the Fine Arts*, s.v.

### Lievens (Livens, or Lywyns), Jan

a Dutch painter and engraver, was born at Leyden, October 24, 1607, and was placed under the direction of George van Schooten, but when ten years of age was placed under Peter Lastman. He painted a number of fine works while quite young, which procured him a favorable reception at the court of England, where he resided three years. At Brussels, in the Church of the Jesuits, is his *Visitation of the Virgin*, and in the Church of St. James, at Antwerp, a fine picture of *The Holy Family*. In 1641 he returned, to Leyden, where he executed his celebrated pictures of *David and Bathsheba* and *The Sacrifice of Abraham*. He died probably in 1663. The following is a list of some of his best prints: *The Holy Family*; *The Virgin Presenting a Pear to the Infant Jesus*; *St. John the Evangelist*; *St. Jerome in a Cell, holding a Crucifix*; *The Raising of Lazarus*. See Hoefer, *Nouv. Biog. Generale*, s.v.; Spooner, *Biog. Hist. of the Fine Arts*, s.v.

### Lif and Lifthrasser

in Norse mythology, are two human beings who hide themselves with Ragnarokr (destruction of the world), and feed on dew. From them all men are born who will inhabit the rejuvenated earth after the fire of Suttur.

### Lifuan Version Of The Scriptures

Lifu is a language spoken on the Loyalty Islands. In 1869 the book of Psalms, in the Lifu language, was printed in the island of Mare. In 1872 the New Test. was printed in England, under the care of the translator, the Reverend M. Macfarlane, one of the missionaries at Lifu. In 1877 the Pentateuch was issued from the press, under the editorship of the Reverend S.M. Creagh, of the London Missionary Society. From the report of the British and Foreign Bible Society of 1885, we learn that the completion of the revision of the translation of the Bible was made August 29, 1884. The translator, Reverend S.M. Creagh "is now copying the corrections made in the parts already printed, viz. Pentateuch, Psalms, and New Test., and the number of changes in these amount to 52,310. The whole is being prepared for publication." The same translator is also preparing marginal references. (B.P.)

## Lifur

in Norse mythology, is a dwarf formed of and living in the earth. He was slain by Thor at Baldur's funeral, and thrown into the burning ship.

## Ligature

(*ligatura, ligamentum, δέσις παρίαμμα*, etc.) was a kind of amulet worn by the ancient heathen, either upon their own persons or those of their animals, for the purpose of averting evil. Their use is condemned by early Christian writers (Chrysostom, *Homil. adv. Jud.* 8:7; *Const. Apostol.* 8, 32, etc.).

## Lightenstein, John, D.D.

a member of the Cincinnati Presbytery, was born at Hechingen, Hohenzollern, Germany, in 1818. The occasion of his conversion was his zealous efforts to bring back to the Jewish faith a companion who had become a Christian. At different universities he enjoyed the teachings of such men as Merle D'Aubigne, Hengstenberg, Neander, Stahl, and Schelling. He was ordained in 1842, and was for a time a missionary among the Jews of Alsace. He came to New York in 1845, on the invitation of the Society for Ameliorating the Condition of the Jews, and was superintendent of their mission-house. He afterwards became pastor of a German Presbyterian Church in Paterson, N.J., and subsequently of a German Reformed Church in Buffalo, N.Y., where he remained eight years. He removed to Cincinnati in 1866, took charge of the First German Presbyterian Church, and continued there, until his death, Nov. 3, 1882. He was a ripe scholar, an able preacher, and a thoroughly evangelical man. See *N.Y. Observer*, November 23, 1882. (W.P.)

## Lights, Feast Of

a name applied by Josephus to the Jewish Feast of Dedication (q.v.).

## Lights of Walton

a class of enthusiasts who appeared in the 17th century at Walton-on-Thames, Surrey, England. The story of their origin is related as follows: In the beginning of Lent, 1649, Mr. Fawcet, then minister of Walton, having preached in the afternoon, when he had concluded it was nearly dark, and six soldiers came into the church, one with a lighted candle in a lantern,

and four with candles unlighted. The first soldier addressed the people, declaring that he had received in a vision a message from God, which they must listen to and believe on pain of damnation. The message consisted of five lights:

1. The Sabbath is abolished; "and here," said he, "I should put out my first light, but the wind is so high that I cannot light it."
2. Tithes are abolished.
3. Ministers are abolished.
4. Magistrates are abolished, repeating the same words as he had uttered under the first head.

Then taking a Bible from his pocket, he declared that it is also abolished, as containing only beggarly elements, which are unnecessary now that Christ is come in his glory, with a full measure of his Spirit. Then taking the lighted candle from his lantern, he set fire to the pages of the Bible, after which, extinguishing the candle, he added, and here my fifth light is extinguished."

### Ligitsch

in Slavonic mythology, was the god of atonement and rest. The wives pray to him after having been angry with their husbands.

### Liknon

(λίκνον), a long basket, in which the image of Dionysus was carried in the *Dionysia*. The *Liknon* was the winnowing fan into which the corn was received after threshing, and was, very naturally, used in the rites of both Bacchus and Ceres. It was also employed to carry the instruments of sacrifice, and firstfruits or other offerings. *SEE BACCHUIS*.

### Lilienthal, Max

a Jewish rabbi, was born at Munich in 1815. He studied at his native place, and graduated in 1837 as doctor of philosophy. In 1839 he received a call as director of the Hebrew school at Riga, Russia. In 1845 he resigned his position and went to New York city, where he was elected rabbi of three congregations, an office which he, however, resigned to open a Jewish boarding-school. In 1855 he accepted a call to the congregation at

Cincinnati, and died April 1, 1882. Besides sermons and addresses, he published, *Ueber den Ursprung der judisch-alexandrinischen Religionsphilosophie* (Munich, 1839): — *Bibliographische Notizen über die hebraischen Manuscripte der königl. Bibliothek zu München* (printed in the *Beilage der allgemeinen Zeitung des Judenthums*, 1848). See Furst, *Bibl. Jud.* 2:249 sq. (B.P.)

## Lilith

the name of the first wife of Adam, according to rabbinical tradition. She was made of the earth as was Adam himself, and would not submit to be ruled over by her husband. Seeing no possibility of an agreement between herself and him, she fled away to the sea, where she became the mother of a race of daemons, and, as a punishment for refusing to return to Adam, one hundred of her children were to die every day. Lilith became noted in Jewish legend as a destroyer of infants, and for this reason they adopted the custom of writing the names of three protecting angels on slips of paper or parchment, and binding them upon the infant, to prevent the evil influence of Lilith. Among modern Jews, when a woman approaches the period of her confinement, the husband inscribes on each of the walls or partitions around the bed, along with the names of Adam and Eve, the words "Begone, Lilith." On the inside of the doors also he writes the names of three angels, which it is believed will defend the child from the injuries which it might otherwise receive from Lilith.

## Lillie, Adam, D.D.

a Scotch Congregational minister, was born in Glasgow in 1803. He embraced religion very early in life, studied at the university, and becoming animated by a strong missionary desire, offered his services to the London Missionary Society, studied three years at Gosport, and in 1826 sailed to India. His health failing caused his return to Glasgow in the following year. He then settled as teacher, soon after became itinerant minister, in 1833 was chosen copastor at Musselburgh and in 1834 accepted an invitation to the pastorate at Brantford, Ontario, where he continued during life. In 1840 Dr. Lillie added to his pastorate the tutorship of the Canadian. Institute for the training of a local ministry. He died October 19, 1869. Dr. Lillie was an eminent Christian and scholar, and a prodigious worker. See (Lond.) *Cong. Year-Book*, 1870, page 305.



## Limus

an article of dress worn around the loins by the ancient-Roman *papa*, or officiating priest, at the sacrifices.

## Lincoln, Richard, D.D.

an Irish prelate, was promoted to the see of Dublin in 1757. He encouraged his people to a continuance of peaceful and Christian dispositions, and forcibly appealed to those of another communion as to Catholic loyalty and love. He died in 1762. See D'Alton, *Memoirs of the Archbishops of Dublin*, page 469.

## Lincoln, Thomas Oliver, D.D.

a Baptist minister, was born in Boston, Massachusetts, May 4, 1809. He graduated from Yale College in 1829, and from Newton Theological Institution in 1834; was ordained pastor of the Baptist Church in Kennebunkport, Maine, December 10, 1834, and afterwards served the Free Street Church in Portland; Philadelphia, Pennsylvania; Mount Holly, N.J.; Manchester, N.H.; Utica and Elmira, N.Y.; Williamsport, Pennsylvania; and Roadstown, N.J. He died at Bridgeton, January 20, 1877. (J.C.S.)

## Linde, Johann Wilhelm

a Lutheran theologian of Germany, was born January 24, 1760, at Thorn, and died February 16, 1840, at Dantzig, superintendent and member of consistory. He is the author of, *Sententiae Jesu Siracidæ* (Dantzig, 1795): — *Des Sohnes Sirach Sittenlehre* (Leipsic, 1782, 1795): — *Reinhard und Ammon, oder Predigten-Parallele; als Beitrag zur Homiletik* (Konigsberg, 1800). See Winer, *Handbuch der theol. Lit.* 1:233; 2:48, 64; Furst, *Bibl. Jud.* 2:250. (B.P.)

## Lindemann, Joachim

a Lutheran theologian of Germany, was born April 7, 1662, at Rostock. He studied at different universities, was in 1684 magister in his native city, in 1688 archdeacon, in 1692 professor, and died December 14, 1698, a doctor of theology. He wrote, *De Obligatione Conscientiæ*: — *De Præjudiciis Philosophicis*: — *De Sanctorum cum Christo Redivivorum Resurrectione*, ex <sup>4175</sup>Matthew 27:52, 53: — *De Proto-Canonicis et*

*Deutero-Canonicis S. Scripturæ Libris: — De Iis quæ Theologia Naturalis Ignorat.* See Jocher, *Allgemeines Gelehrten-Lexikon*, s.v. (B.P.)

### Lindesay, David

a Scotch prelate, was preferred to the see of Ross in 1600, and still continued his ministry at Leith until his death, which occurred about 1613. In 1604 he was one of the commissioners for uniting the two kingdoms. See Keith, *Scottish Bishops*, page 201.

### Lindesay, Patrick

a Scotch prelate, was first minister at St. Vigian's in Angus. In October 1613, he was preferred to the episcopal see of Ross, and consecrated December 15 of the same year. From this he was translated to the see of Glasgow, April 16, 1633. He died at Newcastle in 1641. See Keith, *Scottish Bishops*, pages 202, 264.

### Lindet, Robert Thomas

a French prelate and politician, was born at Bernay (Eure) in 1743. He was pastor of the parish of St. Croix in that town, when he was elected deputy of the clergy of the bailiwick of Evreux to the States-General of 1789. In 1791 he was elected constitutional bishop of Eure. In November 1792, he married publicly. In 1793 he resigned his episcopate, and all his offices in 1798, and lived thereafter in obscurity until finally, by the law of amnesty of 1816, he was obliged to leave France. After staying some time in Switzerland and Italy, he was permitted to come home to his native country, where he died in August 1823. He wrote, *Lettre Circulaire au Clerge de son Diocese: — Lettres aux Religieuses des Monasteres de son Diocese.* See Hoefler, *Nouv. Biog. Generale*, s.v.

### Lindley, Daniel, D.D.

a Presbyterian missionary, was born in America in 1800. After receiving his theological education, he was ordained, and went with five others to South Africa in 1834. In 1836 he established a mission on the Alloo river, Port Natal, and commenced his lifelong work of laboring to convert the Zulus to Christ. On account of the numerous wars in that country, his mission was broken up, and for a considerable length of time he was prevented from carrying out his great design. He lived, however, to see a great moral and civil revolution among the inhabitants of that country, and his zeal and

perseverance in the great cause in which he was engaged were crowned with success. After toiling for thirty-seven years, he was obliged, on account of his wife's illness, to return to the United States. He travelled extensively throughout the country advocating the cause of missions, until 1877, when he was stricken with paralysis, from which he never recovered. Dr. Lindley died in New York in August 1880. (W.P.S.)

### Lindley, Jacob, D.D.

a Cumberland Presbyterian minister, was born June 13, 1774, in western Pennsylvania, and was the fifth in descent from Francis Lindley, one of the passengers in the *Mayflower*. Jacob's father erected a block-house between the Monongahela river and Wheeling, as a defence against prowling Indians, in the winter of 1774 and 1775; and it was long known as Fort Lindley. Young Jacob became a communicant about 1786. For a time he was a student at an academy near his home, and at the age of eighteen entered the institution afterwards known as Jefferson College, at Cannonsburg, Pennsylvania. In 1798 he entered Princeton College, from which he graduated in 1800. Having studied theology for a time, he was licensed to preach by the Washington Presbytery, and in 1803 removed to Beverly, Ohio. The first board of trustees of Ohio University selected him to organize and conduct that institution, for which purpose he went to Athens in 1808. For several years he had charge of the infant college, and was the prime mover in securing the erection of the college buildings, and in founding the Presbyterian Church in Athens. During a part of his twenty years' labor there he was the only Presbyterian minister, in that section of Ohio. About 1828 he was partially relieved by the appointment to the presidency of Reverend Dr. Wilson, of Chillicothe; although he remained about a year longer in the college as professor of moral philosophy and mathematics. Subsequently he spent one year at Walnut Hills, Cincinnati; then a year or two at the Flats of Grace creek; after which he accepted a call from the Upper Ten Mile congregation, within whose bounds was his birthplace. While here, in western Pennsylvania, he received a mandate from his presbytery forbidding ministerial intercourse with the Cumberland Presbyterians. Refusing obedience to the mandate, charges were brought against him, which he showed to be groundless, and then he demanded from his presbytery a letter of dismissal. This was granted, and in this way his connection with the Presbyterian Church was severed. He became a Cumberland Presbyterian, but continued his pastoral relation with the Upper Ten Mile congregation for two or three years. Subsequently he took

charge of a Cumberland Presbyterian congregation at Beverly (then Waterford), Ohio. In 1837 he removed to Alabama, still preaching and teaching as opportunity offered. From 1848 Dr. Lindley spent his winters in the South, and his summers in the North. He died at Connellsville, Pennsylvania, January 29, 1857. In 1846 he published a small volume, entitled *Infant Philosophy*. See Beard, *Biographical Sketches*, 2d series, page 45.

### Lindner, Friedrich Wilhelm

a Lutheran theologian of Germany, was born in 1779 at Weida. He commenced his academical career at Leipsic in 1806, was in 1825 professor of catechetics, retired in 1860, and died November 1, 1865. He published, *Die wichtigsten Thatsachen und Urtheile für und gegen Missions- und Bibelgesellschaften* (Leipsic, 1825): — *Die Lehre vom Abendmahl* (1831). See Zuchold, *Bibl. Theol.* 2:800; Winer, *Handbuch der theol. Lit.* 1:454, 587. (B.P.)

### Lindner, Wilhelm Bruno

a Lutheran theologian of Germany, who died at Leipsic in 1876, doctor and professor of theology, is the author of, *De Joviniano et Vigilantio* (Leipsic, 1839): — *Lehrbuch der christlichen Kirchengeschichte* (1848-54, 3 volumes): — *Bibliotheca Patrum Ecclesiasticorum Selectissima* (1857): — *Sermons*, delivered in the University Church (1844): — *Christological Sermons* (1855). See Zuchold, *Bibl. Theol.* 2:800 sq. (B.P.)

### Lindo, Elia H.

a Jewish writer, who died in London, July 11, 1865, is the author of *History of the Jews of Spain and Portugal* (London, 1849). From the Hebrew he translated a work of Menasseh ben-Israel: *The Conciliator, a Reconcilement of the Apparent Contradictions in Holy Scripture* (1842, 2 volumes). See Furst, *Bibl. Jud.* 2:251. (B.P.)

### Lindsay (properly Alexander William Crawford), Lord

(known after the death of his father as *Count of Crawford and Balcarres*), an English writer, was born October 16, 1812. He was educated at Eton, and at Trinity College, Cambridge, and graduated in 1833 as master of arts. He then travelled extensively, and published in 1838 his *Letters on Egypt, Edom, and the Holy Land*, in two volumes. In 1844 he published A

*Letter to a Friend on the Evidence and Theory of Christianity*, and in 1846 *Progression by Antagonism*. In 1861 he issued his *Scepticism*, in 1870 (*Ecumenicity in Relation to the Church of England*), and in 1872 *Etruscan Inscriptions*. He died at Florence, December 13, 1880. A large work on comparative history of the religions of antiquity, which he intended to publish under the title of *The Religion of Noah*, was left incomplete. (B.P.)

### Lindsay, Alexander

a Scotch prelate, was preacher at St. Madoes, and bishop. of Dunkeld, where he continued until 1638, when he renounced his office, abjured episcopacy, submitted to Presbyterian parity, and accepted from the. then rulers his former church of St. Madoes. He acquired the barony of Evelick, in the case of Gowrie. See Keith, *Scottish Bishops*, p. 98.

### Lindsay, David

a Scotch prelate, was minister at Dundee, made bishop of Brechin, and consecrated at St. Andrews, November 23, 1619. He was translated to the see of Edinburgh, September 17, 1634. He was deposed and excommunicated for reading the liturgy in the High Church of Edinburgh, July 23, 1637. He went to England, and died soon after. See Keith, *Scottish Bishops*, page 61.

### Lindsay, Ingeram

a Scotch prelate, was bishop of Aberdeen in 1442, and also in 1448, 1452, and 1458, when he probably died. See Keith, *Scottish Bishops*, page 114.

### Lindsay, James, D.D.

an English Presbyterian clergyman, was born-and educated in Scotland, where he began to preach. He came to London, and was ordained pastor at Monkwell Street in May 1783. In 1787 he was appointed afternoon preacher to the Presbyterians at Stoke-Newington, where he fixed his residence, and opened an academy. In 1803 he removed to Old Ford, and received his diploma from Aberdeen University. He published two funeral sermons, and was minister at Monkwell Street in 1811. See Wilson, *Dissenting Churches*, 3:215.

## Lindsay, John

a Scotch prelate, was promoted to the see of Glasgow about 1325. This prelate was killed in 1335 while returning from Flanders to Scotland. See Keith, *Scottish Bishops*, page 244.

## Lindsay, William

a Scotch prelate, was minister at Perth, and consecrated bishop of the see of Dunkeld, May 7, 1677. He died in 1679. See Keith, *Scottish Bishops*. page 99.

## Linegar, John, D.D.

an Irish prelate, was appointed to the see of Dublin in 1734, and held the office until 1739, without being molested in any way. The act of king William, "for disarming the, Papists," was enforced, and this caused some disturbance. He died in 1756. See D'Alton, *Memoirs of the Archbishops of Dublin*, page 466.

## Lingam

SEE LINGA.

## Lingayets

SEE JANGAMAS.

## Linn, James, D.D.

a Presbyterian minister, was born in Sherman's Valley (now Perry County), Pennsylvania, September 4, 1783. He graduated at Dickinson College in 1805, and studied theology with Dr. Williams. He was licensed to preach by the Presbytery of Carlisle, September 27, 1809, visited the congregations of Spruce Creek and Sinking Valley, and was ordained pastor in 1810. He was called to take charge of the churches of Bellefonte and Lick Run, but in 1839 was released from the latter, that lhe might give his whole time to the former. In 1861 Reverend J.H. Barnard was appointed co-pastor. Dr. Linn died at Bellefonte, February 23, 1868. See *Presbyterian*, March 14, 1868. (W.P.S.)

### Linsley, Joel H., D.D.

a Congregational minister, was born at Cornwall, Vermont. July 16, 1790. Under private tuition, and afterwards at the Addison County Grammar-school, he acquired his preliminary training, and graduated from Middlebury College in 1811. For a year he taught school in Windsor, and in 1812 began the study of law. In 1813 he was appointed tutor in Middlebury College, holding that position for more than two years, still prosecuting his legal studies. He was admitted to the bar in December, 1815, went into a law partnership, and continued in-practice until 1822. Previously, in 1812, he was licensed to preach, and for a time studied at Andover Theological Seminary. After eight months of missionary labor in South Carolina he returned to New England, was ordained, in 1824, pastor of the South Congregational Church in Hartford, Connecticut, and remained until 1832, in which year he was installed pastor of the Park Street Church, Boston. He resigned to assume the presidency of Marietta College in 1835, and held that position for about ten years. Then for two years he was in the service of the Society for the Promotion of Collegiate and Theological Education at the West. In December 1847, he became pastor of the Second Congregational Church in Greenwich; Connecticut, and died there March 22, 1868. He published a volume of lectures on the *Relations and Duties of the Middle Aged*, besides orations, addresses, reviews, and sermons. See *Cong. Quarterly*, 1868, page 380.

### Lintner, George A., D.D.

a Lutheran minister, was born at Minden, Montgomery County, N.Y., February 15, 1796. At an early age he was admitted to Union College. After graduation he studied theology, and was licensed to preach in September 1818. The following year he accepted a call to the pastorate of Schoharie and Cobleskill. He was one of the recognized leaders of his synod in opposition to what he called the "Quitman Dynasty of Rationalism." After a time he and others became dissatisfied with the old synod, and at a convention, in 1830, at Schoharie, the Hartwick Synod was organized, of which he was chosen the first president. In 1837 certain members of this synod withdrew, and formed the Franckean Synod, on the widest latitudinarian basis. The movement was revolutionary, and led to controversy and contests in the courts. He was pastor of the Church in Schoharie until 1849, a period of thirty years. From 1827 to 1831 he was editor of the *Lutheran Magazine*. In 1841 and 1843 he was president of

the General Synod of the United States. The liturgy of the Lutheran Church of America, published by order of the General Synod of 1832, was prepared by him. During his ministry he organized three new churches as the result of his work — one at Breakabeen, one at Middleburg, and another at Central Bridge. From 1837 until the close of his life he was president of the Schoharie County Bible Society. The last years of his life he visited the Lutheran churches in New York and New Jersey in behalf of the Foreign Missionary Society. He died December 21, 1871. See *Five Years in the Lutheran Ministry*, 1878, page 206.

### Lintrup, Severin

a Lutheran theologian of Denmark, who died March 13, 1731, at Copenhagen, was bishop of Wiburg, in Jutland, in 1720, and in 1725 courtpreacher and professor of theology. He wrote, *Specimen Calunniae-Papeo-Calvinianae in Avgust. Confess. Invariantam*: — *De θηριομαχίᾳ Paulina* ~~1~~ *1 Corinthians 15:32*: — *De Polymathia Scriptorum Sacrorum, Speciatim Pauli Apostoli*: — *Aemeletemata Critica iv ad Selectiora N.T. Loca*, etc. See Moller, *Cimbria Litterara*; Jocher, *Allgemeines Gelehrten-Lexikon*, s.v. (B.P.)

### Lion-Worship

was particularly prevalent in the city of Leontopolis, Egypt. The lion was the symbol of strength, and therefore typical of the Egyptian Hercules. The lion was also sacred to the Egyptian Minerva. In southern Ethiopia, in the vicinity of the modern town of Shendy, the lion-headed deity seems to have been the chief object of worship. He holds a conspicuous place in the great temple of wady Owateb, and on the sculptured remains at wady Benat, at the former of which he is the first in a procession of deities, consisting of Re, Neph, and Ptah, to whom a monarch is making offerings. According to Plutarch, "the lion was worshipped by the Egyptians, who ornamented the doors of their temples with the gaping mouth of that animal, because the Nile began to rise when the sun was in the constellation Leo." Mithras, which is a solar god, was represented with a lion's head. In his mysteries the second degree was that of the lion. Adad, the god of the Syrians, was seated on the back of a lion, which represents his solar nature. In South America the first discoverers found at Tabasco an image of an lion, to which the natives offered human sacrifices. Dr. Livingstone, in his *Travels in Africa*, mentions a tribe vwho believe that the souls of their chiefs enter



into lions, and therefore they never attempt to kill them; they even believe that a chief may metamorphose himself into a lion, kill any one he chooses, and then return to the human form; therefore when they see one they commence clapping their hands, which is their usual mode of salutation. *SEE LION.*

### Lipovniczky, Stephan Von

a Roman Catholic prelate, who died August 12, 1885, bishop of Gross-Wardein, Hungary, took an active part in the political events of 1849. After the suppression of the Hungarian revolution he was condemned to death. Being pardoned by the emperor of Austria, Lipovniczky resumed clerical duties, and finally became the incumbent of one of the most important episcopal sees of Hungary. (B.P.)

### Lippincott, Caleb Atmore

a veteran Methodist Episcopal minister, was born in Pemberton township, N.J., July 26, 1803. His parents were of Quaker descent, and he was brought up a moral youth, but was full of animal spirits, and fond of all the follies of the age. He was converted among the Methodists in 1825, commenced circuit work in 1829, and in 1830 entered the Philadelphia Conference, wherein he served Tuckerton Circuit, Warren Circuit, Newton, Frankford, Germantown, Philadelphia, and Asbury (West Philadelphia). He then, in 1842, was transferred to the New Jersey Conference, and was sent in turn to Birmingham Mission, Columbus Circuit, Northampton, Flemington, Bordenitown, Morristown, Flanders, Rahway District, Stanhope, Hackettstown, Cross Street, Paterson, and Union Street, Newark; then served as tract agent; was then sent to Hurdtown, Hope, Berkshire, Hurdtown and Longwood, and Chester and Denville, at which latter place he died, June 17, 1871. Mr. Lippincott was a man of remarkable powers of mind. He was a natural orator, possessed marvellous powers of description, overflowed with wit and good humor, and was pre-eminently a revivalist. See *Minutes of Annual Conferences*, 1872, page 34.

### Lis (or Lys), Jan Van Der

an eminent Dutch artist, was born at Oldenburg, Germany, in 1570, but studied at Haarlem, under Henry Goltz, and afterwards went to Italy, where he studied the works of Paul Veronese and Domenico Pieti. His

subjects are principally taken from sacred history. The chief of them are a picture of *Adam and Eve Mourning over the Body of Abel*, and in San Nicolo, at Venice, is a celebrated painting by him, representing *St. Jerome in the Desert*. He died at Venice in 1629. See Hoefler, *Nouv. Biog. Generale*, s.v.; Spooner, *Biog. Hist. of the Fine Arts*, s.v.

### Lisco, Friedrich Gustav

a Protestant theologian of Germany, was born February 12, 1791, at Brandenburg. He entered upon his ministerial duties at Berlin in 1814, and died there, July 5, 1866, doctor of theology. Lisco was a prolific writer, and published, *Predigten uber die Gleichnisse Jesu* (Berlin, 1828): — *Die Oefbarungen Gottes in Geschichte und Lehre* (2d ed. Hamburg, 1835): — *Die Parabeln Jesu exegetisch-homiletisch bearbeitet* (5th ed. Berlin, 1861): — *Die Bibel mit Erklarungen*, etc. (1852, 2 volumes): — *Das christliche Kirchenjahr* (4th ed. eod. 2 volumes): — *Biblische Betrachtungen uber Johannes den Täufer* (1836): — *Die Wunder Jesu, exegetisch-homiletisch bearbeitet* (2d ed. 1844): — *Das christlich-apostolische Glaubensbekenntniss* (4th ed. 1851): — *Die Scheidelehren der protestantischen und romischen Kirche* (1845): — *Dies Irae, Hymnus auf das Weltgericht* (1840): — *Stabat Mater, Hymnus auf die Schmerzen der Maria* (1843), etc. See Zuchold, *Bibl. Theol.* 2:802-804; Winer, *Handbuch der Theol. Lit.* 2:87, 119, 123, 201, 306, 310, 357, 359. (B.P.)

### Litaolane

There is a curious tradition among the Bechuanas in South Africa, to the effect that a monster of immense size, at a remote period of time, swallowed up all mankind except a single woman, who conceived miraculously and brought forth a son, to whom she gave the name of Litaolane. This son of the woman attacked the monster and was swallowed up alive, but being armed with a knife he cut open an outlet for himself from the belly of the monster, and thus he obtained deliverance, and all the nations of the earth in him. Thus saved, men sought, without success, to destroy their rescuer.

### Lite

(*λιτή*), in the Greek Church, a procession accompanied with prayer, made on various occasions of public calamity and intercession. Forms of service on such occasions are given in the Greek euchology.

## Literae Clericae

(*clerical letters*), a name given by Cyprian to letters written by a bishop in ancient times to a foreign Church, and which were sent by the hands of one of the clergy, usually a sub-deacon.

## Lithomancy

(from *λίθος*, a stone, and *μαντεία*, divination), divination performed by means of stones. The stone used for this purpose was washed in spring water by candle-light, and the person engaged in divining, having purified himself, covered his face, repeated a form of prayer, and placed certain characters in a certain order. Then the stone was said to move of itself, and in a soft, gentle murmur to give the answer. *SEE DIVINATION.*

## Lithuanian Version Of The Scriptures

*SEE SLAVONIC VERSIONS.*

## Litta, Lorenzo

a learned Italian prelate, was born at Milan, February 23, 1756. After studying at the Clementine College; in Rome, he was appointed apostolical prothonotary in 1782, in 1793 became archbishop *in partibus* of Thebes, and the year following departed for Poland as nuncio. In 1797 he went in the same capacity to Russia. He died May 1, 1820, leaving *Lettres Diverses*, etc. (Paris, 1809). See Hoefer, *Nouv. Biog. Generale*, s.v.

## Little, Henry, D.D.

a Presbyterian minister, was born at Boscawen, N.H., March 30, 1800. He was converted at six years of age, graduated at Dartmouth College in 1826, and from Andover Theological Seminary in 1829. The same year he was ordained as a missionary under the auspices of the American Education Society, for labor in the West. In 1831 he became pastor at Oxford, Ohio, and two years later Western agent of the American Missionary Society; in 1838 pastor at Madison, Indiana, a position which he occupied for ten years. The rest of his life was devoted to home missionary work in the Presbyterian Church. He died at Madison, February 25, 1882. He was remarkably successful in pastoral labor, and in organizing missions and raising funds for their support.

## Littre, Maximilien Paul Emile

the leader of positivism in France, was born in Paris, February 1, 1801. He at first chose medicine as his profession, and, though he did not practice, much of his varied intellectual activity was directed to the scientific and historical side of the subject; indeed, his first work of great importance was his edition and translation of *Hippocrates*, the first volume of which appeared in 1839, while the last came out on the eve of the appearance of his famous *Dictionnaire de la Langue Francaise*. In the same year, when his *Hippocrates* appeared, he was elected a member of the Academie des Inscriptions et Belles-Lettres, and in 1844 he took Fauriel's place in the company charged by the Academy with the continuation of the *Histoire Litteraire*, in which he did much good work. A great part of his time and energy was also taken up by his connection with Comte and positivism (q.v.). He himself was, by temperament, inclined not to polemics against religion, but to a kind of ignoring of it in favor of science; and he had translated Strauss's *Leben Jesu* within four years of its publication. He adopted positivism, as it at first presented itself, with vigorous partisanship, and produced in 1845 an excellent analysis of the *Philosophie Positive*. His subsequent refusal to follow Comte (q.v.) in his later excursions gave rise to the acrimonious polemic between the party of which he was the real chief, and the thorough-going disciples of the *Politique*, the *Synthese*, the *Catechisme*, and the rest. A very few years before his death, Littré, in his "testament," expressed his attitude towards Christianity, in words from which it is evident that he had no hostility, nor even indifference, towards Christianity. He simply could not believe in it. It was an extreme inability, which his intellect could not overcome, as may be learned from his own words:

Some pious souls have troubled themselves about my conscience. It has seemed to them that, not being an absolute contemner of Christianity, and heartily acknowledging that it possessed grandeur and conferred blessings, there were chords in my heart that it might touch. It was a beginning of faith, they thought, to entertain neither hostility nor contempt for a faith which has reigned for many centuries over men's consciences, and which even now is the consolation of so many faithful souls. As I never experienced nor expressed repulsion or uneasiness in finding myself the subject of the feelings that I have just sketched, and as age and illness warned me of my approaching end as they have never abandoned the hope that I might experience the sovereign effect of divine grace, nor ceased to

appeal from the mature man, too proud of his strength, to the old man, henceforth accessible to the promptings of his weakness — I reply to these solicitations, without wishing to wound their feelings, by saying that I neither share their faith nor experience any misery at being unable to believe. I have questioned myself in vain. It is impossible for me to accept the conception of the world which Catholicism imposes upon its true believers; but I feel no regret at being outside these creeds. and I can feel within me no desire to enter within their pale."

And yet he died, June 2, 1881, within the pale of the Catholic Church, having shortly before his death been baptized. Besides the works already mentioned, Littre also published, *Conservation, Revolution et Positivism* (Paris, 1852): — *Auguste Comte et la Philosophie Positive* (ibid. 1863): — *Semites en Competition avec les Ayens pour l'Hegemoncie du Monde* (Leipsic, 1880). Compare Caro, *Littre et le Positivism* (Paris, 1883). (B.P.)

### Lively, Edward, D.D.

an English divine of the 16th century, was professor of Hebrew and divinity in the University of Cambridge, a learned Orientalist, and one of the translators of the Authorized Version of the Bible. He died in 1605. He published annotations on several of the *Minor Prophets* (1587): — and *Chronology of the Persian Monarchy* (1597). See McClure, *Translators Revived*.

### Liverance, Galfrid

a Scotch prelate, was bishop of Dunkeld in 1236, 1239, 1247, and in 1249. He died at Tippermuir, November 22 of the last-named year. See Keith, *Scottish Bishops*, page 79.

### Livese Version Of The Scriptures

The Livese is a dialect spoken by a remnant of the Finnish people in the peninsula of north-west Courland, known by the name of Livs, inhabiting Livonia, a name given to the largest of the Baltic provinces of Russia. The Livs number about five thousand souls. The gospel of Matthew was transcribed for them into the Lettish character by the academician Widemann, at the expense of the British and Foreign Bible Society, and carried through the press in 1879. (B.P.)

## Living

a term often used in England to denote a benefice (q.v.).

## Living

an English prelate, is first met with as bishop of Wells, to which see he was consecrated in 999. In 1013 he was translated to the see of Canterbury. He continued for seven years, but in that time did very little more than to repair the roof of the cathedral. He did not receive the pallium. He died in 1020. See Hook, *Lives of the Archbishops of Canterbury*, 1:472 sq.

## Living Buddha

*SEE BUDDHA, LIVING.*

## Livingstone, David, LL.D.

etc., an eminent African traveller and missionary, was born March 19, 1813, at Blantyre, in Lanarkshire, Scotland. At the age of ten he became a "piecer" in a cotton factory, and for many years was engaged in hard work as an operative. An evening-school furnished him with the opportunity of acquiring some knowledge of Greek and Latin, and finally, after attending a course of medicine at Glasgow University, and the theological lectures of the late Dr. Wardlaw, professor of theology to the Scotch Independents, he offered himself to the London Missionary Society, by whom he was ordained as a medical missionary in 1840. In the summer of that year he landed at Port Natal, in South Africa. Circumstances made him acquainted with the Reverend Robert Moffatt, himself a distinguished missionary, whose daughter he subsequently married. For sixteen years Livingstone proved himself a faithful and zealous servant of the London Missionary Society. The two most important results achieved by him in this period were the discovery of Lake Ngami (August 1, 1849), and his crossing the continent of South Africa, from the Zambezi (or Leeambye) to the Congo, and thence to Loando, the capital of Angola, which took him about eighteen months (from January 1853, to June 1854). In September of the same year he left Loando on his return across the Continent, reached Linzanti (in lat. 18° 17' south, and long. 23° 50' east), the capital of the great Makololo tribe, and from thence proceeded along the banks of the Leeambve to Quilimane, on the Indian Ocean, which he reached May 20, 1856. He then took ship for England, where he arrived December 12 of the

same year. The reception accorded him by his countrymen was most enthusiastic. Probably no traveller was ever more affectionately honored. This was owing not merely to the importance of his discoveries, though it would be difficult to overestimate them, but to the thoroughly frank, ingenuous, simple, and manly character of the traveller. In 1857 Livingstone published his *Missionary Travels and Researches in South Africa*, a work of great interest and value. "In all his various journeys," said Sir Roderick Murchison, at a meeting of the Royal Geographical Society, held shortly after Livingstone's return, "he had travelled over no less than eleven thousand miles of African territory.... By his astronomical observations he had determined the sites of numerous places, hills, rivers, and lakes, nearly all of which had been hitherto unknown, while he had seized upon every opportunity of describing the physical features, climatology, and geological structure of the countries which he had explored, and had pointed Out many new sources of commerce as yet unknown to the scope and the enterprise of the British merchant." In 1858 the British government appointed him consul at Quilimane, whither he returned in the course of the year; it also furnished him with a small steamer, that he might pursue his explorations of the Zambezi River and its tributaries. Livingstone started up this river in January 1859, but after ascending it for over two hundred miles his farther progress was impeded by the magnificent cataracts of the Murchison. In March, following, he started for a second journey up the Shive, a branch of the Zambezi, and on the 18th of April discovered Lake Shirwa. Then followed the discovery. of Lake Nyassa on September 16. In 1864 he was ordered by the British government to abandon the expedition, and, returning to England, he published his second book of travels, entitled *A Narrative of an Expedition to the Zambezi and its Tributaries*. In August 1865, Mr. Livingstone left England on his third journey to Africa; discovered Lake Liemba in April 1867, south of Tanganyika, and going westward thence found Lake Maero on the 8th of September. But after eight years of lonely wandering in a previously unknown region, and after achieving discoveries which will permanently benefit mankind, the heroic traveller was overtaken by death. Having made repeated attempts to find the sources of the Nile, and being thwarted every time, in the last instance by severe illness, he requested his followers to take him to Zanzibar, as he was going home. After suffering intensely for several days, he died, May 1, 1873. His body was brought to England and interred in Westminster Abbey. See (Lond.) *Christian*

*Observer*, January 1875, page 14; *Life*, by Blaikie (Lond. 1874); Waller, *Last Journals* (ibid. eod.).

### Livington, James

a Scotch prelate, was first rector of Forteviot and Weems, then dean of Dunkeld, and afterwards, in 1476, bishop of Dunkeld. He was constituted lord chancellor, February 18, 1483, and died at Edinburgh in the same year. See Keith, *Scottish Bishops*, page 90.

### Livinus, Saint

called the apostle of Brabant, was born in Ireland, it is said of noble parents, and received his education there. He was bishop of Dublin in 656. Being actuated by religious zeal, he intrusted his diocese in Ireland to the management of its archdeacon, and went to Ghent with three of his disciples, and, for a month, offered up mass at the tomb of St. Bavo every day, and afterwards went to Esca and preached the gospel, and converted numbers. He was murdered by some of the pagan inhabitants, November 12, 656. See D'Alton, *Memoirs of the Archbishops of Dublin*, page 16.

### Livonian Version Of The Scriptures

See *Lettish* in the art. SLAVONIC VERSIONS.

### Ljada

in Slavonic mythology, was a god of war among the Poles, to whom, before and after battle, human sacrifices were offered.

### Llewelyn (or Llywelyn), Thomas, LL.D.

a Welsh dissenting minister, was born at Penalltan-isaf, Glamorganshire, about 1724, and having secured a liberal education, became the principal of an academical institution in London. He died in 1783. Although never the pastor of any church, he preached frequently, and was recognized as a minister of the gospel. He was a ripe scholar and a judicious writer. His works are, *Historical Account of the British or Welsh Versions and Editions of the Bible* (Lond. 1768, 8vo): — *Historical and Critical Remarks on the British Tongue*, etc. (1769, 8vo). See *The* (Lond.) *Theological and Biblical Magazine*, November 1806, page 467; Allibone, *Dict. of Brit. and Amer. Authors*, s.v.



## Lloyd, Humphrey, D.D.

etc., an eminent English divine and scientist, was born in Dublin in 1800. He entered Trinity College in 1815, was elected scholar in 1818, and graduated in 1820. In 1824 he was made fellow and tutor of Trinity College, and was soon ordained a minister of the United Church of England and Ireland. In 1831 he resigned the office of tutor, and was elected to the chair of natural philosophy, and afterwards gave his attention almost wholly to scientific investigations. He died January 17, 1881. Dr. Lloyd was a fellow of the royal societies of London and Edinburgh, and honorary member of the philosophical societies of Cambridge and Manchester, and other scientific societies of Europe and America. In 1846 he was elected president of the Royal Irish Academy; in 1856 he received the degree of D.C.L. from the University of Oxford; and in 1857 was chosen president of the British Association. His works are chiefly scientific. See *Men of the Time*, s.v.

## Loanz, Elias Ben-Moses (surnamed Baal Shem)

who died at Worms in 1636, rabbi, is the author of a cabalistic commentary on the Song of Solomon, entitled **ydwd tnr** (Basle, 1599), and on Koheleth or Ecclesiastes, entitled **ypy l wl km**. See Furst, *Bibl. Jud.* 2:253; Etheridge, *Introduction to Hebrew Literature*, page 360; Ginsburg, *Commentary on Koheleth*, page 74. (B.P.)

## Lober, Christian

a Lutheran theologian of Germany, was born February 2, 1683, at Orlamtinde, in Thuringia. He studied at Jena, was in 1705 adjunct of the philosophical faculty, in 1711 superintendent at Ronneburg, in 1717 doctor of theology, in 1731 general superintendent at Altenburg, and died December 26, 1747. He wrote, *Diss. Super* <sup>2</sup> ~~1~~ Timothy 3:16: — *De Statu Animarum Credentium Post Mortem*: — *An Judas Proditor Interfuerit Sacrac Caenae*: — *De Potestate Ligandi et Secandi ad* <sup>1</sup> ~~2~~ Matthew 15:19; 18:16: — *De Natura Humnana a Filio Dei Demun in Tempore Assumta*: — *De Origine Mali*, etc. See Moser, *Lexikon etzlebender Gottesgelehrten*; Jocher, *Allgemeines Gelehrten-Lexikon*, s.v.(B.P.)

## Locales

a name anciently given to ecclesiastics who were ordained to a ministerial charge in some fixed place. At the Council of Valentia, in Spain, a decree was passed that no priest should be ordained unless he would give a promise that he would be a *localis*. Indeed, ordination at large was not considered valid.

## Locherer. Johann Nepomuk

a Roman Catholic theologian of Germany, was born at Freiburg, August 21, 1773, and died at Giessen, February 26, 1837, doctor and professor of theology. He wrote, *Geschichte der christlichen Religion und Kirche* (Ravensberg, 1824-34, 9 volumes): — *Lehrbuch der christlichen Archiologie* (Frankfort, 1832): — *Lehrbuch der Patrologie* (Mayence, 1837). See Winer, *Handbuch der theol. Lit.* 1:14, 543, 608, 854; Zuchold, *Bibl. Theol.* 2:806. (B.P.)

## Lockwood, Samuel, D.D.

a Congregational minister, was born at Norwalk, Connecticut, November 30, 1721. After graduating from Yale College in 1745, he studied theology under the direction of his brother, Reverend James Lockwood, of Wethersfield. A society having been formed in Andover, in 1747, embracing Coventry, Lebanon, and Hebron, he was called to preach, as a candidate, in the beginning of the following year. Of this parish he was ordained pastor, February 25, 1749. He died in New Lebanon, N.Y., June 18, 1791. His manner in the pulpit was marked by gravity rather than vivacity; but he was very popular with his people. See Sprague, *Annals of the Amer. Pulpit*, 1:465.

## Loctilus

a name given to a place for a coffin among the ancient Romans.

## Lo-debar

Tristram remarks (*Bible Places*, page 329), "may be *Dibbin*, near Jerash, where I found a fine ancient fountain and other remains."

## Lodrone, Paris

a German prelate, was born about 1570 at the castle of Lodrone, in the Italian Tyrol. He was the youngest of a nobleman's family, and was destined for the ministry. In 1619 he became prince-archbishop of Salzburg. In the midst of the excitement of the Thirty Year's War, he determined to preserve in that country a complete neutrality, and assured to the adherents of both creeds equal protection, which certainly was a singular example at that time. In 1623 he founded the University of Salzburg, which occupied a very distinguished place among all the older ones. After that he commenced the reconstruction of the cathedral, and founded several establishments for the public benefit. Lodrone died at Salzburg in March 1653. See Hoefler, *Nouv. Biog. Generale*, s.v.

## Loebenstein, Alois, D.D.

a Methodist Episcopal minister, came to America in 1852, and located at Femme Osage, Missouri. He had studied theology at Vienna, and soon was employed as pastor in one of the Evangelical churches. The year succeeding he joined the Methodist Episcopal Church. He was appointed successively to Belleville, Illinois; Newport, Kentucky; Buckeye Street, Cincinnati, Ohio; Indianapolis, Indiana; professor of theology at Wallace College, Berea, Ohio, which position, he held for eight years; Lafayette, Indiana; Toledo, Ohio; Walnut Street, Detroit, Michigan; Beaubien Street, East Saginaw. He died at the last appointment in 1881. He was a member of the Central German Conference. See *Minutes of Annual Conferences*, 1881, page 312.

## Loftus, Adam, D.D.

an Irish prelate, was born at Swinshead, in Yorkshire, and was educated at the University of Cambridge. In 1561 he was rector of Painstown, in the diocese of Meath. In 1562 he was appointed to the see of Armagh, and was consecrated by Hugh, archbishop of Dublin, at the close of that year. In 1564 he was elected dean of St. Patrick's. In August 1567, he was promoted to the see of Dublin. In 1568. this prelate consecrated Dr. Lancaster as his own successor in Armagh, at Christ Church. In 1573 he was appointed chancellor. In 1582 Loftus was one of the lords justices of Ireland. In 1583 he was the unjust judge that illegally sentenced the Roman Catholic archbishop of Cashel, Dermot Hurley, to the cruelties, of death on Osmantown Green. In 1597 Loftus was again one of the lords justices of

Ireland, and also in 1599. At the close of that year he was named as one of the assistant councillors to the lord president of Munster, and in 1603 had pardon of intrusion and alienation in reference to the manors, etc. He died April 5, 1605. See D'Alton, *Memoirs of the Archbishops of Dublin*, page 240.

## Lohengrin

in British fable, was the famous guard and protector of the sacred Graal. He saved Elsa, the princess of Brabant, from a magician, by coming to her as a swan. She married the valiant knight, but on condition that she would not inquire as to his ancestry. Finally she asked about this, and Lohengrin fled on his swan back to the sacred Graal.

## Lohmann, Bogislav Rudolf

a Lutheran minister of Germany, was born December 28, 1825. He studied at Göttingen and Halle, was in 1853 pastor at Furstenwalde, in 1865 at Springe, and died December 15, 1879, at Gorbersdorf, Hanover. He published, *Kurze Fragstucke zum kleinen Katechismus Luther's* (Berlin, 1858): — *Athanasius, der Vater der Rechtgläubigkeit* (2d ed. 1860): *Lutherische und unirte Kirche* (1867). See Zuchold, *Bibl. Theol.* 2:809. (B.P.)

## Loll (or Lull)

in German mythology, was a frightful god of the Franks, who had a sacred grove containing a brazen image in the region of Schweinfurt.

## Lollards of Kyle

SEE LOLLARDS.

## Lommatzsch, Karl Heinrich Eduard

a Lutheran theologian of Germany, was born September 22, 1802, at Grossschonau, near Zittau. He commenced his academical career at Berlin in 1829, was in 1832 professor at the theological seminary in Wittenberg, and died August 19, 1882, doctor of theology. Lommatzsch is especially known as the editor of De la Rue's edition of *Orsigenis Opera Omnia* (Berlin, 1831-48, 25 volumes). (B.P.)

### Long, Clement, D.D., LL.D.

a Congregational minister, was born in New Hampshire in 1807. He graduated from Dartmouth College in 1828, studied theology for two years in Andover Theological Seminary as a member of the class of 1834, and was ordained. He was a tutor in Western Reserve College, and became professor of intellectual and moral philosophy in that institution in 1834; professor of theology in 1844; professor of theology in the theological seminary at Auburn, N.Y., in 1852; professor of intellectual philosophy and political economy in Dartmouth College in 1854. He died at Hanover, N.H., October 14, 1861. See *Trien. Cat. of Andover Theol. Sem.* 1870, page 112.

### Longstreet, Augustus Baldwin, LL.D.

a Methodist minister, was born at Augusta, Georgia, September 22, 1790. He studied in the Litchfield (Connecticut) Law School, and settled in his native state. In 1823 he represented Greene Count V in the state legislature, and the following year was made judge of the Superior Court of the state. During the Nullification excitement he established the *Augusta Sentinel*. In 1838 he entered the ministry, and from 1839 to 1848 was president of Emory College, in Oxford. He was then for a short time president of Centenary College, Jackson, Louisiana, and from 1849 to 1856 president of the University of Mississippi. Still later he was president of South Carolina College. He died September 9, 1870. He was a frequent contributor to Southern periodicals, and published many separate works, among the best known of which is his humorous collection of *Georgia Scenes*. See *Obituary Record of Yale College*, 1872.

### Longueil, Richard Oliver De

a French prelate, was born about 1410, of an illustrious family of Normandy. He was archdeacon of Eu, and became, in 1453, bishop of Coutances. Having been designated among other commissaries, by the pope, in 1455, to revise the proceeding in the case of Joan d'Arc, he exhibited great zeal in rehabilitating the memory of that female hero. King Charles VII sent him as ambassador to the duke of Burgundy, and placed him at the head of his council. He also obtained for Longueil from the pope, Calixtus III, the cardinal's hat, in 1456. In his devotion to the Church that prelate ventured to oppose in the parliament the Pragmatic Sanction, for which he was fined not less than 10,000 livres. Pius II gave him the

bishoprics of Oporto and of St. Ruffina, also the legateship of Umbria, and made him archpriest of the basilica of St. Peter. He died at La P6rouse. August 15, 1470. See Hoefer, *Nouv. Biog. Generale*, s.v.

### Lonsano, Menachem Di

a Jewish writer of the 17th century, is the author of *hrwt rya*, or critical work on the text of the Pentateuch (Amsterdam, 1659 and often). He compared ten MSS., chiefly Spanish ones, with the text of Bomberg's quarto Bible, published in 1544, some of them being five or six hundred years old. See Furst, *Bibl. Jud.* 2:255 sq.; De' Rossi, *Dizionario Storico* (Germ. transl.), page 184 sq. (B.P.)

### Loochoan Version Of The Scriptures

*SEE TUKUDH VERSION.*

### Loomis, Harmon, D.D.

a Congregational minister, was born at Georgia, Vermont, October 26, 1805. He received his preparatory education at St. Albans' Academy, and at a high school in his native place; graduated from the University of Vermont in 1832, and in the same year entered Andover Theological Seminary, where he spent two years. He was licensed to preach by the Northwestern Congregational Association of Vermont, October 10, 1834. In 1835 he entered Princeton Seminary, but left in January, 1836, and became stated supply of the Union Presbyterian Church, New York city. He was ordained by a Congregational Council at Vergennes, Vermont, August 31, 1836. Soon after he accepted the position of chaplain for the American Seaman's-Friend Society of New York, and began preaching to seamen in New Orleans, January 8, 1837. This he did four years, spending his summers in the North and raising funds for the society. From 1841 to 1845 he preached as stated supply to the Presbyterian Church at Mount Joy, Pennsylvania. In the last-named year he entered upon the duties of corresponding secretary of the American Seaman's Friend Society, in New York, and continued in that office till 1871. He died in Brooklyn, January 19, 1880. Dr. Loomis published a number of volumes and pamphlets, and did much to promote the temperance cause. He was a man of sincere and earnest piety. See *Necrol. Report of Princeton Theol. Sem.* 1880, page 25.

### Lorck, Josiah

a Lutheran theologian of Copenhagen, was born January 3, 1723, at Flensburg, and died February 8, 1785. He published, *Die Bibelgeschichte in einigen Beiträgen erldutert* (Copenhagen, 1779): — *Beiträge zu der neuesten Kirchengeschichte in den königlichen dänischen Reichen* (1757-62, 2 volumes). See Winer, *Handbuch der theol. Lit.* 1:69, 832. (B.P.)

### Lord, Jeremiah Skidmore, D.D.

a Reformed Dutch minister, was born at Jamaica, N.Y., May 10, 1812. He graduated from the University of the City of New York in 1836, and from the Union Theological Seminary in 1839; was ordained August 20 of the same year, becoming pastor at Montville, N.J.; went to Grigstown in 1843, to Harlem, New York city, in 1848, and died there, April 2, 1869. See *Genesis Cat. of Union Theol. Sem.* 1876, page 14; Corwin, *Manual of the Ref. Church in America*, page 356.

### Lord, John Chase, D.D.

a Presbyterian minister, was born at Washington, N.H., August 9, 1805. He studied at Plainfield Academy, and Madison and Hamilton colleges, from the last of which he graduated in 1825. After two years' editorial experience in Canada he went to Buffalo, N.Y., began the study of law, and was admitted to the bar in 1828. He united with the First Presbyterian Church of Buffalo in 1830, and soon after entered Auburn Theological Seminary, from which he graduated in 1833, and was called to the Church at Geneseo, where a wonderful revival occurred. In 1835 he became pastor of the Central Church at Buffalo, and remained until he gave up effective work in the ministry in 1873. He died there, January 21, 1877. Dr. Lord was the author of, *Lectures to Young Men* (1838): — *Lectures on Civilization* (1851), besides sermons and pamphlets. See (N.Y.) *Evangelist*, April 26, 1877; *Genesis Cat. of Auburn Theol. Sem.* 1883, page 263; Nevin, *Presb. Encyclop.* s.v. (W.P.S.)

### Lord, William Hayes, D.D.

a Congregational minister, son of president Nathan Lord, was born in Amherst, N.H., March 11, 1824. He graduated from Dartmouth College in 1843, and three years after from Andover Theological Seminary; was ordained pastor at Montpelier, Vermont, September 20, 1847, and died

there, March 18, 1877. He was a trustee of the Washington County Grammar School from 1853, and president from 1865. From 1847 to 1875 he was director of the Vermont Bible Society, and held the same relation to the Domestic Missionary Society from 1853 to 1877. After 1870 he was president of the Vermont Historical Society, of which he had been for some time previously a member. In 1876 he was appointed fish commissioner of Vermont. He was moderator of the General Convention of Vermont in 1861; was corporate member of the American Board of Commissioners for Foreign Missions from 1873; and the following year became editor of the *Vermont Chronicle*. See *Cong. Quarterly*, 1878, page 446.

### Lore, Dallas Dayton, D.D.

a Methodist Episcopal minister, was born at Mauricetown, N.J., in 1815. He was converted at the age of fifteen, and at twentyone entered the Philadelphia Conference, soon receiving the most important charges. In 1847 Mr. Lore sailed for South America as a missionary, and for seven years was the pastor of a large and intelligent congregation in Buenos Ayres, proving himself eminently successful both among the foreign and native population. Upon his return he was sent on a tour of exploration to New Mexico to inspect the condition of the mission field. In 1856 he was transferred to the Newark Conference, and after serving several prominent charges within its bounds, received a transfer to the Genesee Conference, and was appointed to Grace Church, Buffalo. In 1864 he was elected editor of the *Northern Christian Advocate*, in which office he continued till his death, at his residence near Auburn, January 20, 1875. As a theologian, Dr. Lore was diligent and comprehensive in his researches, and careful in his conclusions. As a preacher he was earnest, direct, and practical. As an editor he achieved success by his strong and forcible style, by the boldness and wisdom of his conclusions, and by his devotion to the truth. His zeal in the cause of Christian missions was truly marvellous, and highly exemplary. See *Minutes of Annual Conferences*, 1875, page 119; Simpson, *Cyclop. of Methodism*, s.v.

### Loretz, Andrew

one of the early pioneer ministers of the German Reformed Church in America, a Swiss by birth, was educated in Europe, and emigrated to America towards the close of the last century. "About the year 1789 he



commenced preaching and ministering in a wide field, embracing a large part of both the Carolinas, from Orange County, in North Carolina, to beyond the river Saluda, in South Carolina, a distance of two hundred and fifty miles." He died in 1812. Mr. Loretz was a man of superior natural ability, extensive learning, great zeal and energy, and, in his day, "regarded as one of the best pulpit orators in the Carolinas." See Harbaugh, *Fathers of the Germ. Ref. Church*, 3:15. (D.Y.H.)

### Lorimer, Peter, D.D.

an eminent English Presbyterian divine, was born in Edinburgh, Scotland, in 1812. He graduated from the university there, was ordained in 1836, and installed pastor of the River Terrace Church, London, which was then in connection with the Church of Scotland. He was at one with those who, in 1843, formed the Free Church of Scotland, and along with his congregation became a constituent part of the Synod of Berwick in 1844, which, until recently, was known as the Synod of the Presbyterian Church of England. From that time forward the first desire of his life was the advancement of that Church to a position worthy of its name. He was connected with the London Theological College from the date of its establishment in 1845, when he was elected to the chair of Hebrew and Biblical criticism. He was made the first principal in 1878, and died suddenly, July 28, 1879. He was the author of several valuable works, among them, *The Life of Patrick Hamilton: — The Life of the Scottish Reformer, John Knox: — and A History of the Presbyterian Church of England*, a work on which he had spent years of diligent research, but which he was only able to complete in part.

### Loriquet, Jean Nicolas

a French Jesuit, famous on account of his historical falsifications, was born August 5, 1760, at Epernay, Champagne. He was professor at the Seminary of Argentiere, which was closed by Napoleon in 1807. The events of 1814 made the Jesuits come forward in great numbers, and their colleges were multiplied. Loriquet was intrusted with the direction of the schools at Aix, Provence, and St. Acheul, Picardy, and the pupils who were under his charge were imbued with that spirit which has been detrimental to modern society. In 1830 the people of St. Acheul destroyed the school there, and the reverend fathers had to quit the place. Loriquet went to Switzerland, where he worked in behalf of his order. Under Louis

Philippe he returned to France, and died at Paris, April 9, 1845. Loriquet was a prolific writer. For a list of his works, see Lichtenberger, *Encyclop. des Sciences Religieuses*, s.v. (B.P.)

### Lorraine (or Gelee), Claude

an illustrious French painter, was born in a small town of Champagne, in the diocese of Toul, Lorraine, in 1600, and went to Rome early for instruction, where he made great improvement in his studies, but met with many reverses, and often was almost penniless. Godfrey Waal admitted him into his academy, where he remained probably two years. Agostino Tassi became interested in Claude, took him into the bosom of his family, and made him his familiar companion. Claude, naturally of a religious disposition, feeling profound gratitude for the many benefits he had received, soon after leaving Tassi and quitting Rome, about 1625, performed a pilgrimage to the holy Virgin of Loretto, where he remained some days in devotional meditation. From thence he made a tour through Italy, traversing Romagna, Lombardy, and on to Venice, where he practiced his profession for some time. In 1627 he returned to Rome, and soon found abundant employment. One of his earliest patrons was cardinal Bentivoglio, for whom he painted two pictures which established his reputation. About this time he was employed by cardinal Crescenzi to decorate the rotunda of his palace; he was also similarly engaged in the Muti of the Holy Apostles, and of the Medici alla Trinita de' Monti. These were succeeded by commissions from the duke of Bracciano, the duke de Bouillon, and the prince de Leaucour, for each a picture. The fame of Claude now extended to every part of Europe, and he received commissions from the most distinguished persons. His works were not confined to Rome, Milan, Parma, Lombardy, and Venice, but extended also to Paris, Lyons, Montpellier, Avignon, Antwerp, Amsterdam, and Madrid. He died November 21, 1682. See Spooner, *Biog. Hist. of the Fine Arts*, s.v.

### Losing, Herbert

an English prelate, was born probably at Hoxon, Suffolk, his father being an abbot, wives in that age not being absolutely forbidden the clergy, though his father might have become abbot in his old age. Herbert bought a better preferment for himself, however, giving £1900 to king William Rufus for the bishopric of Thetford. Simony was a fashionable sin at that

time. He afterwards went to Rome, returned to England, removed his bishopric from Thetford to Norwich, built the fine cathedral there and five beautiful parish churches, and died July 22, 1119. See Fuller, *Worthies of England* (Nuttall), 3:13, 166.

### Lotto, Lorenzo

an eminent Italian painter, was probably born at Bergamo in 1490, and apparently studied at Venice under Giovanni Bellini. His principal works are in the churches at Bergamo, Venice, and Recauati. His picture of the *Virgin and Infant* is considered one of his best performances. In the Church of Santo Spirito is another exquisite picture of the *Virgin and Infant, with St. John Standing at the Foot of the Throne, Embracing a Lamb*. Other masterpieces are to be seen at Bergamo in the churches and private collections, and place him almost upon a level with the first luminaries of art. He died in 1560. See Spooner, *Biog. Hist. of the Fine Arts*, s.v.; Hoefer, *Nouv. Biog. Generale*, s.v.

### Lotze, Hermann Rudolf

a philosopher of Germany, was born May 21, 1817, at Bautzen, Saxony. He studied medicine and philosophy with such success that, five years after his entrance to Leipsic University, he was able to qualify as a teacher in both faculties. In 1844 he was called to Gottingen as professor of philosophy. Before going there, however, he had published his metaphysics in 1844, and his logic in 1843. In 1881 he was called to Berlin, and died the same year. Lotze was a determined opponent of materialism in philosophy. "It is the glory of Hermann Lotze," says Joseph Cook, "to have broadened, by exact and not mystical methods, the philosophical outlook upon human nature, to have taken the emotions in all their ranges into view, as well as the intellectual faculties; and thus, gradually, through the strictest methods of modern research, to have risen to a philosophy of the soul and of the whole composite nature of man, in harmony with the truths of all the sciences — mental, moral, aesthetic, and physical." Others, however, see in the philosophical system of Lotze a decided tendency to that insidious form of idealistic pantheism which comes near to denying the objectivity of matter, or at least to resolving all phenomena into pure deity. **SEE SCEPTICISM, RECENT PHASES OF**. Lotze published, *Metaphysik* (Leipsic, 1841): — *Allgemeine Pathologie und Therapie als mechanische Naturwissenschaften* (1842; 2d ed. 1848): — *System nder Philosophie* (2

volumes; volume 1, *Logik*, 1843; new ed. 1874; volume 2, *Metaphysik*, 1878; 2d ed. 1884; Engl. transl. edited by B. Bosanquet, Oxford, 1883, 2 volumes): — *Ueber den Begrif der Schonheit* (Gottingen, 1845): — *Geschichte der Aesthetik in Deutschland* (Munich, 1868): — *Allgemeine Physiologie des kirperlichen Lebens* (Leipsic, 1851): — *Medizinische Psychologie* (1852): — *Mikrokosmos* (1856-64, 3 volumes; 4th ed. 1884): — *Grundzage der Psychologie* (1881). See Caspari, *Hermann Lotze, eine kritisch-historische Studie* (Breslau, 1883); Pfleiderer, *Lotze's philosophische Weltanschauung* (Berlin, 1882; 2d ed. 1884); Cook, *Spiritual Religion in Lotze's Philosophy* (Boston Monday morning's lecture, published in the [N.Y.] *Independent*, March 20, 1884); Gardiner, *Lotze's Theistic Philosophy* (*Presb. Review*, October 1885). (B.P.)

### Louis, Saint

bishop of Toulouse, was born in February 1274, at the castle of Brignoles, in Provence. He was the second son of Charles II, the hunchbacked king of Naples, and of Mary, the daughter of Stephen V, king of Hungary; was educated by the disciples of St. Francis, took the habit of their order, and was ordained priest in 1296 at Naples, notwithstanding the solicitations of his family, who wished to have him married to the sister of the king of Aragon. From his fourteenth to his twentieth year he served as hostage to his father, and was imprisoned at Barcelona, where he was treated very cruelly. Pope Boniface VIII appointed him to the see of Toulouse, December 27, 1295, although he was not yet of the required age, and charged him with administering the diocese of Parniers. Louis divided his time between the study, works of piety, and the pastoral duties, also making great efforts to destroy the Albigenses. In 1297 he went to Paris with his father. "A princess," says one of his biographers, "sought to test his virtue; in fact, she omitted nothing to seduce him, but the holy prelate disregarded her caresses and her threatenings." He went away from the court as soon as possible, and was invited to visit Aragon and Catalonia. He resolved, however, to go to Rome, in order to surrender into the hands of the pope the burden of the episcopacy; but on arriving at Brignoles he was attacked with fever, and died August 19, 1297. His body was at first taken to Marseilles, and afterwards to Aragon. Pope John XXII, who had been the preceptor of Louis, canonized him, April 7, 1317. See Hoefler, *Nouv. Biog. Generale*, s.v.

## Loundres, Henry De

an Irish prelate, previously archdeacon of Stafford, succeeded to the see of Dublin in 1213. In July of the same year he was appointed lord-justice of Ireland, where he continued until 1215. He was present, June 15 of that year, in England, when the king executed the Magna Charta at Runnymede. In 1216 king John conferred upon archbishop de Loundres and his successors the manor of Timothan, to which, in 1217 and 1225, various other grants were annexed. During the time this prelate presided over the see of Dublin, he erected the collegiate Church of St. Patrick into a cathedral. He constituted William Fitz-Guy the first dean, and appointed a precentor, chancellor, and treasurer, to whom he allotted lands and rectories. He died in July, 1228. See D'Alton, *Memoirs of the Archbishops of Dublin*, page 79.

## Lounsbury, THOMAS, D.D.

a Presbyterian minister, was born at Florida, N.Y., October 4, 1789. He graduated with the highest honors from Union College in 1817; studied theology for more than a year at Princeton, N.J.; then became missionary in Sullivan County, N.Y., from 1821 to 1823; was ordained by the presbytery of Geneva, September 4 of the latter year; preached at Ovid from 1823 to 1849; was afterwards stated supply at Homer, Hector, and Romulus; then went again to Ovid, where he died, October 29, 1867. See Wilson, *Presb. Hist. Almanac*, 1868, page 217; *Genesis Cat. of Princeton Theol. Sem.* 1881, page 27.

## Loup (Lat. Lupus), Saint

a French prelate, was born in the neighborhood of Bayeux. There is a legend, according to which St. Ruffinian, bishop of Bayeux, educated the young Loup, who soon became the most learned and most distinguished among all the clerks at Bayeux. Thus, at the death of Ruffinian, he was elected by the whole people his successor, and consecrated by Sylvester, archbishop of Rouen. Saint Loup died about the year 465. To him has often been attributed the *Life of St. Raimbert*, bishop of Bayeux. See Hoefer, *Nouv. Biog. Generale*, s.v.

## Loup, Saint, Bishop Of Lyons,

September 25, 542. He began as a monk in the monastery of the Isle of Sainte-Barbe, on the Saone, near Lyons. He became the superior of it, and Saint Virentiol, in the see of Lyons, in 523. He presided at the third council of Orleans, May 7, 538, at which there were passed thirty-three canons to restore discipline in the Church of France. He died September 25, 542, and is said to have been buried in the hermitage of the Isle of Sainte-Barbe. See Hoefler, *Nouv. Biog. Generale*, s.v.

## Loup, Saint, Of Troyes

*SEE LUPUS.*

## Low, David

an Anglican bishop; was born in the neighborhood of Brechin, Scotland, in 1768. He received his education at the University of Aberdeen, then studied with bishop Gleig at Stirling, and was settled in charge of the congregation at Pittenweem in 1790, where for more than half a century he fulfilled the duties of the pastoral office without intermission. Dr. Low was consecrated bishop of the united diocese of Argyle, Ross, and Moray, in 1819. Some years subsequently he effected a separation between the diocese of Ross and Moray and that of Argyle, retaining the superintendence of the former. He resigned the see in 1850, and died at Pettenween, January 26, 1855. He was especially intimate with Scottish traditions and historical lore, and was a captivating conversationalist. See *Amer. Quar. Church Rev.* 1855, page 315.

## Low, Leopold

a Jewish rabbi, was born in 1811 in Moravia. He studied at Prague, and was in 1843 chief rabbi of Great Kanizca, Hungary. He took an active part in the revolution of 1848, and after its suppression was imprisoned and condemned to death. He was, however, pardoned, and in 1851 became chief rabbi at Szegedin, where he died, October 13, 1875. Low was a voluminous writer, his essays having been published in four volumes, under the title *Gesammelte Schriften* (Szegedin, 1876). Still valuable are his *Beitrage zur judischen Alterthumskunde* (Leipsic, 1870): — *Allgemeine Einleitung und Geschichte der Schriftauslegung* (Great Kanizca, 1855). See Furst, *Bibl. Jud.* 2:266. (B.P.)

## Lowder, Charles Fuge

an Anglican clergyman, of some fame in the history of city missions and of English ritualism, was born at Bath, June 22, 1821, and graduated at King's College School, London, and Exeter College, Oxford. He served his apprenticeship to London church-work under Skinner, at St. Barnabas, Pimlico, from 1851 to 1856. It was a time of vehement anti-Catholic agitation. The ritualism of Skinner and Lowder consisted in (1) Procession of clergy and choristers from and to the vestry; (2) Obeisance towards the altar on entering and retiring from the sanctuary; (3) The eastward position; (4) Colored coverings varied for the season on the altar. Bishop Blomfield allowed some of these, but disapproved of others. These troubles dragged on until the Lushington judgment disheartened the High-Church party, and the first decision of the privy council in December 1855, was welcomed as a deliverance by hearts which could not foresee the very different treatment which the Rubric oil ornaments was to receive from that same body in the Ridsdale judgment. Yet, at the beginning, the ritualism of St. Barnabas "roused such a storm and provoked such outrage that towards the end of 1850 the religious people of the district were so horrified by the blasphemous cries of the mob that they were fain to keep within their houses." In 1856 and 1857 Lowder took charge of mission congregations at Ratcliff Highway and Wellclose Square, where, amid many physical discomforts, and among the rough population of that wild East London district, he left "the record of a very noble life, full of unconscious greatness, to which the term heroic would not be misapplied." He was not a man of brilliant abilities or social attractiveness, by no means eloquent as a preacher, not always a good judge of character, his asceticism impaired his health and his working force, yet one could speak of his calm, unexcited courage, his splendid patience, his unsparing laboriousness, his habitual, far-reaching charity, his burning love of souls, his intense loyalty to Christ as a personal Savior. In 1858 Lowder welcomed a coadjutor, Alexander Heriot Mackonochie, since so conspicuous in the English Church. In 1859 six clergy were laboring in the parish, with a large staff of lay assistants, fifty-four services were held weekly, and six hundred children were under instruction in the six schools which had been set on foot. This outburst of missionary energy, with services so ritualistic, excited opposition. In September 1859, Lowder came near being murdered by a mob lashed into fury, and in the beginning of 1860 "the whole service was interrupted by hissing, whistling, and



shouting; songs were roared out during the service and lesson; cushions and books were hurled at the altar . . . the clergy were spat upon, hustled, and kicked within the church, and only protected from greater outrages by sixty or eighty gentlemen who, unasked, came to the rescue." The mob gutted St. George's Church of everything savoring of the Roman service, and the bishop (Tait) for the most part gave way to the rioters. After the storm had passed, the patience and Christian spirit of Lowder and his associates began to make itself felt upon the rough zealots. Some of them became choristers in other churches, or assisted priests in mission work. New agencies for good sprang up, one of which was the Working Men's Institute, The Church of St. Peter's, London Docks, was consecrated June 31, 1866, Lowder being its first vicar. Then came the visitation of cholera, which conquered the people and bowed their hearts once for all to the pastor who gave himself up with such absolute devotedness to the work of helping them. Lowder did not set up a system in place of a Person, or his own office as the substitute for an absent, instead of the witness for a present, Lord. The root idea of confession was the, heinousness of sin and the promise of pardon through the blood of Christ, and confession and absolution were freely offered to all those who needed it. He had rituals, because he thought it his duty to put before the eyes of the people the image of the worship of heaven, and the outward appointments of the Church gave an air of comfort and dignity — a lesson for the people to take back to their squalid homes. As the result, not only was open sin swept away from the streets of St. Peter's, where before streets were peopled by houses of ill-fame, but five hundred communicants of St. Peter's Were lifted above the suffering life into joy and peace. Lowder's health, undermined for a long time, broke down in 1874 or 1875. In August 1880, he went abroad, never to return. In the Tyrol, at Zell-am-See, at the age of sixty, among strangers, Sept. 9, 1880, this great and heroic spirit passed away. See *Charles Lowder*, a biography, by the author of the *Life of St. Teresa* (2d ed. Lond. 1882; N.Y. eod.); *Church of England Quar. Rev.* April 1882, page 57 sq.; *Twenty-one Years in St. George's Mission*, by Reverend C.F. Lowder, M.A. (Lond. 8vo).

### Lowenthal, Isidor

a famous missionary and translator of the Bible, was a native, of Poland, and of Jewish parentage. At the age of twenty he had to flee his country, being suspected by the government of conspiracy. He came to America, and at Princeton, N.J., went about as a pedler, hawking jewelry and



stationery. In or near Princeton, living a life of retired though literary habits, was a much-respected clergyman, who had more than one conversation with the eloquent pedler. Perceiving in him talent of no common order, he offered to assist him in the prosecution of his studies. An appeal to some princely merchants of New York speedily procured the funds necessary to send the young man to Princeton College. At this time he was a bigoted Jew, but his course of studies, his intercourse with tutors, brought about his conversion, and he received baptism. Having completed his studies, he offered himself as a missionary to the American Presbyterian Board. To India he directed his steps, and fancying from what he had read that among the Afghans might be found traces of the lost tribes, he proposed that he should be sent to Peshawur, as a missionary to the Afghans. There, in 1856, he commenced his work. With rare ability and perseverance, he had so perfected himself in the difficult language of the Afghans as to prepare a translation of the entire New Test.; and although the execution of the work devolved wholly upon himself, it was marked by close adherence to the original texts, and by an idiomatic power of expression which earned the warmest commendation of the Pushtu linguists who were capable of pronouncing a critical opinion on the result of his labors. The question of translating the Old Test. had been discussed, and as the importance of giving the Afghans a complete Bible was deeply felt, Mr. Lowentbal had expressed his willingness to undertake this great and responsible task. But the Divine Master had otherwise appointed, and before he had fairly entered upon the duty, he was assassinated, April 27, 1864. *SEE PUSHTU VERSION.* (B.P.)

### Lubersac, Jean Baptiste Joseph De

a French prelate, was born at Limoges, January 15, 1740. He became first grand-vicar of the archbishop of Aries, in 1768 almoner of the king, and in 1775 bishop of Treguier. In 1780 he was transferred to Chartres. Having been sent by the clergy to the States-General, he refused to recognise the constitution of the clergy, and March 15, 1791, was forced to emigrate. In 1801 he resigned his bishopric. After his return to France he was appointed canon of the chapter of St. Denis. He died August 30, 1822, leaving, *Journal de l'Emigration du Clerge de France en Angleterre* (Lond. 1802): — *Apologie de la Religion et de la Monarchie Reunies* (ibid. eod.). See Hoefler, *Nouv. Biog. Generale*, s.v.

## Luca, Antonio De

cardinal-bishop of Palestrina and vice-chancellor of the Church of Rome, was born October 28, 1805, at Bronte, Sicily. In 1863 he was made cardinal, and died December 29, 1883. He was one of the most prominent members of the college of cardinals, chief of the apostolic chancery, and, with the cardinals Pitra and Hergenrither, had charge of the archives and the Vatican library. (B.P.)

## Lucarinos, Reginaldo

an Italian Dominican, who died October 10, 1671, is the author of, *Episcopus Regularis: — Manuale Controversiarum Thomisticarum: — Hermes Biblicus: — Bibliotheca Scriptorum Ordinis Prædicantium*. See Echard, *De Scriptoribus Ordinis Dominicanorum*; Ughelli, *Italia Sacra*; Jocher, *Allgemeines Gelehrten-Lexikon*, s.v. (B.P.)

## Lucatelli (or Locatelli), Pietro

a distinguished Roman painter, was born in 1660, and studied under Ciro Ferri. He was elected a member of the Academy of St. Luke in 1690, and executed some works for the public edifices at Rome. His paintings in the Church of San Agostino, and in the Collegio Fuccioli, are highly commended. He died in 1741. See Spooner, *Biog. Hist. of the Fine Arts*, s.v.

## Lucchi, Michael Angelo

an Italian prelate, was born at Brescia, August 20, 1744. He made his profession at Monte Cassino, where he was appointed to teach philosophy and theology. He visited the principal libraries of Italy, and collected a number of ancient MSS., now in the Vatican. Pius VII called him to Rome, made him cardinal, February 23, 1801, and intrusted him with the censorship of books. He died at Subiaco, September 29, 1802, leaving several works on the Greek and Latin classics. See Hoefer, *Nouv. Biog. Generale*, s.v.

## Lucena, Lorenzo

a Spanish Romadi Catholic theologian, was born in 1807. He was ordained deacon by the bishop of Cordova in 1830, and priest in 1831 by the suffragan bishop of Seville. For eight years he acted as professor of

theology at the College of St. Pelagius, in the University of Seville, and for three years held the office of provisional president there. In 1842 he was appointed honorary canon of Gibraltar Cathedral, and reader in the Spanish language and literature in the Taylorian Institution at Oxford, in 1861. He assisted in preparing the new edition of the Spanish Bible, generally known as that of Cipriano de Valera, and published by the British and Foreign Bible Society. He died at Oxford, August 24, 1881. (B.P.)

## Luchan

in Mongolian mythology, is a mighty dragon, inhabiting the great sea, constantly growing, and destined finally to devour the universe.

## Lucius, Saint

of Britain, lived in the 2d century. Bede, in his *Ecclesiastical History*, says that in 154, under the Roman emperors, Marcus Aurelius and Verus, and during the pontificate of Eleutherus, a British king Lucius wrote to the pope, announcing that he wished to become a Christian. Eleutherus favorably received the communication, and sent priests to instruct the Britons in the Christian faith. A similar account may be found in a number of other traditions. See Smith, *Dict. of Christ. Biog.* s.v.

## Lucius, Johann Gottlieb

a Lutheran theologian of Germany, was born September 3, 1665, at Dresden. He studied at Leipsic, was in 1687 bachelor of theology, in 1698 licentiate, in 1708 doctor, and in 1712 superintendent at Pirna. Lucius died April 27, 1722. He wrote, *De Lege Eterna: — Vindiciae Dissertationis Carpzovianae de Descensu Christi ad Inferos: — De AEternitate Dei: — De Convivificatione Fidelium cum Christo ex* <sup><XIII></sup> *Hosea 6:2: — De Cohabitatione et Conglorificatione Fidelium cum Christo ex* <sup><BITZ></sup> *John 17:24.* See Jocher, *Allgemeines Gelehrten-Lexikon*, s.v. (B.P.)

## Lucius, Ludovicus

a German Protestant theologian, was born at Basle, February 9, 1577. For some time professor of Hebrew, in the place of Buxtorf, he was called as deacon and rector to Baden, and died June 10, 1642. He wrote, *Historia Jesuitica: — Notae in Apocalypsin Johannis: — Dissertatio Arnica cum Joa. Piscatore de Causa Meritoria Justificationis Nostrae Coram Deo: — Anti-Christi Occidentalis in Hungaria Persecutio: Synopsis Anti-*

*Sociniana: — De Fide et Moribus Christianorum: — Dictionarium Novi Testamenti: — Compendium Theologie: — SemiPelagianismus Remonstrantium: — Historia Augustini ex Operibus Ejus Collecta.* See Winer, *Handbuch der theol. Lit.* 1:531; Jocher, *Allgemeines Gelehrten-Lexikon*, s.v. (B.P.)

### Ludger, Saint

a German prelate, was born in Friesland. In his early youth he studied under the discipline of St. Gregory, who governed the school as well as the Church of Utrecht. In 802 he is noticed at Rome, and next at Monte Cassino, where he stayed two years; finally returning to the barbarians, he preached the gospel to the Saxons and the Frieslanders, where, about the same period, he became chief of the Church of Munster. He died March 26, 809, leaving a single work, *The Life of St. Gregory, Abbot of Utrecht* (published in the *Acta Sanctorum*). See Hoefler, *Nouv. Biog. Generale*, s.v.

### Ludi Fun-bres

(*funeral games*) were celebrated at the funeral pyre of distinguished persons among the ancient Greeks and Romans. They were private entertainments, given by survivors in honor of their deceased friends, and were sometimes continued for two or three days.

### Ludi Martiales

(*martial games*) were celebrated every year among the ancient Romans in the circus, August 1, in honor of Mars.

### Ludki

(Polish Ludski) were conceived by the Wends to be earth-spirits. At night they have feasts; they come into houses by way of subterranean passages, do not allow themselves to be disturbed, and avenge every provocation by a knavish trick. German superstitions also admit of such ghost-like beings.

### Ludlow, Gabriel, D.D.

a Reformed (Dutch) minister, was born at Acquackanonck, N.J., April 23, 1797. He graduated from Union College in 1817, from New Brunswick Theological Seminary in 1820, and was licensed by the Classis of New Brunswick probably the same year. He was stated supply at Albany for six

months thereafter, and at Neshanic, Somerset County, N.J., from 1821 until his death, February 19, 1878. He was genial and sympathetic, strong in thought, as well as independent. He published several sermons. See Corwin, *Manual of the Ref. Church in America*, 3d ed. page 358.

### Ludovici, Christian

a Lutheran theologian of Germany, was born at Landshut, Silesia, in 1663. He studied at Breslau and Leipsic, commenced his academical career in 1687, was professor of Oriental languages in 1699, doctor of theology in 1724, and died at Leipsic, January 15, 1732. He wrote, *Isagoge in Accentuationem Hebraicam: — Hebraismus, Chaldaismus, TargumicoTalmudico-Rabbinicus et Syriasmus ad Harmoniam et Compendium Redacti: — Diss. V in Rabbi Levi ben Gerson Commentarium Rabbinicum in Hiobum: — Schediasma de Autoribus, qui de Scriptoribus Ecclesiasticis Egerunt: Historia Concili Niceni*. See Winer, *Handbuch der theol. Lit.* 1:531, 663; Jocher, *Allgemeines Gelehrten-Lexikon*, s.v.; *Furst, Bibl. Jud.* s.v. Ludowig, 2:274. (B.P.)

### Ludwig, Edmund A.

a German Reformed minister, was born in Switzerland. He received a liberal education, and obtained the degree of doctor of philosophy from a European university. After coming to America he became professor of languages in Washington College, Lexington, Virginia. Subsequently he went North, engaging as editor and teacher for some years. In 1868 he was licensed to preach, but failing to secure a call, spent the remainder of his life at Erie, Pennsylvania, in teaching and as organist. He died in 1880. He was a proficient scholar and devoted Christian. See Harbaugh, *Fathers of the Germ. Ref. Church*, 5:381.

### Luigi de Gonzaga

an Italian saint, was born March 9, 1568, at Castiglione, being the son of Ferdinand of Gonzaga, marquis of Castiglione. After being educated at the court of Francis de Medicis, he went to Spain with his father, where Philip II gave him as a page to prince James. In 1585, leaving his worldly goods to his brother Rodolph, he entered upon the novitiate of the Jesuits at Rome. He died June 20, 1591, and was buried in the Church of the Annunciation, but some time later his body was transferred to a chapel which had been built under his invocation by the marquis Scipio Lancelloti.

He was beatified in 1621 by Gregory XV, and canonized in 1726 by Benedict XIII. See Hofer, *Nouv. Biog. Generale*, s.v.

### Luini (or Lovini), Bernardino

an eminent Italian painter, was probably born at Luino, a small town in the Milanese province, on the Lago Maggiore, in 1480, and is generally considered to have been a pupil of Leonardo da Vinci. His two pictures of *Mary Magdalene* and *St. John Embracing the Lamb*, in the Ambrosian Gallery at Milan, are excellent works. He was no less distinguished for his frescos, of which the most celebrated is *Christ Crowned with Thorns*, in the same gallery. He died in 1530. See Spooner, *Biog. Hist. of the Fine Arts*, s.v.; Hofer, *Nouv. Biog. Generale*, s.v.

### Lukaszewicz, Joseph Von

a Polish historian, was born November 30, 1797, at Kromplewo, near Posen, and died February 18, 1872. His works having been translated into German, we give the German titles: — *Historische Nachricht uber die Dissidenten in der Stadt Posen ins 16. und 17. Jahrhundert* (Posen, 1832; German by Dalitzki, Darmstadt, 1843): — *Ueber die Kirchen der bohmischen Bruder im ehemaligen Grosspolen* (Posen, 1835; German by Fischer, Gratz, 1877): — *Geschichte der Kirchen des helvetischen Bekenntnisses in Litauen* (1842, 2 volumes; German, Leipsic, 1850): — *Geschichte des helvetischen Bekenntnisses in Kleinpolen* (1853): — *Geschichte aller katholischen Kirchen in der ehenaligen posen'schehi Diocese* (1858-63, 3 volumes). (B.P.)

### Luke

an Irish prelate, was dean of St. Martin le Grand, London, and treasurer of the king's wardrobe. He was elected to the see of Dublin, and obtained the royal confirmation, December 13, 1228. His election was set aside at Rome as not being canonical, and he was reelected, but not confirmed by the pope until 1230. About 1237 he improved the buildings of Christ's Church, and endowed that of St. John, without the New Gate, with two burgages and six acres of land in St. Kevin's parish. In 1240 he granted to the vicars serving mass at the altar of the Blessed Virgin, in St. Patrick's Cathedral, a certain portion of the revenues of the Church of Alderg. In 1247 archbishop Luke made an act for the purpose of enforcing the residence of the prebendaries of St. Patrick's Cathedral. In the following year he made

the Church of Larabrien a prebend of the same cathedral. He died in December 1255. See D'Alton, *Memoirs of the Archbishops of Dublin*, page 90.

### Lumpkin, John

a distinguished Baptist minister of Georgia, was born in Pittsylvania County, Virginia, November 4, 1785, but went, when a child, to Georgia, and was reared in Oglethorpe County, where he spent his whole life. Socially, his relations were of a high character. One of his brothers, Wilson Lumpkin, was governor of the state three years, and another brother, Joseph Henry, chief-justice of the Supreme Court of Georgia. His ordination took place in 1808, and his ministry was exercised in different parts of the county in which he lived. Three new churches were formed during his life, through his personal efforts. He died, greatly lamented, August 1, 1839. See Cathcart, *Baptist Encyclop.* page 724. (J.C.S.)

### Lund, Johann

a Lutheran theologian of Germany, was born September 11, 1638, at Flensburg. He studied at Leipsic, was in 1672 deacon at Tundern, Schleswig, and died September 13, 1686. He is the author of *Beschreibung des Levitischen Gottesdienstes*, which was published by his son under the title, *Judische Heilighumer*. An edition, with notes, was published by Joh. Christ, Wolf (Hamburg, 1738). See Moller, *Cimbria Litterata*; Jocher, *Allgemeines Gelehrten-Lexikon*, s.v.; Winer, *Handbuch der theol. Lit.* 1:137. (B.P.)

### Lundy, Francis J., D.C.L.

a Protestant Episcopal clergyman of the diocese of New York, became assistant minister of St. Paul's Church, Newburgh, in 1867, and died April 7, 1868, aged fifty-three years. See *Prot. Episc. Almanac*, 1869, page 109.

### Lupercalia

a noted Roman festival, was celebrated annually on February 15, in honor of *Lupercus*, the god of fertility, or, as is alleged by many, in honor of *Pan*. Plutarch calls it the *feast of wolves*, and declares it to have been of a lustral or ceremonially purifying character. Whatever may have been its origin, it was in some way connected with the legend that Romulus and Remus were suckled by a she-wolf, and accordingly the rites of the Lupercalia were

observed in the *Lupercal*, the place where this nursing was supposed to have occurred. On the appointed day the Luperci (q.v.) assembled and offered sacrifices of goats and young dogs. A peculiar ceremony then followed. Two youths of high rank were led forward to the priests, who, having dipped a sword in the blood of one of the victims which had been sacrificed, touched their foreheads with it; after which some of the other priests came forward and wiped off the blood with a piece of woollen cloth which had been dipped in milk. The youths now burst into a fit of laughter, and forthwith the general merriment which characterized this festival began. The priests having feasted themselves, and indulged freely in wine, covered their bodies over with the skins of the goats which they had sacrificed. Thus fantastically dressed they ran up and down the streets, brandishing thongs of goat-skin leather, with which they struck all they met, particularly the women, who hailed the infliction of the sacred lash as a species of ceremonial lustration. This festival was long observed in commemoration of the founding of Rome, but having been neglected in the time of Julius Caesar, it was revived by Augustus, and continued to be celebrated until the reign of the emperor Anastasius.

### Luperci

the most ancient order of priests among the Romans. They were sacred to Pan, the god of the country, and particularly of shepherds, whose flocks he guarded. Plutarch derives the name from *lupa*, a shewolf, and traces their origin to the fabulous she-wolf which suckled Romulus and Remus. They formed originally a college, consisting of two classes: the *Fabii*, or *Fabiani*, and the *Quinctilii*, or *Quinctiliani*. Julius Caesar instituted a third class, under the name of *Julii* or *Juliani*. At first the Luperci were taken from the higher classes of society, but in course of time the whole order fell into disrepute.

### Lupold Of Bebenburg (Or Eglofstein)

a learned German prelate, after having studied jurisprudence at Bologna, under the direction of John Andrew, became canon successively at Mayence, at Wirzburg, and at Bamberg, of which place he had been elected bishop in 1352. He died July 20, 1363, leaving, *De Zelo Veterum Principum Germanorum in Religionem* (Basle, 1497): — *De Juribus et Translatio Imperii* (ibid. eod.). See Hoefler, *Nouv. Biog. Generale*, s.v.



## Lupus (originally Wolf), Christian

a Roman Catholic theologian, was born June 12, 1612, at Ypern. He joined the order of the Augustinians, was in 1653 doctor of theology and professor primarius at Louvain, and died July 10, 1681. He wrote, *Diss. de Meletii et Arii Personis, Moribus Atque Erroribus*: — *De Symbolo Apostolico et Nicceo*: — *De Synodo Niccena*: — *De Concilio Sardicensi*: — *De Concilio Constantinopolitano*: *De Synodo Ephesina*: — *De Latrocinio Ephesino*: — *De Synodo Sexta*: — *De Synodo Trullana*: — *Scholia et Notae in Canones et Decreta Synodorum Generalium et Provincialium* (5 volumes). After his death was published from his manuscript, *Summum Romanae Apostolicae Sedis Privilegium Quod Evocationes et Appellationes* (Venice, 1729). See Jocher, *Allgemeines Gelehrten-Lexikon*, s.v.; Winer, *Handbuch der theol. Lit.* 1:659, 664, 913, 920. (B.P.)

## Luther's (Two) Catechisms

By way of supplement to the article Luther (q.v.), we add that both these catechisms, the larger one in the form of a continuous exposition, and the smaller one arranged in questions and answers, appeared in 1529, although the preparatory work dates back to the very beginning of Luther's reformatory activity. In 1518 Johann Schneider collected and published the various expositions of the Lord's Prayer which Luther had given in his sermons and lectures. This induced Luther to publish his exposition in an authentic form. In the same year he published a Latin exposition of the Ten Commandments, and in 1520 these sporadic efforts came to a preliminary consummation in his *Eyn Kurcz form des zehnen Gepoth*: — *Eyn Kurcz form des Glaubens*: — *Eyn Kurcz form des Vatter Unsers*. After 1524 Luther's attention was very strongly drawn to the school. His *An die Radherrn aller Stedle deutsches Lands: dass sie christliche Schulen auffrichten und hallten sollen* caused many evangelical schools to be founded, and the necessity arose for a trustworthy handbook in the elements of true Christianity. This necessity was the more felt by Luther himself, when, in his tour of visitation through Saxony in 1528, he saw how sorely both the ministers and congregations stood in need of such a book, and thus, in 1529, both the larger and smaller catechisms appeared. Luther's catechisms, however, are not the first attempts of the kind. There existed such works by Brenz, Althammer, and Lammer, but Luther's catechisms soon took the lead, and were immediately translated into Latin.

The smaller catechism, which soon became an almost symbolical book in the Lutheran churches, consists of, I. The Ten Commandments; II. The Creed; III. The Lord's Prayer; IV. The Sacrament of Baptism; V. The Sacrament of the Altar; to which is added, in the editions since 1564, a sixth part, Confession and Absolution, or the Power of the Keys. Considering the smaller catechism as a whole, it is indeed the ripe fruit of many exertions, the full expression after many trials. Wherever Lutherans are found, this catechism too is used. See Plitt-Herzog, *Real-Encyklop.* s.v. (B.P.)

### Luther's Hymns

It was a saying among the Roman Catholics in the time of Luther, that "by his songs he has done more harm to the Romanists than by his sermons." And such is the fact. "For," says Mr. Coleridge, "Luther did as much for the Reformation by his hymns as by his translation of the Bible. In Germany the hymns are known by heart by every peasant; they advise, they argue, from the hymns, and every soul in the Church praises God, like a Christian, with words which are natural and yet sacred to his mind." Luther was intensely fond of both music and poetry, and his poetical talent we best perceive in his hymns. Altogether he wrote about thirty-six hymns, which may be divided as follows: (a) Translations of Latin hymns; (b) Amplifications of German hymns from the Latin; (c) Correction and revision of German hymns; (d) Hymns based upon Latin psalms; (e) Hymns based upon passages of the Bible; (f) Original hymns. Spangenberg, in his preface to the *Cithara Lutheri*, in 1545, speaks thus of Luther's hymns, "One must certainly let this be true and remain true, that, among all Meister-singers, from the days of the apostles until now, Luther is, and always will be, the best and most accomplished; in whose hymns and songs one does not find a vain or needless word. All flows and falls in the sweetest and neatest manner, full of spirit and doctrine, so that his every word gives outright a sermon of its own, or, at least, a singular reminiscence. There is nothing forced, nothing foisted in or patched up, nothing fragmentary. The rhymes are easy and good, the words choice and proper, the meaning clear and intelligible, the melodies lovely and hearty, and in *summa* all is so rare and majestic, so full of pith and power, so cheering and comforting, that, in sooth, you will not find his equal, much less his master." The most famous of Luther's hymns is the Reformation hymn, *Ein'feste Burg ist unser Gott*, which has been translated into very many languages. A collection of the translations of this hymn in nineteen

languages has been published by B. Pick (Rochester, 1880); an enlarged edition, comprising twenty-one languages (28 English; 2 Dutch; 1 Danish; 1 Swedish; 5 Latin; 3 French; 1 Spanish; 1 Russian; 1 Polish; 1 Bohemian; 1 Wendish; 1 Lettish; 1 Lithuanian; 1 Finnish; 1 Esthonian; 1 Hebrew; 1 Accra; 1 Tshi; 1 Zulu; 1 Hungarian; 1 Italian), was published by the same author in 1883. But this is not the only hymn which has been translated into English. In fact, all his hymns are translated, as may be seen from Pick's *Luther as a Hymnist* (Philadelphia, 1875). An edition giving the German text, with the English translation and notes, was published by Scribner's Sons (New York, 1883). (B.P.)

### Lutherans, Separate

When, in 1817, the union between the Lutheran and the Reformed churches was established in Prussia, the protest of J.G. Scheibel, professor of theology at Breslau, found much sympathy among the Lutherans. For several years, however, the movement was confined within the boundaries of simple literary polemics, especially between Scheibel and David Schultz, also professor at Breslau. But when the breaking of the bread was introduced in the administration of the Lord's Supper by a cabinet order of 1830, Scheibel refused to obey, and asked permission to continue administering the Lord's Supper after the old Wittenberg *agenda*. The permission was not granted, and Scheibel was suspended. Soon he saw himself at the head of about two or three hundred families, who left the State Church and organized themselves into a new Church. They petitioned the minister of public worship to be acknowledged as a Church organization, but this he refused to do. The many vexations which Scheibel had to undergo induced him to leave the country. In the meantime the party had progressed very rapidly under the leadership of professor Huschke. A synod was convened at Breslau in the year 1834, and it was declared that nothing but complete separation from the State Church, and the formation of an independent organization could satisfy the Lutheran conscience. Persecutions then began. Several ministers were kept in prison for many years. A number of well-to-do laymen were reduced to poverty by money fines. Not a few emigrated to America, among others, Grabau (q.v.) and Von Rohr, who formed the so-called Buffalo Synod. With the succession of Friedrich Wilhelm IV, in 1840, a change took place, and July 23, 1845, the concession for the foundation of a free Church was given, and in 1850 the Church numbered fifty pastors and about fifty thousand members. Similar movements took place also outside of Prussia, in Saxony,

Hesse, and Baden. Perhaps no separation from the State Church made a deeper impression than that of Theodor Harms (q.v.) at Hermansburg, Hanover. The reason for his separation was neither dogmatical nor constitutional, but a few changes which were introduced by the government in the marriage formularies. Harms refused to accept these changes, and was suspended, January 22, 1878. He immediately formed an independent society, which soon absorbed the majority of the old congregation. Meanwhile the relation between the Separate Lutherans and the State Church Lutherans was often very unpleasant, and bitter controversies arose. Finally, dissensions broke out among the Separate Lutherans themselves, and a party headed by pastor Dietrich, of Jabel, organized the so-called Immanuel Synod in opposition to the party headed by Huschke of Breslau. This was in 1862. A similar split was caused in Saxony by the Missouri Synod. This synod was organized by a certain Stefan, who had emigrated in 1840 to America. Stefan, who was deposed of his office on account of gross immorality, was succeeded by the still living professor Walther of St. Louis, Missouri. Some of the Missourians had returned to Saxony, and formed at Dresden a *Lutheranerverein*, which soon occupied a prominent position, under the leadership of pastor Ruhland. The latter soon made war against the Immanuel Synod as being un-Lutheran, and so likewise against the Separate Lutherans of Breslau. The Lutheran churches of the State he condemned altogether, and finally a split was caused among the Missourians themselves. The Separate Lutherans of Germany are now against each other. See Plitt-Herzog, *Real-Encyklop.* s.v. (B.P.)

### Lutkens, Franz Julius

a Lutheran theologian of Germany, was born October 21, 1650. He studied at Wittenberg, was in 1676 rector of Brandenburg, in 1679 deacon at Magdeburg, in 1684 pastor primarius and provost at Stargard, Pomerania, in 1704 court-preacher and professor of theology at Copenhagen, and died August 12, 1712. He wrote, *Collegiumns Biblicum: — Commentarius in Epistolas ad Colossenses et Titum: — Dissertat. de Ideis in Mente Divina: — De Messia Davidis Filio: De Zohar Antiquo Judeworum Monumento*, etc. See Jocher, *Allgemeines Gelehrten-Lexikon*, s.v. (B.P.)

## Lutolf, Adolf

a Roman Catholic theologian, was born in 1824. He studied under Hirscher and Dollinger, and after having spent some years at St. Gall, Lucerne, and Solothurn, as teacher and as priest, was called, in 1868, to Lucerne as professor of Church history and canon of St. Leodegar. He died April 8, 1879, leaving *Forschungen und Quellen zur Kirchengeschichte der Schweiz* (Lucerne, 1871). (B.P.)

## Lutterbeck, Johann Anton Bernhard

a Roman Catholic theologian of Germany, was born at Munster. In 1842 he was professor of Catholic theology at Giessen, but after the determination of bishop Ketteler, in 1851, to ordain no candidate who had pursued his theological studies at Giessen, Lutterbeck became a member of the philosophical faculty. After the Vatican Council he joined the Old Catholics, and died December 30, 1882. He is the author of, *Hermenien aus dem Gebiete der religiösen Spekulation* (2d ed. Mayence, 1851): — *Der neutestamentliche Lehrbegriff* (1852, 2 volumes): — *Die Clementinen und ihr Verhältniss zum Utnfehlbarkeitsdogma* (1872): — *Leopold Schmid uber die religiöse Aufgabe der Deutschen* (1875). See Zuchold, *Bibl. Theol.* 2:842 sq. (B.P.)

## Luxembourg, Baudoin de

a Franco-German prelate, brother of emperor Henry VII, was born in 1285. While quite young he lost his father, Henry IV, count of Luxembourg, and was educated with care by his mother, Beatrice of Avesnes, at the University of Paris, where he studied belles-lettres, philosophy, theology, and jurisprudence. He was consecrated archbishop of Treves in March, 1308, at Poitiers. In April, 1310, he assembled a provincial council at Treves. From this time Baudoin is no more noticed, except in military expeditions against rebellious chieftains. He died January 21, 1354. See Hofer, *Nouv. Biog. Generale*, s.v.

## Luxembourg, Louis de

a French prelate, was proposed in 1414 for the bishopric of Therouanne. He declared himself for the English party, was made chancellor by Henry VI, in 1425, and attended in 1431 at the crowning of that prince as the king of France, at St. Denis. During several political excitements, and

particularly during the time of an insurrection against the English, in April, 1436, this prelate took great interest in the cause of the English in France, thus gathering upon himself the hatred and displeasure of the French. He finally had to take refuge in the Bastile, and on its surrender retreated to Rouen, where he was made archbishop, and would have received the cardinal's hat, but would only accept it on condition of being nominated by the king of England. This prince gave him, some time afterwards, the bishopric of Ely, when he was obliged to take refuge in England. He died at Hartford, England, September 18, 1443. See Hoefer, *Nouv. Biog. Generale*, s.v.

### Luxembourg, Philippe de

a French cardinal, was born in 1445. He was the son of Thibault de Luxembourg, who, after having lost his wife, was received into orders, and became bishop of Mans. The first church which Philippe held in charge was that of Le Mans, which he obtained in 1477, after the death of his father. In 1483 he presided over Tours, and February 3, 1496, was nominated as bishop of Therouanne, but was not appointed till November 12, 1498. In 1516, after Philippe had occupied several more or less important positions in France, he became legate of the pope in that country. He was one of the richest prelates of the kingdom. He founded the College of Mans at Paris and accomplished also several very extensive missions by order of the king, for which he had no regular allocations. He died at Le Mans, June 2, 1519. See Hoefer, *Nouv. Biog. Generale*, s.v.

### Luxembourg, Pierre de

a French prelate, was born at the castle of Ligny-sur-Ormain, July 20, 1369. He began to study theology at Paris in 1377. While still a child, he was made canon of Paris in 1379, and of Cambrai in 1382. At the age of fourteen he was provided with the bishopric of Metz by Clement VII. At sixteen the same pontiff appointed him cardinal. deacon at Avignon. He died July 2, 1387, and was buried at the cemetery of St. Michael, at Avignon. There are a few books which have been erroneously attributed to him, for which see Hoefer, *Nouv. Biog. Generale*, s.v.

### Luynes, Paul D'albert De

a French prelate, was born at Versailles, January 5, 1703. He had at first the name of count of Montfort, and was intended for the military career,

but, renouncing it, entered a seminary, was received into orders, appointed abbot of Cerisy in 1727, and bishop of Bayeux in 1729. He held several synods, and organized missions, preaching himself. He became archbishop of Sens, August 18, 1753. De Luynes assisted at the conclaves of 1758, 1769, and 1774. As an abbot of Corbie, he was appointed commander of the order of St. Esprit in 1759. He adhered to the acts of the assembly of the clergy of 1765. He died at Paris, January 21, 1788, leaving several episcopal letters. See Hoefler, *Nouv. Biog. Generale*, s.v.

## Luz

(~~10125~~Judges 1:26), Lieut. Conder suggests (*Memoirs to the Ordnance Survey*, 1:95), may be the present *Khurbet el-Lusweiziyeh*, a ruined site four and a half miles north-west of Baniyas, and consisting of basaltic stones scattered and in rough walls" (ibid. page 120).

## Luzzatto, Philoxene

a Jewish Orientalist, was born at Trieste, July 10, 1829. At a very early age he mastered different languages, and in 1849 published *Le Sanscritisme de la Langue Assyrienne*. In 1850 he wrote, *Etudes sur les Inscriptions Assyriennes de Persepolis, Hamadan, Van et Khorsabad: — Notice sur Abou-Jousouj Hasdai Ibn-Shaprouit* (1852). While on his travels he was taken sick, but at length arrived at Padua, and died January 25, 1854. The *Memoire sur les Juifs d'Abyssinie ou Falaschas*, was published after his death in the *Archives Israelites* of Paris. (B.P.)

## Lycea

a festival among the Arcadians, celebrated in honor of Zeus Lycaeus. It is said to have been instituted by Lycaon, the son of Pelasgus, who sacrificed a child on the occasion, and sprinkled the altar with its blood. Plutarch says that the Lycea was celebrated in a manner similar to the Roman Lupercalia.

## Lydda

### Picture for Lydda

*Ludd*, the modern representative of this place, is briefly described in the *Memoirs* accompanying the Ordnance Survey (2:252), and its traditional Church of St. George in detail (ibid. page 267).



## Lyell, THOMAS, D.D.

a Protestant Episcopal clergyman, was born in Virginia in 1775. While quite a young man he became a minister in the Methodist Episcopal Church; and during that time was one of the chaplains to Congress. In 1804 he was ordained deacon in the Protestant Episcopal Communion, and became rector of Christ Church, New York city, which position he occupied until his death, March 5, 1848. Dr. Lyell was elected secretary of the convention of the diocese of New York in 1811, which office he continued to hold annually until he declined re-election in 1816. Chosen a deputy to the General Convention in 1818, he was elected successively to the position during twenty-six years. He was a powerful extempore speaker, and a preacher of more than ordinary ability. See *Amer. Quar. Church Rev.* 1848, page 302.

## Lynch, Patrick Niesen, D.D.

a Roman Catholic prelate and scholar, was born at Clones, County Monaghan, Ireland, March 10, 1817. In 1819 his parents came to America, and settled at Cheraw, S.C. At that time there was but one priest in the state, Dr. Gallagher, though Dr. England arrived next year to be the first bishop of Charleston, and opened St. John the Baptist's Seminary, at which Patrick Lynch was one of the earliest pupils. He was sent to the College of the Propaganda, Rome, where he was one of its most brilliant students, and was ordained priest and graduated doctor of divinity. In 1840 he returned to Charleston, and became assistant pastor of the cathedral, of St. Mary's Church, principal of the Collegiate Institute, and vicargeneral. On the death of bishop Reynolds, in 1855, Lynch became administrator, and on March 14, 1858, he was consecrated bishop of Charleston. The civil war soon came, and with it the destruction of his cathedral, house, and other Church property in Charleston and throughout the state. The rest of his life was a constant toil with debt, which was too much for his naturally robust constitution and vigorous mind, and brought him prematurely to his end. He died in Charleston, February 26, 1882. Bishop Lynch was noted for his quiet benevolence and literary activity. In 1848 he took charge of a hospital during the yellow fever, and in 1871, on another outbreak of the disease, was never absent from his post. He was a thorough scholar, and a devoted student of applied science. He was a contributor to magazines, author of letters to the *Catholic World* on the Vatican Council, articles on the *Blood of St. Januarius*, in the same, now published anonymously in book form,



contributed to the *American Catholic Quarterly Review*, and edited and revised Deharbe's *Series of Catechisms*. He was pleasant and affable in social intercourse, and a fine orator. See (N.Y.) *Catholic Annual*, 1883, page 57.

### Lynd, Samuel W., D.D.

a Baptist minister, was born at Philadelphia, Pennsylvania, December 23, 1796. He was baptized by Reverend Dr. William Staughton in 1820; was well educated, and in 1824, was called to the pastorate of a church in Philadelphia, from which he was soon laid aside by severe illness. For a time, he, with his wife, conducted a female institution in Baltimore. In 1831 he began his labors as pastor of the Sixth Street Church, Cincinnati, Ohio, his ministry being eminently successful. He remained here until 1845, when he removed to St. Louis, Mo., and became pastor of the Second Church in that city. About 1848 he was elected president of the theological institute in Covington, Kentucky, and remained in this position until 1854, when he took up his residence on a farm near Chicago. His other pastorates were at Lockport, Illinois, the North Church, Chicago, and the Mt. Auburn Church, Cincinnati, Ohio. He died at Lockport, Illinois, June 17, 1876. See *Minutes of Ill. Anniversaries*, 1876, page 14. (J.C.S.)

### Lyng, Georg Wilhelm

a Lutheran theologian of Norway, was born in 1827. In 1869 he was professor at Christiania, and died May 19, 1884. Lyng is the author of *Hedenskabets Leonetslob*, i.e., a history of heathenism (1866). (B.P.)

### Lyngwe

in Norse mythology, is an island in the sea Amtswartner, where the wolf Fenris is held by the chain Gleipner.

### Lyon, George Armstrong, D.D.

a Presbyterian minister, was born at Baltimore, Maryland, March 1, 1806. He graduated from Dickinson College, Pennsylvania, in 1824; spent one year in Princeton Theological Seminary, and was ordained by the Erie Presbytery, September 9, 1829, pastor of the First Church, Erie, Pennsylvania, which office he held until his death, at Avon, N.Y., March 24, 1871. See *Genesis Cat. of Princeton Theol. Sem.* 1881, page 54.

## Lyon, James Adair, D.D.

a Presbyterian minister, was born near Jonesborough, Tennessee, April 19, 1814. He graduated from Washington College in 1832, and afterwards from Princeton Theological Seminary; was ordained as an evangelist by the Holston Presbytery, and after serving, for five years, as a stated supply, the churches of Rogersville and New Providence, became pastor of the Columbus Church, Miss., where he remained six years. He then spent a year in foreign travel, and after his return was installed pastor of the Westminster Church, St. Louis, Missouri. In 1850 he established a select high-school for young ladies there, which he taught three years, and returned to his old charge at Columbus. In 1870 he was elected professor of mental and moral science in the University of Mississippi, at Oxford, which position he held for ten years, when failing health compelled him to resign. As a writer, he contributed largely to the *Southern Quarterly Review*. He was moderator of the General Assembly, and repeatedly elected to important positions in connection with literary and theological institutions, among them to the presidency of Washington College, and the chair of didactic theology in Danville Seminary, Kentucky. He died at Holly Springs, Mississippi, May 15, 1882. See *Necrol. Report of Princeton Theol. Ser.* 1883, page 31. (W.P.S.)

## Lyser

a name common to a number of eminent Lutheran theologians of Germany, of whom we mention:

1. CHRISTIAN, doctor of theology, pastor and superintendent at Sangerhausen, who died October 5, 1671, is the author of *Dissensus Lutheranorum et Jansenistarum*.
2. FRIEDRICH, who died in 1645, doctor of theology, is the author of *Disp. Inauguralis de Dicto Apostolico* ~~4:22~~ Romans 4:22, 23.
3. FRIEDRICH WILHELM, son of Polycarp III, was born at Leipsic, September 4, 1622. He studied at different universities, was in 1650 Saturday-preacher at Leipsic, in 1651 deacon at Halle, in 1662 superintendent at Langensalza, in 1664 cathedral-preacher at Magdeburg, and died August 25, 1691.
4. JOHANNES, brother of Friedrich Wilhelm, was born September 30, 1631. In 1664 he was inspector and pastor at Pforte. Being an advocate of

polygamy, he was dismissed. He roamed about through Holland, Denmark, Sweden, Italy, and France. In the latter country he died, in 1684.

**5. POLYCARP I** (q.v.).

**6. POLYCARP II**, son of Polycarp I, was born November 20, 1586, at Wittenberg, where he was also promoted as doctor of theology. He wrote, *Centuria Quaestionum Theologicarum de Articulis Christianae Concordiae: — An Syncretismus in Rebus Fidei cuin Calvinianis coli Possit, et in Politica Conversatione: — ( Comment. in Augustanam Confessionem: et Formulam Concordiae: — Analysis Scholastica et Theologica in Epistolam ad Galatas.: — Dissert. de Sacramentis.* Lyser died January 15, 1633.

**7. POLYCARP III**, was born at Halle, July 1, 1656. He studied at Jena and Leipsic, and commenced his academical career at the latter place in 1682. In 1685 he was pastor at Magdeburg, in 1687 superintendent, in 1690 doctor of theology, in 1695 general superintendent, and' died Oct. 11, 1725.

**8. WILHELM**, born at Dresden, October 26, 1592, studied at different universities, and died at Wittenberg, February 8, 1649, doctor and professor of theology. He wrote, *Trifolium Verae Religionis Veteris Testamenti Adamitiae, Abrahamitic et Israeliticae: — Summarium Locorum Theologicorum: — Systema Thetico-Exegeticumn: — Disquisitio de Praedestinatione: — Excitationes 21 in Evangelium. Joannis: — Diss. de Genealogia Christi ad <sup><ARB></sup>Matthew 1:1-16.* See Jocher, *Allgemeines Gelehrten-Lexikon*, s.v. (B.P.)

**Lysius, Johann Heinrich**

a Lutheran theologian of Germany, was born June 29, 1704, at Königsberg, Prussia. He studied at Halle, was in 1726 professor of Oriental languages at his native place, in 1730 doctor of theology, and died May 29, 1745. He wrote, *Dissert. II de Historia et Usu Linguae Syriace: — De Silentio Sacrae Scripture: — De Commodo Christi Jugo ad <sup><ARB></sup>Matthew 11:30: — De Christo Homine ἀναμαρτήτω ex <sup><ARB></sup>1 John 3:5: — De Angelo Nativitatis Christi Praecone.* See Arnold, *Historie der königsbergischen Universitdt; Gotten, Jetztlebendes gelehrtes Europa; Jocher, Allgemeines Gelehrten-Lexikon*, s.v. (B.P.)