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ENCYCLOPAEDIA OF RELIGION AND RELIGIONS

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ENCYCLOPAEDIA OF RELIGION AND RELIGIONS

By

E. ROYSTON PIKE

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FOREWORD

DURING the past hundred years or so there have been published from time to time, both in this country and in America, several encyclopaedias or dictionaries of Religion. In most cases these have been the work of an editor, assisted by a considerable staff of specialist writers. The present volume is, however, the production of one brain and hand.

In undertaking so formidable a task as the preparation of a guide to the present and past religious beliefs and practices of mankind, I have done my best to cultivate the art of the expositor rather than that of the apologist or of the critic. To my mind, the encyclopaedist should have little or no concern with either apology or criticism; if he feels disgust and abhorrence, he should not show it; when it falls to him to present what he himself happens to believe to be true, he should be particularly careful to hold the balance even. Facts are sacred, and never more so than when they are those hallowed by religious association. All religions are sacred to those who profess and trust in them, and surely it is not too much to ask of the alien student that he should pursue his enquiries in a reverent spirit and with a real attempt at understanding.

Almost without exception, the compendiums of religious knowledge prepared hitherto have been written from the standpoint of a particular Faith, Creed, or Church. With no propagandist aim to serve, I have endeavoured to preserve a nicer balance, a better proportion, in the space allotted to this religion and to that; and I have also been actuated by the persuasion, the conviction even, that, as Matthew Arnold puts it:

> the unseen Power, whose eye
> For ever doth accompany mankind,
> Hath look'd on no religion scornfully
> That man did ever find.

Perhaps it will be as well to state at the outset that this book is not, and does not pretend to be, a dictionary of mythology, nor is it a dictionary of the Bible. It is an attempt to provide the reader who is interested in Religion—and what thinking man or woman is not, or at least can afford not to be ?—with information that is compact, clearly presented, unbiassed, and as accurate and up-to-date as possible, on the basic principles of Natural and Revealed Religion—on the Founders and other great personalities, the theological tenets and the philosophical concepts, the rites and ceremonies and practices, the sacred scriptures, the creeds and confessions of faith, the orthodoxy and the heterodoxies, the Churches, denominations, sects and schools, of all the religions that have played or play a vital part in the life of the human race.

In the majority of cases, the articles on the great world religions and on the principal Christian Churches and denominations have been submitted for authoritative consideration and expert revision, and I am more than grateful for the assistance that has been so generously and courteously rendered. I mention below by way of acknowledgment the names of some of those to whom I am particularly indebted, but in doing so I should make it clear beyond any doubt that, while I have not hesitated to

avail myself of their expert knowledge, and have been encouraged by their interest and helpfulness, I am alone responsible for all that appears on the printed page.

Church of England: (the late) Bishop Hensley Henson, D.D., (the late) Mr. Sidney Dark, and Rev. Harold Riley. *Eastern Orthodox Church:* His Grace Archbishop Germanos, Metropolitan of Thyateira. *Church of Scotland:* Rev. Professor G. D. Henderson, D.D. *Baptists:* Rev. F. Townley Lord, D.D. *Congregationalists:* Rev. Geoffrey Nuttall, D.D. *Methodists:* Rev. Leslie Church, Ph.D. *Presbyterians:* Rev. S. W. Carruthers, D.D. *Unitarians:* Rev. F. Kenworthy, M.A. *Christian Science:* Mr. Colin R. Eddison. *Salvation Army:* Senior Major William Ashworth. *New Church (Swedenborgians):* Rev. C. Newall. *Quakers:* the Librarians at Friends House, London. *British Israelites:* Mr. C. F. Parker. *Seventh-Day Adventists:* Mr. G. D. King, Secretary of the British Union Conference. *Moravians:* Mr. C. H. Shawe. *Judaism:* Mr. J. H. Taylor, Secretary to the Chief Rabbi. *Baha'ism:* Mrs. Alma C. Gregory. *Buddhism:* Dr. E. J. Thomas. *Hinduism:* Professor Sir S. Radhakrishnan, (the late) Dr. Ananda Coomaraswamy, and Mr. J. N. Bhan, of India House, London. *Islam:* Mr. Ismail de Yorke, Chairman of the Muslim Society in Great Britain, and Dr. S. M. Abdullah, Imam of the Shah Jehan Mosque, Woking. *Jainism:* Mr. Herbert Warren. *Ahmaddiya:* Imam J. D. Shams. *Vedanta:* Swami Ghanananda.

These, and many another, have helped me to avoid errors, of fact and of treatment and of manner. Such errors as may remain are, I would emphasize, mine and not theirs. I should be grateful if these may be brought to my notice, and suggestions for the improvement of the book in the event of a later edition will also be appreciated.

Hinchley Wood, Esher
1st March, 1951

E. ROYSTON PIKE

ENCYLOPAEDIA OF RELIGION AND RELIGIONS

AB. In the Jewish calendar, the fifth month of the ecclesiastical year, answering to parts of July and August. The 9th day is the Jews' great day of mourning, commemorating the destruction of the first Temple by Nebuchadrezzar in 586 B.C. and the second by the Romans under Titus in A.D. 70. A strict fast is enjoined, and in Orthodox synagogues the ornaments are removed and the liturgy contains dirges and readings from the book of *Lamentations*.

ABADDON (from Hebrew for "to be lost"). The angel of the bottomless pit (*Revelation ix*), but Milton uses the term for the abyss of hell.

ABBA. The Aramaic title of God, a modified form of the ancient Hebrew *ab*, "father."

ABBÉ. French word for "abbot," but applied in particular to those Frenchmen who are entitled to wear ecclesiastical dress, but are not possessed of a living or a cure of souls, when *curé* would be the appropriate term. *Abbés* appear frequently in French literature and history.

ABBESS. The superior of an abbey of nuns. In the Catholic Church she is the superior of a community of at least twelve nuns. According to the present rules, laid down by the Council of Trent, she must usually be at least in her forty-first year and have completed eight years in her profession as a nun. She must be of legitimate birth and of virginal integrity of body, and must not be a widow, or blind or deaf. Nor may she be one of three sisters living in the same convent. In exceptional circumstances a sister who has completed her thirtieth year and has liyed at least five years in the most upright fashion, may be elected with a dispensation of the Holy See. An abbess is generally elected for life, by the sisters of the convent over which she is to rule. She may use the abbot's ring, pectoral cross, and pastoral staff, but she cannot exercise any priestly functions. In the Evangelical Church in Germany abbesses may be heads of former convents that are now colleges for the higher education of girls. The female superiors of Buddhist convents are also styled abbesses.

ABBEY. A monastery or convent presided over by an abbot or an abbess respectively. The term is also extended to the religious and domestic buildings of the community.

The first Christian monastic establishments were the collections of hermits' huts that appeared in mountain solitudes and lonely deserts after the pattern of the community founded by St. Antony. By degrees these rambling, insanitary, and insecure dwellings gave place to compact establishments of permanent buildings arranged round one or more open courts with the church in the middle, and the whole surrounded by a strong defensive wall. In the West an immense stimulus was given to the monastic movement by the building of the great abbey of Cassino, in central Italy, by St. Benedict in the early 6th century. With remarkable rapidity Benedictine abbeys, each like a miniature town, arose in all the principal centres of population in England, France, Italy and Spain. It is recorded that over 15,000 had been established prior to A.D. 1005. Remains of many Benedictine abbeys survive in England, e.g. at Westminster, York, Worcester and Durham.

The Benedictine served as a model, but there were differences as different needs dictated. Cistercian abbeys displayed a studied simplicity, a rigid plainness, and were built in the most miserable spots Yet the ruins of e.g. Fountains and Tintern show with what skill the disadvantages of site were overcome. The Carthusians modelled their houses on the mother-house at Chartreux, in which each brother lived hermit-fashion in a small detached cottage or cell in absolute solitude and silence, hardly broken save by the intervals of religious worship. The friars—Dominican, Franciscan, and Austin—since they were concerned chiefly with preaching, built churches accommodating large audiences. All the abbeys in England were destroyed at the Reformation, but during the last hundred years or so a number have been re-established. There are today 19 Roman Catholic abbeys in Great Britain—9 of Benedictine monks, 8 of Benedictine nuns, one of Cistercian monks and one of Bridgettine nuns. There are many more in the Dominions, and in the U.S.A., etc. There are also abbeys of the Church of England, viz. Nashdom and West Malling, of the Benedictine Order of monks and nuns respectively.

Monastic establishments in Buddhist countries are also called abbeys. Tibet boasts the largest abbeys in the world. *See* LAMAISM.

ABBOT (from Syriac *abba*, father). The head of a monastery. In the Catholic Church he is the superior of a convent of at least twelve monks, over whom he exercises paternal care and jurisdiction. He must be of legitimate birth, a priest, professed in his Order, and at least twenty-five years of age. Election is for life, by secret ballot of the monks, and after election the new abbot is blessed by the bishop. He uses the pontifical insignia, viz. ring, pectoral cross, mitre, crosier or pastoral staff, gloves, and sandals.

There are also abbots in the Eastern Orthodox Church. The heads of Buddhist monasteries are styled abbots; in Tibet they are lamas, and are sometimes believed to be incarnations of great saints and seers.

ABD AR-RAZZAQ (d. 1329). Persian mystic, a prominent Sufi and author of a dictionary of Sufi technical terms.

ABECEDARIANS. A small sect of German Protestant Christians in the early 16th century, whose distinctive principle was that all human learning, even the ABC, is superfluous; since the only thing needful to the Christian is a knowledge of the Scriptures, and that is to be had not by reading but by direct communication from the Holy Ghost.

ABELARD, Peter (1079–1142). Catholic philosopher, one of the boldest thinkers among the Schoolmen. A canon of Nôtre Dame, Paris, and lecturer at the theological school there, he became involved in a passionate love affair with Heloise, a beautiful and well-educated girl who had been his pupil. When a son was born to the couple, Heloise consented to a legal union, but shortly thereafter Canon Fulbert, the girl's uncle, had Abelard brutally mutilated by a gang of ruffians so as to make him canonically incapable of preferment in the Church. Whereupon Heloise took the veil as a nun, and Abelard, after a period as an ascetic in the wilderness near Nogent-sur-Seine, where his pupils sought him out and built for him an oratory known as the Paraclete, became abbot of a monastery in Brittany. After ten unhappy years he resumed his teaching in Paris, and was more than once accused of heresy by Bernard of Clairvaux. He was on his way to plead his case at Rome when he died.

In the controversy between the Realists and the Nominalists, Abelard leaned towards the former to the extent of holding that "universals" exist as concepts in the mind, whence the name "Conceptualism" is given to his system. He, perhaps more than any man, made Aristotle the basis of the Christian dialectic. One of the most remarkable of his works is *Sic et Non* ("Yes and No"), which consists of 158 points of Christian doctrine accompanied by contradictory statements drawn from the most eminent Christian authorities.

ABELIANS. A Christian sect, also known as Abelites, who in the time of St. Augustine (5th cent.) lived in the diocese of Hippo in North Africa. They

held that Abel, Adam's second son, who was slain by his brother Cain, had taken a wife but refrained from the procreation of children; they professed to follow his example, apparently because they were loth to bring further sinful creatures into a fallen world. They, however, adopted the children of others who were not so scrupulous as themselves.

ABGAR. Name of a dynasty of kings of Edessa in S.W. Mesopotamia, one of whom, Abgar the Black (reigned A.D. 9–46?) is said by an ancient but now generally discredited tradition to have written to Jesus Christ, imploring him to come and heal him of an incurable disease. Jesus declined the invitation, but promised to send one of his disciples; and after the Ascension, Thaddeus is said to have made the journey, effected the cure, and converted Abgar and his subjects to Christianity.

ABHIDHAMMA. That division (*pitaka* or " basket ") of the Pali canon of the Buddhist scriptures that consists of scholastic elaboration of the *Dhamma*, the doctrine contained in the *Sutta-pitaka*.

ABHISEKA. A ceremony mentioned in the Vedas, consisting of the anointing or sprinkling of emperors, kings, and other rulers on the occasion of their accession, of heirs apparent on their coming of age, and of great ministers of state on entering upon office. It survives among Hindus and Buddhists to-day in the ceremonial anointing of images with milk, cow-dung, or water, and in bathing in a sacred stream.

ABJURATION. The formal act whereby apostates, heretics and schismatics repudiate and renounce their errors, as a prelude to being absolved from excommunication and re-admitted to the fellowship of the Church.

ABLUTIONS (from Latin, to wash away). The act of washing preparatory to, or as an accompaniment of, religious rites. Detailed ablutions are prescribed in the Mosaic Code of Judaism, in Islam, and in other religions. The name is also given to the ceremonial rinsing with wine and water by a Catholic priest of the chalice.

ABODE OF LOVE. *See* AGAPEMONITES.

ABRAHAM. Hebrew patriarch, the "Father of the Faithful" to Jew, Christian, and Moslem. The story of his life is given in the book of *Genesis, xi–xxv.* Born in the city of Ur of the Chaldees, in southern Mesopotamia, he migrated at the head of his family and retainers to Palestine, or the land of Canaan, where they found plentiful pasture and water for their herds, pitched their tents, and made their home. From time to time Abraham was the recipient of promises from Jehovah that his seed should inherit the land where he was but a sojourner. His wife Sarai was barren and growing old, and Abraham was in his 86th year when he took her handmaiden Hagar and became by her the father of Ishmael (from whom the Arabs claim descent). Subsequently Sarai (now called Sarah) bore a son, Isaac, who became his father's legitimate heir. Again and again Jehovah appeared to the patriarch. On one occasion Abraham demonstrated his faith in God by showing himself ready to offer up Isaac—the Moslems say Ishmael—as a human sacrifice. The rite of circumcision was adopted by Abraham and imposed on all his dependants as a token of the Covenant between him and Jehovah. Sarah died and was buried in the cave of Machpelah, near Hebron, which Abraham had bought as a burying-place; and there he, too, was laid to rest at the age of 175. The tomb is still guarded with jealous reverence by its Moslem custodians.

ABRAXAS or **ABRASAX.** A mystic name used by the Gnostic sect founded by Basilides (q.v.). In Greek notation the numbers signified by its letters make 365, and the Basilidians took them to represent the 365 orders of spirits who had emanated from God. Abraxas gems are stones with the name engraved on them, together with a variety of cabbalistic symbols.

ABSOLUTE. The all-pervading, independent, unconditioned, and necessary principle of all things. A metaphysical-theological idea that is the basis of the systems of such thinkers as Descartes, Spinoza, and Hegel. It also appears in the *Upanishads*, and in the metaphysical speculation of Buddhism.

ABSOLUTION. The "setting free" (Lat. *absolvere*, to set free) of a penitent

from the guilt of his sins, and reconciling him with God, in whose name forgiveness is declared. In the Catholic Church it is the remission of sin, or of the punishment due to sin, granted by the Church through a properly-ordained priest in the sacrament of penance. It is given following contrition, confession, and at least promise of satisfaction, and the form is declaratory or indicative, the priest saying " I absolve thee in the Name of the Father. . . ." A similar form is used in the service for the visitation of the sick contained in the Prayer Book of the Church of England; but more usual among Protestants, and indeed in most Churches other than the Roman or Latin, is the precatory or optative form, which runs " May the Lord absolve thee . . . "

ABSTINENCE. That form of fasting in which no animal food is eaten, eggs, cheese, and butter not being included in the category of animal food. In the Church of England there are " days of abstinence," viz. the Rogation Days, the 40 days of Lent, the eves of certain saints' days, and all Fridays except a Friday on which Christmas Day occurs. In the Roman Church Saturday is also a day of abstinence. *See* FASTING.

ABU. A mountain in Rajputana, that is one of the most sacred places of Jains and Hindus. The slopes are covered with shrines, temples, and tombs, and the place has been called the Olympus of India.

ABU HANIFA (699–767). Moslem theologian, a Persian silk-dealer who founded one of the four Sunni schools of jurisprudence, the sect known as Hanifites. According to tradition he died in prison at Baghdad following a severe beating because he refused the Caliph's order to act as a cadi or judge, a post for which he thought himself not properly qualified.

ABUNA (Arabic, our father). Title of the metropolitan patriarch of the Christian Church of Abyssinia.

ABYSS. Term used in the New Testament for Sheol (q.v.). In Gnosticism it is the Supreme Being from whom the Aeons proceed.

ABYSSINIAN CHURCH. Christianity was introduced into Abyssinia (Ethiopia) about A.D. 330 by Frumentius, a shipwrecked Christian youth from Tyre, who rose to high office in the land. The primate is the abuna, who until recently was always an Egyptian nominated by the Coptic patriarch of Alexandria. The Church is now quite independent, however. Jewish elements include circumcision of both boys and girls, the Mosaic distinctions between clean and unclean foods, and the observance of the sabbath instead of Sunday. Married men may become priests, but a priest must not marry after ordination. No images are allowed in the churches, but there are many paintings of saints. The Virgin Mary and patron saints are frequently invoked. Sanbat, the personification of the sabbath, is one of the female saints.

A.C. Short for the Latin *ante Christum*, " before Christ " or *Anno Christi*, " in the year of Christ."

ACCA LARENTIA. A goddess of the ancient Italians, associated originally with the earth, and worshipped as guardian of the crops.

ACCIDENTS. A philosophical term used to express the properties or qualities of an object that may be modified or abstracted while leaving the object essentially what it was before. Examples are colour, taste, smell, and appearance. The term is of great importance in Christian theology, since Catholics consider the sensible qualities (those that may be seen, felt, and so on) of the consecrated elements in the Eucharist to be accidents. After consecration the accidents of bread and wine remain, but in the process of transubstantiation the underlying substance, in which the accidents inhere, has changed from the natural into the supernatural.

ACOLYTE. In the Catholic Church, the highest of the four minor orders of clergy, whose duty is to carry the incense, light the candles, and generally serve the priest at the Holy Eucharist. Acolytes may also be laymen.

ACTA SANCTORUM. *See* BOLLANDISTS.

ACTS OF THE APOSTLES. The fifth of the books of the New Testament, and the only source for the history of Christianity during its first 30 or 35 years. Traditionally it was written by St.

Luke some little time after he wrote the gospel that bears his name, and in the two books there are similarities of language, style, and idea. It has been suggested that *Acts*' date lies between A.D. 64 and 130. The narrative opens with the story of Christ's ascension, and closes with a picture of Paul receiving the Christians of the imperial city in his own hired house at Rome.

A.D. Short for the Latin *anno domini*, " in the year of the Lord." In the Christian chronological system the letters are prefixed to dates since the birth of Christ, earlier dates being indicated by the letters B.C. (before Christ) or A.C. (Lat., *ante Christum*). The actual date of Christ's birth is uncertain, but it is generally agreed that it did not take place in A.D. 1, but should be placed in 3 or 4, or perhaps 6 B.C. The Christian system of dating is based on calculations made by a Scythian monk at Rome named Dionysius Exiguus (Denis the Little; d. 556) in A.D. 525, and it was generally adopted in western Europe by the 8th century. In England, its adoption was due to the Venerable Bede, who used it in his historical writings.

ADAD. The Assyrian god of storm and thunder, known among the Babylonians as Ramman. He gave rain and so produced plenty; he withheld it, and was the creator of famine. His symbol was the thunderbolt.

ADAM AND EVE. In the Bible story of creation contained in *Genesis*, the first man and woman, from whose union sprang the whole human race. Two somewhat different accounts of their origin are given. In the first (i, 26–30) called the Elohistic because the author uses the word " Elohim " for " God," the animals are made first, and then God makes man " in his own image . . . male and female created he them." In the other account, contained in the second chapter and called the Jahvistic, because the narrator uses the term Jahveh or Jehovah, translated as " the Lord God," Adam is formed first out of the dust of the ground; then the animals are made; and finally, as a companion for Adam in his lonely condition, Eve is formed out of a rib taken from his side when he had fallen into a deep sleep.

The Jahvistic writer goes on to relate the story, as Milton puts it in the opening line of *Paradise Lost*, of " Man's first disobedience and the fruit." The pair are placed in the Garden of Eden, and are permitted to enjoy all its delights with the single exception of the fruit of the tree of knowledge of good and evil. But the serpent, the most subtle of the beasts of the field and later identified with Satan, persuades Eve to disobey the divine injunction. She eats, and induces her husband to do likewise. Whereupon " their eyes were opened." For the first time they are ashamed of their nakedness and make themselves aprons of fig-leaves. Soon their sin is discovered by the Lord God as he walks in the garden in the cool of the evening, and they are driven out of the garden into a world where Adam must earn his bread in the sweat of his brow, while Eve and all the daughters of Eve shall experience in the pains of child-bearing the curse attendant upon the first exercise of feminine waywardness and curiosity.

After their expulsion, Adam and Eve had three children, Cain, Abel, and Seth, and later other sons and daughters. Adam died at the age of 930, and was buried according to Hebrew tradition at Hebron, but according to one Christian legend at Golgotha, where Jesus, the " second Adam " who repaired the evil wrought by the first, was crucified. Moslems point out his grave near Mecca.

Various elaborations of the Biblical account are given in the *Talmud* and other Rabbinical writings, as well as in the *Koran*; and there are parallels in the literatures of the Egyptians, Babylonians, and Assyrians, ancient Persians, Greeks, Indians, Scandinavians, and even Polynesians and Zulus.

Although the historicity of Adam and Eve is still believed in by many, probably most, Christians, it has long been held by some that the story is not so much literal history as spiritual allegory. Thus in the 1st century A.D. Philo, the Graeco-Jewish philosopher of Alexandria, put forward the interpretation that Adam represents the reasoning and Eve the sensual part of human nature, and the longing for reunion which love

implants in the divided halves of the original man is the source of sensual pleasure (symbolized by the serpent), which, in turn, is the source of all human sin and misery. It may be noted that in the New Testament the historical character of the *Genesis* account of the primal pair who brought sin into the world by a fall from their primitive state of joy and innocence, is fully accepted.

ADAMITES. A 2nd-century Christian sect whose members stripped themselves naked in their places of worship (which they named Paradise) in the hope that in copying Adam's original nudity they might also recapture his primitive innocence. Similar religious nudists existed at various times in later centuries, e.g. among the Brethren of the Free Spirit in the 15th century.

ADAM'S BRIDGE. A chain of sandbanks between India and Ceylon, which in Hindu belief are the remains of the causeway built by Rama to further his invasion of Ceylon in order to recover his wife, Sita—as told in the epic of the *Ramayana*. It is a favourite place of pilgrimage for Hindus.

ADAM'S PEAK. A mountain in Ceylon, 7,420 ft. in height, on whose summit is a depression 5½ ft. by nearly 3 ft. believed by Buddhists to be the footprint of Buddha, by Hindus as Siva's, by Christians as St. Thomas's, and by Moslems as that of Adam.

ADEPTS. In Theosophy, the Great Souls or Mahatmas, who possess the Secret Wisdom, and are supposed to live in Tibet.

ADIAPHORISTS. Term applied during the Protestant Reformation to those Reformers led by Melanchthon who endeavoured to effect an understanding with the Catholics by relegating certain things, e.g. the elevation of the Host, the use of Latin in Divine Service, and the observance of saints' days, to the *adiaphora* (Gk., things indifferent).

ADI BUDDHA. The primary or primeval buddha. *See* BUDDHAS. Adibuddhism is the name given to the form of Buddhism that is found in Nepal, and is characteristically theistic.

ADI GRANTH. The " first book " or bible of the Sikhs.

ADITI. A goddess of the Vedic pantheon, originally of the " infinite expanse " but later conceived of as the mother of the gods, in particular of six or seven sons, the *Adityas*, of whom Varuna is the most important; later the number of sons was raised to twelve, one for each month of the year. Sometimes she is identified with the sacred cow.

ADLER, Felix (1851–1933). German-born American professor who revolted against his ancestral Judaism and founded in New York in 1876 a Society for Ethical Culture. This was the parent of similar societies in many countries. *See* ETHICAL MOVEMENT.

ADONAI. Hebrew name for God. When reading the scriptures aloud, Jews out of reverence say *Adonai* whenever the sacred name of Jehovah appears in the text.

ADONIS. A mortal youth who in Greek legend was loved by Aphrodite but did not return her passion. One day he was killed by a boar when out hunting, and the anemone was supposed to have sprung from his blood, or from the tears that Aphrodite shed over his corpse. Subsequently Adonis descended to the underworld of the dead, but he was allowed to return for half the year to live with Aphrodite. The name is probably connected with the Semitic *adon*, " lord," and the myth closely parallels that of Ishtar (Astarte) and Tammuz.

ADOPTIANISM. A Christian heresy maintained in Spain in the 8th century A.D., probably with a view to conciliating Moslem opinion, since it consisted of the belief that Christ was Son of God by adoption only, and was not part of the Godhead from the beginning. The doctrine was condemned at a Church Council held at Aix-la-Chapelle in 799, when the orthodox champion was the English scholar Alcuin, but it was periodically revived up to the 17th century.

ADORABLE ONE. Name given to Krishna in the *Bhagavad Gita*. *See* BHAKTAS.

ADORATION. Act of homage or of worship; the word comes from the Latin for " mouth " or " to pray," since the Romans used to adore by kissing the hand and then waving it towards the

person or object of adoration. Bowing and kneeling were common expressions of adoration in antiquity, and kissing the royal hand and foot persisted for many centuries. The ceremony of kissing the Pope's foot in Rome is a continuation of an old custom of imperial Rome. Bowing the head at the name of Jesus is a form of adoration, and so, too, is the removal of a man's hat on entering sacred precincts. In Britain, the congregation sits or kneels in prayer, but in some Reformed churches on the Continent prayers are offered standing and hymns are sung sitting down. In Roman Catholicism, *Perpetual Adoration* is the practically uninterrupted adoration of the Blessed Sacrament.

ADRIAN IV (c. 1100–59). Nicholas Breakspear, the only English Pope. He was born near St. Albans, became in 1137 abbot of the monastery of St. Rufus, near Arles, and was elected Pope in 1154. He granted Ireland to Henry II of England as a papal fief, but Henry preferred to rest his sovereignty on conquest.

ADULT SCHOOLS. In Britain, groups which seek on the basis of friendship to learn together and to enrich life through study, appreciation, social service, and obedience to a religious ideal. The movement is broadly Protestant and undenominational, and had its rise in the new England of the Industrial Revolution and the Napoleonic Wars, at the end of the 18th century, when the great mass of the people were illiterate and irreligious. The first Adult School was opened at Nottingham in 1798 to teach men to read, and so to be able to study the Bible. About 1845 the schools began to spread rapidly, and at the end of the century they became grouped into an organised movement; there are now about 1,450 men's, women's, mixed, and young people's adult schools. The Bible still holds a central place, but an annual "Study Handbook" provides material for discussions on a great variety of religious and cultural questions. While the basis is broadly religious, non-Christians and Agnostics are welcome to join and take part, with a view to the establishment of a society inspired by the Christian ethic.

ADVAITA. *See* VEDANTA.

ADVENT (Lat. *adventus*, a coming). That part of the Christian year from the Sunday nearest to St. Andrew's Day (Nov. 30th) till Christmas. The observance is intended to remind Christians of the first coming of Christ as saviour, and of His second coming as judge of the world.

ADVENTISTS. Those religious sects which believe most strongly in the Second Coming of Jesus Christ, and that at no distant date. The dead sleep until the day of Last Judgment when the heavens will be opened, Christ will come in glory, the wicked will be annihilated, or sent to hell, and the redeemed will live with Christ in glory. In America a powerful organizer was William Miller (1782–1849). There are several Adventist sects in U.S.A., and in Britain the movement is represented principally by the Seventh Day Adventists (q.v.). Adventist views have been held at many periods of the Church's history, and prominent believers have included Joachim of Floris, Sir Isaac Newton, and Edward Irving, founder of the Catholic Apostolic Church, which is distinctively Adventist.

ADVOCATUS DIABOLI. *See* CANONIZATION.

ADVOWSON (Latin *advocatus*, a patron). In England, the right to present a clergyman to a church or ecclesiastical benefice. Advowsons are held by the Crown, bishops, deans, university colleges, and private patrons. They constitute a form of property and may be bought and bequeathed, but in 1923 it was enacted that an advowson cannot be sold after the next two vacancies in the benefice, save in certain cases, and further restrictions were imposed in 1931.

ADYTUM (from Latin, not to enter). In antiquity, the sanctuary or innermost part of a temple or other sacred building. Into it only priests were allowed to enter, and from its recesses came the voice of the god or oracle. The Holy of Holies of the Jewish Temple at Jerusalem was an adytum, and the chancel of a Christian church may be so styled.

AEON. Greek word meaning an "age," employed by the Gnostics to

describe the manifestations of particular attributes of the Deity that, they believed, emanated from Him and together constituted the fullness of the Godhead.

AESCULAPIUS. Latin form of Asklepios, the Greek god of medicine. He was the son of Apollo and the nymph Coronis, and became a master of the healing art through the tuition of the wise centaur Chiron. His skill proved his undoing, for Jupiter was so enraged at his successful restoration of Hippolytus, who had been torn in pieces by his own horses, that he slew Aesculapius with a thunderbolt.

The most famous seat of his cult was Epidaurus in Greece, where the sick were required to sleep in his temple for a night, during which the cure was supposed to be effected, or at least the means of it communicated in a dream. Satisfied visitors hung votive tablets about the portal of the shrine.

Aesculapius's symbol was the snake, regarded as the symbol of rejuvenescence, since it sloughs its skin and was thought thereby to renew its youth. Harmless serpents were kept in the temples of the god, and there was supposed to be healing virtue in their touch. The serpent is included in the badge of the Royal Army Medical Corps because of its Aesculapian association. Aesculapius was also a dog-lover; dogs abounded in his temple, and in representations of the deity a dog sits beneath his chair.

AESIR. In the Scandinavian mythology the greater gods, including Odin; his wife Frigga; his sons Balder, Thor, Tyr, Vali, Vidar, Bragi, Hödur, and Hermod. Loki was also one. They dwelt in the city of Asgard, in mansions luxuriously equipped and provided with all the joys of living.

AFFIRMATION. A solemn declaration that persons who object to being sworn, on the ground that they either have no religious belief or that the taking of an oath is contrary to their religious belief, may make in lieu of " swearing by Almighty God." The right was granted by the Oaths Act, 1888 (the passing of which followed the prolonged agitation by Charles Bradlaugh), and the form prescribed is: "I, A.B., do solemnly, sincerely, and truly declare and affirm . . "

AFFUSION. In Christianity, the baptism of believers by pouring water upon the person, as distinguished from sprinkling (aspersion) and dipping (immersion).

AFGHANISTAN. The majority of the people of this independent kingdom of central Asia are Mohammedans of the Sunnite sect. Some are Shiah Moslems, however, and some—the Duranis—while Moslems, claim to be Beni-Israel, descendants of tribes of Jews who were transported to Media from Palestine by Nebuchadnezzar. The royal house is supposed to be descended from King Solomon.

AGA KHAN. Title of the spiritual head of the Ismailite sect of Mohammedans.

AGAPE. *See* LOVE FEAST.

AGAPEMONITES. A religious community established at the Agapemone (" Abode of Love ") at Spaxton, near Bridgwater, in Somerset. It was founded by Henry James Prince in 1859, and was under his personal direction until his death in 1899. In the early 1890's some new recruits were drawn from the Salvation Army, and a companion organization, the " Children of the Resurrection," came into being at Clapton, in north London, and built a church, the " Ark of the New Covenant," where the Rev. J. H. Smyth-Pigott officiated. In 1902 Smyth-Pigott, who had been a curate in the Church of England, proclaimed himself to be Jesus Christ, whereupon the " Ark " became the object of hostile demonstrations. Smyth-Pigott was chosen as the successor of Prince, and lived at the Agapemone until his death in 1927. At Spaxton the little community of about 35 souls enjoyed a local reputation for blameless living and good works. It continues as an institution of religious charity.

AGAPETAE (Gk., beloved). In the early centuries of the Christian Church, men and women who, without leaving the world, took a vow of chastity and lived together under the same roof. The custom was frowned on by St. Jerome because of the possible scandal, and it died out in the 4th century.

AGHORAPANTHIS or AGHORIS. A sect of Hindu ascetics who are said

to indulge in cannibalism and other loathsome practices. The name means " one who follows the path " or cult of Siva, and the members are found in various parts of the peninsula. Naked, or wearing only a girdle of leaf or bark, or sometimes a tiger-skin, they smear their bodies with ashes from a funeral pyre, and hang about their emaciated forms a necklace of human skulls. They have been accused of offering human sacrifices, of eating the flesh of corpses and ordure, and drinking out of skulls.

AGNES. Christian saint and martyr. According to the legend, she was a Roman girl, born of a Christian family, who suffered martyrdom in A.D. 304 at the age of 13, because she refused to marry the son of the Prefect. She was interred at Rome, and on her festival (Jan. 21) two lambs are blessed in the Church of St. Agnes-outside-the-walls after a pontifical High Mass, and from their wool the pallia (vestments for archbishops) are woven. *St. Agnes's Eve* used to be the occasion of rural magic practised by young girls with a view to discovering the names of their future husbands.

AGNI. In the Vedic religion of ancient India, the god of fire (compare the Latin *ignis*); the personification of the fire in the sky, as lightning, meteors, stars, and comets, and the fire that blazes on the altar of sacrifice, the fire about which the family gather at nightfall, the fire that cooks the food and banishes darkness, the fire also that is the " consumer of forests " and of towns burning by accident or set alight by triumphant besiegers. Agni shares a chariot with Indra; the wind is his charioteer, and the smoke his banner. More of the Vedic hymns are addressed to him than to any other deity. In pictures Agni is represented as riding on a ram, but in books the goat is sometimes mentioned as his steed. His appearance is indeterminate, but he has seven tongues for licking up the butter used in sacrifice. His names are legion.

AGNOSTIC. Term coined by Professor T. H. Huxley in 1869; in his own words, "it simply means that a man shall not say he knows or believes that which he has no scientific grounds for professing to know or believe. He rejected miracles and other forms of supernaturalism as " not proven," but he protested as strongly against the " bosh of heterodoxy." " Agnosticism simply says that we know nothing of what may be behind phenomena." The term is said to have been suggested to Huxley by the inscription *Agnosto Theo* (" To an unknown God ") which St. Paul remarked on having seen on an altar in Athens (*Acts xvii*, 23).

In his " Agnostic's Apology " (1893) Sir Leslie Stephen says that " an Agnostic asserts—what no one denies—that there are limits to the sphere of human intelligence, and further, in opposition to theologians, that theology lies within this forbidden sphere. . . . Man knows nothing of the Infinite and Absolute; and, knowing nothing, he had better not be dogmatic about his ignorance."

An Agnostic is not an atheist; nor is he a theist.

AGNUS DEI (Latin, Lamb of God). Little figures of a lamb carrying a cross, symbolizing Christ as the " Lamb of God."

AGRAPHA (Gk., things unwritten). Sayings attributed to Jesus on fairly good authority although they are not recorded in the Gospels, e.g. in *Acts xx*, 35 and *I Corinthians vii*, 10–12, and in the *Logia*, a collection of " Sayings of Jesus," the papyri of which were discovered by the Egyptologist B. P. Grenfell in Egypt in 1897–1907 from the ruins of Oxyrhnchus, 120 miles S. of Cairo.

AHALYA. The Indian Eve: a very beautiful woman, the first woman to be made by Brahma, who gave her to wife to Gautama, a famous sage (not Gautama Buddha). When she was seduced by Indra (q.v.), Gautama expelled her and deprived her of her position as the world's most beautiful woman, but eventually the pair were reconciled.

AHIMSA. Indian term for the principle of non-injury to any living creature, human or animal, since all life is one and sacred. Jains in particular hold that it is the quintessence of wisdom " not to kill anything," not even an ant on the path or a fly in the water-pot.

AHMADDIYA. An Islamic religious movement inaugurated in 1889 by Mirza Ghulam Ahmad (1835–1908) of Qadian, a town in the Punjab, Pakistan, who claimed that he was the recipient of divine revelation and had been sent into the world " in the power and spirit of Jesus " just as John the Baptist had been sent in the power and spirit of Elijah. One of his teachings was that Jesus did not die on the cross as Christians believe, but was taken down unconscious and for 40 days continued to see his disciples in secret. When recovered from his wounds he left Palestine to convey his message to the lost tribes of Israel, living in the lands between Palestine and India, and eventually died at the age of 120 in Kashmir. His supposed tomb is pointed out at Srinagar.

On Ahmad's death, an eminent disciple was elected as his khalifa (successor). When he died in 1914 there was a split, some following a khalifa established at Lahore but a much larger party at Qadian accepting as khalifa the first khalifa's son, Mirza Bashir-ud-Din Mahmud Ahmad. The latter are energetic missionaries, appealing in particular to Europeans of the educated classes and striving to regain for Islam lapsed sceptics. They have a mosque at Southfields, London.

AHMAD IBN HANBAL (780–855). Moslem theologian, founder of the fourth or Hanbalite (q.v.) sect of the Sunnis. He was born at Baghdad, and studied there under Ash-Shafi'i and other eminent doctors of the law. Soon he enjoyed a great reputation for erudition—it was claimed that he could repeat a million sayings of the Prophet, although he was once scourged and imprisoned because he disagreed with the Caliph's view, that the Koran had not existed from all eternity but had been created. In his latter years he ranked as an Imam and lived retired from the world. He left behind him two works: the *Musnad*, a collection of some 30,000 traditions, and a volume of proverbs.

AHRIMAN. Also Angra Mainyu; the principle of evil, or the Devil, in Zoroastrianism (q.v.), opposed to Ormuzd or Ahura Mazda.

AHURA MAZDA. Otherwise Ormuzd; the good spirit or principle in the dualistic system of Zoroastrianism (q.v.).

AHURAS. *See* ASURAS.

AIDAN (d. 651). Christian monk of Iona who in 635 was sent at the request of King Oswald to preach the gospel to the people of his kingdom of Northumbria. He made the island of Lindisfarne the seat of his bishopric and built a church and a monastery, whence he and his monks evangelized much of northern England.

AINUS. An aboriginal people of Japan, now almost confined to Yezo or Hokkaido, the Kuriles, and the southern part of Sakhalin. In their deeply animistic religion the bear plays a chief part. Towards the end of winter the villagers capture a bear cub and bring it home, where it is suckled by one of the women. For two or three years it is kept in a cage and well looked after. Then, with apologetic prayers and much weeping on the part of the women, it is killed by strangling or shot with arrows, its flesh is eaten in a kind of sacramental meal, and its skull preserved as a memorial. Before it is despatched, the bear is addressed or prayed to as the embodiment in some way of divinity; apologies are offered for what is about to be done to it; and it is asked to return soon to earth again, so that it may be again caught and form a substantial meal for its worshippers, and to use its good influence meanwhile with its kindred and the dispensers of good things in the other world.

AISLE. (Lat. *ala*, wing). The "wing" or side passage of a church, attached to the nave, transept, and chancel. In English churches there are usually two aisles, north and south of the nave respectively. In some churches there is only a south aisle. Cordova cathedral, originally a mosque, has nineteen aisles.

AIYANAR. One of the most popular of the deities of the villagers of southern India. He is supposed to be the son of Siva by Vishnu, when the latter had become a female, and is represented as a human riding on horseback, sometimes with his two wives. Animals are sacrificed on stone altars before his shrines, particularly in times of famine and pestilence.

AJANTA. Village in Hyderabad, India, near which are some 30 caves excavated in the side of a precipitous ravine. They date from about 200 B.C. to A.D. 700 when the place was a Buddhist college-monastery, and the frescoes (such as time and neglect have not destroyed) are among the finest specimens of pre-Hindu religious art.

AJIVIKAS. A Hindu sect akin to Jainism, founded in the 6th century B.C. by Gosala (q.v.). They were professional mendicants, and were charged by Buddha and by Mahavira with indulging in sexual intercourse.

AKALIS. A militant order among the Sikhs, whose members are celibates, vegetarians, and abstainers from spirits, and have been famed for fanatical courage.

AKBAR (1542–1605). Emperor of India from 1555, and one of the greatest and most enlightened of Asiatic monarchs. Though a born Mohammedan ruling over a conquered people, he gave the Hindus liberty of religious worship —though he refused to allow the cruellest forms of asceticism and the burning of widows (suttee)—and invited Portuguese missionaries from Goa to tell him about Christianity. He further seems to have contemplated forming a new religion combining all the best features of the rival faiths. Tolerance was his outstanding virtue.

AKHNATON. Egyptian pharaoh, sometimes styled the world's first monotheist. *See* ATONISM.

AKIBA, BEN JOSEPH (50–132). A Jew of Palestine who from being a shepherd became the chief teacher of a great rabbinical school at Jaffa, and then lieutenant and swordbearer of Bar Cocheba, the leader of the last revolt against the Romans. Taken prisoner, he was flayed alive. A chief compiler of the Mishnah, he is remembered annually in the synagogue prayers.

ALACOQUE, Marguerite Marie (1647–90). A French nun in the Visitation convent at Paray-le-Monial who, in 1675, following a period of severe austerities, had a vision of Jesus Christ revealing his heart burning with love for sinners. In accordance with his command, she founded the devotion to the Sacred Heart (q.v.) of Jesus. She was canonized in 1920.

ALB (Lat. *alba*, white). A white linen vestment with long sleeves and reaching to the feet, worn under the chasuble, cope, or dalmatic by officiating priests when celebrating the Eucharist.

ALBAN. Christian saint, styled the protomartyr of Britain. Traditionally he was born at the Roman city of Verulamium, served in the Roman army, became a convert, and was put to death for having sheltered a Christian priest in course of the persecution under Diocletian, probably in 303. About 793 Offa founded a church on the site of the martyrdom, around which was built later a Benedictine monastery. Near this the town of St. Albans grew up. In the Church of England, St. Alban is commemorated on June 17.

ALBANIA. This republic in the Balkans alone among the European countries has a majority of Moslems. According to the latest estimate, Moslems number seventy per cent. of its population. About ten per cent. are Roman Catholics, found for the most part in the Gheg area in the north; and the remainder are members of the Orthodox Church of Albania, in the southern or Tosk area. The last-named was recognized as autonomous by the oecumenical patriarchate of the Eastern Orthodox Church in 1937. There is no state religion.

ALBERTUS MAGNUS (Albert the Great; 1193?–1280). Christian philosopher, one of the greatest of the Schoolmen. Born in Swabia, he entered the Dominican Order and became one of its most renowned teachers. Aquinas was his pupil in Cologne. He was provincial of the Dominicans in Germany and bishop of Ratisbon, before his retirement in 1262 to his convent at Cologne, where he spent the rest of his life in scholarly labour. He knew so much that he was given the title *Doctor universalis*; and he, as much as anybody, was responsible for the synthesis of Aristotelian philosophy and Christian theology that was the foundaton of Scholasticism. He was canonized in 1932.

ALBIGENSES. A sect or sects of heretical Christians who were particularly numerous in Albi and its neigh-

bourhood in southern France, and who were most bloodily suppressed early in the 13th century. Little is known for certain of what they preached and their way of life, for their history has been written only by their bitter enemies. Probably they were akin to the Catharists (q.v.) of Germany, and in their theology there were oriental traces. They were suspected of Manichaeism; they showed themselves hostile to the political claims of the Catholic Church; they practised a restraint in the marriage relationship that was condemned as tantamount to its rejection. From 1165 onwards they were condemned by successive Church Councils, and as their strength did not seem to diminish, Pope Innocent III launched a crusade against them in 1208. The war of extermination that ensued was one of the most horrible that history records. For years the struggle continued, and in 1229 the Inquisition was established in Languedoc to complete the process of conversion or suppression.

ALCUIN (c. 735–804). English Christian scholar, born in Yorkshire, who became the educational adviser of Charlemagne at Aix-la-Chapelle. He opposed Adoptianism, and wrote in the defence of the orthodox doctrine of the Trinity. From 796 he was abbot of St. Martin at Tours.

ALEXANDER VI (1431–1503). Rodrigo Borgia, Pope from 1492, and reputed to be the worst of the long line of Roman pontiffs. He was cunning and cruel, grasping and lustful, not drawing the line even at murder and poisoning. He was a Spaniard, and made a cardinal at 24 by his uncle Pope Calixtus III. He secured the papal chair by wholesale bribery. By one of his mistresses he had 5 children, among them Cesare and Lucrezia Borgia, who have likewise their place in the history of that age of luxury, brutality, and unprincipled vice.

ALEXANDER NEVSKI (1219–63). Russian prince of Novgorod, who gained a brilliant victory over the Swedes on the banks of the Neva (whence his name) in 1240, and ruled Novgorod so well that his people canonized him in their memory.

ALEXANDER OF HALES (c. 1175–1245). A priest in Gloucestershire, who was trained at the monastery of Hales, went to study in Paris, joined the Franciscans in 1222, and won a great reputation as a Schoolman. He wrote a massive *Summa Universa Theologiæ*, and was given the title of *Doctor Irrefragabilis*.

ALEXANDER, Samuel (1859–1938) Australian-born philosopher of Jewish extraction, who was professor of philosophy at Manchester and wrote "Space, Time, and Deity" (1920) and other works. In his system the highest quality of human beings is consciousness, but there is a still higher quality—what Alexander calls Deity, which is the next stage to be evolved after every successive step in the evolutionary process. When the immediately next step is reached, Deity is moved on, as it were, into the future. The universe is never complete. There is in men a *nisus* or creative principle tending towards the emergence of Deity, which finds expression in the human longing for union with God. But if Deity is equated with God, then Alexander's God never is but is always in process of becoming.

ALEXANDRIA. City of Egypt founded by Alexander the Great. The Christian Church there is said to have been founded by St. Mark. It is the seat of patriarchs of the Eastern Orthodox, Coptic, and Catholic Churches. The *Alexandrian School* is the name given to the philosophers who arose in Alexandria in the early centuries A.D., and whose thought was a blend of Greek speculation and oriental mysticism. The most famous representatives were the Neoplatonists; and the Gnostics (q.v.) were an offshoot or extension. Among Christians, such writers as Clement and Origen were markedly influenced by Greek philosophy and the teaching of Philo.

AL FARABI (d. 950). Arab philosopher, born in central Asia, who settled at Damascus, and devoted himself to the harmonizing of Hellenistic philosophy with Mohammedan mysticism.

ALI (c. 600–661). Fourth of the Caliphs or successors of Mohammed in the rulership of the Moslem world. He was the son of Abu Taleb, and so first cousin

of the Prophet. He was the first to declare his belief in Mohammed's divine mission, and was highly esteemed and favoured by him, being appointed his legate and marrying his daughter Fatima. Though a gallant and successful soldier, he was passed over by those who selected the first caliphs, and he did not achieve the position until 656, following upon the murder of Othman. Nor was his elevation uncontested. Ayesha, Mohammed's widow, was his bitter enemy, and Ali had to take up arms to enforce his election. He was assassinated by a fanatic when the issue was still undecided. Since his time Moslems have been divided into two principal sects: the Sunnis, who deny Ali's right to the caliphate, and the Shiahs (q.v.) who maintain it and venerate him as second only to the Prophet.

ALLAH. The title given in Islam to the Supreme Being; usually it is *Al-ilāh*, the God, or "Worthy to be adored." There are said to be 99 other names for God, but Allah is the essential one, the rest being "attributes."

ALLAHU AKBAR (Arabic, God is most great.) A favourite Moslem ejaculation and war-cry; its special name is the Takbir.

ALLATU. In Babylonia-Assyria, the goddess of the underworld-home of the dead. She was the spouse of Bel, and later of Nergal.

ALLEGORY. The expression or explanation of one thing under the image of another. The parables of the New Testament are allegories, and an outstanding modern example is Bunyan's "Pilgrim's Progress." In the history of Christian theology, the allegorical interpretation of the Bible has an important place. The theologians of Alexandria were particularly inclined to it, and Origen went so far as to maintain that there was not much value in the Scriptures if they were taken to mean just what was written. Thus he explained the expulsion of Adam and Eve from the Garden of Eden as not historical fact but an allegory of the expulsion of the soul from the region of blissful purity in which it originally dwelt.

ALLELUIA. The Greek and Latin form of the Hebrew *hallelujah*, "praise the Lord."

ALL-HALLOWS. Former name for the day of all the saints—All Saints' Day, "hallows" coming from the Old English word for "saint."

ALL SAINTS' DAY. Christian festival observed since A.D. 834 on November 1, but sometimes traced to the dedication of the Pantheon at Rome as a Christian church on November 1, 608. It is a general commemoration of all the saints and martyrs who are too numerous to be allotted each a special day.

ALL SOULS' DAY. A Christian festival observed on November 2 since the 3rd century at least, in commemoration of all the faithful departed and for the eternal repose of their souls.

ALMS. Money or goods given for the relief of the poor and afflicted. The word is a combination of the Anglo-Saxon *almesse*, which was an anglicized abbreviation of the Church-Latin *eleemosyna*, originally a Greek word meaning "mercy" or "pity." The giving of alms is one of the oldest and most generally recognized religious acts. In the Bible private and voluntary almsgiving is highly commended, and through all the centuries the beggar has remained a familiar figure at the gate of monastery and church. In Islam, almsgiving is a positive injunction.

ALPHA and OMEGA. A and Ω, the first and the last letters of the Greek alphabet. In *Revelation* (the Apocalypse) the phrase is applied to Christ as the beginning and the end of the Christian message, and the two letters together were frequently used on early Christian tombstones and other monuments, coins, etc. They also feature in the Christian art of yesterday and to-day.

ALTAR. A raised platform of stone, earth, wood, etc., on which sacrifices are offered to the gods or to God. Altars are mentioned frequently in the Old Testament—altars raised for the worship of Jehovah and altars dedicated to the profane rites of heathen deities—and they were a prominent feature in all the sacrificing religions, in the worship of Greece and Rome, in Zoroastrianism, the religions of Central America, Peru, Vedic India, China and Japan. In Catholic Christianity, the altar is the table on which the Eucharistic Sacrifice is offered;

but Protestants have tended to regard the altar as the Lord's Table, since it is the commemorative rather than the sacrificial element that they emphasize.

AMALRICIANS. *See* BRETHREN OF THE FREE SPIRIT.

AMANA. A society of religious colonists established near Davenport, Iowa, U.S.A. It was founded in 1714 in Württemburg, and under the leadership of Christian Metz (1794–1867) established near Buffalo, New York, in 1842 as the "Community of True Inspiration." In 1854 they removed to Iowa, and in agriculture, and as manufacturers of woollen goods and drugs, they have done well. Dress and dwellings are of the plainest. Strict monogamy is insisted upon. Forms and ceremonies are dispensed with, but there are eleven religious services a week. The theology is entirely Biblical. In 1932 the Society was reorganized on joint-stock lines, the business management being separated from the religious.

AMATERASU-OMIKAMI ("Heaven-shining Great August Deity"). The Japanese sun-goddess, who is considered to be the divine source of the Japanese people, founder of the Japanese state, and the progenitor of the royal family. She was the daughter of the primal pair, Izanagi and Izanami, and the great-great-great-grandmother of Jimmu, the first emperor. Her principal shrine is the Grand Imperial Shrine at Ise, where is preserved the mirror that she bequeathed as the symbol or the representation of herself.

AMBARVALIA. A festival of ancient Rome, celebrated annually in May; a sow, a sheep, and a bull were selected as sacrificial victims and were led round the fields in procession, while the peasants sang hymns to Ceres in the hope of securing a bountiful harvest. The modern "beating the bounds" ceremony observed in some English parishes is supposed to be a survival of the ancient rite.

AMBO. In the early Christian Church, a small pulpit or reading-desk placed in the choir, from which the liturgical portions of the service were sung.

AMBROSE (334 or 340–397). Christain saint and Father of the Church. A Roman citizen, born in Gaul, he entered the civil service, but in 374 was elected bishop of Milan when he was not yet in holy orders. The deficiency was soon supplied, and Ambrose became a most able champion of Catholic Christianity against the Arians as against the pagans. Gibbon said that Ambrose could act better than he could write; but the hymns and liturgies attributed to him have exercised a powerful influence on the Christian world.

AMBROSIA. The magic food of the ancient gods of Greece, comparable to the *amrita* that was the beverage of the Hindu deities. Those who ate of it acquired immortal youth and beauty; goddesses employed it as a cosmetic, and Jupiter anointed his flowing locks with it. Doves brought it to Jupiter from heaven, and occasionally small stocks of it were released for consumption by particularly favoured mortals.

AMBULATORY. The covered cloister outside a church, and the aisles within, which were built as processional paths for the monks.

AMEN (AMMON). Egyptian god, originally an obscure local deity in Thebes under the Old Kingdom, but brought into great prominence under the 12th dynasty (*c.* 2000–1800 B.C.) when his name was combined with that of the sun. As Amen-Ra he became the supreme deity of the imperial city of Thebes, the bringer of victory whose visible appearance was the blazing life-giving and sometimes life-destroying orb in the sky. In the composite deity Amen appealed to the Theban patriot, while Ra was the deity of the educated man. For a short time, in the reign of Amenhotep IV who changed his name to Akhnaton (q.v.), the worship of the sun caused the supersession of Amen, his name and figure being cut out of the monuments; but on the heretic pharaoh's death (1358 B.C.) the worship of Amen-Ra was restored in all its old glory. He was represented sometimes as a man with an enormous feathered crown, and sometimes with a ram's head on a man's body.

By the Greeks Amen was called Ammon, and it was to his temple in the Libyan oasis that Alexander the Great repaired to consult the oracle. There the

priests informed him that he was not the son of Philip of Macedon, but that his mother Olympias had conceived him by the Egyptian deity. He seems to have half believed the story.

AMEN. In Christian worship, a word said or sung at the end of scripture readings, hymns, etc., to signify "so be it." The word comes from the ancient Hebrew liturgy, and it concludes the Lord's Prayer as given by St. Matthew.

AMENTI. The land of the dead of the ancient Egyptians: a place of darkness and stupor and oppression of spirit in which the souls of the particularly wicked, or careless, and of those whose relatives and friends had neglected to provide with the necessary amulets or ritual, were doomed to remain for ever. The only alleviation of the gloom was the daily visit of the sun-god Ra as he passed through on his way from the place where he set to where he rose in the morning. As soon as he had passed, there recommenced the wailing and weeping of the temporarily cheered and brightened souls, who were not permitted to follow him through the opened door.

AMESHA SPENTAS. In the later Zoroastrianism, a group of "Holy Immortals" or "Immortal Beneficent Ones," resembling Jewish and Christian archangels, who wait upon Ahura-Mazda to do his bidding, and are invisible and immortal battlers for the right. But in the *Gathas*, the earliest scriptures, they are rather aspects of Ahura-Mazda.

AMICE. A Catholic Mass vestment, consisting of an oblong piece of fine linen tied below the neck by two strings. Originally it was worn on the head as a kind of hood such as may be seen in Arab countries; and still, to-day, the priest places it for a moment upon his head before lowering it to his shoulders.

AMITABHA. The Buddha of measureless light; one of the five Dhyani Buddhas of Mahayanism, and now one of the great gods of Asia, comparable with Avalokita, and with the Vishnu of Hinduism. Another name for him is *Amitayus*, Lord of Life. He is the ruler of the west, the paradise of Sukhavati or Happy Land, to which the setting sun departs, taking with it the souls of the dying. His worship is said to have been initiated by a Sudra named Saraha, the teacher of Nagarjuna, and it was flourishing as early as the middle 2nd century A.D. In a work translated into Chinese about that time, it is told that he was originally a Buddhist monk who refused to accept Buddhahood for himself until he was permitted to transfer to others some of the vast stores of merit he had accumulated. These stores may now be drawn upon, as it were, by his disciples; all those who think piously of his heaven ten times will have a vision of him at death and be translated to the Happy Land, there to remain enjoying every delight until they enter into Nirvana. The worship of Amitabha flourishes in China, and in Japan where he is known as *Amida*. The Tashi Lama of Tibet is held to be an incarnation of Amitabha.

AMITAYUS. The "Boundless or Everlasting Life" in Tibetan Buddhism. His image is worshipped in the "Eucharist of Lamaism," in which consecrated dough and beer are partaken of by the congregation. He is held to be an active emanation of the meditative Amitabha.

AMMAIT. In Egyptian religion, the "eater of the dead" who devours the hearts of men found wanting when weighed in the balance in the judgment-hall. He is pictured as part-crocodile, part-lion, part-hippopotamus.

AMMON, AMON. Egyptian god. *See* AMEN.

AMORA (Hebrew, interpreter). Originally an officer in the Jewish synagogue who stood beside the lecturer at meetings of public instruction and translated in a loud voice into the vernacular what the speaker said in low-voiced Hebrew. Later it was the name applied to the teaching of those scholars (the *Amoraim*) in Babylonia and Palestine who expounded the Mishnah between A.D. 219, when Rabbi Judah died, and the completion of the Babylonian Talmud about A.D. 500.

AMOS. The earliest of the Hebrew prophets whose names are given to books of the Old Testament. He was a sheep-breeder of Tekoa in the southern kingdom, some six miles south of Bethlehem, and left his flocks and big garden

to prophesy in Israel, during the reign of Jeroboam II, about 760 B.C.

At this time the Hebrew kingdoms were prospering, but Amos declared that the sins of the people would, ere long, incur God's anger and punishment.

AMPHICTYONY. Among the ancient Greeks, an association of tribes for the protection of a shrine at which they all worshipped, e.g. that of Delphi, which maintained the temple of Apollo there.

AMPULLA (Latin, small jar or flask). The small, two-handled vessel that contains the consecrated oil used to anoint a sovereign at his coronation.

AMRITA. In Hindu mythology, the water of life; sometimes described as the Soma juice used in sacrifices, sometimes as a mystically-powerful drink produced when the gods and the demons churned the sea of milk.

AMRITSAR. Indian city in the Punjab that is the principal centre of the Sikhs. It is built round the " Tank of the Immortals " (i.e. the gods) or the " Pool of Immortality," an artificial tank 510 ft. long, in the centre of which is a small island on which stands the famous Golden Temple, the most sacred edifice of Sikhism. In the central shrine, the " Temple of God," there is exposed a copy of the *Granth*, the Sikh holy book, which is supposed to be a living Person who receives his worshippers in daily audience. *See* SIKHISM.

AMULETS. Small objects worn as a charm against evil spirits, the Evil One, or misfortune in general. They are favoured by the most primitive peoples and by the most sophisticated. Egyptian mummies are covered with amulets in the form of an eye, heart, beetle, hawk, ankh, girdle, Isis, etc. The phylacteries of the Jews were regarded not only as indications of piety but as preservatives of virtue against harmful assaults. The same may be said of the little gold crosses worn as modern ornaments. Abraxas stones were much worn by the Gnostics. Pictures of the saints, necklaces, crosses, medals, rings, etc., blessed by the bishop or by the Pope are in wide use in Catholic lands.

ANABAPTISTS. Name given to sects of Protestant Christians in the early days of the Reformation who formed the " extreme left " of the Reformers. The word means " re-baptizers," and the Anabaptists insisted (at a time when all were baptized in infancy) upon adult baptism, as do the Baptists of to-day. But some among them carried their principle to a fanatical extreme, and coupled it with revolutionary notions in political and social organization. In 1521 an armed rising of Anabaptist sectaries took place at Zwickau in Germany under Thomas Münzer, a Lutheran pastor, and this merged into the Peasants' War which was bloodily ended in 1525. Anabaptism lived on, however, and in 1532–35 there was a second attempt to establish a theocracy, this time at Münster in Westphalia. Under Johann Bockhold, a tailor, better known as John of Leyden, the insurgents endured a year's siege, in course of which they passed to fresh extremes as their leader professed to be the successor of King David and, like him, entitled to sanction and practise polygamy. At length the place was stormed and Bockhold and his leading supporters executed. This marked the end of the political movement; the Anabaptists that sprang into prominence in England in the 16th and 17th centuries had little, if anything, to do with the German sectaries. *See* BAPTISTS.

The finer spirits among the Anabaptists seem to have been absorbed in the Mennonite movement.

ANAHITA or ANAITIS (the unspotted). In the ancient Persian religion of Mazdaism the goddess of fertility, love, and childbirth, who purified male seed and the female womb.

ANALECTS. The Chinese classic, the *Lun Yu*, which contains the personal teaching of Confucius. The word means " digested conversations " or " selected sayings," and the book is a compilation of precepts made by the Master's disciples some time after his death. It is in the *Analects* that the " Superior Man " of Confucianism is most clearly portrayed. Prof. James Legge (1815–97), the British Chinese scholar and missionary who translated the Chinese classics into English, attributed the *Analects* to the 5th cent. B.C., but other scholars have given the book a later date.

ANALOGY (Gk., up to proportion). A resemblance; a term used in discussion for an argument founded upon agreements or correspondences in certain respects between things which in other respects are different. The most famous example of analogical reasoning is in the " Analogy " of Bishop Joseph Butler.

ANANDA. The most devoted of the personal disciples of Buddha, whose first cousin he was. He attended Buddha in his last moments, supervised his cremation, and arranged the distribution of the remains in accordance with the instructions he had received. At the first Council he recited the suttas or discourses, and then himself experienced complete enlightenment.

ANATHEMA. A Greek word originally meaning things consecrated to the gods and deposited in a temple, whence they could not be reclaimed. Among the Jews the equivalent word denoted an offering made to Jehovah, which if it were a living creature was sacrificed on the altar. By New Testament times it meant being separated from the Church and accursed, and in the Middle Ages it became the technical term for the extreme form of denunciation of offenders. Those anathematized were not only excommunicated i.e. excluded from the services of the Church, but were held to be damned everlastingly.

ANCESTOR WORSHIP. One of the oldest forms of religious expression; Herbert Spencer, indeed, maintained that the rudimentary form of all religion is the propitiation of dead ancestors who are supposed to be still living and to be capable of working good and evil to their descendants. It is an integral part—the most important in practice—of Confucianism, and it is found among the Hindus, the Zulus, central African Negroes, North American Indians, and the islanders of Polynesia. Among the ancient Romans the cult of the *Manes* was universal.

ANDREW. Christian saint and apostle. The brother of Simon Peter, he was the first to be called of Christ's twelve disciples. Earlier he had been a follower of John the Baptist. For the rest the New Testament is silent, but according to legend he preached in Asia Minor and Greece, and was martyred on a cross shaped like the letter X in A.D. 62 or 70. About 740 he became the patron saint of Scotland. In Russia, too, he is highly revered, because he is believed to have first preached the Gospel there.

ANDREWES, Lancelot (1555-1626). Church of England divine, who was bishop in turn of Chichester, Ely, and Winchester. He had a share in preparing the Authorized Version of the Bible, and was famous as a High Church preacher and a theologian.

ANGEL (Gk., *aggelos*, a messenger). In Christianity and in Islam, angels are superhuman beings who are the special servants and messengers of God. In the folklore of Jew and Arab they appear as horsemen riding through the air. In Christian art, whether in paintings or stained glass or in cemetery sculpture, angels are represented as young and beautiful beings possessed of a perfected human body provided with wings, and often holding harps on which to praise God incessantly.

The Pharisees and the Sadducees of Christ's day were bitterly opposed over the question of the existence of angels, the former affirming and the latter denying.

Catholic Christians hold that each baptized believer is provided with a guardian angel. Mahayanist Buddhists hold a very similar belief. *See* ARCHANGEL.

ANGELIC BROTHERS. A community of mystical pietists founded by J. G. Gichtel (1638–1710), an Anabaptist of Ratisbon, who removed to Amsterdam in 1668. The Gichtelians believed that they had attained the angelic state, and so refrained from marriage.

ANGELIC HYMN. The *Gloria in Excelsis*, the hymn which the angels sang on the night Jesus was born in Bethlehem (*Luke ii*).

ANGELUS. A Roman Catholic devotion said at 6 a.m., noon, and 6 p.m., in commemoration of the angelic salutation of the Virgin Mary on the occasion of the Annunciation (*Luke i*). The "Angelus Bell" is rung three times to give warning to the faithful of the time of the devotion.

ANGLICANISM. That form of Christianity which is found in the Church of England and in the other Episcopal Churches of the Anglican communion. While it is held that the Church of England represents the Christianity that has existed in England from early times, there occurred in the 16th century a Reformation that is the subject of widely different interpretation; whereas the Protestant party emphasizes the break with Rome and the changes in doctrine and ritual, the Anglo-Catholics assert that the Catholic character of the Church remained unaffected. The primary documents or standards which determine present-day Anglicanism — the English Bible, the Book of Common Prayer, and the 39 Articles—were all products of the Reformation period.

Anglicanism provides a middle way between Roman Catholicism and ultra-Protestantism. It claims to be Catholic, Scriptural, and Reformed. A study of the various Churches within the communion will reveal certain differences, but there is unity on the essentials. In England the Church is still in a very real sense the national Church, and it is officially recognized as such.

The final authority in Anglicanism is Holy Scripture, together with the Creeds and the Book of Common Prayer. In law the Sovereign is the Supreme Governor of the Church of England, but all the Anglican Churches acknowledge a primacy of honour in the Archbishop of Canterbury, and send their bishops to the conferences that in normal times are held every ten years under his presidency at Lambeth. These conferences are not law-making bodies, but in practice their conclusions in matters of faith and order are generally observed by the entire Anglican communion.

ANGLO-CATHOLICS. The section in the Church of England that stresses the catholic or universal features instead of the national. They believe the Church of England to be a communion of English Catholics, included, equally with the Roman Catholics and the Catholics of the Eastern Orthodox churches, in the whole Catholic Church. Looking back on the Reformation, they welcome the severance of the political ties with the Papacy, but deplore the break with the faith and practice established in England for the preceding thousand years.

The Anglo-Catholic movement is customarily dated from the assize sermon on "National apostasy" preached by Keble at Oxford in 1833, followed by the publication of the "Tracts for the Times," written by Keble, Newman, Pusey, and others; but the Tractarian revival was a revival and not a revolution. It was agreed that many of the things which the "Tractarians" emphasized—for example, the Real Presence of Christ in the Eucharist, the hearing of confessions and granting of sacramental absolution to the penitent, fasting communion, and the "high" conception of the priestly office—had been accepted by pre-Reformation divines of the greatest eminence and by many of the most spiritual of the Church's ministers in later generations. Yet the "Oxford Movement" aroused strong opposition. Newman's "Tract 90" was condemned by the university as a dishonest attempt to prove that the Thirty-nine Articles were capable of a Catholic interpretation. Pusey was forbidden to preach for two years because of his sermon on the Eucharist. Newman's secession to Rome in 1845 seemed to justify the suspicion of those who saw in Anglo-Catholicism the half-way house to Rome. In the 1850's there were prosecutions of clergymen for teaching the doctrine of the Real Presence, and in 1874 the Public Worship Regulation Act was passed to curb and prevent the development of Anglo-Catholic practices. Popular indignation was aroused and kept at a high temperature by J. A. Kensit and his followers who raised riotous protests in churches where the Holy Communion was called the Eucharist and was celebrated with the Catholic ritual. Several parsons were inhibited from their livings or went to prison for having contravened the Public Worship Regulation Act by using eucharistic vestments, but the (unsuccessful) prosecution of Bishop King before an ecclesiastical tribunal for ritualistic practices in 1890 was the last of its kind. The Anglo-Catholics are particularly strong in the poorer and

congested parts of London and the provincial cities, where the bold social work of their priests has borne good fruit. A strong intellectual force was imparted to the movement by Bishop Gore and Canon Scott Holland and other preachers of a Liberal Catholicism.

In 1845 was founded the first religious sisterhood to be established in the Church of England since the Reformation, and there are now more nuns in England than there were before the break with Rome. The first male house was founded in 1865—the Society of St. John the Evangelist. The Community of the Resurrection was founded by Gore in 1892. Anglo-Catholics have played a large part in the negotiations with Rome for the reunion of the Catholic world.

ANGLO-ISRAELITES. *See* BRITISH ISRAEL.

ANGRA MAINYU. Ahriman. *See* ZOROASTRIANISM.

ANIMAL WORSHIP. The worship of particular classes of animals has been and even still is, very widespread, whether the animals are regarded as divine in themselves, as the temporary tenements of a divine soul or of a feared or highly-honoured deceased man, or as the symbol or totem of the race or tribe. In Egypt the cultus was carried to extraordinary lengths; and in present-day India the cow is held to be sacred by all Hindus and is given daily offerings of fresh grass and flowers, Siva is believed to be incarnate in Hanuman the monkey-god and Durga in the jackal, and Ganesa the wise wears an elephant's head. Similar examples may be found in all parts of the world, since the more primitive mentality fails to make any clear distinction between the spirit that animates men, the other animals, and divine forms.

ANIMISM (Lat. *anima*, soul or spirit). The attribution of a living soul to inanimate objects and the phenomena of nature. The anthropologist, E. B. Tylor, in 1871 adopted the term for that "belief in spiritual beings" which he held to be "the minimum definition of religion." It involves, he went on, belief in the existence of individual souls capable of continued existence after the death or the destruction of the body, and also in other spirits of increasing rank up to that of powerful deities. The origin of the concept of a soul he traced to man's experience of dreams, and visions; in sleep, a man's soul departs (so it was thought) from his body to go on a journey, and to take other shapes and forms, and it was not unreasonable to conclude that much the same thing happens in death. Certain it is that the idea of a "ghost-soul" is almost universal, appearing in many different parts of the world among peoples of very different racial origin and cultural development.

The belief lies at the root of the theory of transmigration of souls, for primitive man does not limit the possession of souls to his fellow-men. Animals, too, have them, and even trees and stones, so that there is an immense army of potential homes for the soul released from its bodily tenement at death. Nor is it necessary that the soul must wait for death to find a temporary release. The whole structure of fetishism is raised on the belief that a man's soul may be transferred for a time to another body, human or animal, and then return in due course to its proper habitat. Devil-possession, witchcraft and sorcery, and magic are all grounded in animism. In the religious statistics of the world some 135 millions are given as "animists, etc." chiefly in Asia, central Africa, and the South Seas.

ANKH. An ancient Egyptian symbol, consisting of a cross surmounted by a loop, that frequently appears in tomb sculptures and paintings as symbolizing the triumph of life over death.

ANNE or **ANNA.** Christian saint, traditionally the mother of the Virgin Mary by St. Joachim her husband, a man of Galilee, after twenty years of married life without offspring. Soon after the parents dedicated her, at three years of age, in the Temple to the service of God, they died. In the Eastern Orthodox Church in particular she is highly venerated. In the Anglican calendar St. Anne's day is July 26.

ANNIHILATIONISM. The belief of some Christian sects that the wicked are not consigned to hell for all eternity but are annihilated at death, i.e. the soul dies with the body.

ANNO DOMINI. *See* A.D.

ANNUNCIATION. The announcement by the angel Gabriel to the Virgin Mary that she was about to become the mother of Jesus Christ (*Luke i*, 26–28). It is regarded as the moment of the Incarnation. Since the 7th century at least, it has been a festival of the Christian Church, observed on March 25 (Lady Day).

ANOINTING. The ceremonial use of blessed or consecrated oil. In the Catholic Church persons are anointed at baptism, confirmation, and in sickness (Extreme Unction, q.v.). Sovereigns are anointed at their coronation, and clergy at their ordination. Anointing with prayer—what is popularly called "spiritual healing" (q.v.)—is being increasingly practised. It is a revival of an early practice of the Church.

ANSELM (1033–1109). Christian saint and Doctor of the Catholic Church. He was born in Piedmont, and in 1060 became a monk in the priory of Bec, in Normandy; in 1078 he was appointed abbot. In 1093 he went to England as Archbishop of Canterbury, and most of the rest of his life was passed in a struggle with William II and his successor, Henry I, over the question of investitures. He was one of the first of the Schoolmen, and as a theologian is famous for his enunciation of the ontological argument for the existence of God.

ANTE-NICENE. Before the first general council of the Christian Church, held at Nicaea in Bithynia in A.D. 325.

ANTHEM. In Christian worship, a species of musical composition whose words are taken from Scripture. The word comes from *antiphon*, and originally anthems were sung antiphonally, i.e. the divisions were sung in turn by opposite sides of the choir. When used as in "National Anthem" the word is synonymous with "hymn."

ANTHESTERIA (from Gk. *anthos*, flower). In ancient Greece, the oldest of the Dionysiac festivals. It was held about February, when the new wine was tasted, and lasted for about three days.

ANTHROPOCENTRIC. That thinking which regards man as the chief centre of interest in the universe, the object for which it was created.

ANTHROPOLATRY. The worship of men as gods.

ANTHROPOMORPHISM (Gk. *anthropos*, man, *morphe*, form). The attribution to God of human form, parts, and passions. In *Genesis* we are told that God made man in his own image; ever since, as it has been remarked, man has been returning the compliment. Hebrew literature is full of anthropomorphic pictures of Jehovah. The Greek gods and goddesses were magnified humans. Xenophanes, in the 6th century B.C., contemptuously remarked that "mortals think that the gods are born as they are, and have senses, and a voice and body like their own. So the Ethiopians make their gods black and snub-nosed; the Thracians give theirs red hair and blue eyes." Anthropomorphism has been defended on the ground that a purely spiritual idea of God may mean the spiritualizing away of God altogether.

ANTICHRIST. The great and terrible opponent or adversary who is to lead the armies of darkness and the world against the forces of Christ in the tremendous battle that is to be the prelude to the establishment of the Kingdom of the Messiah. Sometimes the figure has been regarded as an abstraction, the personification of the principle of error or apostasy, but in the apocalyptic writings Antichrist has usually been referred to with an historical person in mind. One of the earliest identifications, probably referred to in *Daniel*, was with the Syrian monarch Antiochus Epiphanes, who persecuted the Jews with intense savagery, banned their worship, and in 168 B.C. erected an altar to Jove in the Temple at Jerusalem. Two hundred years later the Roman emperor Caligula answered the requirements of Antichrist when he expressly commanded the Jews to erect a statue of himself as Olympian Zeus in the Temple (A.D. 40). In *Revelation*, the description of the Beast perhaps points to Nero, who was regarded as the most vicious and cruel embodiment of paganism.

Antichrist has been frequently recognized in later centuries. Pope Innocent III (1215) denounced the Saracens as Antichrist and Mohammed as the false

prophet that was to come, and a little later the Emperor Frederick II was declared by Pope Gregory IX to be the beast that is described in *Revelation* as rising out of the sea with names of blasphemy on its head. The Papacy and individual Popes were denounced as Antichrist by Wycliffe, Huss, and Luther, and the charge has been frequently re-stated by ultra-Protestant writers. In our own day there have been some who have identified Antichrist with Kaiser William II, or with Hitler.

ANTINOMIANS (Gk. *anti*, against, *nomos*, law). Those Christians who have held the opinion that since Christianity is opposed to and has superseded the Law of Judaism, they are superior to and not bound to obey the precepts of morality. Even in St. Paul's day they were sufficiently in evidence to receive his reproof. Some of the English Puritans preached and practised it in the 17th century, and in some of the obscurer and stranger sects since, there have been antinomian revivals.

ANTIOCH. Ancient Greek city on the Orontes in the Lebanon, Syria, where a Christian church was founded by Paul and Barnabas, and the disciples were the first to be called Christians (*Acts xi*, 26). After the fall of Jerusalem in A.D. 70 it became the metropolis of Christianity in the Near East, and it is the see of five patriarchs of Christian Churches, though none lives in the city.

ANTIPOPE. In the history of the Catholic Church there have been several periods when there were rival Popes, each claiming to be the only lawful successor to St. Peter; on two occasions there were three Popes at the same time. The antipope is the claimant whose claims were rejected by the Church Councils called to remove the scandal. *See* PAPACY.

ANTISEMITISM. Organized hatred of the Jews. It made its first appearance soon after the establishment of Christianity as the official religion of the Roman Empire in the 4th century A.D., and was partly punitive, i.e. was regarded as a punishment of the Jews for having crucified Christ, and partly a measure of protection of Christian faith and practice from contamination by Jewish ideas and ways. Many fantastic stories were given wide popular circulation in the Middle Ages, as that the Jews were wont to murder Christian children in their ritual, and used their diabolic powers to bring about the Black Death in 1348. The Crusades fanned antisemitism into a flame. The first Crusade opened with a massacre of Jews in the Rhineland, and culminated in the burning alive of Jews in their synagogue at Jerusalem when the city was captured. In the next 200 years the Jews were expelled from England, France, and Germany, and before the end of the 15th century they were expelled from Spain, where for hundreds of years they had lived under the more tolerant rule of the Moslem Arabs. Persecuted in the west, the Jews migrated eastwards, and so the great Jewish communities in Poland and Russia came into being.

The religious motive for antisemitism was reinforced by an economic one. The Christians were forbidden by the Church to take usury, but the Jews were under no such ban; they became the moneylenders, therefore, and incurred the hatred often felt by impecunious debtors for their creditors. Then, as the Jews were forbidden to own land, they were forced into the towns, where they developed all their racial gift for petty trading. Modern antisemitism arose in the early 19th century when the Jews became politically emancipated. Soon they obtained a share of political economic power out of all proportion to their numbers, and they were disliked accordingly. When there was an economic crisis, as in Germany after the Franco-Prussian War in 1870, dislike turned to hatred. There it was organized by Rev. Adolf Stöcker, a court chaplain and a member of the Christian Socialist Party, and in his propaganda there was present that belief in the necessity for racial uniformity that was later carried to such lengths by Hitler. In Russia the Jewish pogroms at Easter, 1881, were on an unprecedentedly large scale, and they continued at intervals until the Great War; here the economic factors were predominant. In France, the long persecution of the Jewish officer, Dreyfus, had the support of many ecclesiastics.

The persecutions of the Jews in Nazi Germany and Nazi-controlled Europe (1933–45) were the most horrible that history records, but they had little religious inspiration. Indeed, such opposition as there was came largely from sections of the Christian Church, both Catholic and Lutheran.

ANTONY (c. 251–356). Christian saint, the founder of Christian monasticism. He was born in Egypt of well-to-do Christian parents, and at an early age felt the urge to abandon his possessions and live as a hermit in the desert. When he was about 30 he went still further from the haunts of men and made his home in an old ruined castle near the Nile, where he lived for another 20 years absolutely alone. Then, in 305, he was sought out by a number of would-be emulators, who accepted his rule and lived near by as individual hermits in cells orhuts. When a centenarian, Antony travelled to Alexandria to help in the verbal rout of Arianism, and then returned to his desert abode.

ANTONY of PADUA (1195–1231). Christian saint. One of the earliest Franciscans, he became famed as a preacher. Such was the repute of his life of austere self-denial that he was canonized within a year of his death. Since he preached to the fishes when men refused to listen to him, he is the patron saint of the lower animals.

ANU. The chief Babylonian god. The name was interpreted as " heaven," and he was the god of the heavens, over against Enlil the earth-god and Ea the water-god, who formed with him the first divine triad. Somewhere at the top of the world (near the North Pole) he reigns as king and father of the gods, and supreme disposer of the affairs and events of gods and men. The chief seat of his worship was Uruk (Erech). His spouse was Anatu, sometimes described as goddess of the earth.

ANUBIS. A god of the ancient Egyptians, usually represented with a jackal's head on a man's body. He was the son of Osiris and Isis, and since it was he who embalmed his father, he presided over the funeral rites and embalming of the dead. In the great judgment hall of the gods he had the task of seeing to the accuracy of the balance in which human souls were weighed. Worshipped from the very early days of Egyptian history, he was one of the oldest of the deities of paganism.

ANUNAKI. The spirits of the earth in Babylonian mythology.

APADANA. One of the books of the Pali canon of Buddhism, containing the biographies of 550 male and 40 female members of the Buddhist Order in the time of Buddha.

APHRODITE. The Greek goddess of love, identified by the Romans with Venus. Resemblances to the Syrian goddess Astarte (Ishtar) point to an Asiatic origin. Homer says she was the daughter of Zeus and Dione, but Hesiod declares she sprang from the foam (*aphros*) of the sea that surged about the severed member of Uranus when he was castrated by his son Cronus, one of the Titans. She was said to have landed at Paphos, on the island of Cyprus, or on Cythera, an island off the coast of Laconia (Sparta), whence her names the Paphian, Cypris, and the Cytherean. Another of her many names is Anadyomene, from the Greek for " emerging," i.e. from the sea. She married Hephaestus, but had an intrigue with Ares; once, so the story runs, the pair were discovered by Hephaestus, who flung a net about them and exposed them to the ridicule of the assembled gods. Among her many other lovers was Eros or Cupid, the male personification of love. In the Greek world she was worshipped in two forms: as *Aphrodite Urania*, " goddess of the sky," the producer of the fertility that results from the marriage of the heavens and the earth; and *Aphrodite Pandemos*, " goddess of all the people," when she presided over marriage and family life. Later the distinction was drawn between the goddess of the higher and purer type of love, and the goddess of sensuality and lust. It was in the springtime that she was most remembered and her festivals, the *Aphrodisia*, were held. The Graces and the Seasons were supposed to work her garments with flowers, and she was pictured as a supremely beautiful and charming woman, irresistibly attractive and erotically stimulating to

men and maidens. Such statues as the Venus of Milo survive as reminders of the beauty of which she was believed to be the outstanding and unrivalled embodiment.

APIS. A sacred bull worshipped by the Egyptians at Memphis. Some hieroglyphic inscriptions state that he was an incarnation of Osiris or of Ptah, but others have it that he was the expression of the union of the divine and animal souls. He was supposed to be born of a virgin cow which had been impregnated by a moonbeam or a lightning-flash, and there were certain signs by which the priests verified the character of the calf as soon as its birth had been announced. To the temple at Memphis—the Apeum—visitors flocked to consult the sacred animal, since he was believed to be possessed of oracular powers. Thus the licking of a visitor's garments was deemed to be of good omen. The bull's birthday was kept as an annual festival, until he was twenty-five years old when he was quietly disposed of by the priests. There ensued a period of national mourning until the new Apis was " discovered."

APOCALYPSE. A revelation or unveiling of mysteries. The name is applied in particular to the New Testament book of *Revelation* (q.v.), but apocalyptic literature was numerous among the Jews of antiquity. The earliest was the book of *Daniel*, in the Old Testament, and apocalyptic elements may be detected in *Ezekiel* and some of the other prophets. In the centuries between the Testaments it flourished exceedingly, for that was a time of intense political stress and intellectual and religious ferment. The more important of these apocalypses are the *Apocalypse of Baruch*, the *Book of Enoch*, the *Ascension of Isaiah*, the *Assumption of Moses*, and the *Testaments of the Twelve Patriarchs*, and they range in date from about 130 B.C. to A.D. 100. There may be mentioned also some of the Sibylline Oracles, collected by Jewish and Christian students of the occult from the 2nd century B.C. to the 3rd century A.D.

The object of apocalyptic was to solve the difficulties connected with a belief in God's righteousness and omnipotence and the suffering and oppressed condition of his chosen people on earth. The Jews thought it only reasonable to suppose that the righteousness of God must have as its necessary corollary the temporal prosperity of the righteous, yet in post-exilic times in particular, the heathen were triumphant over those who held the pure and only true faith of monotheism. How could these things be explained ? The apocalyptists provided an answer in the shape of ecstatic word-pictures of the final things. Their leading ideas were: the belief in the imminence of the Day of the Lord, when he would establish his kingdom on earth and the saints would share his power and glory; the vindication of God's chosen people, who would be rewarded for their trust by being given dominion over all the nations of the world, particularly those who had been their chief enemies and oppressors; the execution upon the latter of a terrible punishment; the resurrection of those who had " died in the Lord," and their sharing in the joyful triumph they had foreseen; and finally, a not so clear idea that, once the kingdom had been established, good men would receive a suitable reward in the future life, and bad men be as suitably punished.

APOCALYPTIC NUMBER. The " number of the beast " mentioned in *Revelation*, viz. 666. Among the Hebrews as among the Greeks the letters of the alphabet denoted numbers as well, and many attempts have been made to translate 666 into the name of some character identifiable with " the beast." A widely accepted interpretation is *Neron Kesar*, Hebrew form of the Latin Nero Caesar, which fits in with the view that the *Apocalypse* was written in the 1st century at the time of the Neronic persecution.

APOCRYPHA. Name given to a collection of books belonging to the Old Testament but usually placed in a separate category. The term, derived from the Greek word for " hidden," originally specified religious literature that was considered too sacred or mysterious for the ordinary uninitiated layman to understand, but in course of time it became suggestive rather of spuriousness

or at least of inferior merit. The Apocrypha consists of 14 works which may be classified as follows: (*a*) *Historical.* 1 and 2 Maccabees, 1 Esdras (3 Esdras in the Vulgate). (*b*) *Legendary.* Additions to Esther, History of Susanna, Song of the Three Holy Children, Bel and the Dragon, Tobit, Judith. (*c*) *Prophetical.* Baruch (including the Epistle of Jeremy). Prayer of Manasses. (*d*) *Apocalyptical.* 2 Esdras (4 Esdras in Vulgate). (*e*) *Didactic.* Ecclesiasticus, or Wisdom of Jesus, son of Sirach; Wisdom of Solomon.

Since most of these were written in Greek and not in Hebrew, the Jews of Palestine refused to recognize them as canonical and fully inspired, but the scholars who prepared the Septuagint (q.v.) included them, and so did St. Jerome in the Vulgate (q.v.). The Council of Trent in 1546 declared 11 of the 14 books authoritative so far as Roman Catholics are concerned (the omissions being 1 and 2 *Esdras* and the *Prayer of Manasses*). In Coverdale's English Bible of 1535 the Apocrypha was included, and also in the Authorized Version of 1611, but in this case it was printed between the Old Testament and the New. Since 1826 it has been usually omitted from English Bibles.

APOCRYPHA: NEW TESTAMENT. In addition to the Old Testament Apocrypha, there is a very considerable body of writings of the same class attached to the New Testament, although none of the books has been received into the canon of any important section of the Church. The writings comprise apocryphal gospels, epistles, "acts," and apocalypses, and the more interesting and valuable are: The *Protoevangelium, or the Book of James;* the *Acts of Pilate*, often called the *Gospel of Nicodemus;* the *Acts of Paul and Thecla;* the *Apocalypse of Peter;* and *The Teaching of the Apostles* or *Didache* (q.v.).

APOLLINARIANS. A Christian heretical sect, named after Apollinaris, bishop of Laodicea, who died A.D. 392, Apollinaris was a vigorous opponent of Arianism. He taught that Jesus had a spiritualized human body, and that in place of a rational human mind or soul, he had the divine Logos. Thus he emphasized Christ's divinity at the expense of his full manhood. Apollinarianism was condemned by several Church Councils and became extinct as a sect about 430.

APOLLO. In ancient Greece, the god of sunshine and light—one of his names is Phoebus "the bright," and he is sometimes identified with the sun—of music and prophecy, of medicine and archery, and indeed of a host of mental and physical excellences. Yet he was also the dread deity who struck down young man and maiden in the bloom of youth, and slew old and young by pestilence and other ills of fate. He was the son of Zeus and Leto, and brother of Artemis; and though a comparatively late arrival in the Greek pantheon he was widely worshipped, and features in many of the stories relating the intercourse of gods and men. His usual symbols are the bow and the lyre, the tripod (suggesting the one at Delphi, where the oracle was consulted in Apollo's shrine), and the laurel; and he is represented as a strikingly handsome man in the prime of life and vigour. The chief of the *Apollonia*, the festivals in his honour, was the Thargelia at Athens about May.

The Romans adopted Apollo at first as a god of healing, but soon they worshipped him as the deity in control of oracles and prophecies. The Cumaean Sibyl was his votaress, and very early there were erected temples in Rome in his honour.

APOLLONIUS of TYANA (c. 4 B.C.–C.A.D. 90). Pythagorean philosopher and religionist. Born at Tyana in Cappadocia (in Asia Minor), he became a devoted follower of Pythagoras, refusing to touch meat and wine, going barefoot, and letting his hair grow long. After five years of silence and study, he set out on travels that carried him (so it was said) to Babylon (where he met the Magi or Wise Men), and India, where he learnt from the Buddhists and Brahmans. Arrived in Rome in Nero's reign, he restored a seemingly dead girl to life. Subsequently he wandered from Spain to Ethiopia, according to the account given more than a century later by his biographer Philostratus. He died at a

great age, at Ephesus, or he vanished. Something of a moral and religious reformer, he seems to have striven to reanimate the dying paganism, and he himself was worshipped as divine for several centuries.

APOLLYON. The Greek form of the Hebrew Abaddon (q.v.).

APOLOGETICS (from Greek for "to speak in defence"). As generally used, a term meaning that division of Christian theology which is occupied with the refutation of attacks on the Christian faith. The first "apologists," notably Justin Martyr in the 2nd century, were concerned to defend Christian morals as well as Christian doctrines in the world of classical paganism. In the 3rd century Origen wrote against Celsus, and St. Augustine at the beginning of the 5th century strove to prove that Christianity was not the disruptive force that its enemies alleged it to be. Among later apologists of permanent worth have been Aquinas, Pascal, Bishop Butler, and Archdeacon Paley; and in our own day are such writers as C. S. Lewis and Dorothy Sayers.

Modern apologetics has to cover a much wider field, however, than heretofore. Anthropology has advanced theories of the rise and development of religions that are not compatible with a divine revelation. Freud has suggested that religion is an illusion capable of psychological analysis. The arguments for the fundamental dogma of the existence of God have had to be restated in the light of modern philosophy and metaphysics. The evidence for the miraculous has been widely challenged. Prophecy has been disallowed. The idea of a progressive revelation instead of one made once and for all has to be considered. The inerrancy of the Bible is denied. Even the Christian ethic has been assailed by Nietzsche and others. Apologetic societies include the Christian Evidence Society (founded 1870) and the Catholic Truth Society (founded 1873).

APOSTATE (from Gk., standing away). One who deliberately abandons his religion. In the early history of Christianity there were many who, under the pressure of persecution, preferred to offer a pinch of incense before the bust of the pagan emperor-god rather than run the risk of imprisonment and death on a charge of impiety and treason.

The most famous example of apostasy is the Roman emperor Julian who, brought up as a Christian, reverted in A.D. 360 to classical paganism, and endeavoured, but unsuccessfully, to restore the old religion. In the Middle Ages apostasy was a very serious crime. A case is recorded of a Christian deacon who in 1222 became a Jew in order to marry a Jewess, and was burnt at the stake at Oxford. One of the charges brought against the Knights Templars that resulted in their downfall in 1314 was that they had apostasized to Islam. Apostates to Islam were numerous in Christian countries such as Egypt which became subject to the Moslem Arabs. In Spain the *maranos* (Jewish converts to Catholicism) were always suspect, and they provided countless victims for the Holy Office. According to the Moslem law, an apostate from Islam must be put to death, at least if he is a man.

APOSTLE. Word derived from the Greek *apostolos*, "one who is sent forth," and applied in particular to the 12 disciples of Jesus Christ, who were sent forth by him to preach the gospel and work miracles in his name. Later Paul claimed to be an apostle, chosen by Christ. The names of the original apostles as given in the New Testament are: Andrew, Bartholomew, James the Greater, James the Less, John, Jude, Judas, Matthew, Mathias (who took the place of Judas Iscariot), Peter, Philip, Simon Zelotes, and Thomas.

APOSTLES CREED. The oldest statement of the Christian faith. Though not framed by the Apostles, it is almost certainly based on Apostolic teaching. It is largely the "old Roman creed" retained in the baptismal rite of the Roman Church that Rufinus, priest of Aquileia, compared about 390 with that of Aquileia; he believed it to be the rule of faith composed by the Apostles in Jerusalem, and it differs only slightly from the creed that Marcellus, bishop of Ancyra, delivered to Julius, bishop of Rome, about 340. In the Church of

England it is the baptismal creed, and it is recited in the course of morning and evening prayer.

APOSTOLICAL SUCCESSION. The doctrine of the Catholic Church that there has been an uninterrupted transmission of spiritual authority through the episcopate from the Apostles (who were commissioned by Christ) down to the present day. The validity of holy orders is deemed to depend upon this unbroken line of properly-ordained bishops, but in many of the Protestant churches it is held that the early bishops were overseers and not possessed of any extraordinary measure of divine authority: the emphasis was on succession in office rather than on succession by consecration. Some Roman Catholic controversialists have argued that the Church of England is a new sect created at the Reformation, and that the Apostolical Succession was then lost because Archbishop Parker was not properly consecrated, but received his mandate of appointment from Queen Elizabeth; against this it is asserted that four bishops officiated at Parker's consecration in the chapel of Lambeth Palace, one of whom was a bishop of the Roman Church. In 1896 Anglican orders were pronounced by Pope Leo XIII to be " utterly null and void."

The Apostolical Succession is held to be maintained by the laying on of hands of at least three bishops at the consecration of a new bishop, by which means a unique measure of spiritual grace and authority is imparted.

APOSTOLIC BRETHREN or **APOSTOLICI.** Christian sect founded in Lombardy by Gerhard Sagarelli of Parma, who was burned to death as a heretic in 1300. Their leader was then Dolcino of Novara who, for two years, held out in a miniature war against the forces of the Pope Boniface VIII. He was taken at length, and after cruel torturing, was executed at Vercelli. With him died a female companion, for the " Apostolics," although they were strictly celibate, were allowed to have " spiritual sisters." They were communists so far as property was concerned, after the fashion of the first Christians. A hundred years later sectarians with similar views still existed in France and Germany.

APOSTOLIC DELEGATE.—A representative of the Pope in a country that has no regular diplomatic relations with the Holy See.

APOSTOLIC FATHERS. *See* FATHERS OF THE CHURCH.

APOSTOLIC NUNCIO. A legate sent by the Pope as the Holy See's permanent ambassador at a foreign court or capital.

APOSTOLIC SEE. The see or diocese of the Pope; the Holy See. Sometimes the title is given to the see of Antioch, founded by St. Peter, or to that of Ephesus, founded by St. Paul.

APOTHEOSIS (Greek, make a god of). The deification of a mortal. Religious history is full of examples of great and good men whom their admiring and devoted disciples have raised to the company of the gods. The Incas of Peru and the Pharaohs of Egypt were god-kings, and the Roman emperors from Augustus were officially regarded as divinities as soon as they assumed the imperial purple. Alexander the Great allowed others to believe that he was the son of the Egyptian god Ammon. Amongst oriental peoples, Confucius has been worshipped as a god by the Chinese multitudes; and in the Buddhist world, Gautama and some of his successors in Buddhahood have been apotheosized.

In England the doctrine of the "divine right of Kings " owed much to the belief that the Sovereign was the Lord's Anointed and at least semi-divine.

APRON. A garment worn by Anglican bishops under the coat instead of a waistcoat; it is the front of a cassock, whose back and sleeves have been cut away.

APSARAS. In Hindu mythology, the lovely nymphs of Indra's heaven. The name means " moving in the water," and they were produced by churning the ocean of milk. When they emerged neither the gods nor the Asuras would have them for wives, and so they cohabitated with any who would. In the *Puranas* they are given many names and are the wives or mistresses of the Gandharvas. Their amours with mortals are innumerable, and they are employed

by the gods to tempt those who are so austere in their lives as to challenge comparison with them. Sometimes they are described as the prizes of valiant heroes slain in battle. The number of these "wives of the gods" and "daughters of pleasure" is variously given from ten to many millions.

APSE. A recess, usually vaulted and semi-circular or polygonal, at the end of churches. If at the east end, it contains an altar, or there may be several altars placed round the sides; if at the west end, it may serve as a baptistery. It is derived from the Roman basilica, in which the magistrates sat on platforms in the apse.

AQUINAS, Thomas (Thomas of Aquino) (c. 1226–74). Christian saint and theologian, the greatest of the Schoolmen of the Middle Ages. He was born at his father's castle—he was of noble birth—of Aquino, between Rome and Naples, and was educated by the monks of the Benedictine abbey of Monte Cassino and at the university of Naples. Very early he showed an inclination towards the religious life, and in face of strong family opposition he became a novice in the Dominican Order in 1243. The Dominicans soon realized his great capabilities, and sent him to study theology under Albertus Magnus at Cologne, and then to study and teach in Paris. A doctorate in theology was conferred on him in 1257, and he became a renowned preacher and disputant in Rome and other Italian cities. Already he had begun to write the treatises on which his fame rests, yet he was tireless in the ecclesiastical business. He refused the archbishopric of Naples and the abbacy of Monte Cassino, but accepted a professorship at Naples. There, one day, he was writing the 90th question of the third part of his *Summa Theologica* when he received a summons from Pope Gregory X to the Church Council convened at Lyons to compose the differences between the Latin and Greek churches. Although ill, he set out at once, but died on the way at the Cistercian monastery of Fossa Nuova. In 1323 Aquinas was canonized, and in 1567 proclaimed a Doctor of the Church. His own scholars called him the "Angelic Doctor," because of his sonorous and authoritative voice. By a decree of Pope Leo XIII in 1879, his system of philosophy was ordered to be taught in all Catholic educational institutions as the only right one.

Though knowing no Hebrew or Greek and very little history, Aquinas was a very prince of theologians. There are two sources of knowledge, he maintained, Revelation—that is, Holy Scripture and Church tradition; and Reason, which is chiefly composed of the systems of heathen philosophy, Aristotle's in particular. But since the two sources proceed from the same original, God, they cannot conflict or compete: there must be the possibility of producing a compendium of contemporary knowledge that should be for men's thoughts what the Holy Roman Empire was for their bodies and the Holy Catholic Church for their souls. This grand summary of sacred and secular thought was what Aquinas had in mind when, after long and arduous preparation, he sat down to pen his chief work, the *Summa Theologica*. The treatise is divided into three parts. The first book is theological and has for its subject the nature, attributes, and relations of God; these are discussed in 119 questions and answers. The second book has to do with Man, and most of it is concerned with the problems of the good life. In the third book Aquinas discusses the person, office, and mission of Christ, the God-Man, but only the first 90 questions are his. He was called from his desk, and never returned to complete the portion on the sacraments.

ARABIA. The peninsula in S.W. Asia which contains the holy cities of Islam-Mecca, where Mohammed was born and Medina, where he died and was buried. Its people are almost entirely Moslem, the dominating sect being the Wahabis, to which the ruling dynasty of Ibn Saud belongs. Many of the aristocracy claim descent from the Prophet, and so do the rulers of the Yemen, the Imanis of Sana.

ARAF. Name given in Islam to purgatory, the place that is neither heaven nor hell but in between. In it the souls of the dead are purified by fire.

ARAHAT (Sanskrit, worthy; *arhat* in Pali; worthy to receive alms). In Hinayana Buddhism, a " Worthy One " who has attained Nirvana for himself, as compared with the bodhisattva of Mahayana Buddhism who defers taking the final step out of sympathy with those whom he may be able to help on the upward path. The candidate for arahatship must follow the Four Paths, which involves the breaking of ten " fetters." In the first, " entering the stream," he undergoes conversion and becomes successively free from the fetters of the delusion of self, doubt concerning the Buddha and his doctrines, and belief in the efficacy of rites and ceremonies. The next step is that of those who will be born only once more in this world; in it he will reduce lust, hatred, and delusion to a minimum and rid himself of the fetters of the delusion of sense and ill-will. Now he enters upon the path of those who will never return to this world: the last traces of selfishness, sensual feeling, and malevolence are destroyed, together with the fetters of the least desire for a future life and of attachment to this present existence. So he enters upon the path of the Arahat. The last fetters of pride, self-righteousness, and ignorance are thrown away. This existence is the final one. He has attained Nirvana. Sometimes it is stated that an Arahat is one who has completely broken the first five fetters; when the other five are broken, he becomes an Asekha.

ARALU. The underworld of the ancient Babylonians. Through one or other of its seven doors the dead pass into the great and gloomy cavern, never to return. Henceforth they live on dust.

ARANYAKA (Sanskrit, belonging to the forest). That portion of the Vedas that is attached to the Brahmanas and is intended to be studied by Brahmans who have retired from the world to pass their remaining years as hermits in the woods.

ARCHANGEL. A chief or principal angel. Gabriel, Michael, Uriel, Raphael, Chamuel, Jophiel, Zadkiel are ranked as such in the Christian and Jewish scriptures. In Islam, Gabriel, Michael, Azrael, and Israfil, may be ranked as archangels.

ARCHBISHOP. A chief bishop of the Christian Church; a metropolitan bishop who has jurisdiction over the bishops in his province, while also exercising episcopal authority in his own diocese. The office dates from the 4th century at least. There are two archbishops of the Church of England, of Canterbury and York; they are Great Officers of State, are addressed as Most Reverend Father in God, and have seats in the House of Lords. There are three Roman Catholic archbishops in England (Westminster, Birmingham, and Liverpool), two in Scotland (St. Andrews and Glasgow), and one in Wales (Cardiff. The (Anglican) Church in Wales has an archbishop elected from among the bishops. The insignia of a Roman Catholic archbishop include the pallium (q.v.).

ARCHDEACON. In the Christian Church, a dignitary who has supervision of a diocese, or part of it, next under the bishop. In the Church of England there are at least two archdeacons in every diocese; they are appointed by the bishop from among priests who are over 30 years of age and have been at least six years in priest's orders. They make visitations of the churches in their area, admit churchwardens and sidesmen to office, and present candidates for ordination.

ARCHES, Court of. *See* ECCLESIASTICAL COURTS.

ARCHIMANDRITE. In the Eastern Orthodox Church, an abbot who has the supervision of several abbeys or convents. Bishops are often chosen from among them.

ARCHPRIEST. Title of the Roman Catholic dignitary who was the spiritual superior of Catholics in England from 1594 until 1621. Two years later the first Vicar-Apostolic of England and Scotland was appointed by the Pope.

ARES. The Greek god of war, corresponding to the Roman Mars. As such he was frequently represented as a fully-armed hero, ready and eager for the fray. Zeus and Hera were supposed to be his parents, and he was accused of an amorous intrigue with Aphrodite. In the Greek conception he was possessed of an insatiable lust for battle and

carnage, and it was left to the Romans to give dignity to the expression of the martial spirit. The Areopagus at Athens had a famous temple dedicated to Ares.

ARGENTINA. In this republic of South America, the Roman Catholic Church is supported by the State, but there is liberty of worship for other cults. The President of the republic must be a Catholic, and he has the right to appoint bishops and approves the papal bulls before they are promulgated. The comparatively few Protestants are mainly immigrants who retain the evangelical faith of their homelands.

ARIANISM. Most famous of the Christian heresies. It is named after Arius (q.v.), and concerns the nature of the Godhead of Jesus Christ. The Son, the Second Person in the Trinity, is God (Arius maintained) in some sense, but not in the fullest sense held by the orthodox. He is not co-eternal with the Father, the First Person; he was begotten by the Father, and before he was begotten or created, did not exist. " The Son has a beginning, but God is without beginning." God is before all things, the cause of all things and " unoriginate "; He therefore, must have been before.

The orthodox Catholics maintained that Christ was co-eternal with the Father and, like him, unoriginate. Their view was expressed in the Nicene Creed where the mystical oneness of nature of God the Son and God the Father is expressed by the word *homoousios*, " of one substance with." Oneness of nature was not intended to mean oneness of person, however: the First and Second Persons were not identical but separate. Subsequently there was an attempt to close the breach between the Catholics and the Arians, and it was suggested that *homoiousios*, " of like nature," might be substituted for *homoousios*. The suggestion only increased the theological warfare, and Gibbon referred to " the furious contests which the difference of a single diphthong excited."

Though condemned at the Council of Nicaea (Nice) in 325, Arianism continued to be propagated until it was condemned afresh at the Council of Constantinople in 381. Afterwards the Arians still existed, but as a sect outside of the Catholic Church. Many of the barbarian converts to Christianity—the Ostrogoths and Visigoths in particular—embraced Arianism at the outset, probably because it seemed easier to grasp. Always there have been Arian professors and sympathizers. Milton was suspected of holding Arian views by those who gave " Paradise Lost " the closest scrutiny, and William Whiston, who suceeded Newton in the chair of mathematics at Cambridge, and his friend Dr. Samuel Clarke were only the most prominent of many Anglican divines who were accused of being Arians. A number of Presbyterian congregations in the 18th century moved from Calvinism to Arianism, and so paved the way for Unitarianism.

ARISTOTLE (384–322 B.C.). Ancient Greek thinker, great as philosopher, moralist, logician, and man of science. He seems not to have been particularly interested in religion, but his reference to a " Prime Unmoved Mover " has been taken to suggest that he had a leaning towards monotheism. From 335 he taught at Athens, in the Lyceum, the grove or garden sacred to Apollo Lyceios. On the death of his former pupil, Alexander the Great, he was accused of impiety and found it advisable to move to Chalcis, in Euboea, where he soon after died.

For several centuries his writings seem to have been lost, and they were first collected and edited by Andronicus of Rhodes in 70 B.C. It was not until the Middle Ages that a knowledge of his thought reached Western Europe by way of Latin translations of Arabic translations from the original Greek. Avicenna and Averroes built largely on him, and the Christian philosophical system, known as Scholasticism, was based on what was believed to be his teaching.

ARIUS (c. 256–336). A Christian presbyter in Alexandria, whose name was applied to the first great heresy to distract the Church. He was probably a native of Cyrenaica, in North Africa; and having been ordained, he was put in charge of one of the most important churches in Alexandria. About 318 A.D.

his views on the Trinity began to arouse comment, and they were officially condemned at the Council held at Nicaea in 325. Arius had many friends at court, however, and until his death he was engaged in fierce theological controversy. *See* ARIANISM.

ARK. The ship constructed by Noah, the Hebrew patriarch, in which (as told in *Genesis vi*) he saved himself, his family, and two each of the different kinds of animals, from the flood or deluge sent by God as a punishment for men's sins. The traditional site of its grounding is Mt. Ararat in Armenia. Another Ark in Hebrew history was the *Ark of the Covenant*, a sacred chest made of acacia wood, richly overlaid with gold, and with a lid bearing two angels with outstretched wings, which the Israelites carried with them in their wanderings as a portable sanctuary and dwelling-place of Jehovah. In it were placed the tablets of stone on which was inscribed the Covenant between God and his Chosen People. It was given pride of place in the Tabernacle and in the permanent temple at Jerusalem, but its final history is obscure. When the Roman conqueror Pompey pushed his way into the Holy of Holies in the Jewish Temple he was surprised to find that there was nothing there.

ARMAGEDDON. The world's last and greatest battlefield, in which the powers of good and of evil are to engage in their final struggle, the prelude to the establishment of the Kingdom of Christ. The term is used in the Apocalypse (*Revelation xvi*), and was probably suggested by Megiddo, in the plain of Esdraelon, Palestine, where several battles of decisive importance were fought.

ARMENIA. One of the principal peoples of Asia Minor, the Armenians were converted to Christianity at a very early date; indeed, they claim that the apostles St. Thaddeus and St. Bartholomew were the founders of their Church. Armenia was the first country to adopt Christianity as the state religion in A.D. 303, during the reign of King Tiridates III who was converted by St. Gregory the Illuminator; conversion was facilitated by the transformation of the heathen god Vanatur into John the Baptist, and Anahit, the Armenian Venus, into the Virgin Mary. The Armenian Church took part in the Council of Nice in 325 but rejected the decrees of the Council of Chalcedon in 451, and has remained Monophysite. The head of the Church is the Supreme Catholicos, whose seat is at Etchmiadzin, a monastery near Erivan in the Ararat mountains, which (it is claimed) is the oldest monastery in the world. At Jerusalem and Constantinople are Armenian patriarchs. The seven sacraments are administered. Infants are baptized by sprinkling and immersion three times, and confirmation follows immediately on baptism. Saints are worshipped, and their images are frequent. The doctrines of purgatory, indulgences, transubstantiation, the Immaculate Conception, etc., are rejected. Fasts are severe. Parish priests, chosen by the people, may marry, but the higher clergy do not. There are many monasteries.

ARMINIUS, Jacobus (1560–1609). Latinized form of Jakob Harmensen, Dutch Protestant theologian, author of the system of theology known as Arminianism (q.v.). He was one of the first students at the new university of Leyden, became a minister of the Reformed Church in Amsterdam, and from 1603 held the chair of theology at Leyden. He was reputed to be a man of mild and liberal spirit, and he charged the Calvinist theory of predestination with making God the author of sin.

ARMINIANISM. System of theology named after J. Arminius (q.v.), and directed against the then dominant system of Calvinism, the distinguishing feature of which was Predestination. After Arminius's death his supporters drew up a " Remonstrance " in which their views were stated in five articles, viz.: (1) that God, by an eternal and unchangeable purpose in Jesus Christ His Son, before the foundations of the world were laid, determined to save out of the human race those who believe on Christ and persevere in faith to the end, and on the other hand to leave under sin and wrath the contumacious and unbelieving; (2) that accordingly Jesus Christ had died for all men, yet no one is a

partaker in the remission of sins that Christ obtained on the cross except the believers; (3) that without the Holy Spirit no man can do anything that is truly good, or arrive at a saving faith; (4) that the Grace of God is indispensable to the beginning, progress, and end of all good, but it is not irresistible; (5) that those who are grafted into Christ by a true faith are abundantly supplied with power to overcome Satan and the world, but whether those who have become partakers of the life-giving Spirit may fall away, is a matter for further enquiry. These Articles were condemned by the Synod of Dort in 1618, and many of the " Remonstrants " were banished from Holland; some were killed. But Arminianism has continued to be held in Holland, and in England many of the principal Anglicans in the 17th century, including Laud and Tillotson, may be ranked among the Arminians. In the next century the old controversy was revived when Wesley strongly opposed the Calvinism of Whitefield and gave to the theology of Wesleyan Methodism an Arminian character. The Arminians were the fathers of toleration, and in ethics, as in theology, they exercised a profound humanizing influence.

ARMORIUM. In Catholic churches, a niche in the wall over the altar, forming a receptacle for the Pyx, containing the reserved Sacrament.

ARNOLD, Matthew (1822–88). English man of letters. In " Literature and Dogma " (1873) he defined Religion as " morality touched with emotion," and argued for a Christianity stripped of the miraculous and based only on the idea of Divine Righteousness.

ARTEMIS. In ancient Greek mythology, the daughter of Zeus and Leto, and twin sister of Apollo; the virgin huntress, intrepid in the chase, and usually represented speeding along, her draperies flowing in the wind, and with bow and quiver ready for instant use. A deer or a dog frequently accompany her. Maidenly modesty is one of her outstanding qualities, and when Actaeon peered through the branches at her one day when she was bathing in a woodland pool, she turned him into a stag, and he was torn to pieces by his own hounds. Young girls were under her special protection. She was supposed to delight in purity and innocence. The Romans identified her with Diana, and made her the moon goddess. Yet there are reasons to believe that she may have been originally an Asiatic goddess of fertility. Her worship was performed by hierodules and eunuchs, and her temple at Ephesus in Asia Minor had a reputation for licentiousness. The Ephesian Artemis shows a female figure with a multiplicity of breasts.

ARTICLES OF RELIGION. *See* THIRTY-NINE ARTICLES.

ARVAL PRIESTS or BRETHREN. A college of probably 12 priests in ancient Rome who were entrusted with the conduct of the animal ceremony, held in May—the *Ambarvalia*—of purifying the fields in order to propitiate the gods of agriculture and induce them to send good crops. Their particular deity was Dea Dia, an earth goddess.

ARYA SAMAJ (Sanskrit, Society of the noble). A theistic sect of Hinduism, founded at Bombay in 1875 by Swami Dayanand Sarasvati (1824–83; q.v.), whose watchword was " Back to the Vedas, " as being the purest revelation of God. Its official creed is a decalogue, and reads: God is the primary cause of all true knowledge. God is All-Truth, Almighty, Just, Merciful, Unbegotten, Infinite, All-pervading, Omniscient, Immortal. . . . To Him alone worship is due. The Vedas are the books of true knowledge. It is the paramount duty of every Arya to read or hear them read, to teach and to preach them to others. One should always be ready to accept truth and renounce untruth. All actions ought to be done after a thorough consideration of right and wrong. The primary object of the Samaj is to improve the physical, spiritual, and social condition of mankind. Ignorance ought to be dispelled. No one ought to be contented with his own good alone.

Aryas are generally in favour of the remarriage of widows, and are opposed to child marriage, caste, intemperance, and idolatry. They meet on Sunday mornings for worship, consisting of the burning of incense on the Vedic fire altar, prayers, exposition of Dayanand's

writings, hymns, recitation of the creed, and there is no official priesthood. The movement is strongly opposed to both Christianity and Islam. Lahore and Ajmer are its religious centres, and its main strength is in the Punjab and the United Provinces.

ASANGA. Indian Buddhist monk of the Mahayana school, who was the brother of Vasubandhu, and is supposed to have lived about A.D. 400–500, though dates 150 years earlier have been given. They were Brahmans, born at Peshawar, and were converted to Mahayana Buddhism. Asanga founded the Idealistic or Yogacara School, and wrote many treatises, five of which he is said to have had revealed to him by Maitreya, the Bodhisattva who is to be the next Buddha.

ASCENSION DAY. Holy Thursday; the Christian festival held 40 days after Easter, or ten days before Whit Sunday, in commemoration of Christ's ascension into heaven.

ASCETICISM. Among the Greeks *askesis* signified exercise and self-denial for the purpose of gaining strength, skill, and mastery in the athletic games. The Stoic philosophers borrowed the word for their practice of moral discipline, and in this sense it passed to the early Christians. Among them, however, the word soon came to mean abstinence of the most extensive kind—from wine and the marriage-bed in particular, but also from most of the ordinary pleasures of life.

The first large body of Christian ascetics were the anchorites or hermits of the desert, who broke every personal and social tie in the hope of approaching more nearly to God. The body, which for the Greek had been a matter of pride and an instrument of enjoyment, was regarded by the Christian ascetics as something vile and corrupt, something to be deeply ashamed of, something that must be maltreated and repressed and humiliated. There were ascetics who never sat or lay down, who spent years perched on the top of pillars, who never washed, and never took their clothes off for years on end, who never ate anything but herbs or grass, who lived in swamps or dried-up wells or among the tombs, who crawled about like beasts clad only in their matted hair. Austerities, penances, scourgings, self-tortures of the most atrocious kind—for some 200 years these were held to be the signs of a true servant of God. At length an ordered monasticism arose in place of the collections of hermit cells, and a life of labour and of worship became the condition of the earnest religionist. Yet all through the centuries ascetic practices have continued to be practised as things particularly pleasing to God.

Asceticism is not confined to Christianity. The Essenes of Judaism and the Therapeutae among the Egyptians, the Sufis and Dervishes among Mohammedans, the Hindu devotees on beds of spikes or swinging from hooks implanted in their flesh—these are all expressions of the ascetic urge. But there is a wide difference between Christian asceticism and, for instance, that of the Indian religions. To the Christian it is a means to an end, the subordination of the lower to the higher ideal; to the Indian it is the beginning in this life of the cessation of personal or finite existence that is so eagerly craved.

ASCLEPIUS. The Greek god of medicine, better known under his Latin name of Aesculapius (q.v.).

ASGARD. The dwelling-place of the Norse gods, where Odin lives with the 12 gods and 24 goddesses. In the great hall of Valhalla feast the brave warriors slain in battle, and all around spreads the forest of trees with golden-red leaves.

ASHARI or al-Ashari (873–935). A Mohammedan theologian of Arab race, who was born at Basra and lived in Baghdad. He wrote more than a hundred works, and effected a reconciliation of Islamic theology with philosophy. Since about 1065 the Asharite system has been the recognized orthodoxy of the Sunnis.

ASHERA. A word translated "grove" in the Old Testament (A.V.) but probably meaning the image or symbol of the goddess Ashtoreth (Astarte). It was a wooden pillar, and as such has been regarded by some as a phallic representation, but it may have been a survival of tree-worship.

ASHKENAZIM. Name applied to German and Polish Jews, and to all other Jews who follow the Minhag (customs, ways of speaking, etc.) Ashkenaz. The word Ashkenaz is mentioned in *Genesis x*, and became applied to the Jews of central Europe in the Middle Ages. There is no doctrinal distinction between the Ashkenazim and the Sephardim, the other great branch of modern Jewry. The division has been dated to 1306, when the Jews were expelled from France, and so the Jews of central Europe were cut off from those of Spain.

ASHRAM. An Indian community resembling somewhat a Christian monastery, whose members live together in simplicity and self-discipline and express their spiritual devotion in social service. Among the best-known have been those of Mahatma Gandhi at Wardha; Santietkan, founded by the poet Sir Rabindranath Tagore; and Sat Tal, founded by the American Christian preacher, Dr. Stanley Jones.

ASH-SHAF'I. *See* SHAFI.

ASHTORETH. *See* ASTARTE.

ASHUR. *See* ASSUR.

ASH WEDNESDAY. In the Christian calendar, the first day of Lent; so called because of the ancient Catholic custom of sprinkling ashes on the heads of penitents on that day. The ashes are made by burning the palm leaves blessed on the previous Palm Sunday; they are placed on the altar and blessed, and then are put on the forehead of each communicant by the priest with the reminder that " thou art dust and unto dust shalt thou return."

ASMODEUS. In late Jewish tradition, an evil genius, sometimes identified with the Devil. In *Tobit* (q.v.) he is a lustful satyr who slays in succession on their bridal night the seven husbands of Sara; hence his description as the spirit of matrimonial unhappiness and jealousy. He also features in Zoroastrian mythology.

ASOKA. Emperor of all India, except the extreme south, about 264–223 B.C. He was the grandson of Chandragupta (known to the Greeks as Sandracottus) who was contemporary with —indeed met—Alexander the Great and after Alexander's death expelled the Macedonian garrison from the Punjab and made himself king of Magadha. Asoka was at the outset a conqueror of the usual vulgar type, but he was so impressed by the horrors suffered by the people in the course of one of his campaigns that he adopted in the ninth year of his reign the peaceful creed of Buddhism. He caused inscriptions of Buddhist texts to be carved on rocks and pillars or in caves (35 of these still exist), and eventually became a full member of the Buddhist order. About 241 B.C. he is said to have sent his son Mahinda, a Buddhist monk, to preach Buddhism in Ceylon.

ASPERGES. In Catholic ceremonial, the sprinkling of the congregation with holy water before Mass; it is done with an *aspergillum*, a small brush or rod with a perforated metal bulb at the end.

ASPERSION. Baptism by sprinkling.

ASSASSINS. A secret society of religious murderers, a branch of the Ismaili sect of Mohammedans, founded by Hasan-ibn-Sabbah (d. 1124) in Persia about A.D. 1090. Their distinguishing feature was the assassination of their enemies, and in Syria and in Persia they achieved a most evil renown. They were governed by a sheikh whose name is usually translated as " Old Man of the Mountains," under whom were grand priors or provincial governors, priors who were missionaries, initiates, and then the *fedais*, " the devoted ones," who were not instructed in the sacred mysteries but were charged with the actual assassinations. Finally, there were the novices and the people at large. The last ruler of the Assassins lost his castles in Persia to the Mongol invaders and was captured and put to death, together with some 12,000 of his followers, in 1256. In Syria the sect lived on for a little longer, but were finally dispersed by the Egyptian troops of the Mameluke sultan. Yet up to this century the Assassins are said to have survived in certain parts of Syria, Persia, and India.

ASSEMBLIES OF GOD. A Protestant Christian movement represented in Britain, the Dominions, and the

U.S.A., that bases itself on the Bible as the unalterable and infallible Word of God; holds to belief in the millennial return of Jesus, and eternal punishment of the wicked and unbelievers in hell; and practises adult baptism by immersion, breaking of bread (Lord's Supper), and spiritual healing.

ASSUMPTION. (Lat. *assumere*, to take to). A festival in honour of the miraculous translation of the uncorrupted body of the Virgin Mary to heaven by Christ and His angels at her death, observed by the Roman Catholic and Eastern Orthodox Churches on August 15. In the former, belief in the Virgin's assumption was proclaimed a dogma in 1950. Other assumptions are those of Enoch, the ancient Hebrew patriarch; Elijah, the Hebrew prophet; and perhaps Moses. Isaiah and Mohammed are said to have had temporary assumptions.

ASSUMPTIONISTS. A Roman Catholic congregation, known as the Augustinians of the Assumption, founded at Nîmes, France, in 1843 by Abbé Emmanuel d'Alzon, with a view to engaging in Catholic educational and missionary work in Europe and the Near East. In 1900 it was suppressed in France and many of the monks migrated to England. An associated order is the " Ladies of the Assumption," who are chiefly concerned with the education of upper-class girls.

ASSUR or **ASHUR.** The national god of the ancient Assyrians. He was a warrior deity, the leader in battle, the giver of victory, the guardian of the sovereign. He was given supremacy over all the Babylonian gods. His symbol was a winged circle, frequently enclosing a draped male figure wearing a three-horned headdress and with his hand opened. Sometimes he is represented holding a bow or drawing it to its full extent. The kings of Assyria frequently had this symbol engraved on their rings and monuments to indicate their devotion.

ASSYRIAN CHURCH. A Christian community (neither Catholic nor Eastern Orthodox) in Iraq and Syria with offshoots in Russia, Persia, and U.S.A., which is the representative of the Church of the East Syrians which survived for centuries in the Assyrian mountains in the heart of a Moslem district. Its head is a Patriarch (known as Mar Shimun —" Lord Simon "), whose headquarters are in Chicago.

ASSYRIAN RELIGION. The religion of the ancient Assyrians was derived from that of the Babylonians. The peculiarly national god was Assur, who as the symbol of Assyrian supremacy was given precedence before such Babylonian deities as Bel, Anu, and Ea. Assur was the " king of all the gods," and the kings of Assyria were chosen, appointed, and sustained by him. Assur's wife or consort was Belit, " the lady," often identified with the goddess Ishtar, whose shrine was at Nineveh. Another Ishtar, at Arbela, was the goddess of war. Two other gods were given high regard: Ninib, the god of battle, and Nergal, the god of the chase. There were many other gods great and small, favoured by one or another of the Assyrian sovereigns; but for the rest, the cosmology, astrology, divination, ritual and ceremonial were all derived from Babylonian sources. *See* BABYLONIAN RELIGION.

ASTARTE. A goddess of the ancient Canaanites and Phoenicians; also called Ashtoreth (Ashtaroth) and Ishtar. She was a deity of fertility and reproduction, the companion of Baal who represented the power of generation; her rites were notoriously unchaste, religious prostitutes were attached to her temples, and her cult-images were markedly sexual. At Paphos she was worshipped in the shape of a conical stone. The most universally worshipped of Semitic divinities, she had some resemblance to the Greek Aphrodite.

ASTRAL SPIRITS (Gk. *aster*, star). Spiritual beings who, the ancients believed, live in the stars and other heavenly bodies. Sometimes they were supposed to be fallen angels, sometimes the souls of men who had not yet attained to heaven, sometimes evil spirits or demons who were closely interested in mundane affairs. Paracelsus extended the conception so that every human being, indeed every particle of matter, had its astral or sidereal element.

ASURAS. In ancient Indian mythology the elder brothers of the gods; sons of Prajapati, who wage continual war on the other deities. They live in magnificent palaces in the underworld, and are often referred to as wicked demons, although their anti-god hostility is not necessarily always evil. In the *Gathas* of Zoroaster, the Asuras or Ahuras are not demons but good gods.

ASVAGHOSA. Brahman scholar of India, who flourished about A.D. 100, was converted to Buddhism, and is regarded as one of the prime founders of Mahayana Buddhism. He was the author of the *Buddha-Charita*, a principal Mahayana text.

ASVAMEDHA. The horse-sacrifice of the ancient Indians, mentioned in the earliest of the Vedas and described in the Brahmanas. It was one that kings alone might offer, and its beneficial results were deemed to be tremendous. A hundred horse-sacrifices would enable a king to overthrow Indra himself, and to become the universal monarch. A pure-bred steed was selected, and for a year was carefully treated and guarded. The ceremony itself took three days; and on the second day, after having been anointed by the king's three chief wives, the horse was tied to a post, amid a host of other sacrificial animals, and killed by smothering with cloths. As soon as it was dead, the king's chief wife had to crawl up to the corpse and was supposed to perform an obscene operation. This done, the animal was cut up, and pieces of roasted flesh were offered as a sacrifice to Prajapati. The third day was one of feasting and present-making.

ASVINS. In the Veda, the twin gods of light, the spirits of the dawn, the sons of the sun. Riding in a golden car drawn by horses or birds, they are the harbingers of Ushas, the dawn. They practised as physicians in Swarga, the Indian heaven, and many are the wonderful cures attributed to them.

ASYNIUR. Collective name for the goddesses of the Scandinavian pantheon.

ATARGATIS. A Syrian goddess, referred to in the Apocrypha; she was associated with water. Lucian's " Syrian goddess " was probably Atargatis.

ATE. In early Greek mythology, the personification of blind folly. She was the daughter of Zeus, and was supposed to incite man to strife and evil, of which she was the goddess.

ATEN or **ATON.** *See* ATONISM.

ATHANASIAN CREED. The third of the three principal doctrinal statements of Christianity. It is attributed to St. Athanasius; and although the authorship has long been disproved, it does contain a statement of the Catholic belief respecting the several Persons of the Trinity, which the famous bishop of Alexandria devoted his life to maintain. It is found in Latin in the 6th century. It begins with the statement that " whosoever will be saved before all things it is necessary that he hold the Catholick Faith, which Faith except every one do keep whole and undefiled, without doubt he shall perish everlastingly." In the Church of England the Creed is ordered to be used at morning prayer on the great festivals. It has never been formally accepted by the Eastern Orthodox Church.

ATHANASIUS (c. 296–373). Christian saint, patriarch of Alexandria, and defender of the orthodox faith against the Arian heresy. Born in Alexandria, he attended the Council of Nicaea in 325 and shortly afterwards was elected bishop of Alexandria. Although Arianism had been condemned, Arius himself still lived, and his party was still numerous. In 335 Athanasius came into prominence because of his stern refusal to countenance the readmission of the advocates of a " heresy that was fighting against Christ " into Christian communion. He was arraigned before the Emperor Constantine, accused of tyrannical conduct in his see, and banished to Treves, in Gaul. This was the first of several exiles or diplomatic withdrawals. For years Athanasius was the stormy petrel of the Church, but he died in the end at peace in his own house, in a good old age. As Bishop Hooker said, for fifty years it had been " the whole world against Athanasius, and Athanasius against it; " the inflexible defender of Christ's essential divinity, of his co-equality in substance with the Father, won the final triumph.

ATHARVAVEDA. The fourth and latest division of the Veda (q.v.). It consists of material to be used by the Atharvan priests—those who offered the sacrifices; and spells and incantations are much in evidence. It contains about 760 pieces, mainly metrical, and there are several recensions or versions. The Atharvan priests, it is said, were descended from a man of this name, who instituted fire-worship before the Indrans and Iranians separated.

ATHEISM. (Gk. *a*, not, *theos*, god). Disbelief in the existence of God or the gods. *Dogmatic A.* is positive in its assertion. *Sceptical A.* maintains that the finite mind of man is incapable of determining the question whether God exists or not. *Critical A.* holds that the evidence for theism is inadequate. There were atheists among the ancients, notably Lucretius. Holbach, the French 18th-century philosopher, was an outstanding modern atheist, and more recently Charles Bradlaugh proclaimed himself one. The modern Communist movement is atheistic. Sceptics, Agnostics, and Rationalists are often called atheists by their opponents; and the term has been frequently applied to persons (Thomas Paine and Voltaire, e.g.) whose views were not, in fact, atheistic.

Buddhism, in its original form, seems to have been atheistic, and so are the Sankhya and Jain systems.

ATHENA or **ATHENE.** The Greek goddess of wisdom and intellectual power, identified by the Romans with Minerva. She was the daughter of Zeus and Metis and was born fully formed from the brain of her father, the all-wise ruler of the world. Originally she may have been the personification of the open expanse of the sky, and on adoption by the Greeks she became the patroness of cities and city life, urban arts and handicrafts, especially spinning and weaving. She was the patron goddess of Athens, where her temple was the famous Parthenon, so named because she remained a virgin (Greek, *parthenos*). Then she had also a martial aspect, and as the goddess of victory was called Nike; the beautiful little temple of Athene Nike still stands on the Acropolis. Yet another title often given her is Pallas Athene, the origin of which is obscure. Among the ceremonies held in her honour was the *Panathenaea*, marked by a procession through Athens of the new robes intended for the great statue on the summit of the Acropolis of Athena Promachos, " the champion," showing the goddess as a woman armed with a spear whose golden point was a landmark seen by mariners far out at sea.

ATHOS. A peninsula on the Macedonian coast of Greece, about 40 miles long, occupied by 20 Basilian monasteries of the Eastern Orthodox Church. It forms a kind of religious commonwealth, and its constitution (dating in the present form from 1783) was recognized during the many centuries of Turkish domination.

The monasteries were built between 963 and 1545, and attached to them are numerous monastic settlements, farms, hermitages, and sanctuaries. Of the total population of about 5000, some 3000 are monks and the rest are lay-brothers. No female, human or animal, is allowed on the peninsula.

ATISA (979–1054). Indian Buddhist, born in Bengal, who after living in Afghanistan and Burma, became a monk at the age of 30, and in A.D. 1039 went to Tibet to resuscitate Buddhism and eventually settled in Lhasa. The mausoleum of the " Noble Lord," bearing his portrait, still stands not far from Lhasa. The Tantrik sect that he founded became the parent of the Geluk-Pa or " virtuous way " sect that is the dominant form of Tibetan Buddhism.

ATMAN. In Indian philosophy, the soul—whether the one universal, all-pervading, all-comprising soul, or the individual souls that have become encased in material forms and, after long ages and innumerable transformations, will return at last to the Supreme Soul (*Paramatman*) that is their origin and their home.

ATONEMENT. In Christian theology, the making "at one" of God and man, the restoration of the union lost by human sin. When the Bible was translated in the 16th century the word was pronounced at-one-ment, and it meant reconciliation of fallen man with God through the redemptive work of Christ.

This is in essence the modern Protestant view. In the earlier age of the Church the theory was that God had offered Christ as a ransom for the souls of men that were lawfully Satan's, following his triumph over Adam and Eve in the Garden of Eden. The Devil had been deceived, since he had not realized that Christ was God and so beyond his power, but he was left in possession of all the unbelieving souls in hell. Anselm (q.v.) introduced the idea of vicarious satisfaction. By his sins man has grossly offended the honour of the Deity, and nothing that he can do may wipe out the stain. But the death of the God-Man, Christ, on the cross, has satisfied the injured honour of the Divine Majesty, and those who accept the sacrifice may come to Heaven. Anselm's view has been perpetuated in Roman Catholic teaching.

ATONEMENT, Day of (Hebrew, *Yom Kippur*). The most sacred day in the Jewish year, kept as a strict fast—neither food nor drink being allowed save to small children and the sick—from the evening of ninth Tishri until that of the tenth. No labour is performed, and the whole period is devoted to uninterrupted worship. The central portion of the service in the synagogue is the recital of the service of the ancient Temple in Jerusalem. At the end of the Day the ram's horn is blown, as a sign of liberation from sin and reconciliation with God.

ATONISM. The monotheistic religion consisting of the worship of Aton or Aten, the sun's disc, established by the Pharaoh Amenhotep IV during his reign of 17 years (1375–1358 B.C.). Its establishment was a religious revolution of the first order, for the Egyptians had a vast pantheon endeared to them by many hundreds of years of intimate associations. All the gods and goddesses they had loved so long were thrust on one side by the innovating pharaoh, and they were invited to adore one supreme deity, the sun in the heavens, with whom were most closely linked the royal family as his representatives on earth. Splendid temples were built to the new god at Akhetaton (Tell-el-Amarna), and these were endowed with the vast wealth of Amen-Ra. Some hymns to Aton, sung probably in the ritual at sunrise and sunset, have been preserved carved on the walls of tombs, and they are beautiful expressions of the monotheistic principle. But the faith was too simple, too cold, for the age in which it was an alien plant. As soon as the pharaoh's body had been laid in the tomb the priests of Amen-Ra effected a counter-revolution. Atonism was proscribed. Its temples were broken up. The name of Aton and of the " criminal of Akhetaton " were erased from the monuments. So ended what is believed to have been the first monotheistic religion.

ATRIUM. The entrance court of a church, usually surrounded by a colonnade, e.g. that in front of St. Peter's, Rome.

ATTIS. A god of the ancient Phrygians, in Asia Minor. He was the son of Nana, the river-god's virgin daughter, who conceived him by putting a ripe almond in her bosom. He became a shepherd or herdsman, and was beloved by Cybele. According to one story, he was slain by a boar, like Adonis; according to another, he castrated himself under a pine tree and there bled to death. After his death he is said to have been turned into a pine tree.

The worship of Attis was carried into the western world with that of Cybele, and the Romans, before the beginning of the Empire, had become accustomed to the Galli, the priests of Attis, who were emasculated like their god. Initiates were baptized with bull's blood—the Taurobolium. The emperor Claudius introduced the worship of the sacred pine tree into the state religion, and probably the orgiastic rites were also introduced.

AUGSBURG CONFESSION. The principal statement of Lutheran faith and practice, written by Melanchthon and presented to the Emperor Charles V at the Diet of Augsburg in 1530.

AUGURS. A priestly college in ancient Rome, whose function it was to take the auspices and interpret them. They were drawn from the upper or patrician class, received a salary, wore a mantle with a violet border, and carried a crook with which they marked out the space on which the auspices were to be taken.

After offering a prayer to the gods for right divination, the augurs proceeded to watch the approach or song of birds (the word " auspices " is derived from the Latin for " signs from birds "), the movements of animals, and thunder and lightning. Signs on the augur's left or east side were propitious, on the west side the reverse. Auspices were also taken on important occasions by householders.

AUGUSTINE (354–430). Christian saint and one of the four great Fathers of the Latin or Roman Church. Born at Tagaste in Numidia (the present Algeria), Aurelius Augustinus was the son of a Roman magistrate, still a pagan, and of Monica, a devout Christian. He was well educated, and while studying at Carthage gave way to temptations which he later deplored. Before he was 18 he was the father of a son by his mistress. Already deeply engaged in the problems of existence, he became a Manichaean, but left the sect after some disappointing conversations with Faustus, their leader. After lecturing on literature at Carthage, he went to Milan, where he set up in his profession of rhetorician. There he became intimate with St. Ambrose, who led him through Platonism to Christianity. On April 25, 387, Augustine and his son were baptized at Milan by Ambrose. Soon after he set out for home, and on the way, his mother, who had followed him to Milan and had had the satisfaction of seeing the prayers of many years answered by his conversion, died at Ostia.

Arrived back in Africa, Augustine, in 391, was ordained a presbyter or priest, and in 395 he was raised to the episcopate as assistant to the bishop of Hippo (modern Boma). Henceforth he was in the forefront of the battle against such heretics as the Donatists and Pelagians, and he formulated a system of theology in which predestination is the dominating feature. It has been held against him that he maintained the eternal damnation of unbaptized infants, and justified the persecution of heretics. He was no outstanding scholar, but he left behind him literary works of the greatest value and interest. In 397 appeared his " Confessions," one of the most intimate and revealing of spiritual autobiographies; and from 413 to 426 he was at work on his *De Civitate Dei*. All around him there was the sight and sound of the falling Roman Empire, and there were those who maintained that the crowded disasters were due to the abandonment of the old gods in favour of the God of Christianity. But Augustine directed men's eyes to the new " City of God " that should arise on the crumbling ruins of the old order. He died on August 28, 430, at Hippo, then being besieged by the Vandals.

AUGUSTINE (d. 604 or 607 ?). Christian saint and " Apostle of the English." A Benedictine monk in Rome, he was sent with 40 monks by Pope Gregory the Great to convert the English to Christianity. The band of missionaries landed in 596 or 597 in Thanet, and were well received by King Ethelbert of Kent and Queen Bertha, who was already a Christian, and the king and many of his people were converted and baptized. Augustine was then consecrated first archbishop of Canterbury, and passed the rest of his life there. He was buried in his abbey, whose site is now occupied by St. Augustine's College.

AUGUSTINIANS. In the Roman Catholic Church, those religious orders that follow a rule supposed to have been laid down by St. Augustine, but was in reality derived from his writings on the community life. They include the Augustinian Canons, Augustinian Hermits or Friars, Premonstratensians, Trinitarians, and Gilbertines (qq.v.).

AUGUSTINIAN CANONS. (Austin Canons, Canons Regular, Black Canons—because of their black habit). A religious order in the Roman Catholic Church, founded in the 11th century and originally consisting of the secular canons attached to cathedrals and collegiate churches. In the 12th century discipline was greatly tightened, and the canons took the usually monastic vows, though they were essentially priests supervising the spiritual life of the parishes committed to their care. Most of the houses were swept away at the Reformation, but the Canons Regular of the Lateran in Austria and England are Augustinians.

AUGUSTINIAN HERMITS or FRIARS. A Roman Catholic religious order, which came into being in 1256 in Italy, and soon became recognized as the fourth of the mendicant orders. Luther belonged to one of the reformed sections of this order before he embraced Protestantism. Many of the German Augustinian Hermits followed his example, and the number of establishments dwindled rapidly. To-day a stronghold of the Augustinian Hermits is Ireland.

AUMBRY or AMBRY. A cupboard in the wall of the sanctuary in Catholic churches, to contain the Blessed Sacrament or the vessels connected with the altar service.

AUREOLA or AUREOLE (Lat., *aurum*, gold). The golden radiance or luminous cloud that in Christian art is shown surrounding the whole figure of saints, angels, and Persons of the Godhead. It is generally oval or elliptical, and may be distinguished from the *nimbus*, which is merely a luminous disc round the head. The combination of aureole and nimbus is known as a *glory*.

AURICULAR CONFESSION (Lat. *auris*, ear). In the Catholic Church, confession which is made not in silence and privately, nor publicly to the whole congregation, but into the ear of a priest sitting in a confessional.

AURORA. In Latin or Roman mythology, the goddess of the dawn, the counterpart of the Greek Eos. She rose from her ocean bed at dawn, lifted with " rosy fingers " the curtains of night, and so introduced the day.

AUSTIN FRIARS. *See* AUGUSTINIANS.

AUSTRALIA. The first white settlers in Australia were a shipload of convicts sent from England to Botany Bay in 1787. Among them was a clergyman, Rev. Robert Johnson, who built a church that the convicts soon burnt down. After some years a small measure of Government support was afforded, but it was not until 1836 that Rev. W. G. Broughton—who had been Archdeacon of New South Wales, included in the diocese of Calcutta—was made the first bishop of Australia. At that time there were about 60,000 settlers, more than a third of whom were convicts, and there was hardly one clergyman to 5000 souls, scattered over an immense area. Shortly after, the Society for the Propagation of the Gospel began to maintain clergy in Australia, and in 1846–47 Anglican dioceses were created of Sydney, Melbourne, Adelaide, and Newcastle; that of Tasmania dates from 1842. At the present time there are four Provinces, each under an Archbishop, viz. New South Wales (Sydney, the seat of the Primate), Victoria (Melbourne), Queensland (Brisbane), and Western Australia (Perth). There are 21 diocesan bishops in the provincial and extra-provincial dioceses.

Methodists began evangelistic work in the continent in 1813, and the Presbyterians followed in 1823. The first Catholic Mass was celebrated in 1803, and the first priests were sent out in 1821. The first R.C. bishop of Australia and New Zealand was appointed in 1841; there are now 7 R.C. archbishoprics and 27 diocesan bishops, including those in the South Seas, New Guinea, etc.

For some time after the first settlements the Church of England had a monopoly of education, but in all the State schools education is completely secular. The Churches maintain a number of denominational schools.

At the 1947 census, when the total population was 7,580,000, some 6,673,000 professed belief in some form of Christianity. The largest membership was that of the Church of England (nearly 3 millions); next came Roman Catholics (1,570,000), Presbyterians, Methodists, and Baptists. There were 36,000 Jews, Moslems, Buddhists, Confucians, etc.

AUSTRALIAN ABORIGINES. Little is known for certain of the religious beliefs of these, usually considered to be among the most primitive members of the human race, a people who have never progressed beyond the Old Stone Age. Some authorities think that they have no idea of gods or of a life beyond the grave, save what they have acquired through contact with the white man. They are never seen to pray. They have no idols. They have a notion of spirits, but these are malignant beings who share this world with the men they love to plague. Other writers profess to

have discovered that the "Blackfellows" live in fear of the spirits of the departed and believe that the soul can leave a man's body during his lifetime and visit other people in their dreams. If the spirit can leave its tenement in sleep, it may well take to wandering about when its body is dead; hence the aborigines leave remnants of food beside the campfire to which the spirits may come and warm themselves. Amongst the Arunta and other tribes of central and northern Australia the natives cherish stones or bits of wood, the *churinga*, which are believed to be in the closest association with the spirits of dead ancestors; these *churinga* are endowed with *mana*, a mysterious something that has power to heal and to bless both body and mind. Some observers maintain that the aborigines have a notion of a tribal "All-Father," who may be symbolized in the bull-roarer (q.v.), and even of a trinity of gods. The Tasmanians, the last of whom died about 1890, are said to have had an idea of a future state, while their women prayed to someone to bring their husbands safe home.

AUSTRIA. The people of the republic of Austria are predominantly Roman Catholic; and Roman Catholicism is officially recognized as the State Church. Before the second World War the two main Protestant churches were the Lutheran and the Reformed, which together formed the Austrian Evangelical Church, but during the War they were largely Nazified and absorbed in the German Church. Under Nazi rule the Catholics suffered equally with the Protestants.

AUTHORIZED VERSION. The English Bible of 1611, "translated out of the original tongues and with the former translations diligently compared and revised by his Majesty's special command"—i.e. by order of King James I—and "appointed to be read in Churches." *See* BIBLE.

AUTO DA FÉ (Portuguese, Act of Faith). Name given to a solemn ceremony formerly observed under the auspices of the Inquisition in Spain and Portugal. The day chosen was usually a Sunday between Whit Sunday and Advent, and the procession through the streets — first the Dominican monks; then the penitents, followed by those condemned to die, dressed in horrific robes called *Sanbenitos* and with dunce-caps on their heads; and next effigies of fugitives who had escaped apprehension, and black coffins carrying the bones of those who had escaped sentence by dying—was a spectacle greatly appreciated by the populace. Sentences were pronounced in church, and the guilty were handed over to the secular arm for punishment, generally death by burning. Those who repented their heterodoxy were strangled before the fire was lit about them. The first *auto da fé* was conducted by Torquemada in 1481; the last was probably in 1826.

AUTOS SACRAMENTALES (Spanish, religious plays or proceedings). *See* RELIGIOUS DRAMA.

AVADANA. A collection of Buddhist tales in Sanskrit put into the mouth of Buddha as a means of illustrating the results of *karma*. In the Pali canon there is a similar work called *Apadana*, consisting of the accounts given by certain saints of the way they attained to happiness in some previous incarnations.

AVALOKITESVARA or **AVALOKITA.** In Mahayana Buddhism, the most widely revered or worshipped bodhisattva. He is the embodiment of mercy and compassion, untiring in his efforts to save those who hear his name and put their trust in him, the saviour who endures much and suffers long in his self-imposed task of leading souls to the Happy Land of Amitabha.

In India he was worshipped from the 3rd to the 12th century A.D. In Tibet he is incarnated in the Dalai Lama, and as Chenrezi is the patron deity. The Chinese adopted him in about the 8th century, and from China his worship spread to Japan. In the Far East he is often given a feminine shape and name, as Kuan-yin in China and Kwannon in Japan.

AVATAR. In Hinduism, one of the incarnations of Vishnu (q.v.).

AVE MARIA (Lat., Hail, Mary). The Angelic Salutation (*Luke i*, 28). Amongst Catholics, a petition for the prayers of the Virgin Mary, beginning with the words "Hail Mary, full of

grace." It is repeated when telling the small beads on the rosary and at the ringing of the angelus bell.

AVERROES (1126–1198). Spanish Arab philosopher, a Moslem thinker whose commentaries on Aristotle were so highly regarded by the Schoolmen that they afterwards referred to him as *the* commentator, or *the* philosopher. He was born in Cordova, when it was a Moorish city, and held high office under the Caliph in Morocco. He thought that man's soul is closely associated with his brain and dies with it, but there is in man a Reason that is immortal; and by cultivating this, one can enter into union with the universal and eternal "Active Reason." For centuries Averroism was a synonym for scepticism. Through Averroes, Western thinkers in Christian lands were brought into contact with Aristotle and non-Christian thought.

AVESTA. *See* ZENDAVESTA.

AVICENNA (980–1037). Arab Moslem philosopher. Born near Bokhara, he became a renowned physician and official in Persia, and wrote commentaries on Aristotle which exercised a wide influence on the thinkers of Christian Europe.

AVIDYA. Hindu term meaning "ignorance." *See* MAYA.

AYESHA (c. 610–677). Mohammed's favourite but childless wife. She was the daughter of Abu Bekr, and was largely instrumental in securing his election as Caliph on her husband's death in 632. When Ali, Mohammed's cousin and son-in-law, eventually became Caliph in 656, she headed a rebellion against him and was taken prisoner. She died at Medina, and is revered by Moslems as the Prophetess, the Mother of Believers.

AZAN or **ADHAN** (Arabic, announcement). The call to prayer by the muezzin in Moslem lands, made from the side of the mosque or, in large mosques, from the minaret. It runs: "Allah is most great! I testify that there is no God but Allah; I testify that Mohammed is the Apostle of Allah; Come to prayer; Come to salvation; Allah is most great; There is no god but Allah!"

AZRAEL. In Islamic theology, one of the four highest angels who stand round the throne of Allah. He is the "angel of death," who separates men's souls from their bodies; and he is also the messenger of Allah, the executor of his fateful commands.

AZTECS. One of the native peoples of ancient Mexico, who were conquered by the Spaniards under Cortez early in the 16th century. *See* MEXICAN RELIGION.

AZYMITES (Gk., "not leavened"). Term of reproach applied by Eastern Orthodox Christians to Roman Catholics, since the latter used unleavened bread in the Eucharist, whereas the former use only leavened—which they believe was the rule laid down by Christ and the Apostles.

BAAL. Word used in the Semitic languages for a divine lord or proprietor. Thus in Canaan and Phoenicia there were innumerable Baals, as many as there were towns and districts, sanctuaries, natural objects or qualities which had a religious significance for their worshippers. Sometimes they had their own proper name: thus the Baal of Tyre was called Melkart. They were regarded as authors of the fertility of the soil and the increase of flocks, and were worshipped at the agricultural festivals. They were also the patrons of human fecundity. Their representations seem to have been upright stones, believed by some to have had a phallic meaning, and their worship on the tops of hills was so licentious that it called forth the indignant protests of the servants of Jahweh. Baal, using the word in the singular, was supposed to have Astarte as his consort, and the connexion of the male and female divinities was a necessary prelude to the return of spring after the winter rains. Thus Baal may be regarded as a nature god.

BAB. *See* BAHAISM.

BABYLONIAN CAPTIVITY. The period from 597 B.C. when a large number of Jews, together with their King Jehoiachim, were deported to Babylonia by Nebuchadnezzar—a further deportation was in 586 B.C.—and 538 B.C. when Cyrus allowed some to return and rebuild the Temple. Not all the Jews returned. A great many "disappeared,"

and it is the belief of the British Israelites (q.v.) that the British are descended from these missing tribes.

In Christian Church history the name is also given to the exile of the popes at Avignon 1309–77.

BABYLONIAN RELIGION. The ancient Babylonians, the citizens of the state or states in Lower Mesopotamia that existed from, perhaps, 3750 B.C. to about 500 B.C., worshipped a number of anthropomorphic deities who seem to have been personifications of the forces of nature. But every city had its own special god, who was not only its particular guardian but, so far as its people were concerned, the greatest of all the divine host. Three deities of the first rank may be distinguished: Anu, the god of heaven; Enlil or Bel, the god of the earth; and Ea, the god of the waters. Then came a second triad composed of Sin the moon-god, Shamash the sun-god, and Adad or Ramman the god of the atmosphere, of storm, thunder, and lightning. Each of these had his favoured city: Anu's worship was centred at Erech, Enlil's at Nippur, Ea's at Eridu, Ninib's at Kish, and so on. The city-god of Babylon, the capital city, was Marduk (Merodach). Other gods were Nabu, Ninib, Nusku the fire-god, Nergal the god of battles, etc.

Then there were the goddesses, whose principal function was the production of divine offspring. Anu's spouse was Anatu, Bel's was Belit, Ea's was Damkina; Ningal was the lady of the moon-god and Aja the sun-god's. Most important and powerful of all the goddesses was Ishtar, the goddess of love, whose ritual of sacred prostitution is described by Herodotus as having been made in honour of Mylitta.

The temples or ziggurats were the largest and finest buildings in the Babylonian cities, towering above the huddled roofs and the vast expanse of plain. The priests formed a powerful order, and were practically the only educated class. Sacrifices of oxen, sheep, lambs, fish, fruit, flowers, etc., were offered on the altars; prayers and incantations were uttered, penitential psalms sung. The many omen-tablets that have been preserved are an indication of widespread augury. The movements of the stars were closely studied, so that in Babylonian astrology the science of astronomy had its beginnings. A rich literature of myth and legend grew up, and the Babylonian stories of the Creation and the Deluge have left their imprint on the early chapters of the Bible.

BACCHANALIA. The orgies that accompanied the worship of the Greek god Bacchus, or Dionysus (q.v.).

BAHAISM. The Baha'i Faith, or the Faith of Baha'u'llah; a world religion that emerged out of Shiah Mohammedanism in the middle of the last century.

In its opening phase it is usually styled *Babiism*, after "The Bab," the designation of Mirza Ali-Muhammad (1820–50), a native of Shiraz, in Persia, who took the name of *Bab-ud-Din* (Arabic for "Gate of the Faith"), and from 1844 put forward the claim that he was the Herald or Imam who, according to the sacred scriptures of Islam and other great religions, must announce and prepare the way for the coming of One greater than himself, who will inaugurate a new era of peace and righteousness. In the early days of his mission the Bab was hailed by his fellow-Moslems as the Messiah or Imam who was expected about that time to purify Islamic worship and social life. But when he diverged from orthodox Mohammedanism and proceeded to reveal a holy book to take the place of the Koran, and to pronounce the abrogation of the religious laws given in the latter, the Moslem authorities turned against him as a heretic and a rebel. The Bab sent out 18 chosen disciples, and charged these "Letters of the Living" to proclaim the advent of "He Whom God shall manifest." All of the little band were martyred, and the Bab himself was shot in the public square of Tabriz on July 9, 1850, by order of the Shah's vizier.

The church or sect of the Babis remained in being until 1863 when Mirza Husayn Ali (1817–92), a disciple of the Bab, who had been charged with complicity in the attempted assassination of the Shah, and exiled to Baghdad, announced that he was the Imam of whom the Bab had spoken. He took the name of *Baha'u'llah* ("Glory of God"), and

from his place of banishment wrote three books—"Hidden Words," "Seven Valleys," and " The Book of Iqan "—which in due course were accepted as Bahai scripture. Henceforth Babiism merged into Bahaism.

Being permitted to leave Baghdad, Baha'u'llah removed to Adrianople and finally to Acre, in Palestine, where for 24 years he was placed with his little band of disciples in the penal colony there. In 30 years he wrote some hundred volumes of exposition of his Dispensation, and addressed many letters or " Tablets " to the rulers of the world, urging them to develop a system of international law and government, and to have more concern for the poor and oppressed. By degrees his teachings filtered out into the world, and aroused no little interest. He died in 1892, and his lawfully-appointed successor was his eldest son, Abbas Effendi (1844–1921) who assumed the name of Abdul Baha (" Servant of Baha "). The " Interpreter and Exemplar," as he was known, had been closely associated with his father in his banishment and imprisonment, and he himself was a prisoner until the Young Turk Revolution of 1908 opened the prison gates. Making his headquarters in Haifa, he embarked on a three-year journey of preaching and propaganda in Egypt, Europe, and North America. He returned to Palestine shortly before the outbreak of the Great War, and was in frequent danger until the country was liberated by General Allenby. For services rendered to the cause of the Allies, he was given a British knighthood in 1920. When he died in 1921 he was buried on Mt. Carmel, in the vault which contains also the remains of the Bab. Not long before his death, Sir Abdul Baha wrote " The Divine Plan " in which he called on Bahais everywhere to spread the teachings of his father. By his will he appointed his grandson, Shoghi Effendi, " Guardian of the Baha'i Cause."

As defined by the Guardian in a statement prepared for submission to the United Nations in 1947, the Baha'i Faith upholds the unity of God, recognizes the unity of His Prophets, believes that the Divine revelation is a continuous and progressive process, and teaches the principle of the oneness and wholeness of the human race. It proclaims the necessity and inevitability of the unification of mankind, but asserts that only the Spirit of God, working through His Chosen Mouthpiece, can succeed in bringing it about. It enjoins upon its followers the primary duty of an unfettered search after truth, condemns prejudice and superstition, proclaims its essential harmony with science, maintains the principle of equal rights of men and women, insists on compulsory education, refuses to countenance asceticism and religious mendicancy and monasticism, prescribes monogamy and discourages divorce, exalts all work done in the spirit of service to the level of worship, enjoins obedience to lawful governments, urges the creation or selection of an international language, and has no place for a priesthood or ritual. All the great religions, it urges, are in complete harmony at root, their teachings are facets of one truth.

The scriptures of the Faith are the writings of the Bab, Baha'u'llah, and Abdul Baha. It has groups of supporters in the majority of the countries of the world, and its properties are extensive. Its publishing activities are carried on by appointed agencies in some 48 languages. There are two Baha'i temples—one at Ishqabad, in Russian Turkestan, and the other at Wilmette, on Lake Michigan, near Chicago. All the Baha'i communities are linked together through National Spiritual Assemblies and the Guardian, so as to form an International Baha'i Community which has received the recognition of the United Nations. The administrative centre is at Haifa.

BAIRAM (Perso-Turkish, festival). Name given to the two chief festivals in Islam. The Lesser Bairam (*Id'l-Fitr*, or breaking of the fast) follows immediately after Ramadan (q.v.), lasts for three days, and is the occasion for visiting, present-giving, grave-visiting, etc. The Greater Bairam (*Idu'l-Azha*) is observed 70 days later on three or four days at the end of the Moslem year. All who can afford, sacrifice a ram, he-goat, cow, or camel, eating the flesh themselves or giving it to the poor.

BALDACHIN (Italian, *baldacchino*, canopy). In Catholic usage, the canopy, supported by four pillars, that covers an altar or in a procession the priest who is carrying the Host.

BALDER or **BALDUR.** In the Norse mythology, the son of Odin and Frigga, and the husband of Nanna. The brightest and best and wisest of the Aesir or gods, the god of light and joy; he was slain unintentionally by the blind Hod with a bough of mistletoe at the instigation of the wicked Loki. He descended into Hades, and Hel, the goddess in charge of the infernal regions, agreed to release him if all things and beings on earth wept for him. All did so save Loki in the guise of an old witch, and so Balder must remain in the underworld until the great day of Ragnarok.

BAMBINO. Italian for "a babe," and applied in particular to a figure of the infant Jesus in the manger, which is exhibited in Catholic churches at Christmas.

BAMPTON LECTURES. Lectures delivered annually at Oxford in defence of orthodox Christianity, endowed under the will of the Rev. John Bampton (1689–1751), a canon of Salisbury. The first was preached in 1780.

BANDS. White linen pendants worn below the neck by most English clergymen in the past, but now only by some Free Church ministers and a few clergymen of the "low" section of the Church of England. Probably they originated in the turned-down shirt collar.

BANNS. Name given to one of the three alternative preliminaries to a legal marriage, the others being an episcopal licence and a registrar's certificate. The publication of banns of marriage consists of the announcement of the intended marriage of the named persons, made during morning service on the three preceding Sundays, in the parish church of the persons about to be married—in both parish churches if they live in different parishes. The purpose of banns is to prevent illegal or undesirable unions, and persons are invited to object or forever after hold their peace.

BANTUS. The native peoples—the grouping is linguistic rather than racial—who occupy most of Africa south of the Equator. The religious ideas and practices of the various tribes—Bechuans, Basutos, Zulus, etc.—show differences, yet on the whole their basis is totemistic, ancestor-worship is generally practised, and the medicine-man or witch-doctor is very powerful. In the Great Lakes region the people incline to nature-worship. It used to be held that there was belief in a Creator or Supreme Spirit, but apparently the early Christian missionaries mistranslated the words they thought meant "God."

BAPTISM. A sacrament of the Christian Church, and recognized as such by practically all sections as having been instituted by Christ. It is the rite whereby admission is given to the Church, and since about the 5th or 6th century has been usually administered to infants (paedobaptism), although the Baptists and some smaller sects maintain what was the original form, the baptism of adults who are of an age to make a profession of faith for themselves and not through godparents or sponsors.

Baptism may be by complete immersion (as in the Eastern Orthodox Church, among Baptists, etc.); by affusion or pouring, as in the Roman Catholic Church; or by aspersion or sprinkling, practised in the Church of England and the Free Churches.

It is by water (preferably holy water), and always declared to be "In the name of the Father, and of the Son, and of the Holy Ghost." Catholics hold that provided these words are said as the water is poured on the head of the person to be baptized, the baptism is valid, even if, in the absence of a priest and in a state of grave emergency, it is performed by a layman, woman, or child, Catholic, Protestant, or Jew.

Baptism is also practised in various non-Christian religions, e.g. Tibetan Buddhism (Lamaism); and the baptismal fluids have included, in addition to water, wine, oil, honey, blood, and cow's urine. In the religion of Attis the initiates were baptized with a deluge of bull's blood. Baptism also featured in the Orphic and Eleusinian mysteries of ancient Greece, and in the religions of Egypt, Syria, etc. Sometimes the underlying idea is the washing away of sin, of moral evil, as a preparation for the rite

of communion with the Deity by whose death and resurrection the initiate is assured of a life beyond the grave; sometimes, as in Christianity, it symbolizes dying to the old life of sin and rising again into the new life that death cannot touch.

BAPTISTS. One of the principal Nonconformist denominations or Free Churches of the Protestant division of Christianity. Their distinguishing characteristic is the practice of adult (or "believer") baptism, by complete immersion, as opposed to the more usual infant baptism by sprinkling. As an organized church they are of quite modern origin, but it is maintained that believers holding essentially Baptist opinions may be traced back through the centuries to the original years of Christianity.

The early history of the Baptists in England is still very obscure, but there are records of Dutch Anabaptists suffering martyrdom at Smithfield and elsewhere in the 1530's. In those days Anabaptists were among the most reviled of the new sects that had sprung from the broken body of the Roman Church, but the fanatical extremists who disgraced the name in Germany were not characteristic of the Anabaptists in general. The first English Baptist is held to have been John Smyth (d.1612), a Cambridge scholar and Anglican clergyman, who became a Separatist in Elizabeth's reign, and about 1606 founded a body of Separatists at Gainsborough. In 1608 this Separatist congregation removed to Holland, and at Amsterdam in 1609 Smyth founded a church of baptized believers. In 1611–12 a Baptist church was established in London by Thomas Helwys, one of Smyth's followers; he met with persecution, and died in prison before 1616. He was the first in England to insist on the right of universal religious liberty. Edward Wightman, the last man to be executed by burning for heresy in England (at Lichfield, in 1612) was reputed to be an "Anabaptist." Congregations rapidly increased during the years of the Civil War and the Protectorate. Many Baptists served in the Cromwellian armies. After 1660 Baptists in common with other Dissenters were harshly treated, but in 1689 the period of persecution came to an end, and Baptists were allowed to develop along the lines they had chosen.

Very early there were distinguished the two sections, the *General Baptists*, followers of Smyth and Helwys, who held the Arminian tenet of "general redemption" i.e. that Christ died to redeem all men; and the *Particular Baptists*, who held the Calvinistic view of "particular redemption," namely, that Christ died not for all men but only for the "Elect." In course of time, many of the General Baptist congregations adopted Arian views, and in 1770 the orthodox portion formed themselves into the General Baptist New Connexion, while the "Old Connexion" eventually merged into the Unitarians. Towards the end of the 18th century the Calvinism of the New Connexion tended to be moderated, largely through the influence of the writings of Andrew Fuller (1754–1815), minister of the Baptist church at Kettering. Early in the last century there was a relaxation of the rule—hitherto strictly maintained save in the churches in Bedfordshire and Hertfordshire where the broad influence of John Bunyan was still experienced—that none should be admitted to membership or to communion who had not been baptized as adult believers; in this development a powerful supporter of the practice of mixed communion was Robert Hall (1764–1831), Baptist minister at Cambridge, Bristol, and Leicester, and one of the greatest pulpit orators of the day. The distinction between the *Strict Baptists*, who admit no persons to Holy Communion who have not been baptized as adults, and *Open Baptists*, who will admit to the Lord's Supper all persons who have been baptized, whether as adult believers or as children, still persists, but the General and Particular Baptists were merged in 1891.

So far as doctrine is concerned, Baptists are orthodox. Their cardinal principles are; the absolute supremacy of Jesus Christ; the Divine authority of the Bible; the necessity for a personal experience of God to constitute membership of the Church; and baptism of believers only, since there is no magical or sacramental power in the baptismal rite,

and infants are unable to appreciate its meaning or have any proper understanding of the faith. (Yet " dedication of infants " is practised in some Baptist churches). It should be added that (save among Strict Baptists) baptism is very often left to the individual conscience; a person would not be refused the Lord's Supper on the ground alone that he or she had not been baptized. Baptists have no " creeds," but confessions of faith have been drawn up from time to time in different places. There are full-time ministers in the Baptist Church, but the ministry is a vocation and not a profession, and there is no suggestion of Sacerdotalism. A high standard of ministerial education is required, and there are numerous theological seminaries. Among the great preachers of the denomination have been C. H. Spurgeon (q.v.), Andrew McLaren (1826–1910) of Manchester, John Clifford (q.v.), and F. B. Meyer. A very prominent figure in the denomination was J. H. Shakespeare (1857–1928), who as Secretary of the Baptist Union was responsible for the raising of a sustentation fund for ministerial salaries, etc.

In the mission field Baptists were pioneers: they were the first denomination of Protestants in Britain to send missionaries into the heathen or non-Christian world. The Baptist Missionary Society was formed in 1792, and in 1793 William Carey sailed for India, where a few years later he was joined by Marshman and Ward. There are now Baptist missions operating in many parts of the world.

Baptist churches have been established in all the overseas dominions of the British Commonwealth. In North America the first Baptist was Roger Williams, who founded Rhode Island and in 1639 established the first Baptist church across the Atlantic. American Baptists have been prominent in the mission-field; one of the most famous American Baptist missionaries was Adoniram Judson (1788–1850), who worked for many years in Burma.

BARAT, Madeleine Sophie (1779–1865). Roman Catholic saint, foundress of the Society of the Sacred Heart and its superior-general from 1806 until her death.

BARCLAY, Robert (1648–1690). Quaker. He was the son of a Calvinistic Scot, and in 1666 joined the Quakers (Society of Friends), because amongst them he found the charity and brotherly love that were absent among the Catholics and Calvinists of his acquaintance. Living in an intolerant age, he suffered much persecution, and was often in prisón. Once he walked through the streets of Aberdeen in sackcloth and ashes, calling the people to repentance and new life. He was the author of an "Apology for the true Christian Divinity, as the same is held forth and preached by the People called in scorn Quakers" (1678).

BARDESANES (154–222). A Syrian of Edessa, who is called the last of the Gnostics. He wrote a number of hymns, which (because they contained an expression of his dualistic notions) were eventually banned in Catholic churches.

BARLAAM and JOSAPHAT. A romance very popular in medieval times telling of the conversion of Josaphat, an Indian prince, by Barlaam, a Christian hermit. It is now considered certain that the story is a christianized version of a legendary story of Buddha. Since the 14th century Josaphat (Gautama Buddha) and Barlaam have been numbered in the Greek and Roman martyrologies.

BARNABAS. Christian apostle and saint, a companion of St. Paul on some of his missionary journeys. Traditionally he was bishop of Milan, founded the church at Antioch, and suffered martyrdom in Rome. His festival is June 11. Several writings are attributed to him, in particular the " Epistle of Barnabas," which is included in the *Codex Sinaiticus*, and is addressed apparently to Christians in danger of returning to Judaism.

BARNABITES. Popular name for the Catholic congregation of the Clerks Regulars of St. Paul, founded at Milan in 1530; the name comes from the fact that the first members were wont to assemble in the Church of St. Barnabas. They are devoted in particular to attending the sick, and the religious instruction of the young. Antonio Zaccaria (1502–39), their founder, was canonized in 1897.

BARNES, Ernest William (b. 1874). English bishop, leader of the Modernists in the Church of England. A scientist and mathematician of recognized eminence, he was made bishop of Birmingham in 1924, and came into frequent conflict with the Evangelicals because of his wholehearted acceptance of the Darwinian theory of evolution, and with the Anglo-Catholics because of his ban on the (illegal) practice of Reservation of the Sacrament in churches in his diocese. His sermons and books aroused the keenest controversy, and his " Rise of Christianity " (1947) was denounced in Convocation by the Archbishop of Canterbury as expressing views inconsistent with the holding of episcopal office.

BARSOM. A bundle of metal rods used in Parsee worship. In the original ritual of Zoroastrianism it was a bunch of twigs cut from trees with rites and litanies.

BARTH, Karl (b. 1886). German theologian of the Reformed Church. Born in Basle, Switzerland, he became a pastor in 1911 and in 1921 professor in Reformed theology at Göttingen; subsequently he held chairs at Munster and (1930) at Bonn. In 1935 he was exiled by the Nazis, and became a professor at Basle. Representing a reaction from liberal Protestantism, he is an outstanding exponent of the Dialectical Theology, stressing the fundamental opposition between God and man, of the existence of a great gulf which only God can bridge in the way that suits Him. Most of his books have been translated into English, e.g. " The Word of God and the Word of Man " (1928), " Church Dogmatics," " The Holy Ghost and the Christian Life," " The Church and the Political Problem of our Day," etc.

BARTHOLOMEW. One of the twelve original apostles of Christianity. Little is told of him in the New Testament, but traditionally he was a missionary in Asia Minor and India, and was martyred in Armenia. His festival is August 24.

BARUCH. A Hebrew scribe who was the faithful friend and secretary of the Prophet Jeremiah in Jerusalem, before and after the city's capture in 586 B.C. by Nebuchadnezzar. He is the reputed author of the Book of Baruch, one of the O.T. Apocrypha, and of the Apocalypse of Baruch.

BASAWI. In south India, a girl who is dedicated from birth to the service of a god or of a goddess, i.e. to religious prostitution. Sometimes the dedication is the result of a vow to give the child to a deity if the curse of barrenness be removed. Any sons born to a basawi are placed in her parents' care, but daughters are brought up to her profession. The basawis are considered to be rather more reputable than the *devadasis* (q.v.).

BASIL (c. 329–379). Christian saint, called " the Great "; one of the most eminent of the Fathers of the Church. He was born at Caesarea, in Cappadocia, and after studying under the still surviving pagan philosophers in Athens, practised as a lawyer in his native city, and then founded a community of religious recluses, on his family estates in Pontus, Asia Minor. The monastic society that he established was an intermediate stage between the solitary ascetics of St. Antony's day and the vast establishments of the later Benedictines; and the rules of living that he laid down are still observed by the monks of the Eastern Orthodox Church. He died on January 1, which became his feast day.

BASILIANS. Those Christian monks of the Eastern Orthodox Church who follow the rule of life supposed to be that laid down by St. Basil the Great, who about A.D. 360 set up a monastery based on the cenobitic or community-life principle as being superior to the eremitic principle adopted earlier by St. Antony. The second great name in the monasticism of the Eastern or Greek Orthodox Church is St. Theodore (d. 829), abbot of the Studium monastery in Constantinople. Basil's rules and Theodore's constitutions make up most of the code that regulates monastic life in Greek, Russian, and other monasteries of the Eastern Orthodox realm. Among the most famous Basilian monasteries are those of St. Catherine on Mt. Sinai and on Mt. Athos in Greece.

BASILICA. In the ancient world, public buildings whose general shape was oblong with a narthex or porch at one

end and a semi-circular apse at the other. Some authorities hold that the first Christian churches were modelled on them.

BASILIDES. One of the most celebrated of the Gnostics; he flourished at Alexandria about A.D. 125, but very little is known about his life, and his opinions are variously given. According to Irenaeus, he taught that a number of emanations had proceeded from the Supreme God, the Unborn Father, and between them they constructed 365 heavens. The lowest of these is presided over by Jehovah, the God of the Jews, and is the world we inhabit. Jesus was human only in appearance. As he shared the Nous or Mind with the Father he could not die; at the Crucifixion he changed places with Simon of Cyrene, and mingled with the crowd of onlookers. The Basilidians were numerous in Egypt and in southern Europe, but died out in the 4th century.

BAST or **UBASTET.** The cat-headed goddess of Bubastis, in ancient Egypt; she was a form of Hathor, and the personification of sexual passion.

BAUR, Ferdinand Christian (1792–1860). German Protestant theologian and Biblical critic, professor of theology at Tübingen university from 1826, and founder of the " Tübingen school." He came to the conclusion that most of the New Testament books were written in the 2nd century, and that they reflect a long controversy between the Judaistic party under Peter and the supporters of the much broader gospel preached by Paul. Not until the middle of the 2nd century, or a little later, were the contending parties reconciled and united in the Catholic Church—a process that was furthered and consolidated by the gospel of St. John written at that time.

BAXTER, Richard (1615–91). English Nonconformist divine, author of " The Saints' Everlasting Rest " (1650), and other works of evangelical piety which had a great reputation for generations. Baxter was probably the most voluminous writer on theology in the English language. He was a Presbyterian of a broad type, served in Cromwell's army as a chaplain, and was minister for many years of the church at Kidderminster until ejected in 1662.

BAYADÈRE. French word, derived from the Portuguese, for the dancing-girls (devadasis) attached to Hindu temples. Some of the old writers referred to them as " heathenish whores."

BEADLE. In England, formerly, a minor officer of the parish, appointed by the Vestry, to keep order in church during Divine Service, deal with truants and noisy boys playing in the churchyard, and generally act as parish constable. To-day his office has been largely superseded by that of the sexton.

BEAST. *See* APOCALYPTIC NUMBER.

BEATIFICATION. *See* CANONIZATION.

BEATIFIC VISION. The supreme joy experienced by the Christian when the full glory and beauty of God is fully contemplated and realized, either in heaven or by the mystic while still on earth.

BEATITUDES (Lat. *beatus*, blessed). Name given to the nine descriptions of blessedness given by Jesus in the Sermon on the Mount, all of which begin with the words " Blessed are . . ." (*Matt. v*, 3–11; in *Luke vi*, 20–23 only four are given).

BEATUS. *See* CANONIZATION.

BECKET, Thomas (1118–70). English churchman. The son of a London merchant, he took deacon's orders, was rapidly promoted, and in 1155 became Chancellor of the realm. Then, in 1162, he was created archbishop of Canterbury, and almost at once came into conflict with the king over questions of the respective provinces of Church and State. At Clarendon in 1164 " Constitutions " were drawn up which curtailed ecclesiastical powers somewhat, but the quarrel continued over the right of clerks in holy orders to be tried for their moral and civil offences in Church courts. Becket was banished, and in return excommunicated his chief opponents. In a fit of exasperation Henry expressed the wish that some of those who ate his bread should rid him of this turbulent priest; whereupon four of his knights on Dec. 29, 1170, slew Becket in Canterbury cathedral. In 1173 Becket was canonized, and for nearly four hundred years his tomb was visited by hosts of such pilgrims as are pictured in

Chaucer's "Canterbury Tales." But at the Reformation Henry VIII in 1538 destroyed Becket's magnificent tomb and burnt his bones.

BEDE (c. 673–735). English churchman, and Doctor of the Catholic Church, called the Venerable Bede. For practically the whole of his life he was a monk in the Benedictine abbey at Jarrow. He wrote an ecclesiastical history of England down to 731, homilies, lives of saints, hymns, biblical commentaries, etc., and died when translating St. John's Gospel into Anglo-Saxon. His bones were finally buried at Durham.

BEELZEBUB. A deity of the ancient Canaanites, another form of Baal. To the Jews of New Testament times he was the lord of the underworld and the chief of evil spirits, but to the ancient Philistines he was the "god of flies."

BEGHARDS. Societies of Christian laymen which appeared in Germany, the Low Countries, and the S. of France in the 13th century. The name may mean "beggar," and the Beghards were condemned by Church Councils for immorality and heresy, and severely persecuted after 1367, until they disappeared from public notice.

BÉGUINES. A Roman Catholic order of sisters of mercy, said by some to have been founded in the 7th century by a certain St. Begga, but their origin is much disputed. They became prominent in the 12th century, when they had establishments in France, Germany, and the Netherlands. In the later Middle Ages their pietism made then suspect and they were harried by the friars and occasionally haled before the Inquisition. *Béguinages* still exist in Belgium, at Antwerp, Bruges, Ghent, and Malines. The *béguines* live in little cottages surrounding a chapel, they devote much of their time to visiting the sick and the poor, and promise to practise chastity and obedience for a year at a time.

BEL. The Babylonian god of the earth, though originally he seems to have been god of the air or wind. He is called the "god of lords," the "father of the gods," the "mighty prince." In one of the ancient Babylonian creation myths he makes the earth and the heavens, then man out of his own blood mixed with earth, next the beasts, and finally the heavenly bodies. The chief seat of his worship was Nippur, and his spouse was Belit.

BEL AND THE DRAGON. One of the books of the Old Testament Apocrypha. It is an appendix to the canonical book of Daniel, and describes Daniel's exposure of trickery on the part of the priests of Bel in Babylon, the death of a dragon that had been the object of worship, and the incident of Daniel in the lions' den. The book may be dated perhaps to the 1st century B.C.

BELGIUM. The majority of Belgians who make any profession at all are Roman Catholics, but there is also a Protestant (Evangelical) Church. Ministers of all denominations are paid out of the national treasury. There is full religious liberty, and no State church.

BELIAL. Hebrew word meaning moral or material worthlessness. The "sons of Belial" mentioned in the Old Testament are thus good-for-nothing fellows, but some expositors maintain that Belial is a proper name, one of the synonyms for Satan. Milton made him a fallen angel.

BELL. From remote antiquity bells have been used in religious ceremonies. Aaron and the priests of ancient Israel, and the priests of Cybele and of Isis, either wore them on their vestments or used them in the ritual of worship. There were bells in the basilicas or townhalls in the Roman Empire, and they may have been carried over into Christian practice when many of the basilicas were converted into Christian churches in the 4th century A.D. In those days the bells were mostly hand-bells, and it was not until the 14th century that larger bells were cast for hanging in specially-erected towers. As early as Charlemagne's reign bells for church use were baptized, given names and sponsors, just as in the baptism of infants, and this practice continues in Roman Catholic countries. In the Middle Ages bells were believed to be possessed of supernatural powers enabling them to chase away devils with their clanging, subdue tempests, and extinguish fires. For centuries the "passing bell" was tolled when a parishioner lay dying, so

that those who heard it might say a prayer for his soul. Not until the 18th century in England was the bell tolled after deaths and before funerals. In the solemn service of the Mass a bell is rung when the Host is presented to the congregation. The vesper-bell rings the Angelus at eventide. Before the hour of Divine Service bells are rung to summon the faithful, and the music of the bells heard across the countryside is part of the traditional picture of English life. In Mohammedan worship, on the other hand, bells are prohibited.

BELL, Andrew (1753–1832). Anglican divine, who while a chaplain in India originated a monitorial system of teaching in schools, which was eventually adopted in the National Society for the Education of the Poor, founded in 1811 by Anglicans who were stimulated by the growth of the elementary schools (known as "British schools") started by the Quaker, Joseph Lancaster. Bell was made superintendent of the National Society, and many of the "National schools" became the Church schools now incorporated in the State system.

BELLARMINE, Robert (1542–1621). Roman Catholic saint and theologian. Born in Tuscany, he joined the Jesuits in 1560. In 1599 he was made a cardinal, and in 1602 archbishop of Capua. A man of great learning and an acute controversialist, he was the most able of the defenders of the papal power and institutions in an age of violent and persistent attacks. He was canonized in 1931.

BELL, BOOK, and CANDLE. In the Catholic Church of the Middle Ages, to curse a person by bell, book, and candle was to pronounce excommunication. The formula ran: "May he be accursed of God, and of the Church, from the sole of his foot to the crown of his head, sleeping and waking, sitting and standing . . ." Whereupon the book, from which the anathema was read, was clapped to: the candles were blown out, to symbolize the sinner's expulsion; and the bells were rung to advertise the solemn rite just performed.

BELLONA. The Roman goddess of war, variously described as the sister, wife, and companion of Mars. Her temple at Rome was used for official ceremonies. On March 20, the "day of blood," her priests used to gash themselves so that the blood flowed as a kind of sacrificial offering.

BELOVED DISCIPLE. The Apostle John.

BELOVED PHYSICIAN. St. Luke the Evangelist, so called by St. Paul.

BELTANE. A religious festival of the ancient Celtic peoples. It seems to have been held twice a year, at the beginning of November, when summer had ended, and at the beginning of May (May Day), when summer had come again. All the fires in the district were put out, and then lit again from the *needfire*. Everywhere bonfires blazed in the night, and the farm animals were driven through them, perhaps to preserve them from disease during the coming year, or perhaps as a harmless substitute for the human and animal sacrifices that had once been offered up to the gods. Some scholars have connected the ceremony with the worship of Beal, a Celtic divinity whom they identify with the Bel of the Phoenicians.

BEMA. The apse or chancel of a basilica. In Orthodox Jewish synagogues it is the raised platform from which the service, except the sermon, is conducted.

BENARES. The most sacred city of the Hindus, situated on the Ganges, their holiest river. Of its 1500 or so Hindu temples, the holiest is the Golden Temple of Siva. The banks of the river are completely lined with temples and the ghats (terraced landing-places) where pilgrims assemble in their tens of thousands and corpses are burnt on funeral pyres. Death on the bank of the sacred stream is a door to life in a better incarnation, or even to heaven itself.

A circular road 50 miles long bounds the sacred area, and additional merit is to be had by making the circuit on foot, after bathing in the river. Benares is also the most famous centre of Sanskrit learning, and has a large population of Brahmans.

BENEDICT (480–543). Christian saint and founder of the Benedictine Order and of monasticism in the Western Church. He was born at Nursia,

near Spoleto, and as a boy of 14 became a hermit in a cave near the present Subiaco. Later he was appointed abbot of a monastery following the rule of the Eastern Church, which he found far too soft. Then in 528 he founded an abbey at Monte Cassino, near Naples, which became the parent of Benedictine abbeys in all parts of Christendom. The " rule " he drew up had a place for hard work, physical as well as mental; and though nothing of a scholar himself, his command that the monks should copy ancient MSS. did something to preserve the classical learning. He died on March 21, 543, and the day is his festival-day.

BENEDICTINES. The monks and nuns who follow the Rule of St. Benedict (q.v.) the oldest monastic Order in the Western Church. They take the solemn vows of: stability, binding them to make the monastery their permanent home; conversion of manners, the striving after perfection in life; and obedience according to the Rule, requiring chastity, renunciation of private property, retirement from the world, daily celebration of the Mass, frugality and labour (in fields and workshops or in the study), and filial obedience to the abbot.

Benedictines are not, strictly speaking, a single order, but are grouped into congregations, named after their first abbey, founder, patron saint, or country. The chief are the Cluniacs, Cistercians, Camaldolese, Vallombrosans, Sylvestrines, Olivetans, Celestines, and Mechitarists.

In Britain there are Benedictine monasteries at Downside, Ampleforth and Fort Augustus.

The Benedictine habit is generally black (whence the name "black monks"), but some of the congregations have their own special colour. Benedictine nuns are strictly enclosed, but some nunneries conduct schools.

There are also Benedictine houses in the Church of England, viz. Nashdom for men and West Malling for nuns.

BENEDICTION. Among Catholics, a short and popular service consisting of certain canticles and antiphons, after which the priest blesses the congregation by making the sign of the Cross above them with the Blessed Sacrament.

Benediction, the solemn invoking of God's blessing, is a frequent practice in Christian life and worship. " Goodbye " is an abbreviation of " God be with you." The form of benediction that begins " The peace of God, which passeth all understanding," is called the Peace or *Pax*; while that used by St. Paul, " The grace of our Lord Jesus Christ . . ." is the Apostolic.

BENEDICTUS. The canticle or hymn of thanksgiving of Zacharias on the birth of his son John (the Baptist: *Luke i*, 68–79), so called from its first word in Latin.

BENEFICE. Term used in the Church of England for a "cure of souls," including rectories, vicarages, etc., as distinguished from bishoprics, deaneries, canonries, and other cathedral and ecclesiastical dignities and offices. The holder of a benefice must be in holy orders, and has to be presented by the patron, instituted by the bishop, and inducted by the archdeacon. He is then charged with the spiritual duties of a clergyman—conducting public worship, administering the sacraments, visiting his parishioners, and so on—and may receive the emoluments attached to the benefice.

BENEFIT OF CLERGY. The right formerly possessed in England by all who could prove themselves to be " clergy " or " clerks," to be tried for their misdemeanours in Church courts. In 1350 the right was extended to cover the first offence of all who could read—the test-piece was usually one of the psalms; if the convicted felon passed the test, he was branded on the hand and released, but if not, then he had to suffer the customary punishment. In course of time many offences, including all capital crimes, were excluded from Benefit of Clergy; and though the clergy were prohibited at the Reformation from claiming it, it was not abolished until 1827.

BERCHTA or **BERTHA.** In the ancient mythology of south Germany, a goddess whose special concern is the oversight of spinners.

BERDYAEV, Nicholas (1874–1948). Russian theologian, of the Eastern Orthodox Church. He was born in

Kiev, of an aristocratic military family, and went to a military school and a university, from which he was expelled for holding socialistic opinions. Shortly after the Revolution of 1917 he was appointed professor of philosophy in the university of Moscow, but soon fell foul of the Bolsheviks. After two spells of imprisonment he was forced to leave Russia, and eventually settled in Paris. There he was arrested by the Germans during the occupation in the World War.

Berdyaev's literary output was great, and much of it has not yet been translated. Books available in English include "The Meaning of History," "Philosophy of the Free Spirit," "Destiny of Man," and "Spirit of Reality." The quintessence of his thought is contained in his belief in the mysterious living correlation of God and Man, revealed in perfection in Christ, the God-Man.

BEREANS. A Protestant Christian sect, founded in Scotland by Rev. John Barclay (1734–98), who endeavoured to emulate the people of Berea who (*Acts xvii*) "received the word with all readiness of mind, and searched the scriptures daily." After Barclay's death they merged with the Congregationalists.

BERENGARIUS of TOURS (998–1088). Christian theologian, a distinguished Schoolman, chiefly remembered for his view that in the Eucharist the elements remain bread and wine after consecration, but in the mind of the believer are transformed into Christ's body and blood. His last years were spent as a hermit near Tours.

BERNADETTE. Bernadette Soubirous (1844–79), a saint of the Roman Catholic Church. The daughter of poor peasants living in the poorest part of Lourdes, in the French Pyrenees, she had visions in 1858 of a beautiful fair-haired Lady, dressed in white with a blue girdle, who appeared to her in the grotto of Massabielle. At first the girl's story was laughed at, but when a spring bubbled up in the grotto's floor, as the Lady had said it would, and its water was reported to have healing properties, it became generally accepted that the Lady (who had announced herself to Bernadette as the "Immaculate Conception") was, the Virgin Mary. The grotto was visited by hosts of eager sufferers. Churches were built above and beside it, and Lourdes became the most famous and popular of the healing shrines of Catholic Christianity. As for Bernadette, she became a nun at Nevers at the age of 20, nursed wounded in the Franco-Prussian War of 1870, and for seven years was afflicted by tuberculosis of the bone before her death. On her deathbed she confirmed the visitations she had received 20 years before. She was canonized in 1933.

BERNARD (923–1008). Christian saint, of Menthon, founder of the hospices for travellers in the Alpine passes of the Great and the Little St. Bernard. These are manned by Augustinian Canons, assisted by lay-brothers and the famous St. Bernard dogs.

BERNARD of CLAIRVAUX (1091–1153). Catholic saint and monk. He was born at Fontaines, near Dijon, and on leaving the university at Paris became, in 1113, a monk in the recently-founded abbey of Citeaux, near Dijon, and after a period of privation, was commissioned to start a second house, at Clairvaux, in Champagne. For nearly 40 years Bernard remained as abbot, and so great and lasting was his work that he was called the second founder of the Cistercian Order of monks. In 1146 he preached the Second Crusade. He thundered against Abelard, and wrote many theological works—of such authority that he is called the "last of the Fathers"—and several hymns are attributed to him which appear in translation in English hymnals. But it was as a founder of monasteries that he was most active, and it is said that women hid their menfolk so that they might not become the victims of his eloquent appeals to leave the world for the cloister. He was canonized in 1175.

BERNARD of MORLAIX. Catholic monk and hymnwriter, born at Morlaix in Brittany of English parents, who about 1140 became a monk at the abbey of Cluny, in Auvergne. He wrote a long sacred poem "On contempt of the world" from which have been extracted and translated "Jerusalem the golden" and other famous hymns.

BES. The Egyptian god of fun, fashion, and adornment. He was human-headed, and his quaintly jovial figure was later responsible for the Greek satyr and Silenus. He was also a god of war and of vengeance.

BESANT, Annie (1847–1933). Theosophist. Born in London of Irish parentage, *née* Wood, she married in 1867 Rev. Frank Besant, vicar of Sibsey, Lincs. Becoming a freethinker, she separated from him in 1873, joined the National Secular Society, and for some ten years was associated with Charles Bradlaugh in his freethought campaigns. Then she turned to Socialism and was active as a Fabian until 1889, when she came under the influence of Madame Blavatsky (q.v.) the Theosophist. She had now found her real life-work, and she eventually settled in India, where at Benares she founded the Central Hindu College, which in due course became a university, and was prominent in other educational developments. She wrote on Theosophy and Christianity, became president of the Theosophical Society in 1907, and lectured extensively in Europe and America. Towards the end of her life she recognized in Krishnamurti (q.v.) the expected Messiah. She died at Adyar, near Madras.

BETHLEHEM. Village 6 miles S. of Jerusalem, in Palestine, where Jesus Christ is said to have been born. Within a convent is the Church of the Nativity, divided into sections for the exclusive use of Christians of the Roman or Latin, Greek or Eastern Orthodox, and Armenian churches; the spot of the Nativity is marked in the crypt. In St. Jerome's time (4th cent.) it was a shrine in which pagans celebrated the birth of Adonis.

BHAGAVAD GITA (Sanskrit, Song of the Lord, or of the Adorable, or of the Blessed One). A theosophical poem, something after the manner of the book of Job or a dialogue of Plato, that is included in the vast epic of the *Mahabharata*, and is perhaps the most famous, as it is certainly the most loved, literary expression of the Indian religious genius. It has been translated by Sir Edwin Arnold, E. J. Thomas, Sir S. Radhakrishnan, and others. Its authorship was probably composite, but it has been ascribed to a Brahman, probably a Vaishnavite, who lived in the 2nd or 3rd century A.D. The poem is clearly considerably later than the bulk of the epic in whose 6th parvan or section it has been inserted. Its principal themes are the exaltation of the god Vishnu in his avatar as Krishna, the doctrine of *bhakti* or love for him, and the paramount duty of obeying caste rules. The principal speakers are Krishna and Arjuna, the gallant young prince who is the hero of the *Mahabharata*, of the great war between two royal houses that it describes. Krishna, in disguise, acts as Arjuna's charioteer, and in the long philosophical dialogue that constitutes the poem, he overcomes the young prince's scruples at the idea of shedding the blood of his kindred in the opposite camp. The soul, he points out, is indestructible; only the body is laid aside like worn-out clothes. Arjuna belongs to the warrior or kshattriya caste, and it is his duty to perform his allotted task as a soldier. In the opening section the Yoga system is extolled; in the second the influence of the Vedanta is marked, and Krishna claims adoration as part of the universal Spirit, which Arjuna, deeply reverent, hastens to accord; finally, Arjuna accepts the divine advice, and goes valiantly into battle. Parallels have been discovered between the poem and the New Testament, but it is not now believed that there has been any borrowing one way or the other.

BHAGAVATA. One of the Hindu Puranas, devoted to the glorification of the *Bhagavata*, the " Divine One," or Vishnu. It is in 12 books, and of these the most important is the tenth which narrates the early loves and deeds of Krishna. Traditionally it is the work of Vopadeva, a Hindu grammarian who lived about the 12th century A.D.

BHAIRAVA. " The Terrible." One of the names given to the Hindu deity Siva, who manifests himself in eight Bharavas or forms, all terrible. His wife Devi is similarly called Bhairavi.

BHAKTAS. Those Hindu sects which place particular emphasis on *bhakti-marga*, i.e. the " bhakti-path " as the means of salvation, as distinguished from *karma-marga* (" works

path ") and *jnana-marga* (" knowledge path "). This is the doctrine in particular of the Vaishnavas. *Bhakti* (q.v.) comes from the same root as Bhagavata, and the religion of the Bhaktas is called Bhagavatism. It is monotheistic, and is said to have been founded by Krishna Vasudeva, a Kshattriya who appears in the *Mahabharata* as a warrior and religious reformer.

Bhagavatism appeals to the age-old craving of the human heart for a god who can be realized, pictured, spoken to, and loved. The incarnations of Vishnu satisfy the desire for a personal god; whatever form he assumes, the Bhaktas are devoted to the Adorable One, loving him with a love that is unquestioning and all-absorbing, one which makes the tears to flow, the hair thrill, the flesh tingle, which leads to erotic excitement and mystical rapture. Those who experience this love are on the way to salvation.

Four churches of the Bhagavata or Bhakta faith are distinguished. They arose in India in and after the 12th century A.D., and were founded by Ramananda, Madhva, Vishnusvami and Nimbarka. The authorized textbook of all the Bhaktas is the *Bhaktamala*. Most of the clergy are unmarried ascetics, but some are married and live in the world. The laymen are far more numerous, and count it a privilege to provide subsistence for the priests of the Adorable.

BHAKTI (Sanskrit, personal devotion). In Hinduism, enthusiastic devotion and passionate love addressed to one particular deity, usually Vishnu (or Krishna) or Siva. It is enjoined in particular in the Bhagavad Gita (q.v.), and in modern times has found expression in the poems of Sir Rabindranath Tagore. *See* BHAKTAS.

BHIKSHU. A Hindu religious mendicant; in its Pali form, *bhikku*, it is a Buddhist mendicant monk, a member of the Sangha.

BHUTAN. In this country of the south-eastern Himalayas, the religion is an unreformed type of Lamaism, a mixture of Buddhist ethics and the practices of animistic cults. The chief lama was until 1907 a priest-king after the Tibetan model, and it was the priests of Lhasa who, on his demise, sought out the child who was supposed to be his reincarnation. The monks or lamas number about a tenth of the population, and are usually celibate.

BIBLE (Gk. *biblia*, a collection of papyrus rolls or books). The sacred scriptures of the Christians, contained in a volume comprising 66 books of very varying lengths and importance, divided into the Old Testament of 39 books, and the New Testament of 27. It is held that the Bible is the Word of God (*see* INSPIRATION). The word Bible is never used in the volume itself; in English its first appearance is in the 9th century.

OLD TESTAMENT. The 39 books of the Old Testament formed, and still form, the Hebrew Bible, but the ancient division was: (a) *the Law*, consisting of the Pentateuch, or rather of the Hexateuch, i.e. the 5 " books of Moses " and Joshua; (b) *the Prophets*, comprising both the prophetic and the earlier historical books; and (c) *the Hagiographa*, a collection of miscellaneous writings including the psalms, the other poetic and historical books. Probably a thousand years elapsed between the composition of the earlier passages of the " books of Moses " and the latest of the Prophets about 450 B.C. The first Jewish Bible consisted only of the Pentateuch; the second had also the Prophets; the third is the Old Testament as we have it today. The final settlement of the canon was made by an assembly of rabbis at Jamnia between A.D. 90 and 100. Certain books which were not accepted at Jamnia as fully authoritative were accepted by the Alexandrian Jews although relegated to a special division, the Apocrypha (q.v.).

The Hebrew text of the Old Testament was finally established about the 7th century A.D. by the schools of Hebrew doctors known as Massoretes. Copies of the Scriptures that were found to be defective or damaged were destroyed after careful examination. No Hebrew MSS. are known of an earlier date than the 9th century, and all contain the Massoretic text, which is held to be substantially that accepted at the synod of Jamnia. There is then an interval of at least a thousand years between the composition

of the latest book in the Old Testament (*Daniel* ?) and the earliest Hebrew MS.

[This statement must be read in the light of the discovery in 1947, in a cave near the Dead Sea in Palestine, of a number of ancient Hebrew scrolls, one of which bears the complete book of *Isaiah*, while others have fragments of other books of the Old Testament. These scrolls have been dated by some scholars to the late Hellenistic period, towards the end of the 2nd century B.C., in which case the texts are some thousand years older than any such texts previously known.]

For the period before this stereotyping of the text there are available for comparison two earlier versions, the Samaritan, and the Greek. The first, the Samaritan Old Testament, consists only of the Pentateuch, and is very little different from the Massoretic. The second is far more important. It was produced in Alexandria between 285 B.C. and the beginning of the Christian era; traditionally it was the work of 70 translators, and hence is known as the Septuagint or LXX. It differs considerably from the Massoretic Hebrew, and includes the books of the Apocrypha. It became the Old Testament of the Christian Church, and in the Eastern Orthodox Church has continued in use to the present day. The MSS. of the LXX are much older than those of the Hebrew Old Testament, the earliest being some small papyrus fragments dating from the 2nd century B.C., and many belonging to the 2nd and 3rd centuries A.D. Next to these papyri in order of date are the great 4th-century Vatican and Sinaitic codices (*see* CODEX), followed by a number of other vellum MSS. written in uncial characters, including the Alexandrinus and Ambrosianus of the 5th cent., with some 1500 MSS. in minuscule (i.e. in small cursive hands) of dates ranging from the 9th to the 15th century. Old Latin, Syriac, and Coptic translations of the LXX exist. The Latin Vulgate, now in use in the Roman Catholic Church, is a translation made by St. Jerome from the Massoretic Hebrew.

NEW TESTAMENT. The New Testament was written originally in Greek. The earliest list of the books contained in it is that known as the Muratorian Canon, which was drawn up probably between A.D. 160 and 170. It contains all the books with the exception of *Hebrews*, *James*, 1 and 2 *Peter*, and 3 *John*. Athanasius published an official list in A.D. 365, and the Church Council held at Carthage in 397 confirmed it.

The first printed edition of the Greek New Testament was that of Erasmus, published in 1516. In 1550 Stephanus, a French printer, produced an edition based on a rather larger number of MSS., and this, the Revised Text as it was called, was the standard text until the 19th century. But in the meantime, a great number of MSS. were made available, ranging from the Codex Alexandrinus which came to England in 1627, to the Codex Sinaiticus discovered by Tischendorf in 1859, and the Codex Vaticanus published by him in 1867. Tischendorf issued several editions himself, and there was one by Westcott and Hort in 1881. Since then many more MSS. have come to light, particularly papyri from Egypt in fragmentary form, which date, many of them, from the period between the actual composition of the New Testament books in the 1st and 2nd centuries and the preparation of the great vellum MSS. of the 4th century.

THE ENGLISH BIBLE. The first complete Bible in English is usually supposed to have been John Wycliffe's, produced in 1380–82, but translations of separate books date back to Bede in the 7th century. All the translations up to the publication of Erasmus's New Testament were made from the Latin Vulgate. William Tyndale published his New Testament in English in 1525. Coverdale's translation of the whole Bible (the first in English), from the Vulgate and Luther's German version, appeared in 1535; and in 1539 a revised edition of this, known as the Great Bible, was ordered by Cromwell, Henry VIII's minister, to be placed in the parish churches. It was therefore the first Bible to be made available to the people at large. The version of the Psalms contained in the Book of Common Prayer comes from the Great Bible. The Geneva Bible (sometimes called the Breeches

Bible, because of its peculiar rendering of a word in *Genesis iii*, 7) was prepared by English refugees from the anti-Protestant movement in England under Queen Mary: the New Testament appeared in 1557, and the whole Bible in 1560, and this was the first Bible to be printed in Roman type, and to give the division into verses (first made by Stephanus for his Greek New Testament in 1550, and by Rabbi Nathan for the Hebrew Old Testament in 1448). The Douai Bible (q.v.) was published in 1582–1610.

All through the Elizabethan Age the Geneva Bible was the Bible of the English people, but there were many who objected to it because of the Puritan character of its marginal notes. So in 1604 James I commissioned the preparation of a Bible which should be without notes, and in 1611 this was published—the Authorized Version that is still in most general use.

The increase of Biblical knowledge and the accumulation of MS. material led to the Revised Version (N.T. 1881; O.T. 1885; Apocrypha 1895). Versions in modern English include the New Testament of R. F. Weymouth (1913) and E. J. Goodspeed (1923) and Monsignor R. Knox (1946), and the complete Bible of Ferrar Fenton (1900) and J. Moffatt (1935). The New Testament in Basic English appeared in 1941. A new translation of the complete Bible into modern English, under the auspices of a Joint Committee of the Churches, was begun in 1949.

BIBLE BELT. The south of the U.S.A., where the Christianity is more orthodox, indeed is " fundamentalist," than in the rest of the country.

BIBLE CHRISTIANS. A Christian sect, Protestant and evangelical, that had its origin in Devon and Cornwall in the preaching of William O'Bryan (afterwards Bryant) a Methodist lay-preacher of the Cornish village of Luxillian. The first body was formed at Shebbear, in N. Devon, in 1815, and four years later the movement had made such progress that a conference was held at Launceston. Soon the Bible Christians—who, as their name indicates, based themselves entirely upon Scripture—spread to other parts of the country. When Bryant went to U.S.A. in 1836, the leadership devolved on James Thorne (d. 1872) who was the first fully recognized minister and founder of the Church's training college and school at Shebbear. In 1907 the Bible Christians were absorbed in the United Methodist Church.

BIBLE SOCIETIES. Societies formed for the purpose of circulating copies of the Bible in the vernacular, without notes or comments, either by giving them away or by selling them at a very low price. The chief society of the kind is the British and Foreign Bible Society, founded in 1804, which publishes versions of the Holy Scriptures in nearly 800 languages. Ranking next are the American Bible Society, the National Bible Society of Scotland, and the Netherlands Bible Society. The Bible is now obtainable in nearly 1100 different languages, and the four societies just mentioned distribute annually about 17 million volumes of Scripture.

BIBLICAL CRITICISM. A term that includes: (a) *lower criticism*, which is concerned with the text, and (b) *higher criticism*, which treats of such questions as the date, the authorship, and the restoration of the document to the state in which it left its author.

BIDDLE John (1615–62). The " Father of English Unitarians." After leaving Oxford he was a schoolmaster in Gloucester, but was thrown into prison in 1645 for having professed disbelief in the doctrine of the Trinity. A pamphlet of his on the Holy Ghost was ordered by the House of Commons (then under Presbyterian control) to be burnt by the common hangman in 1647. In the next year he made himself liable to the death penalty by publishing a book denying the Trinity, but he was not put on trial. From 1655, however, until 1658 he was banished to the Scilly Isles. In 1662 he was arrested for preaching in London, and died in gaol, not being able to pay the fine of £100 imposed upon him.

BINYON, Laurence (1869–1943). Poet, author of the ode "For the Fallen" (in the Great War of 1914–18), four lines of which, beginning " They that are left shall grow not old . . . " are recited at British Legion occasions in memory of

the comrades dead in the two World Wars. For many years he was an official in the British Museum.

BIRETTA. A square hat with three ridges on the top—a kind of skull cap of silk or velvet—worn by Catholic clergy on entering and leaving church, etc. Ordinarily it is black, but bishops have purple and cardinals red birettas.

BIRGITTA. Swedish saint. *See* BRIDGET.

BISHOP (Gk. *episkopos*, an overseer). The highest of the holy orders of the Christian Church. There are bishops in the Roman Catholic, Anglican, and Eastern Orthodox Churches, and also in the Methodist Episcopal Church of U.S.A., the Lutheran churches in Scandinavia, and among the Moravians.

A bishop is the spiritual overseer of a diocese or bishopric and has his see or chair in the cathedral church. He is empowered to confirm and ordain, and to consecrate churchyards, memorials, etc. His insignia include ring, gloves, pastoral staff, and mitre; and his vestments, rochet, chimere with lawn sleeves, and cassock.

In the Church of England a bishop is elected by the cathedral chapter, always on the nomination by the Crown, in whose name a *congé d'élire* (French, permission to elect) is issued to the dean and chapter of the vacant see. He has precedence above barons and next below viscounts. His wife is not a peeress. As lords spiritual 24 bishops (as well as the two archbishops) have seats in the House of Lords. The bishops of London, Durham, and Winchester are always included; the others take their turn in order of seniority of consecration as bishops. In addition to the diocesan bishops of the English Church, there are suffragan bishops, i.e. bishops who have no dioceses or sees of their own but assist a diocesan bishop in his duties. A diocesan bishop signs with his Christian name or its initials and the name of his see (sometimes the latter is in Latin, e.g. Sarum for Salisbury). Suffragan bishops use the ordinary signature, followed by the words " Bishop of —." All bishops are addressed as " Right Reverend."

In the Roman Catholic Church an *auxiliary bishop* is one appointed by the Holy See to assist a ruling bishop on account of the latter's age, onerous duties, etc.; a *coadjutor bishop* is one appointed to undertake all the duties of an incapacitated ruling bishop; and a *titular bishop* is one who is consecrated for a see which, generally in Asia Minor and the Near East, because of the invasions of Islam, has been allowed to lapse. Formerly the last-named was styled a *bishop in partibus infidelium* (in the lands of the infidels). There are some 600 titular sees.

BISMILLAH (Arabic, in the name of Allah). A religious expression employed by Mohammed and recommended by him for use by Moslems, as an introductory formula to readings from the Koran and other important discourses and statements; in ceremonial functions; and in important matters of public and personal life.

BLACK CANONS. The Augustinian Canons.

BLACK FRIARS. The Dominicans.

BLACK MASS. A requiem mass in the R.C. Church; so called because black vestments are worn. The name is also given to a blasphemous parody of the mass supposed to be performed by " Satanists."

BLACK MONKS. The Benedictines. Benedictine nuns have been styled " Black ladies."

BLACK STONE. *See* KAABA.

BLAISE. Christian saint, bishop of Sebaste, and martyred about A.D. 316. He is supposed to have power to cure throat afflictions, and on his day—Feb. 3—it was customary in the Middle Ages (and is still to-day in some Catholic communities) to touch the throats of the afflicted faithful with two crossed candles, invoking at the same time St. Blaise's intercession in the matter of a cure.

BLASPHEMY. The use of insulting and opprobrious speech against or concerning God, Christianity, the Church, religious beliefs and sacred things, in such a way as to shock the feelings and outrage the belief of mankind, excite contempt, promote immorality, or to occasion a breach of the peace. In Judaism, Christianity, and Islam, blasphemy is or has been, considered an insult to God, and to be punished accordingly.

Among the ancient Greeks and Romans if it was punished at all, it was because it was a danger to the State.

In England, Blasphemy Laws still remain on the statute book. The chief is the Act 9 and 10 William III, c. 32 (1698), which provides that " if any person having been educated in or at any time having made profession of the Christian Religion within this realm, shall by writing, printing, teaching, or advised speaking, deny any one of the Persons in the Holy Trinity to be God, or shall assert or maintain there are more Gods than one, or shall deny the Christian Religion to be true, or the Holy Scriptures of the Old and New Testament to be of divine authority," he shall on conviction of a first offence be adjudged incapable in law to hold any office or employment, ecclesiastical, civil or military; and on a second offence be pronounced incapable to sue or plead in any court of law, or to make any deed of gift; and shall suffer three years' imprisonment without bail. This Act was modified in 1813, to the extent of excluding Unitarians from its scope.

Blasphemy is also an offence at Common Law. A blasphemous libel may consist of the publication of matter relating to God, Jesus Christ, or the Book of Common Prayer intended to wound the feelings of mankind, or to excite contempt against the Church by law established, or to promote immorality.

Such blasphemy prosecutions as have been instituted in England have been under the Common Law, and the older cases were all in accordance with the dictum of Chief Justice Hale in 1676, reaffirmed in 1856, that Christianity is part of the laws of England. Another view has prevailed since the latter part of the last century, however, viz. that the expression of anti-Christian or anti-religious views does not constitute a blasphemous libel unless the language used is scoffing or uttered in a contumelious spirit. Reasoned and decently expressed criticism is allowed. This was the view taken by Lord Coleridge in the case of Foote and Ramsay in 1883. Certainly no unbeliever of any repute or eminence has been prosecuted for blasphemy for a great many years.

BLAVATSKY, Madame (1831–91). Theosophist. Born at Ekaterinoslav, Russia, of good family, Helena Petrovna Hahn married in 1848 N. V. Blavatsky, a Russian official, but soon separated from him. Of her life during the next 20 years little is known; later she claimed to have travelled widely, and in particular to have spent seven years from 1851 in Tibet, where she received instruction in the " ancient wisdom " from the Great White Brotherhood, a class of semi-divine beings called Adepts, Masters, or Mahatmas (great souls). While working in New York as a spiritualistic medium, she met Col. Henry Steel Olcott, and with him founded in 1875 the Theosophical Society. In 1877 she published her " Isis Unveiled," an account and defence of spiritualism, etc., combined with criticisms of Christianity, and in 1878 went with Olcott to India, where they won many converts to Theosophy. Now it was that she announced her Tibetan experiences of years before, and asserted that the Mahatmas—in particular Morya and Koot Hoomi—were actively helping her to pass on the occult wisdom she had then gained. She left India in 1885, and in 1888 published " The Secret Doctrine," which, she said, was based on a very ancient work only to be found in a library in Tibet. She died in London.

BLESSED. In the R.C. Church, a beatus, i.e. one who has been beatified.

BLESSED SACRAMENT. In Catholic usage, the Eucharist.

BLOODSHEDDING. The gashing of the human body so as to draw blood (in primitive belief the seat of the life or soul) has been a religious rite in many different cultures and ages. The priests of Baal gashed themselves to induce rain. The Aztecs and the Peruvians cut their legs and arms, ears and noses, so as to draw blood in honour of their gods. Greek youths were scourged until their blood spattered the altars of Artemis, and the Roman priests of Bellona made gashes in their shoulders and sprinkled the image with the drops. The priests of Cybele and Attis did likewise. Possibly such customs are in substitution for the original killing of a human sacrifice, or

they may be symbolical of the union of man and god effected through the blood.

BODH-GAYA. One of the holiest places of Buddhism—a village in Bihar, India, where Prince Gautama became Buddha. A pipal tree is said to be descended from the *Bodhi-tree* supposed to have been a pipal (*Ficus religiosa*) under which he was sitting when he became the Enlightened One, and a large temple stands on the site of one erected by the Buddhist emperor Asoka. *Bodhi* means "enlightenment" or "Wisdom" in Pali; the Singhalese equivalent is *Bo*.

BODHIDHARMA (d. about A.D. 535). Indian Buddhist missionary to China, where he arrived in the Canton district in 520. He lived for nine years in a temple at Lo-yang, in Honan. He was a principal exponent of the Meditation or Zen (q.v.) School of Mahayana Buddhism. The 28th patriarch of western Buddhism, he ranks as the first of the eastern or Chinese partriarchs.

BODHISATTVA (Sanskrit; Pali, *bodhisatta*). In Mahayana Buddhism, a " being destined for (or on the way to) enlightenment "—one who should aim not only at attaining Nirvana for himself but should train himself to become a buddha, and so become the means of saving countless others from the dreary succession of painful lives. The career of a bodhisattva may extend through many lives, and during this career he has to pass through a training divided into ten stages, practising all the time the six virtues or " Perfections " of almsgiving, moral conduct, patience, heroism, meditation, and wisdom. When he is perfected in all these, he is within reach of his goal. He has all the buddha qualities and qualifications, and has only to be reborn for the last time to enter Nirvana and become a buddha. This, however, the bodhisattva does not do. Unlike the arahat of Hinayana Buddhism, he prefers to defer this entry into buddhahood in order that he may help his struggling companions on earth, and apply his accumulation of merit to the benefit of beings still far down in the scale of salvation.

BOEHME, or **BEHMEN.** Jakob (1575–1624). German mystic and theosophist. Born near Görlitz, he was the son of poor parents and received practically no schooling. After working as a boy in the fields he became a shoemaker, and followed the trade for most of his life. His first manuscripts, usually called " Aurora," were prepared about 1612; in 1618 he had another period of fruitful authorship; and in 1624 there was published in Görlitz *Der Weg zu Christo*, which aroused much clerical hostility. Boehme was summoned to Dresden to defend his views, which he did with complete success, but died on his way home.

Boehme was a believer in the inner light or illumination. He saw no spirits or angels; his book was himself, and in his own soul he found God and that root of all mysteries to which he gave the name of Ungrund, or Urgrund, the Godhead who is underneath us, from which we rise, and into which we sink. The essential feature of " Boehmenism " is that all existence implies opposition (e.g. good can be known only in opposition to evil) and that out of conflict a new unity will arise. All Boehme's works were translated into English between 1644 and 1662 and societies of Boehmenists flourished in England under the Protectorate. In due course, they merged in the Quaker movement. The Philadelphians and William Law also were influenced by Boehme's ideas.

BOETHIUS (c. 480–524). A Roman senator who held high office under Theodoric the Great, but was accused of treasonable activities and put to death. While in prison he wrote " On the Consolation of Philosophy," a philosopher's attempt to account for evil in a world which is under a benevolent God. Christ is not mentioned in the book, but it shows a Christian influence. It was translated by King Alfred, Chaucer, and Queen Elizabeth.

BOGOMILS. A sect of Christian heretics which flourished in the Balkans, particularly among the Bulgarians, in the 12th century. The name has been derived from the Slavic for " Beloved of God," but there is mention of a Pope Bogomile. The Bogomils held that much of Christ's history should be taken symbolically. Satan was equally the son of God with Jesus, and had been the

Father's vicegerent, but his pride and lust for dominion had brought about his downfall. Yet he had made the bodies of men, while the Father breathed into them the breath of life. Then, jealous of man's glorious destiny, he seduced Eve and became by her father of Cain, who introduced evil and strife into the world. So began a long struggle between good and evil, represented by Abel and Cain respectively. Moses all unwillingly acted as Cain's instrument and led the people astray by the Law, so God intervened. The Son, the Logos, a spiritual being, entered into Mary's womb, and was born as Jesus, who forthwith proceeded to overturn his wicked brother's kingdom. When he ascended into heaven he left the Holy Spirit to take his place in the hearts of men.

The Bogomils rejected the Christian sacraments; protested against the worship of the Virgin Mary, saints, and images; and described the miracles alleged to be worked by them as works of the devil. They found it politic to take part in Christian worship, but supplemented it with their own conventicles. Converts were initiated by solemn rite, and the moral ideal they put before them was high.

Basilius, a Byzantine physician, was the first martyr of the sect; he was burnt alive in 1119. Every effort was made by the emperor and the patriarch in Constantinople to root out the heresy, but it lingered on for centuries, and it may have had some influence on the Albigenses and Catharists.

BOLIVIA. Republic of the interior of South America, in which Roman Catholicism is recognized as the State religion, and is in receipt of contributions from the national treasury. Other forms of worship are permitted.

BOLLANDISTS. A succession of Jesuit scholars, occupied in the preparation and publication of the *Acta Sanctorum*, the lives of the saints of the Christian Church. The project originated with a Flemish Jesuit, Herbert Rosweyd, about the beginning of the 17th century, and on his death in 1629 his collections of books and material were transferred to another Jesuit, John van Bolland (1596–1665), under whose editorship the first five volumes appeared. By 1773 when the Jesuits were suppressed, the 51st volume had been published, carrying the "lives" to the beginning of October. The work was stopped, but shortly afterwards the Empress Maria Theresa gave the surviving Bollandists a home in the Abbey of Coudenburg in Brussels. The 53rd volume appeared in 1794, bringing the calendar down to October 6. Then came the French invasion, and for forty years the work was suspended. In 1837 a new association of Bollandists—Jesuits as before, and seldom numbering more than half a dozen—was formed under the patronage and with the financial support of the Belgian government. Vol. 54 was published in 1845, and by 1931 vol. 65, including some of the saints' days for November, had appeared.

BON. The pre-Buddhist religion of Tibet, characterized by animism, "devil-dancing," and Shamanism. It still survives in the faith of the primitive masses.

BONA DEA. A "good goddess" in the religion of ancient Rome. Her real name is unknown, but she was probably an earth goddess. Rites in her honour were celebrated in December and only by women, even her name being kept from men's ears.

BONAVENTURA (1221–74). Catholic saint and theologian. John of Fidenza, to give him his first name, was born in Tuscany and in 1243 became a Franciscan monk. In 1256 he was elected General of the order, and was made a bishop and cardinal in 1273. The next year he died when attending the Church Council at Lyons, worn out with his labours and austerities.

St. Bonaventura is known as the Seraphic Doctor because of the religious fervour of his exhortations to practise Mariolatry, celibacy, the ascetic life, and so on. In his life and all his writings he expressed a belief in the mystic union of the soul with God as the supremest good. In 1482 he was canonized, and in 1587 was nominated a Doctor of the Church.

BONIFACE (680–755). Christian saint, called the Apostle of Germany. He was a Devonshire man, born at Crediton, and educated in the Benedictine

monastery at Exeter. At 30 he was ordained priest and in 716 crossed the North Sea to the Low Countries and Germany, where he laboured as a missionary among the heathen for most of his life. About 745 he was made archbishop of Mayence. He was slain by a band of pagans when he was preparing a confirmation service.

BONZE (Japanese, *bonzo*). A Buddhist priest in Japan and China.

BOOK OF COMMON PRAYER. *See* COMMON PRAYER, BOOK OF.

BOOK OF THE DEAD. A kind of guidebook for the ancient Egyptian in his journey through the underworld. Sometimes it is described, though not very exactly, as the Egyptian Bible or the prayer-book of the Osirian faith. It consists of prayers and exorcisms for the use of the pilgrim-soul, and copies of it were placed in the tomb, or inscribed or painted on the wall, so that it should be ready for immediate reference when the soul was at a loss.

It is extant in three great recensions (revisions of the text): the Heliopolitan, in use from about 2600–200 B.C.; the Theban in use during the 18th to the 20th dynasty—say 1580 to 1100 B.C.; and the Saite, used during the Ptolemaic period. The British Museum possesses the finest collection in the world of the Theban recension, in particular the magnificently illustrated and coloured Papyrus of Ani, which is 78 ft. long by 1 ft. 3 in. wide. The Negative Confession (q.v.) is contained in the Book of the Dead.

BOOTH, William (1829–1912). Founder of the Salvation Army (q.v.). Born at Nottingham, he removed to London when he was 20 and was a pawnbroker's assistant. At 16 he had experienced "conversion," and now in his spare time he was an evangelical preacher. From 1855, the year in which he married Catherine Mumford (1829–90) he was associated with the Methodist New Connexion, but in 1861 he became an itinerant evangelist, and in 1865 began work, without any denominational ties or label, in the poorest quarters of London's east end. The Christian Mission that he established and conducted on what were then thought to be sensationally unconventional lines, developed in 1878 into the Salvation Army, of which he was the first "General" and personal director until his death. Mrs. Booth (the "Army Mother"), who was a woman of deep spiritual insight and power, helped him in all his work; and the same may be said of many members of his family, in particular his son William Bramwell Booth (1856–1929) and daughter Evangeline Booth, who both became "General" in due course. Booth's work in reclaiming the down-and-outs, ex-convicts, criminals of every sort, prostitutes and "fallen women," drunkards and wife-beaters, came to be fully recognized by the authorities, and Edward VII was among his admirers and supporters. His "In Darkest England and the Way Out" (1890) was a blue-print of social reform. He was a powerful and persuasive preacher, a revivalist who believed that every word of the Bible was true as God's word might be expected to be, a lover of lively music—"why should the Devil have all the best tunes?" he demanded —and a most capable organizer. When he died he was given a national funeral.

BORROMEO, Carlo (1538–84). Roman Catholic saint and churchman. Born in his father's castle of Arona, beside Lake Maggiore, he was adopted by his uncle, Pope Pius IV, became a cardinal at 23, and shortly afterwards was appointed archbishop of Milan. He drew up the "findings" of the Council of Trent, and won golden opinions by his modest way of living, generosity to the poor and needy, and strict regularity of his personal life. In 1578 he founded the priestly congregation of the Oblates of the Blessed Virgin and St. Ambrose. He was canonized in 1610.

BO-TREE. *See* BODH-GAYA; CEYLON.

BOURIGNON, Antoinette (1616–80). A Flemish nun and later manager of orphanages or hospitals in Lille and Ghent, who became convinced of her direct illumination by God and found decided fault with all the contemporary churches. She framed a highly individual theology, and developed into a Quietist. Her works were edited by an ardent disciple, Peter Poiret, and several were translated into English.

BOURNE, Hugh (1772–1852). Founder of the Primitive Methodist Church. The son of a farmer and wheelright near Stoke-on-Trent, he became an enthusiastic lay preacher among the Wesleyan Methodists. But his partiality for camp-meetings in the open air made him obnoxious to the Wesleyan leaders, and in 1810 he formed at Standly, near Bemersley, a committee that two years later adopted the name of Primitive Methodist. Bourne maintained himself by the craft of carpenter and builder, and made various missionary expeditions, including one to U.S.A.

BOY BISHOP. In medieval Christendom it was a widespread custom to elect on St. Nicholas' Day, December 6, from among the choirboys at Church or the scholars at the grammar school, a boy who was dressed in bishop's robes and maintained episcopal state and dignity until December 28 (Holy Innocents' Day). In church the boy-bishop was allowed to conduct all services save Mass. The custom was forbidden in 1542, but has been revived occasionally since.

BOYLE LECTURES. Lectures instituted under the will of Robert Boyle (1627–91), distinguished natural philosopher and student of the Bible, to defend " the Christian religion against notorious infidels, viz. atheists, theists, pagans, Jews, and Mohammedans." Eight lectures are delivered annually by a clergyman in the Church of St. Mary-le-Bow, London.

BRAGI. Ancient Scandinavian god, honoured by the Norsemen as the originator of poetry, the giver of eloquence and of wise utterances. The " Bragi-cup " was drunk at feasts and funerals, and it was Bragi who welcomed the glorious dead into Valhalla. His wife was Iduna (q.v.).

BRAHMA(N) (neuter). (Sankskrit, the Absolute). In Hinduism, the supreme Universal Spirit: " There is but one Being, without a second." The Universal Soul or Being—incorporeal, invisible, unborn, uncreated, self-existent, absolute, and eternal—from whom all things, visible and invisible, living and inanimate, gods and demons, human beings and animals, have proceeded and to whom they will all eventually return and be re-absorbed. Brahma is not worshipped directly as are the other gods, but is the object of the abstract meditation that is practised by Hindu seers and sages.

BRAHMA (masculine). The first and most important member of the Hindu triad or trinity (*Trimurti*), whose other members are Vishnu and Siva. His origin is described in the Institutes of Manu. Brahma, the sole, self-existent Spirit, made the waters out of his own substance, placed in them a golden egg, and in the fullness of time was born in that egg as the male Brahma, who became the father and creator of all beings.

Brahma is worshipped only in one or two principal spots in India, e.g. Pushkara near Ajmer. He is represented as a man of a red colour, with four heads and four arms, riding on a swan or a goose. His consort is Sarasvati, the goddess of learning.

Brahma is the Prajapati, the lord or father of all created things. When he has created the world it remains unaltered for one of his days, i.e. 2,160,000,000 years. Then all is engulfed in flames. Brahma sleeps: but on awaking, makes the world again. The process is repeated until his existence of a hundred years—a period which requires 15 figures to express—has come to an end. Then he, and all the other gods and sages, who have survived the previous conflagrations, will be finally consumed.

BRAHMANA. ("Belonging to Brahmans"). The second main division of Vedic sacred literature, consisting of a body of prose writings appended to each of the samhitas or collections of Mantras. In the main these are explanatory of the sacrificial ceremonial, and they were intended for the practical guidance of the Brahmans in their ritual duties. The oldest may be dated to 700–500 B.C., when the Brahmans had already secured a position of religious, social, and educational predominance. It is in the *Brahmanas* that the equation is reached of Brahma with the Atman.

BRAHMANISM. The pantheistic religion of Ancient India, from which has developed the modern faith of Hinduism (q.v.). Its earliest records are the

body of sacred writings known as the *Veda*, together with a number of prose appendages known as the *Brahmanas* and the *Upanishads*. The original creed of the Aryan ancestors of the Indian people is revealed in the hymns of the *Rig-Veda* as a kind of nature worship, a polytheism in which the gods are deifications of natural forces. The powers to which the pious Aryan bowed in reverent subjection were Agni, the god of fire, blazing in the sun and flashing as lightning across the sky; Indra, the god of the atmospheric sphere, the deity whose realm was the bright and cloudless firmament; and Surya, the sun itself. Associated with these but inferior to them were Ushas, goddess of the dawn; the Maruts, who rode in the winds; Dyaus, the sky, who was supposed to make union with Prithivi, the broad expanse of the earth; Aditi, conceived of as the infinite expanse, and subsequently regarded as the mother of all the gods; and finally Varuna, a god of the waters who was also the overseer of human morals. All these and more besides were worshipped; hymns were sung in their praise, prayers were said to them for their assistance, sacrifices were offered to them—oblations of butter and of the juice of the Soma or moon-plant, and later of slaughtered beasts, including the horse, which were believed and intended to actually nourish the gods. The officiating priests were Brahmans—the word may have meant originally " worshippers " or those who recite hymns; and so were laid the foundations of the Brahman supremacy in Indian society which has endured to this day. It was in the period of the *Brahmanas*, the second great division of the Vedic literature, that the Brahmans consolidated their hold as a spiritual hierarchy, and the caste system was clamped down on the Indian peoples.

Then in the *Upanishads* the philosophy, the theology, the metaphysic of Brahmanism found their fullest and final expression. The gods still existed in the faith that was commonly held, but the Brahman speculators had worked out a creed founded on belief in one supreme Universal Soul, the Self-existent and Eternal Being, who is given several names but is usually known as Brahma or Brahman. Human souls are similarly eternal; they had no beginning and they can never have an end. But they can act and will only when they are invested with bodily form, and this union of body and soul is the source of all the misery that is. To throw off this bondage, this burden of troublesome matter, must be the aim of every spiritually-enlightened man. Through a tremendously long succession of lives the soul goes on its way, ever carrying its burden, ever working out the consequences of its acts (*karma*). Every now and again it is plunged into one of the many hells, or is lifted into one of the many heavens. At long last, if all goes well, it is sufficiently purified and emancipated to pass through the stages of bliss—living in the same heaven with the Supreme Spirit or Brahma, nearness to him, assimilation to his likeness until finally it achieves its end and aim in complete union with Brahma. *See* HINDUISM for the subsequent development of Indian religion.

BRAHMANS or **BRAHMINS.** The first of the four castes of the Hindus. From very early times the Brahmans seem to have monopolized the service of the gods and the preparation, preservation, and communication of the sacred lore, from which it was but a step to the regulation in every detail of the social and individual lives of the people. In one of the Vedic hymns they are stated to have sprung from the mouth—the most honourable part—of Purusha, the primary origin of the universe. The Brahman is the chief of all created beings; he is indeed a " human god " entitled to receive complete and unhesitating reverence and obedience. The Hindu priests are Brahmans, but by no means all Brahmans are priests. Their chief duty is laid down as the learning and study of the *Veda*, and the performance of religious and social ceremonial; but many are engaged in secular employment.

The ancient Law or Code of Manu decrees that a Brahman's life shall consist of four stages, viz. (1) *Bramachari*, or unmarried student, whose days should be passed in humble and obedient

attendance upon his spiritual instructor (Guru) in the sacred Veda; (2) *Grihastha*, or householder, the married man living with his wife and children engaged in the ordinary duties of a Brahman; (3) *Vanaprastha*, or anchorite, dwelling in the woods as a religious recluse, after having performed all his duties as a man in the world; and (4) *Sannyasi*, or religious mendicant, who wanders about freed of all bodily cares and responsibilities, engaged in spiritual exercises and mortifications of the flesh.

BRAHMA SAMAJ (" Society of Brahma"). The theistic church of India, founded in Calcutta by Ram Mohun Roy (q.v.) in 1828, for " the worship and adoration of the Eternal, Unsearchable, and Immutable Being who is the Author and Preserver of the Universe." When Roy went to England the new faith languished, but it was reinvigorated in 1842 by Debendra Nath Tagore (1818–1905). In its earlier period it was a " back to the Vedas " movement, but when it was appreciated that the *Vedas* were polytheistic in their essence, the progressive Brahmas sought enlightenment in all the world faiths while adhering to none. There are fundamental doctrines that are the basis of every true religion, and these fundamental doctrines they accepted as their creed. They believe in one Supreme God—a personal deity, but one who has never allowed himself to be incarnated; in the immortality of the human soul, in salvation by repentance and good works; in public worship —but not in pilgrimages, rites and ceremonies, and bloody sacrifices. Theoretically there is no caste amongst the Brahmas, but an attempt to translate the theory into practice and to sweep away all idolatrous rites from domestic and social life led in 1865 to a split between conservatives under Debendranath, who formed the Adi Brahma Samaj, and progressives under Keshub Chunder Sen. The latter adopted a policy of social reform and won many converts among educated Indians. After a time he aroused much criticism by his autocratic ways and eclectic theology that drew near to Christianity; and when he married his 14-year-old daughter to the rajah of Cooch Behar, a number of Brahmas seceded and formed the Sadharana (General) Brahma Samaj (1878). In 1881 Keshub renamed his sect the Church of the New Dispensation, and adopted an emblem made up of trident, cross, and crescent. Sometimes he seems to have come near to identifying himself with Christ, but he died with an appeal to Buddha on his lips. The church he had founded split and split again, but both the Adi Brahma Samaj and the Sadharana Brahma Samaj still exist and exercise an influence out of all proportion to their membership. A somewhat similar organization is the Prarthana Samaj, or " prayer society," founded in Bombay in 1867, which preaches a lofty theism and includes among its members some of the most active and enlightened of Indian social reformers.

BRAY, Thomas (1658–1730). Anglican divine, who more than any man was responsible for the establishment of the Society for Promoting Christian Knowledge (S.P.C.K.) in 1698 and the Society for the Propagation of the Gospel in Foreign Parts (S.P.G.) in 1701. In 1696 when he was rector of Sheldon, near Birmingham, he was appointed by the bishop of London to the post of Commissary to Maryland, in N. America, and he visited the colony in 1699.

BRAZIL. Practically all the people of this largest of South America countries make a profession of Roman Catholicism, but Church and State were separated in 1889 and all faiths are on a footing of legal equality.

BREAKSPEAR, Nicholas. The only English Pope; *see* ADRIAN IV.

BREECHES BIBLE. Popular name for an edition of the English Bible printed at Geneva in 1560, in which Adam and Eve are said to have made themselves " breeches " instead of " aprons " as the A.V. has it (*Genesis iii*, 7). Fortified by this authorization, some Puritan women took to wearing breeches like men.

BRETHREN IN CHRIST. A Protestant Christian sect in U.S.A. and Canada, originally established by European pietists in Pennsylvania. The name dates from 1862. The sect is strictly Biblical; spiritual healing, triple baptism

by immersion, washing the saints' feet, the holy kiss, and non-resistance, are among their practices.

BRETHREN or BROTHERS OF THE COMMON LIFE. A fraternity of devout Catholics, established at Deventer in Holland, by Gerhard Groot (1340–84), a famous missioner, and his friend Florentius Radewyn (1350–1400), a canon of Utrecht, about 1380. Some of the Brothers were in holy orders, but the majority were laymen, of varying social position and education. Their ambition was to reproduce the condition of living of the earliest Christians. They took vows of obedience to their rector, chastity, and poverty, holding nothing as their own individual property; yet they went out into the world—the priests to preach the gospel, administer the sacraments, and teach the children of the poor; the laymen to work at handicrafts or in the fields or copying MSS. in order to earn sufficient to make their contribution to the communal chest. So industrious and practical were they in their lives and works that the jealous hostility of the mendicant friars was aroused, and it was not until 1414 that the Brethren were officially recognized by the Church. For a hundred years and more the fraternities—for many were established in the Netherlands and the adjoining parts of Germany—flourished. But after the Reformation they began to decline, and by the middle of the 17th century nearly all their houses had closed their doors. The last were suppressed under Napoleon. Thomas à Kempis, who lived in the Deventer house 1392–99, left a valuable description.

BRETHREN OF THE FREE SPIRIT. A sect of mystical pantheists who emerged in western Europe early in the 13th century. One of their principal teachers was Amalric or Almeric of Bena (Amaury of Bene), who was expelled from the university of Paris in 1204. He appealed to the Pope but was condemned, and he died in 1209, escaping the death at the stake that befell a number of his fellow-believers in Paris and Strasbourg in 1210–12. The Amalricians, as they were sometimes styled, were accused of maintaining that salvation does not depend on the sacraments of the Church, but in serving God in freedom of spirit—and those who have become united with God in love may yield without sin or remorse to the demands of the flesh. This was the belief of Marguerite de Hainault, a *béguine*, who was among those executed in 1310. In 1397 Nicholas of Basle, the then leader of the sect, was burnt with two of his disciples at Vienna; and Eckhart, the mystic, might have met the same end but for his death. Here and there the Brethren survived in spite of the activities of the Inquisition, and their ideas were embraced by some of the Anabaptists as late as the 16th century.

BRETHREN, The. *See* PLYMOUTH BRETHREN.

BREVIARY. The service book of the Roman Catholic Church; the volumes (usually four) which contain all the ordinary and daily services, with the exception of those of the Mass, which are contained in the *Missal*, and those of baptism, marriage, burial, ordination, which are contained in the *Ritual*, if they are performed by ordinary priests, and in the *Pontifical*, if they are performed by a bishop. The *Book of Common Prayer* is approximately the Breviary of the Church of England, and it was, in fact, largely derived from the Roman volume.

The word comes from the Latin for " abbreviation " or " summary," referring to the fact that the book is a digest or compilation of services drawn from several books and bound together for convenience of use.

The Breviary had its origin in a compilation made by Pope Gregory VII in the 11th century, and though many changes have been introduced in the course of centuries, Gregory's Breviary is still essentially the one in use.

All clerks in holy orders, members of religious orders, etc., are under an obligation to recite with their lips the day's Breviary service every day; and the recital is made publicly every day in churches of the Roman communion.

BRIDEGROOM of GENESIS, or BRIDEGROOM of the LAW. In Orthodox Judaism, name given to two men who play a part in the service of the Rejoicing of the Law (Simhat

Torah) when the reading of the last chapter of *Deuteronomy* (the conclusion of the Pentateuch) is followed by the first chapter of *Genesis*. Isaac d'Israeli, Benjamin Disraeli's father, broke with his ancestral faith when he was asked to function as a Bridegroom of the Law.

BRIDES OF THE GODS. The devadasis, or temple-girls of Hinduism.

BRIDGET (1302–73). Christian saint, of Swedish birth, who founded in 1344 the order of Augustinian canonesses of St. Saviour, or *Bri(d)gittines*, and spent her later years in Rome. She was canonized in 1391. There is a Bridgittine house at Chudleigh, Devon, the direct successor of one founded at Lyon, Isleworth, Middlesex, by Henry V in 1415. The nuns devote themselves to prayer for souls in purgatory and engage in literary work of a devotional character.

BRIDGET (c. 453–523). Christian saint, one of the three patron saints of Ireland, the others being St. Patrick and St. Columba. Daughter of a Leinster chieftain, she became a nun at Meath at the age of 14, and was renowned for her piety and generosity. She founded several nunneries, and died at Kildare in one of them.

BRIEF, Papal. An official document issued in the name of the Pope by a cardinal-secretary and sealed with the Fisherman's Ring, i.e. the ring bearing the figure of St. Peter hauling in his net with the name of the Pope above. Briefs are in effect letters, and usually deal with less important matters than Bulls (q.v.).

BRIHASPATI. In the Veda, the "Lord of Prayer"—a deity who personifies religion and devotion, and by his supplications protects the pious from the machinations of the impious.

BRITISH COUNCIL OF CHURCHES. An amalgamation, made in 1942, of three Protestant bodies supporting the ecumenical movement for Church unity and eventual union. It consists of 112 members appointed by the Church of England, Church of Scotland, the Free Churches, and the Y.M.C.A., the Student Christian Movement, missionary societies, etc.

BRITISH ISRAELITES. A body of Christians, supporting many denominations, whose common interest is the spreading of what they believe to be the whole Gospel, which includes the teaching that the modern Celto-Saxon nations (including the peoples of Britain, the British Dominions, and the U.S.A.), may claim literal descent from the Children of Israel, and that these nations fulfil many of the glorious prophecies that are made concerning that people. Only some 40,000 of the tribes of Judah and Benjamin, together with a small number of the House of David and Levites, returned to Palestine from captivity in Babylon in the 6th century B.C. to found the Jewish nation which survived until A.D. 70, when it was destroyed by the Romans. The remainder of these tribes did not return, but also became known as "Jews," a name abbreviated from that of the former kingdom of Judah. What became of the "Lost Ten Tribes" of the earlier Assyrian captivity, and who are not known to have joined with the Jews of either the Dispersion or the Jewish nation in Palestine, is a matter for conjecture. The British Israelites hold that some of them reached the British Isles under various names, e.g. Cymry, Angles, Saxons, and Jutes; furthermore, that there were Hebrew settlements in Britain even before the Captivity.

British Israelite, or Anglo-Israelite, ideas were held by some of the Levellers and other sectaries in the middle of the 17th century, but the founder of the movement is considered to have been a Scotsman, John Wilson (d. 1870), who wrote "Our Israelitish Origin" and many other books on the subject in the middle of the last century. Another pioneer was Rev. F. R. A. Glover (1800–81), who wrote "England the Remnant of Judah and the Israel of Ephraim" (1861), in which he strives to identify the British Royal House with the House of David; there is a story that the stone that was Jacob's pillow at Bethel was brought to the British Isles by the Prophet Jeremiah, and became the "Stone of Destiny" that is now contained in the Coronation Chair in Westminster Abbey. From 1869 a leading exponent of British Israelite theory was Edward Hine (1825–91), whose many pamphlets included "England's Coming Glories"

(1873). Both Wilson and Hine edited British Israel publications, and in 1875 the Anglo-Israel Association launched a monthly periodical that is now incorporated in "The National Message," the movement's journal. Resort is had to history, ancient chronicles, philology, archaeology and other sciences for contributory evidence of the British Israelite theory, and the Movement's publishing and lecturing activities are directed by the British Israel World Federation, formed in 1919.

Many British Israelites find a valuable confirmation of their belief in the geometry of the Great Pyramid, the construction of which was, they contend, demonstrably carried out by a people using the forerunner of the modern British inch as their unit of measurement, and by the use of which they constructed a time-scale showing the major events in the history of both the Israelites and the Celto-Saxon peoples as though these two groups were one and the same family. This opinion finds expression in "Our Inheritance in the Great Pyramid" (1864) and other books by Professor C. Piazzi Smyth, Astronomer Royal for Scotland. British Israel identity and the Great Pyramid study have developed side by side, but independently; while most, if not all, students of the Great Pyramid teaching are British Israelites, there are some among the latter who do not accept it.

BROAD CHURCH. That section of the Church of England that follows the middle way between the High Church or Anglo-Catholic and the Low Church parties. The name was used by W. J. Conybeare in 1854, and indicates those who favour a broad comprehension and a broad and liberal interpretation of dogmatic definitions and subscription to the creeds. Arnold of Rugby is taken as a typical Broad Churchman. But the name is also applied to the Latitudinarians of the 17th and 18th centuries.

BROOKE, Stopford Augustus (1832–1916). English Unitarian divine. Born in Donegal, he took holy orders in the Church of England, and was a popular London preacher at Bedford chapel, Bloomsbury. In 1880 he left the Church, because he had lost his belief in the Christian miracles, and preached as a Unitarian in a chapel of his own. He was also a distinguished man of letters.

BROTHER. Title used among Catholics for novices and postulants in religious orders; Dominican and other friars; lay brothers; and members of religious congregations, e.g. the Brothers of the Christian Schools, who do not take holy orders.

BROTHERHOOD MOVEMENT. An organization of Protestant Christians, which originated in 1875 as an offshoot of the P.S.A. (Pleasant Sunday Afternoon) movement, its initiator being John Blackham of West Bromwich. Its aims are to work for the establishment of God's Kingdom on earth, unite Christian people in a brotherhood of mutual help, encourage Christian citizenship and social service, and promote international peace and goodwill. Meetings are usually held on Sunday afternoons, and are of an informal type. There is a companion organization—the Sisterhood—for women; and the national organizations are united in a World Brotherhood Federation.

BROTHERS, Richard (1757–1824). A religious fanatic who, after resigning his commission in the Navy, created some little stir in England in 1793, when he announced that he was "the Nephew of the Almighty, and Prince of the Hebrews, appointed to lead them to the land of Canaan." Quite a number of people, including some of substance and education, believed in him, and sold their homes and goods so as to be ready to accompany him to the New Jerusalem to be established on the banks of the Jordan in 1795. He committed his prophecies to writing, and some of a political character were supposed to have been fulfilled. But when he prophesied the death of King George and the end of the monarchy, the authorities took alarm and clapped him into Newgate prison as a criminal lunatic. An influential supporter secured his removal to a private asylum, and he was later released. His connexion with the British Israelites has been denied. *See* PANACEA SOCIETY.

BROWNE, Robert (c. 1550–1633). English divine, founder of the Brownists

from whom the modern Congregationalists are derived. After graduating at Cambridge in 1572 he became a schoolmaster in London and preached in the open air. About 1580 his criticisms of the Church of England as " settled " by Queen Elizabeth and Lord Burghley brought him to the notice of the authorities, and following his establishment at Norwich in 1581 of a church on what were later called Congregational lines, he suffered a short spell of imprisonment. He then went to Holland with some of his followers, and founded a similar church there. Returning to England about 1585, he was again imprisoned and then made his peace with the Church of England, was ordained, and for forty years was rector of a church in Northants. At the end of his long life he again came into public view when he refused to pay a rate, assaulted a parish constable, and was sent to Northampton gaol, where he died.

BROWNE, Sir Thomas (1605–82). English physician at Norwich, who wrote *Religio Medici* (1643), a confession of Christian faith, and several other works of curious learning and quaint but sometimes profound expression. He was a tolerant and humane spirit, yet he helped on one occasion to send two women to their execution for witchcraft.

BRUDERHOF. Christian communist society, founded by Jacob Hutter, a Mennonite of the early 16th century; they are often called Hutterites after him. Established in U.S.A. and Canada, the present members are mostly of German descent, whose fathers went to U.S.A. in the 1870s to evade military service, which is contrary to their faith. The Bruderhof is said to be the oldest communistic colony in the world.

BRUNNER, Emile (b. 1889). Swiss Protestant theologian. Born at Winterthur, he became in 1924 professor of Systematic Theology at Zurich, and in his writings and lectures expressed a " Biblical theology " akin to that of Kierkegaard and Karl Barth, opposed alike to Catholicism, with its emphasis on doctrinal belief and the infallibility of the Church, and to Liberal Protestantism, which he accused of separating the Christian faith from its historical content. God's revelation to man, according to Brunner, does not consist of a book, or a set of doctrines, but in a Person, Jesus Christ. His books include " The Mediator," " The Theology of Crisis," " The Divine Imperative," " God and Man," " Revelation and Reason " (1947).

BRUNO (c. 1040–1101). Roman Catholic saint, founder of the Carthusian order. Born at Cologne, he settled in 1086 with six friends in a desolate spot at Chartreuse, near Grenoble, and there built the first house of the new and highly austere order. Later he founded a second house in Calabria, where he died.

BRUNO, Giordano (c. 1548–1600). Italian Pantheistic philosopher and martyr in the cause of freedom of thought. Born at Nola, in the kingdom of Naples, he joined the Dominicans as a boy of 14, and became a priest in 1572. He revolted before long against monastic discipline, and his fiery and enthusiastically enquiring spirit led him to many parts of Europe. His criticisms of theological mysteries made him an outcast. While in England (1583–85) he composed his two most important works " On the One Sole Cause of Things " and " On the Infinity of the Universe and of Worlds "; they were published in 1584, the year in which also appeared his exposition of the Copernican theory, as well as a strange dialogue, " Expulsion of the Triumphant Beast," in which the monks are denounced as avaricious and dissolute, the Christian miracles are put down as magical tricks, and the Jewish records are allowed no more authority than the Greek myths. Generally speaking, Bruno identifies God with the universe, and the human soul is a portion of the Divine and therefore immortal. Driven here and there about Europe, he was trapped at Venice by the Inquisition; and after seven years in prison at Rome was burnt alive on Feb. 17, 1600.

BUCHANITES. Scottish religious sect founded by Elspeth Simpson (1738–91), the daughter of an innkeeper in Banffshire, who as a girl was ecstatically religious and given to loose behaviour. She married in Glasgow a potter, named Buchan, who divorced her, and became

acquainted with the Rev. Hugh White, minister of a Presbyterian congregation in Irvine, where the sect originated in 1779. In 1784 she and White were expelled from Irvine by the magistrates; and with White's wife and some 40 other devoted followers, they went to Nithsdale, where they built themselves a home in a barn. Here they were alleged to live in sexual promiscuity and to practise infanticide. Mrs. Buchan was addressed as " Friend Mother in the Lord," and she claimed to be the woman " clothed with the sun " mentioned in *Revelation xii*, White being the " manchild " she brought forth. Her adherents believed that she was divinely commissioned, and expected from day to day that Christ would appear to spirit them away to heaven. When the resources of the well-to-do members of the community were exhausted, they migrated to a farm in Kirkcudbright. Dissensions led to many desertions, but the last Buchanite did not die until 1846.

BUCHMAN, Frank (b. 1878). American religionist, founder of the Oxford Group (sometimes known as Buchmanites), and the Moral Rearmament movements. Born in Pennsburg, Penn., he became a Lutheran minister at Philadelphia in 1902, and there started a settlement house for poor boys. In 1908 during a visit to England he had a " vision of the Cross " at Keswick. For some years he was a Y.M.C.A. official in U.S.A., then a university extension lecturer, and 1915–19 travelled in the Far East. In 1920 he was in England, and at Cambridge and at Oxford (May, 1921) addressed meetings and " house parties" of undergraduates. He resigned his lectureship at Hartford Theological Seminary, and henceforth was the leader of the Oxford Group (q.v.) travelling widely as its chief missioner.

BUCKFAST. Abbey of the Benedictine Order of the Roman Catholic Church, at Buckfastleigh, Devon. It was founded in 1882 by French monks of Pierre-qui-Vire and erected into an abbey in 1902. The abbey is built on the site of former Cistercian and Benedictine monasteries.

BUDDHA (c. 563–c. 483 B.C.). The founder of Buddhism. He was born at Lumbini, near the town of Kapilavastu (Kapilavatthu) in southern Nepal, about 100 miles north of Benares, and was the son of Suddhodana, a " king," i.e. petty prince or rajah, of the Sakyas, and his wife Maya. He was thus a member of the military caste. The traditional place of his birth was identified in 1896 when a pillar, one of a series put up by the Buddhist emperor Asoka in the 3rd century B.C., was discovered bearing the inscription that " the Blessed One was born here." Buddha means " the enlightened " and was properly his title only after his enlightenment under the Bodhi-tree. He is often called Gautama (in Pali, Gotama), his clan name; Sakyamuni, "the sage of the Sakyas"; Siddhartha, " he who has accomplished his aim "—his personal name; and Tathagata, " he who has arrived at the truth."

Many legends have grown up around his birth. Thus his mother is said to have conceived him after a dream in which she saw the future Buddha entering her womb in the shape of a white elephant; the sky glittered with signs and portents; earthquakes rumbled, flowers bloomed out of season, heavenly music was heard, the sea lost its saltness, there were miracles of healing. He was delivered out of his mother's side in a grove under the shade of a Sal-tree whose branches bent down so that Maya might grasp them in her labour, and on his body were the 32 marks that indicated his future greatness. Brahma and other divinities watched his birth, and as soon as he was born he began to walk. Seven days later Maya died, and the boy was brought up by her sister, his aunt Mahapajapati, who was also a wife of Suddhodana.

More stories tell of his prowess in manly pursuits and his marvellous feats of strength. The king had been warned by an ancient sage that the boy's markings indicated that either he would dwell in a house and become a universal monarch, or he would become a houseless wanderer, a tathagata, a buddha. Suddhodana thereupon surrounded him with every care and luxury, and in particular strove to prevent his seeing the " four signs " of which the seer had told him —" a decrepit old man, a diseased man,

a dead man, and a monk." Siddhartha was closely confined, and in an attempt to make his gilded cage even more enjoyable he was found a wife in his cousin, the lovely Yasodhara (several other names are given her). All in vain, however. On one of his journeys through the countryside the young man glimpsed an ancient, a sick man, a corpse, an ascetic, and concluded that all earthly things were impermanent and worthless. So one night he slipped away from the palace, leaving his wife and their newborn son. This is called the " Great Renunciation," and it was made when he was 29 (534 B.C.).

Miraculous happenings enabled him to pass the guards and ride out of the city unseen. At the other side of a river he dismissed his horse and Channa, his charioteer, and went forward on foot. First he sat at the feet of one prominent Brahman teacher, and then followed another, but with no abiding satisfaction. At Uruvela, a village or grove near Bodh-Gaya, he found five ascetic Brahmans and joined with them in a course of severe discipline. He fasted until the bones of his chest stood out, and he fell down apparently dead. For six years he wandered and lived in extreme austerity, until at last he realized that not in that way was salvation to be found. He returned to the more normal life of a mendicant, and his five disciples left him, with heavy hearts for the man who had turned back from the way of truth.

It was the darkest hour. Seated under a pipal on a platform of grass, he resolved so to remain until enlightenment should come. Throughout the day Mara, the devil, tempted him with all that can seduce human flesh. As night fell, the devil withdrew in utter defeat, and in the hours of dark Gautama became Buddha—the Enlightened One to whom the mystery of existence was a mystery no more.

For seven weeks he lived under the Bodhi-tree (Tree of Enlightenment). At the end of the last week of his period of meditation and enjoyment of the " bliss of emancipation," two merchants came to see him, heard his teaching, declared their faith in the Doctrine, and thus became the first lay-disciples.

At length Buddha arose and returned to the world. First he went to the Deer Park at Benares where were his former disciples, the five monks; he expounded to them in his first sermon his teaching " setting in motion the Wheel of the Doctrine." They heard, wondering; and believed. At once they were ordained as the first members of the Buddhist monastic order—the Sangha—and went forth as missionaries to spread the good news of the way to escape from the misery of living.

The Enlightenment is assumed to have taken place in about 528 B.C. Between then and his death some 45 years later Buddha seems to have had no settled home, but wandered here and there in northern India, particularly in Magadha, the modern Bihar and Orissa. Only in the rainy season did he stay for any length of time at one place. Soon after he began his ministry he visited his father's palace, and Yasodhara eventually became a Buddhist nun. When over 80 he felt his end approaching, and there are long and detailed stories of the " Great Decease." A couch was prepared for him at Kusinara, beneath two Sal-trees, and there he lay surrounded by sorrowing disciples. His last words were: " Now then, monks, I address you; subject to decay are all compound things; strive with earnestness." He then fell into trance after trance, and out of the fourth " attained Nirvana." A great earthquake and appalling thunder are said to have marked his passing. Under the direction of Ananda, his favourite disciple and constant attendant, his remains were consumed on the funeral pyre. The bones and relics were divided and buried in ten places, over each of which was erected a cairn or stupa. In 1909 a stupa outside Peshawar was excavated and opened, and within was a crystal reliquary containing three small pieces of bone, which it has been assumed may have been parts of Buddha's mortal frame.

BUDDHAGHOSA (5th cent. A.D.). A Buddhist writer, who was born about A.D. 390 in a Brahman family near Gaya, in northern India, became converted to Buddhism, and was sent to Ceylon to study the Sinhalese commentaries on

the Buddhist scriptures. He arrived in the island in the reign of Mahanama (458–480), and took up his residence in Ganthakara monastery where he translated the most important of the commentaries on the four great collections. His chief work is the *Visuddhi Magga* (Path of Purity). When his work was finished, he returned to India, and traditionally he introduced Buddhism into Burma.

BUDDHAHOOD. The state of the rare being who becomes an "Enlightened One," possessing supreme, universal, and perfect wisdom, and bearing in his body the 32 characteristic marks, including hands reaching below the knees, golden skin, white curl between the eyebrows, and a 10 ft. halo. Gautama Buddha had knowledge of six Buddhas who had preceded him; in the Pali scriptures the 24 who prophesied his buddhahood are mentioned.

BUDDHAS. To Western readers "Buddha" is Gautama Buddha, the founder of Buddhism. He himself taught, however, that he was one of a series, and that a Buddha (Maitreya) is to follow him. In Mahayana Buddhism a great number of Buddhas are spoken of as existing contemporaneously, each in his own universe or Buddha-field (*Buddha-kshetra*), surrounded by his own worshippers in immensely distant space. In Hinayana Buddhism only one Buddha is thought of as existing at any one time.

Mahayanists hold that Buddha possesses three bodies (*Trikaya*) or forms of existence. The first, the *Dharma-kaya* or Essence Body, is the true one, formless, non-material, completely outside space and time, having and enjoying the state of Nirvana. The second, *Sambhoga-kaya*, or Body of Enjoyment, is the one assumed in paradise and in his superhuman, miraculous appearances to his worshippers on earth. The third, the *Nirmana-kaya* or Body of Transformation and Incarnation, is the human form assumed for incarnation in the material world, as Sakyamuni.

BUDDHAVAMSA. One of the Buddhist scriptures; a work giving the lives of the Buddha and of the 24 predecessors who prophesied that he would become Buddha.

BUDDHISM. One of the great world faiths; in its presumably original form a philosophy rather than a religion, if it be maintained that there can be no religion where there is no God—and a system of ethics, a way of life, rather than a philosophy. It is based on the teachings of Gautama Buddha (*see Buddha*), who was born in northern India in the 6th century B.C. Although in the course of more than two thousand five hundred years there have arisen distinguishable schools, they have all preserved the doctrines of the Four Noble Truths and Nirvana (*see* below). In India Buddhism has been practically extinct for centuries—since about the time of the Moslem invasions in the 12th century A.D.—but elsewhere its adherents number over five hundred millions. There are two principal forms or churches: in Ceylon, Burma, Siam, and Indo-China, the *Theravada* (School of the Elders) or *Hinayana* (Little Vehicle or Lesser Career) prevails; in China, Korea, Japan, Tibet, and Mongolia the prevailing form is *Mahayana* (Great Career or Vehicle).

The Pali Canon. Most of our knowledge of primitive or very early Buddhism is derived from the Pali scriptures, the discourses of Buddha and the monastic rules, that were preserved for centuries by memory in India and Ceylon, and written down in the Pali dialect by the Buddhists of south India and Ceylon. Buddhism was introduced into Ceylon about 240 years after Buddha's death, but it is generally held that the canon may be relied on as containing, if not the actual words of Buddha, yet the doctrines that the Buddhists of the first generations were agreed upon were what he held and taught. The Pali canon has been estimated to be about twice the length of the English Bible. It comprises three *pitakas* or "baskets" and the three together are known as the *Tipitaka* (*Tripitaka* in Sanskrit). They are the *Vinaya*, the *Dhamma* or *Sutta*, and the *Abhidhamma*.

The Vinaya. The Vinaya Pitaka or "Discipline basket," is concerned with the monastic order, the *Sangha*, that Buddha founded. The first to join the Order were the five Brahman ascetics

who had left him before his Enlightenment out of disgust at his abandonment of a life of austerity; they listened at Benares to his first sermon, welcomed his teaching as the truth, and took the yellow robe as their distinguishing garment. Yasa, a noble youth of Benares, was the next member, and then at Uruvela Buddha enlisted Sariputta and Moggallana, two Brahman youths who were destined to high honour in the Buddhist church. Soon so many joined the Order in Bihar and Oudh that it was complained that "wives are become widows and families are extinct." The monks were wandering mendicants, but monasteries were erected for their use in the rainy season. Inside the Order the differences of caste were eliminated. All wore the yellow robe, all were tonsured, all lived lives of the utmost simplicity, observing strict chastity and poverty.

For a long time Buddha refused to allow women to join the Sangha, but at length he yielded to the entreaties of Mahapajapati, his aunt and foster-mother, that homeless women might become nuns. Buddha's wife in due course took the yellow robe, as did many a well-to-do matron and remorseful prostitute.

Entrants are required to undergo a novitiate; any monk may hear a youth's resolution to "take refuge in the Buddha, the Teaching, and the Order," after which the candidate shaves off his hair and beard and dons the yellow robe. To become a full monk the candidate has to pass an examination in face of the full assembly. One of the oldest sections of the Vinaya is the *Patimokkha*, the "Words of Disburdenment," which is recited by the senior monk to his brethren twice a month, at full and new moon; this consists of a list of 72 offences, beginning with the four chief sins—taking life, indulging in sexual intercourse, stealing, and boasting of being possessed of supernatural powers—and includes prohibitions of intoxicating liquor, eating at forbidden times, dancing, singing, attending shows, adorning and perfuming the body, using a high seat or couch, and receiving money. For the most heinous sins the penalty is expulsion; for minor offences, errors of deportment or indecorous lapses, various penances are laid down.

The Dhamma. The *Sutta Pitaka*—the "Sermon (or Discourse) Basket"—is the chief authority for the Dhamma (Doctrine) of Buddha. It consists of five collections or *nikayas* of his sermons or discourses, together with discourses by his principal disciples. (The fifth is a miscellaneous collection not recognized by all schools.)

The root of the matter in Buddhism is contained in the *Four Noble Truths* (Satyani) that were discovered by Buddha as he sat beneath the Bodi-tree, viz. the Truth of suffering, or the fact of pain or ill—the truth that pain exists; the Truth that pain has a cause—thirst, or craving or desire that leads to rebirth; the Truth that pain can be made to cease; and the Truth that it may be made to cease by following the *Noble Eightfold Way*. This fourth Truth is the basis, the rule, of practical Buddhism. It consists of: right views, right intention, right speech, right action, right livelihood, right effort, right mindfulness, and right concentration. The Buddhist must know and begin to live these eight Truths; indeed, not one life but many lives may be necessary before the seeker after enlightenment becomes (in the Hinayana system) an *arahat* ("worthy one") and so qualifies for entry into Nirvana. In Mahayana—and this is one of the chief differences between the two main schools—the disciple is taught that he should not merely aim at Nirvana but should strive to become a Buddha, discover the Truths himself and teach them to others.

In his first sermon at Benares, the discourse of "Turning the Wheel of the Doctrine," Buddha proclaimed the virtues of this Middle Way or Path which he had discovered—the Way that lies between the two extremes of sensual indulgence and senseless mortification. "This Middle Path is the Noble Eightfold Way," and he who follows it to the end will arrive at long last at Nirvana. Primarily Buddha seems to have been interested in the living of the good life, but combined with his ethical teaching is a metaphysic that is a source of endless examination. Westerners in

particular have found it difficult to understand his theory of the self.

The self he analyses into five parts—the body, feeling, perception, the other mental elements, and consciousness. These are always changing, but they are not dissolved until Nirvana is reached. As for Nirvana, this is described only negatively. It is like nothing that we know as existence, but it is emphatically not what it has been said so often to be —non-existence or annihilation. It may be claimed for Mahayana that philosophically it made a great advance when it developed the doctrine that all things are in constant change into the theory that all things except Nirvana are void or unreal.

The *Vinaya* and the *Dhamma*, together with the historical facts of Buddha's life, are the doctrinal basis of Buddhism. The Buddhist creed, sometimes called the Three Gems, is simplicity itself: " I take refuge in Buddha, the Doctrine [Law or Teaching], and the Order."

The Abhidhamma. The " Exposition basket " or " Further Doctrine " consists of seven works of a more advanced type than the Suttas with commentaries thereon, that have been produced in the course of centuries in schools or academies of Buddhist doctors in the great monasteries. Here there are considerable differences in the Scriptures of the two great sections of Buddhism since the individual schools worked usually in isolation.

The Buddhist Councils. Soon after the death of Buddha in 483 a Council was held at Rajagaha of the Buddhist monks under the presidency of Kassapa, at which the *Vinaya* and the *Dhamma* were recited with a view to their correct formulation and handing down by word of mouth from generation to generation of scholars. A century later (383 B.C.) a second Council was held at Vesali; and a third, of the Theravada school, was held at Pataliputta (Patna) about 247 B.C. in the reign of Asoka, when the ranks of the Sangha were combed of the followers of other creeds who had secured admission. The Ceylon chronicles state that Asoka sent his son Mahinda to preach the doctrine in Ceylon, where Buddhism has survived in what may be supposed to be more or less its earliest form to this day. In India itself Buddhism had already spread widely, but it is not to be supposed that it ever became the dominant, still less the exclusive faith. So far as the structure of Indian society is concerned it seems to have had little influence: the caste system and the paramountcy of the Brahmans continued unabated. But it may well have had some influence in moderating the sacrificial element in Brahmanism. The doctrine of *Ahimsa* that is accepted by so many Hindus and by the Jains is definitely Buddhist in spirit.

As the centuries drew on, Buddhism in India decayed: the Brahmans and the polytheistic fancy of the Hindus were too much for it, and the finishing stroke was given by the Mohammedan invasion in the 12th century. After about 1200 it survived only in Nepal, Sikkim, and Bhutan, where it still prevails. But from India and Ceylon it spread eastwards to Burma, Siam, Cambodia, Malaya, Sumatra, Java, and parts of Borneo and the Philippines. It became the religion of Tibet; and Chinese pilgrims to India took it back with them to China, whence it spread to Korea and Japan.

Hinayana and Mahayana. The two main types, schools, or churches—Hinayana or Theravada, sometimes called southern Buddhism, since it has survived best in Ceylon, and Mahayana or northern Buddhism, which flourishes in Tibet, China and Japan—began to be differentiated in the opening century of the Christian era. In the former the disciple aims at becoming an arahat or a private Buddha (*pratyekabuddha*), i.e. one who attains the Truths independently and does not preach. Mahayana is less individualistic, more social. The " Great Career " is that each individual shall aim not at attaining Nirvana only for himself but that he should train himself to become a Buddha and thus save a great host of his fellow sufferers in this world. A person who is aiming at Buddhahood is called a Bodhisattva (q.v.), " a being destined for enlightenment," and the Mahayana scriptures are full of accounts of such beings who, and the Buddhas who have taken the final step into perfection, are prayed to

in very much the same way as are the gods of Hinduism or the saints of the Catholic Christian. Mahayana is polytheistic and metaphysical. In all the countries where it has become the predominant form, there has arisen a multiplicity of sects or schools, an elaborate ritual, a vast organization of monasteries, shrines, and temples. The philosophy of Gautama Buddha has been overlaid or transformed, yet the essential moral teaching and the doctrine of Nirvana of the Master have been preserved. Buddhism still teaches the noble principles of the Eightfold Path; it still preaches " thou shalt not kill," forgiveness of enemies, the importance of motive in ethics, and the blessed duty of toleration. It has the honourable distinction of being the most tolerant, in theory and history, of the world-faiths.

There is a Buddhist Society in London, originally founded in 1907.

BUKHARI (810–870). An Arabic Mohammedan scholar, who prepared a collection (the *Sahih*) of 7,275 traditional sayings and pronouncements of Mohammed which enjoys a reputation in Islam only second to the Koran's. He lived at Bokhara.

BULGAKOV, Sergius (1871–1944). Russian theologian, belonging to the Eastern Orthodox Church. The son of a priest, he was attracted to Marxist materialism in his youth, and was professor of political economy at Moscow from 1906 until 1918, when he was ordained priest. Five years later he was exiled by the Bolsheviks, and in 1925 he became head of the Orthodox Theological Institute in Paris. He wrote many works expounding a modern interpretation of Eastern Orthodox theology, including a trilogy on " The Wisdom of God in Creation " and a second trilogy on " God-manhood."

Bulgakov's religious philosophy is styled Sophiology. The Divine Wisdom has created all things and is in all things, yet God always remains other than His creation.

BULGARIA. The national church of this Balkan republic is one of the autocephalous churches comprised in the Eastern Orthodox Church. It is State-supported and controlled by a synod of archbishops. The clergy are paid by the State. There are also many Moslems.

BULL, Papal. The most formal and authoritative of the documents issued on behalf of the Pope, taking its name from the leaden seal (Lat. *bulla*) that up to 1878 was always attached; since that date the less important documents are sealed with a red seal stamped on the parchment. Bulls convey decisions on points of doctrine and similar matters of the greatest importance, are in Latin, and are known from their first words.

BULL-ROARER. A thin piece of wood, oval or oblong and pointed at the ends, with a hole for the insertion of a piece of string; when this is pulled tightly and the instrument is whirled round the head, a noise is produced like a muffled roar.

The bull-roarer was used in the mysteries of Dionysus in ancient Greek, and stone bull-roarers are said to have been discovered in Old Stone Age deposits. But it is in Australia that they are most common and characteristic. Sounded by youths at the time of circumcision they serve as a warning to keep at a distance the women of the tribe, who are deemed to be magically dangerous at the time of the initiation ceremonies. Some observers state that the bull-roarer is thought to be the voice of a mysterious supernatural being, perhaps the " All-Father " who lives in the sky.

BUNYAN, John (1628–88). Author of " The Pilgrim's Progress," the most popular book next to the Bible in the English language. He was born at Elstow, near Bedford, and was brought up to follow his father's trade of tinker. After a short period of active service during the Civil War (probably in the Parliamentary army) he returned to Elstow and married about 1649 a girl who was as poor as he but had two pious books which were not without their influence on his development. At this time he was greatly weighed down by a sense of sin, and bitterly reproached himself for playing tip-cat and taking a delight in the ringing of the church bells. At last light dawned upon him, and in 1653 he joined the little Baptist community at Bedford, and soon after began to preach. After the Restoration he was arrested as a

Nonconformist preacher and imprisoned in the county gaol for 12 years (1660–72). Here he wrote the largely autobiographical " Grace Abounding to the Chief of Sinners." On the issue of the Declaration of Indulgence in 1672 he was released, and for three years was a licensed preacher, styling himself a Congregationalist. But in 1675 he was arrested again and sentenced to six months' imprisonment in the town gaol on Bedford bridge. There he wrote the first part of his immortal allegory, the first edition of which was published in 1678. It was followed in 1682 by the " Holy War." For the last 16 years of his life Bunyan was pastor of the Baptist church at Bedford, and altogether he wrote some 60 books. He died on August 31, 1688, of a chill caught in riding through the rain from Reading to London on an errand of reconciliation, and was buried in Bunhill Fields.

BURMA. Buddhism is recognized by the constitution of the Union of Burma " as the faith professed by the great majority of the citizens." According to old tradition, it was Buddhaghosa who introduced it from Ceylon in the 5th century A.D., but there is reason to believe that long before the coming of this Hinayana version, Mahayana Buddhism had been preached there. Hinayana Buddhism is now supreme. Monasteries are everywhere, and the monks, who are generally highly respected, are the elementary school teachers. Many of the young men who do not intend to become " professionals " spend a short time in a monastery as a kind of discipline to win merit in some future incarnation. Monks who have served 10 years are known as pongyis, and from them the abbots are chosen. At the head of the Sangha is a Grand Superior. Some of the monastic establishments are criticized for their wealth and display, but generally speaking, the primitive simplicity of Buddhism is more nearly preserved in Burma than anywhere else. In the country districts at least the whole life of the people is centred in the temples—pagodas as they are called—and festivals with their sacrifices of flowers and fruits enliven the common round.

BUSHIDO (Japanese, the way of the knight). The code of behaviour of the Japanese warrior, a kind of chivalry, based on Confucian ethics and the discipline of Zen Buddhism.

BUTLER, Joseph (1692–1752). English divine and theologian. Bishop of Bristol in 1738 and of Durham in 1750, he wrote " The Analogy of Religion to the Constitution and Course of Nature," published in 1736, a defence of Christianity against the Deists. Taking for proved " an intelligent Author of Nature and natural Governor of the world," he argued that since there are things difficult to understand in the course and constitution of Nature, it is not surprising to find that there are similar difficulties in the plan of religion, natural and revealed. Indeed, the existence of such difficulties, closely resembling those found in Nature, is an argument in favour of the divine origin of the Christian faith. The system of religion is not a subject of ridicule unless that of Nature be so too; if the one be true, then the other is likely to be true, too.

B.V.M. (Latin, *Beata Virga Maria*). The Blessed Virgin Mary. *See* MARY.

CAABA. *See* KAABA.

CAB(B)ALA or KABBALAH. A Jewish system of theosophy that was very widespread in the Middle Ages from the 10th century onwards, at first among the Jews but later among Christians as well. The word comes from the Hebrew *qabbalah*, meaning " doctrines received by tradition," and in older Jewish literature it refers to all received doctrine with the exception of the Torah. It is, however, applied in particular to the body of esoteric and occult writings of which the most authoritative are the " Book of Creation " (*Sepher Yezirah*), ascribed to Rabbi Akiba, and the " Book of Brightness " (*Sepher Hazzohar*), or the *Zohar*, ascribed to a contemporary of his, Simon-ben-Yochai (fl. 70–110). The authorship of the latter is doubtful—indeed, it is widely held that the real author was Moses de Leon (d. 1305), a Spanish Jew of Granada, who first circulated and sold the book as being by Rabbi Simon. If it be thought strange that the fabrication imposed itself upon

learned divines in both Synagogue and Church, then it is to be remembered that for centuries there had been in circulation a mass of more or less heretical literature, in which the stern monotheism of the Hebrews was brightened and lightened with ideas taken largely from the Neoplatonists and Neopythagoreans of the classical paganism in its decline. Some of these writings were undoubtedly of considerable antiquity.

The doctrine of the Cabbala covers the nature of God, the divine emanations or *Sephiroth*, the creation of angels and man, their future destiny, and the character of the revealed Law. The theology is pantheistic. Everything emanates from God (called *En Soph*), and all that we are and see is the result of a mighty process of Divine self-expression. God has 10 attributes (*Sephiroth*), viz. the Crown, Wisdom, and Intelligence, constituting the first triad; Love, Justice, and Beauty, constituting the second; Firmness, Splendour, and Foundation, making the third triad, and the Kingdom, which encircles the other nine as the Shekinah or Divine halo. The Sephiroth form a strict unity, and between them—they are conceived of as male and female—they produced by their union the universe, which consists of four different worlds in decreasing spirituality. The World of Action or of Matter is the lowest, and the highest is the World of Emanations, which proceeded from En Soph himself; it is styled the Image and the Heavenly or Archetypal Man. Diagrams showing a man, naked but crowned, with the ten Sephiroth associated with various parts of the body, played a part in the mystical or magical studies and speculations of the Cabbalists. All the souls that are to take flesh on earth pre-exist in the World of Emanations, Each soul has ten " potencies," grouped in triads, and each, before it enters this world, consists of male and female united in one being. Arrived on earth, the two halves seek to discover one another and be reunited. In a true marriage this actually occurs, but only if the man is pure and his conduct is altogether pleasing to God. If otherwise, then he must return to earth in a human body once or twice more. If still his body is polluted by sin, another soul is sent down and united with it, in the hope that the combined effort will at length produce a body pure and unspotted. When the whole number of waiting souls have completed their earthly pilgrimage, have inhabited human bodies, passed their probation, and returned whence they came, to the infinite bosom of God, the day of Jubilee will dawn. The Messiah will descend from the World of Souls, and inaugurate a period of utter happiness, without sin or pain, a Sabbath that will never have an end.

The Cabbalists asserted that they found all these mystical doctrines in the Hebrew scriptures, and it was not long before there were Christian scholars who maintained that the Cabbala provided proof of the divinity of Christ and other essential Christian beliefs. In the Renaissance period there were many Jews who embraced Christianity because of this successful essay in esoteric interpretation. By the 16th century, however, Cabbalism was falling into ill-repute as the magical in the system crowded out the philosophic. Yet Cabbalistic ideas persisted into the 18th century, and interest in them has never completely died.

CABEIRI. Group of divinities worshipped in antiquity in Asia Minor, the Aegean islands, and parts of Greece. They were powers or demons of the underworld, and were believed to control in some measure human and animal fertility. Samothrace was a principal seat of their worship, but little is known of the rites that composed the Mysteries there.

CABRINI, Francesca (1850–1917). The first American citizen to become a Roman Catholic saint. Born in Lombardy, she was sent by Pope Leo XIII with six other nuns to U.S.A. in 1889 to work among the Italian immigrants. She founded the congregation of the Missionary Sisters of the Sacred Heart in America, established schools and hospitals in U.S.A., South America, and other lands, and was granted American citizenship in recognition of her labours. She was beatified in 1938 and canonized in 1946.

CAIN. In the *Genesis* story, the eldest son of Adam and Eve; he slew his brother Abel and so was the first murderer. In the 2nd century A.D. there was a Gnostic sect who perversely maintained that Cain was the offspring of Eve by a superior power, while Abel was her son by an inferior power; that his slaying of Abel was symbolic of the victory of superior over the inferior power; and that he became the ancestor of Esau, Judas Iscariot, and other generally reprobated characters.

CALENDAR. In ecclesiastical usage, a list of the days of the year in which are noted the feasts, saints' days, vigils, fasts, etc., as they occur. *See* CHRISTIAN YEAR.

CALIPH or **KHALIF(A).** The title of Mohammed's successors in the temporal and spiritual power in the world of Islam. In Arabic it means "successor" or "vicar." The first four Caliphs were Abu Bekr, Omar, Othman, and Ali. These were followed by the Umayyad and Abbasid Caliphs, the last of whom was Mu'tasim, 1258. Subsequently the title was assumed by the Sultans of Turkey until 1922.

CALVARY (Latin, *calvaria*, a skull). The scene of the Crucifixion of Christ outside Jerusalem, called Golgotha in Hebrew, which means "a skull"; possibly there were skulls of executed criminals lying around, or it may have been shaped like a human skull. The traditional site is now contained in the Church of the Holy Sepulchre. The name is also given to open-air representations in Catholic lands of the Crucifixion.

CALVIN, John (1509–64). French Protestant, author of the theological system called Calvinism after him. He was born in Noyon, Picardy, and as a youth was given a small preferment in the Catholic Church. While studying law at Orleans, however, he adopted Protestant views, and in 1533 had to flee with other Protestants from Francis I's persecution. He retired to Basle, and in 1536 published his famous "Institutes of the Christian Religion." In the autumn of the same year he arrived at Geneva, where he took a leading part in the overthrow of Catholicism and for two years was the city's dictator in matters of religion and morals. Then the rigidity of his rule forced him again into exile. At Strasbourg he devoted himself to scriptural studies and married a Protestant widow. Invited to return to Geneva, in 1541 he founded a theocratic government which controlled the lives of the people in minutest detail. For 14 years there was some concerted opposition to his despotic sway, but after the burning alive in 1553 of Servetus (q.v.), his supremacy was practically unchallenged.

As a Reformer, Calvin ranks with Luther, and the system of ecclesiastical organization that he established—the Presbyterian—has continued to this day in Switzerland, Scotland, and many other lands. He was the greatest theologian of the Reformation and the most powerful intellect.

CALVINISM. The system of Christian theology that was formulated by John Calvin (q.v.), and is held in particular by the churches called Reformed as distinguished from the Lutherans and the Church of England. The system is contained in Calvin's "Institutes" published in 1536, but it did not receive its final form until the Synod of Dort in 1618, when it was carefully formulated in opposition to the rival system of Arminianism.

The distinguishing characteristic of the system is the doctrine of Predestination. It is held that God from the beginning of time chose a certain number of His creatures of His free grace and love to be with Christ in His everlasting glory, without respect to His foresight of their faith and good works. The rest of mankind He has seen fit in His absolute and unchallengable judgment to pass by and commit to destruction. Accompanying this doctrine of "Particular Election" is that of "Particular Redemption": Jesus Christ by His sufferings and death redeemed the "elect," but only the elect, from the just punishment of their deeds. Next comes the doctrine of "Moral Inability in a Fallen State." Mankind were totally depraved by the Fall in the Garden of Eden, and rendered quite unable to perform any good action; because of the guilt attaching to

their own corrupted nature, they are worthy of eternal damnation. But for some there is hope. The doctrine of " Irresistible Grace " teaches that God by His Word and Spirit effectually calls those whom He has been pleased to elect to eternal life, so that they cannot but yield to His grace. Last of the " Five Points," as they are called, is the tenet of " Final Perseverance," by which is meant that such as are called cannot finally fall from that state of grace.

The Westminster Confession of Faith is the most formal and detailed exposition of Calvinism still in wide acceptance. Yet the Church of Scotland and the large bodies of Presbyterians in all parts of the world who include it among the title-deeds of their faith, can hardly be described as rigidly Calvinist. In Geneva, in England, and in America many congregations of Calvinistic Presbyterians have passed into Unitarianism. In Methodism the followers of Whitefield were Calvinists, while those of Wesley were Arminians. (*See* WELSH CALVINISTIC METHODISTS.) In the Church of England the 39 Articles show traces of Calvinist influence, but the general trend of Anglican theology is Arminian. The same may be said of Roman Catholicism.

CAMALDOLESE. An independent branch of the Benedictine order of Catholic monks, founded by St. Romuald of Ravenna (950–1027) about 1012. The hermitage at Camaldoli in the Apennines was their chief centre. Some of the congregations are cenobitical, i.e. the rule is that of St. Benedict strictly applied, and some are eremitical, i.e. the monks are in effect hermits. Most of the houses are in Italy. Other names for them are Camaldulians, Camaldolites, and Camaldulensians. Their habit is white, and there are several convents of nuns.

CAMERONIANS. Sect of Scottish Presbyterians named after Richard Cameron, a field-preacher among the Covenanters, who was killed in a skirmish with the royal troops in 1680. It arose after the Revolution of 1688, when Presbyterianism was re-established in Scotland. But prelacy and dissent were also tolerated, and the Cameronians stood for the complete restoration of the Presbyterian system that had been established by the National Covenant in 1638 and had existed up to 1649. In 1743 the Covenanters of the old and original school became the Reformed Presbyterians, and in 1876 most of them united with the Free Church of Scotland.

CAMISARDS. Name given to the French Protestants (Huguenots) in the Cevennes, who 1702–05 resisted in arms the attempt by the authorities to compel them to become Catholics. The word is usually derived from the *camise* or white linen shirt which many of them wore as a kind of uniform. Led by Jean Cavalier (a baker's boy who later entered the British army and died governor of Jersey in 1740) the Camisards kept up a fierce resistance until 1704, when Marshal Villars at the head of an overwhelmingly large force compelled Cavalier to accept an armistice. Another outbreak in 1705 was savagely repressed. Of the Camisards who still survived many followed Cavalier into the British army and fought gallantly in Spain against the French. *See* HUGUENOTS.

CAMPANILE (Latin, *campana*, bell). Italian word for bell-tower, especially one adjoining but separate from a church. Examples are the Leaning Tower at Pisa, and Giotto's at Florence.

CAMPBELL, Alexander (1788–1866). Irish-born Christian minister—first a Presbyterian and then a Baptist—who founded about 1827 in the eastern U.S.A. a religious body that was popularly called Campbellites after him, although they themselves chose the title of Disciples of Christ (q.v.).

CAMPBELL, Reginald John (b. 1867). Anglican divine. After holding a Congregational pastorate at Brighton, he became in 1903 minister of the City Temple in London. There he preached what came to be known as the New Theology, a combination of modernist views of Jesus and the Bible generally with Christian Socialism. In 1915, however, he resigned his ministry, and in 1916 was ordained in the Church of England. He was chancellor of Chichester cathedral, 1930–46.

CAMP-MEETING. Religious gatherings held in the open air or in

large tents. Open-air meetings were common among the English Nonconformists and the Scottish Covenanters in the 17th century, and among the Methodists at the end of the 18th. The partiality shown by some Methodists to them led to the establishment of the Primitive Methodist denomination. But the term usually refers to religious assemblies in the U.S.A., which have been occasions for social intercourse as well as for spiritual edification. Often they have been marked by outbursts of religious enthusiasm of an extreme kind.

CANADA. The dual origin of the great Canadian Dominion—French and British—is reflected in its religious statistics. To this day the province of Quebec, which was the core of old French Canada, is predominantly Roman Catholic; more than half of the Dominion's Catholic population is, indeed, concentrated in this French-speaking province. The first missionaries to the native Indian tribesfolk were Franciscan Recollects in 1615, and they were followed by the Jesuits (1625) and Sulpicians (1657). The Catholic ecclesiastical hierarchy was established in 1650, up to which time the country was included in the diocese of Rouen. The Treaty of Paris in 1763, that brought Canada within the British Empire, guaranteed religious liberty, but there were efforts for many years to secure the predominance of the Church of England. Many refugee French priests were welcomed to Canada in the time of the French Revolution. The Anglican bishopric of Nova Scotia dates from 1787, and the next was Quebec in 1793. As settlement of the vast open spaces proceeded, Protestant ministers and missionaries were active, and all the chief denominations are represented.

The Anglican Church comprises four Provinces, each under an Archbishop, viz. Canada, Rupert's Land, Ontario, and British Columbia. There are 23 bishoprics in addition. One of the bishops is elected to be Primate of all Canada (the Bishop of Nova Scotia was elected in 1947). In the Roman Catholic Church there are 15 archbishops.

There is no State Church in Canada. Education is generally secular, but there are special schools for Roman Catholic children in some of the provinces.

In 1941, of the Canadian population of some 11½ millions, 4,800,000 were returned as Roman Catholics. The United Church (a union effected in 1925 of Congregationalists and Methodists) claimed 2,200,000 members. Anglicans numbered 1,750,000; Presbyterians 830,000; Baptists 485,000; Lutherans 400,000. Then there were 185,000 Greek Catholics, and 139,000 Greek (Eastern) Orthodox. Jews numbered 170,000.

CANDELMAS. In the Christian calendar, the festival of the Purification of the Virgin Mary, or of the Presentation of Our Lord in the Temple. It is observed on Feb. 2, and the name is derived from the ceremony of blessing and carrying candles in procession and during the service as a reminder of the coming of Christ as a "Light to lighten the Gentiles."

CANDLES. In the worship of the Catholic Church, candles—white and made mainly of pure beeswax—are an essential part of the furniture of the altar at Mass, and are used in many other rites and ceremonies. For funerals and requiems they are orange-coloured. They are blessed on Candlemas Day, and are used not as illuminants but as symbols of joy and thankfulness to God. Votive candles are lighted in Catholic churches by the Faithful, before the Blessed Sacrament, shrines, images, relics, etc. The origin of the custom is obscure, but possibly the candle typifies the sacrifice on the altar.

CANON. In the Catholic Church, a clergyman who lives with others in a house within the precinct or close of a cathedral or collegiate church, their life being ordered by the ecclesiastical rules or canons. About the 8th century a distinction was drawn between regular or Augustinian Canons who observed the rule, in particular possessing no private property, and secular canons who lived in the world and were not bound by monastic vows, yet were governed by a code of statutes or canons. They were in effect the administrative officers of a cathedral. Following the Reformation, all canons in England became secular canons; and the canons, headed by the

dean, are the resident ecclesiastical dignitaries attached to a cathedral, and constitute the chapter.

CANON (of Scripture). The collection or list of books of the Bible that are accepted by the Christian Church as divinely-inspired and authoritative, i.e. the Old and the New Testaments. *See* BIBLE; BUDDHISM.

CANONESS. A member of a Christian religious community of women pledged to chastity only during residence, and to obedience, but not to poverty. In earlier times convents of secular canonesses were numerous in France and the Empire; they constituted asylums for well-to-do but unprotected women, and they have played a considerable part in female education. At the Reformation some of the houses were continued as Protestant foundations, and have remained to the present day as centres of female education. In addition to secular canonesses, there are convents of canonesses regular, belonging to the congregations of St. Augustine, the Lateran, and the Holy Sepulchre.

CANONICAL HOURS. The eight offices which in the Christian Church form the Divine Office. The fully developed arrangement is: Matins and Lauds, overnight or early morning; Prime, about 6 a.m.; Terce, about 9 a.m.; Sext, about noon; Nones, about 3 p.m.; Vespers or Evensong, between 3 and 6 p.m.; Compline, about 7 or at retiring to rest.

CANONIZATION. The solemn act in the Roman Catholic Church by which the Pope decrees that a deceased person is enrolled among the saints and should be publicly venerated by the Universal Church.

Usually at least 50 years must elapse since the death of the candidate before his (or her) cause may be opened. The first step is Beatification. The bishop of the local diocese is required to satisfy himself that the two things needful—virtues in a heroic degree and the performance of miracles—have been established. Witnesses are called for and against; and then, if the case be made out, the papers are forwarded to Rome and laid before the Congregation of Rites. Here the process is repeated. The *Promoter fidei*, popularly called the Devil's Advocate (*Advocatus diaboli*) watches over the proceedings to see that all the forms are observed and that the claim is fully made out by the *Promotor causae*, the *Advocatus Dei* (God's advocate). If all is satisfactory a pronouncement is made that the candidate is elected among the citizens of heaven, accords him (or her) the title of Blessed (*Beatus*), and allows the public veneration of his image or relics in a specified country, diocese, or religious congregation.

Many a beatus is allowed to remain such, since the legal expenses of the further step are considerable. To proceed to the final stage, the beatus must be shown to have worked at least two miracles since his beatification. Rigorous test examinations are made by the Congregation of Rites. When all the stages have been completed satisfactorily, the ceremony of canonization is performed with traditional pomp in St. Peter's. The " postulator of the cause " presents the case. The Pope listens, and then publicly seeks Divine guidance. A second and then a third request is made, and at length the Holy Father announces that the beatus is henceforth enrolled among the Saints and is entitled to receive the public veneration of the whole Catholic Church. A day is named for the annual celebration of his memory.

CANON LAW. The body of rules and regulations whereby the government of the Christian Church is carried on by ecclesiastics. Its origin is sought in the declarations of Christ and the Apostles, and through the succeeding centuries it has been in gradual but uninterrupted growth. The earliest compilations were in the East, e.g. those of the canons or rules adopted by the Councils of Nicaea (A.D. 325), Ancyra (314), Constantinople (381), and Chalcedon (451). These were added to from time to time until the Council of Nicaea of 787, when they comprised the official canon law of the Greek Orthodox Church. In the West, early in the 6th cent. the Roman Church adopted the collection drawn up by Dionysius Exiguus, based on the Greek canons and certain papal decretals. In Spain there was a separate codification by Isidore of

Seville (d. 636), who added a number of apocryphal laws and letters (the False Decretals) supposed to have been written by some of the earliest popes, which were not finally rejected as spurious until 1628. About 1148 Gratian, a monk of Bologna, published the collection known as *Decretum Gratiani*. This marked an epoch in canon law history, since it is not only a collection of texts but an explanatory treatise on a vast and vexed subject. Numerous supplements and condensations followed. Then a new chapter was opened by the Council of Trent (1545–63), which centralized the legislative power in the Papacy, and promulgated a number of disciplinary decrees. Pope Pius X in 1904 decreed the preparation of a general code of canon law, and in 1917 Benedict XV was able to promulgate a *Codex* or *Corpus* of canon law that was as comprehensive as it was authoritative.

The canon law of the Church of England began to be formulated in Saxon times. With the coming of the Normans, Lanfranc, archbishop of Canterbury, introduced a series of canons based on a collection made at Bec in Normandy, and these were adopted by a number of cathedrals. This body of law continued to grow throughout Plantagenet times, and came to be recognized as part of the Common law. When the Church was reformed under Henry VIII the medieval canon law remained in force so far as it did not touch upon the laws and customs of the realm and the king's prerogative. In 1603 canons were published with the approval of the king, parliament, and convocation, which still remain in force, subject to minor revisions. Since the 18th cent. English canon law has been augmented by parliamentary statutes, regulations drawn up by Convocation, and, more recently, the Church Assembly. In 1939 the Archbishops appointed a Canon Law Commission, which submitted in 1947 a body of canons based on those of 1603, but with many deletions, additions, and amendments.

CANTERBURY, Archbishop of. The ecclesiastical superior of the Church of England. He is Primate of All England, and one of the principal Officers of State, taking precedence immediately after princes of the blood royal. It is his privilege to crown the kings and queens. He has a seat in the House of Lords, and is the chief spiritual adviser of the Crown. He has the right of conferring Lambeth degrees (q.v.). He signs his initials followed by *Cantuar* (Latin, *Cantuaria*, Canterbury). The first archbishop of Canterbury was Augustine, who was appointed by Pope Gregory the Great in 598; and Archbishop Fisher is the ninety-seventh or ninety-ninth.

CANTICLE (Lat., a little song). A hymn, usually taken from Scripture, e.g. the *Benedicte*, *Jubilate*, *Magnificat*, *Nunc Dimittis*, used in the public services of the Christian Church. For the book of the Old Testament called *Canticles* by Roman Catholics, *see* SONG OF SONGS.

CAPUCHINS. A monastic order of the Roman Catholic Church. It is an offshoot of the Franciscans, and was founded by Friar Matteo da Bascio (di Bassi) of Urbino in Italy, in 1526, when he obtained the Pope's permission to wear a cowl (French, *capuche*) of a pattern that he believed to be the one originally designed by St. Francis. With others of his Order, he established houses where they lived in strict austerity, maintaining a degree of poverty such as would have commended them to St. Francis. Capuchins have ever been active workers among the poor and unlearned, and Capuchin friars accompany the London hop-pickers to the hop-gardens of Kent.

CARDINAL. In the Roman Catholic Church, one of the Sacred College of Cardinals, the governing body of the Church. They number 70, comprising 6 cardinal bishops (whose sees lie adjacent to Rome), 50 cardinal-priests (holding titles derived from the chief churches in Rome, but many of them are bishops or archbishops of distant sees, and 4 are " generals " of monastic orders), and 14 cardinal-deacons. Appointed by the Pope, they are his privy council and have constant access to him. When a Pope dies, they meet in secret and solemn conclave to elect his successor. They have the title of Eminence, and their insignia include the red hat (which is not worn, but is suspended in the church of the see of their title), red biretta

(Cardinal's hat), sapphire ring, white silk mitre, and purple cassock. The senior of the Sacred College is the cardinal bishop of Ostia.

The word comes from the Latin, *cardo*, " hinge "; it is supposed because the higher clergy were the hinge on which the Church turned.

CAREY, William (1761–1834). Pioneer English Protestant missionary. Son of a village shoemaker, he was born near Towcester, became a Baptist minister in 1786, and was mainly responsible for the foundation of the Baptist Missionary Society in 1792. In the next year he went out to India and settled in Bengal, eventually at Serampore. He had a great gift for languages, and in 1801 Lord Wellesley appointed him Oriental professor in the new college at Fort William, Calcutta, and he held the post for 30 years. He laboured untiringly in translating the New Testament into the native languages and dialects, and writing grammars, dictionaries, etc.

CARLILE, Wilson (1847–1942). Church of England divine and founder of the Church Army (q.v.). He was born at Brixton, and had a successful business career in the City before being ordained in the Church of England in 1880. Two years later he launched in a Westminster slum the Church Army as the Anglican counterpart of the Salvation Army, founded by General Booth not long before, and for 60 years was its guiding spirit. In 1906 he was made a prebendary of St. Paul's, and in 1926 he received the Companionship of Honour.

CARMATHIANS. *See* KARMATHIANS.

CARMELITES. An Order of Roman Catholic mendicant friars who, according to tradition, are descended from a community of hermits said to have been established by Elijah on Mt. Carmel in Palestine. Historically the first house of the Order was founded by St. Berthold, a Crusader from Calabria, on Mt. Carmel about 1150. A rule was approved about 1210, and this prescribed an eremitic life in huts or cells, the monks to meet only at Mass, and spending their days in work and prayer. Menaced by the Saracen advance, the Carmelites removed to the West, and in France and England became very popular and widespread. A new rule in 1247 changed the organization into a cenobitic and mendicant one. During the centuries there were other changes, and in 1562 there was a division between the Discalced (i.e. barefooted—actually they wear sandals) Carmelites, who lived in houses established by St. Teresa, St. John of the Cross, and others, and the senior Calced (shod) friars. This division continues, but the larger branch is the Discalced. Carmelite missions have gone out to many parts of the world. Their contributions to mystical theology have been marked, and they are also famous for " retreats " in which the spiritual life is fostered. From their white mantles, Carmelites are called White Friars. There are Carmelite nuns, divided into Calced, Discalced, and Discalced of the primitive observance without mitigation established by St. Teresa. The last have many convents in Britain.

CARNIVAL. In Catholic lands, the days immediately preceding Lent. In the Middle Ages they were the occasion for masquerading, buffoonery, and licentiousness, and they may be considered the successor of the ancient pagan festivals of Lupercalia and Bacchanalia.

CAROLS. Hymns sung, usually at Christmas, in imitation of the Angels' Song which the shepherds heard as they watched their sheep on the night of Christ's Nativity. They have been sung from the very early days of Christianity. St. Francis of Assisi is said to have introduced the imitation crib into the Christmas services, and composed carols to be sung beside them. Collections of English carols date back to the 15th century.

CARPOCRATES (2nd cent. A.D.). Founder of a sect of Gnostics, named Carpocratians after him, which flourished in his native city of Alexandria. He believed in the pre-existence and the transmigration of souls, and that the higher spirits have the gift of reminiscence as regards their previous lives. The supreme object of the religious man should be union with the Divine (which Jesus, Plato, Aristotle, and Pythagoras had achieved), and the body and material things in general are of small importance. The sect died out about the 6th century.

CARTHAGINIANS. The religion of the North African republic of Carthage was that of the parent-state of Phoenicia. There was a host of minor divinities, *baalim* and *alonim*. Above these was the trinity of Baal-Ammon or Moloch, Tanit, and Eshmun. The first was represented as an old man with ram's horns on his forehead; children were sacrificed to him, being thrust into the belly of his huge bronze statue, whence they fell amid the frenzied shouts of the fanatical worshippers into a flaming furnace placed beneath. Tanit was the virgin goddess of the heavens and the moon, the Astarte of the Phoenicians; her symbol was the crescent moon, and in her temple was preserved a famous veil which was regarded with the utmost reverence as the city's palladium. Eshmun was identified with the Greek Asclepius. Another deity was Iolaus, or Tammuz-Adonis; and yet another was Melkhart, the Tyrian god, whose statue was among the spoils carried off by the Romans after the siege of Carthage in 146 B.C. The last stand of the Carthaginians was in the temple of Eshmun, and when their desperate resistance was overcome, the Romans sacked and burnt the city and dedicated the site to the infernal gods. Henceforth Carthage was a Roman province. Centuries later it became a stronghold of Christianity, and in the 3rd–5th centuries several important Church synods were held there.

CARTHUSIANS. A Roman Catholic monastic order founded by St. Bruno at Chartreux or the Grande Chartreuse (hence the name), a desert spot in the French Alps near Grenoble, about 1084. The founder aimed at great austerity of life based on the Rule of St. Benedict, but in course of time a body of Carthusian rules and regulations came into being. An outstanding characteristic of the Order is the separate dwelling-house (to facilitate solitude after the fashion of the ancient hermits) for each member of the community; properly, each house should comprise a workshop and storehouse below and a small library and the cell-bedroom above, together with a plot of garden at the back. Hence charterhouses, to use the English term, take up a large space. Monks meet twice a day and once in the night for worship in the chapel. Talking is allowed only on Sunday, as the monks take exercise in the cloister, and on a weekly walk. Study, prayer, meditation, and manual work (carpentry, bookbinding, etc.) occupy the waking hours not spent in chapel. The famous Chartreuse liqueur has been for many years a source of income to the Order; the factory is at Tarragona, in Spain. Carthusians wear a habit of white serge. The mother-house at Chartreux was closed by the French Government in 1903, and the prior and general of the Order now resides at the Charterhouse, near Lucca, in Italy. There are some houses of Carthusian nuns in France and Italy.

CASSOCK. A long black robe worn by Catholic clergymen, and also by laymen (choirmen, sacristans, etc.) when they are engaged in Divine Service. Usually it is black; but in the R.C. Church, bishops wear purple cassocks and cardinals red, while the cassock of the Pope is white. The cassock reaches to the heels and has numerous small buttons down the front.

CASTE (Portuguese, *casta*, race, lineage, breed). The social-religious institution which is the peculiar characteristic of the Hindu peoples. Traditionally it is derived from the four great classes of early Hindu society: Brahman (priests), Kshattriya (nobles and warriors), Vaisya (traders and cultivators of the soil), and Sudra (servants), who originated from Brahma's head, arms, belly or thighs, and feet respectively. Below there is the great mass of " untouchables " who, because of the pollution arising from their origin, occupations, and mode of life, remain as they have remained from time immemorial, " outcastes " from Hindu society.

To-day there are some 3000 castes, exclusive of sub-castes. A council regulates the affairs of each; its decrees are reinforced by the power of excommunication, which means religious and social ostracism, and perhaps economic death.

The Hindu scriptures, the *Bhagavat Gita* in particular, lay down the principle that it is the first duty of every good Hindu to observe the rules of the caste into which he was born and in which he

must remain throughout life. However miserable and degraded his present lot, if he does his life-work well he may expect to be reincarnated into a superior caste. A Sudra who must not come nearer than 36 paces from a Brahman is thus not left without hope. In Hinduism there have arisen from time to time reforming movements, e.g. Buddhism, Sikhism, and the Brahma Samaj, in which caste has been deprived of some of its most objectionable features; and such reformers as Mahatma Gandhi have been prominent in movements aiming at the opening of the temples to outcastes. On behalf of the institution, it is pointed out that for ages it has given India stability and a kind of system of social insurance, since the casteman in distress can always apply to his fellow castemen for help.

CASTRATO (Ital., eunuch). An adult male soprano who during the Renaissance period and later was employed in the papal and other church choirs, and whose youthful voice was preserved by the surgical operation of castration. Benedict XIV and Clement XIV condemned the practice under pain of excommunication, and for long only boys have been employed to sing the alto and treble parts. Women's voices are not used in Catholic choirs.

CASUISTRY (Lat., *casus*, case.) Moral theology; the application of ethical rules to special cases. As practised in Catholic countries, it may be defined as the science of the confessional, since it enables the priest to decide whether an action reported to him in confession is innocent or sinful, whether a sin is mortal or venial, whether a duty is absolutely binding or may be avoided without dire consequences, whether the circumstances attending a sin are aggravating or extenuating, and whether the sinner is liable to punishment in purgatory for a season or in hell for all eternity. Many *Libri Poenitentiales*, or handbooks for the guidance of the confessor in giving advice and imposing penance, were published during the Middle Ages. Molina (q.v.) a Spanish Dominican, framed the doctrine of Probabilism, according to which any opinion which has once been expressed by a " grave doctor " on any disputed matter, may be looked upon as possessing a fair degree of probability and may, therefore, be followed safely. It was not difficult to find " grave doctors " who had given somewhat lax opinions on any and every moral question, and the manuals in which these decisions and opinions were given—works by Busenbaum and Escobar for instance—ran through forty or fifty editions. The opponents of the Jesuits, notably Pascal in his " Provincial Letters," seized upon such works with avidity, and had little difficulty in showing that according to the ethic of Probabilism, murder and licentiousness were permitted in certain circumstances that were detailed all too clearly.

One of the most authoritative of modern casuists is St. Alfonso Liguori (1696–1787), whose work represents a development of Probabilism. Protestants have been inclined to look askance at the subject, but among both Lutherans and Calvinists manuals of casuistry have been produced. In England, Jeremy Taylor was a notable casuist.

CATACOMBS. Underground cemeteries, excavated in the tufa (an easily-worked light rock) beneath the city of Rome and associated with the early Christians, although there are similar subterranean cemeteries elsewhere. The word has been derived from the name of a particular district in Rome, where under the basilica of St. Sebastian was the reputed temporary resting-place of the body of St. Paul, but the more likely derivation is from the Greek for " downward " and " hollow."

Among the pagan Romans cremation was the usual method of disposing of the dead, but the early Christians practised inhumation, since this was the custom of the Jews and Jesus himself had been buried in a grave. The catacombs of Rome are of Christian construction, and were designed from the first as places of sepulture of those who had " died in the Lord " and in death were not divided from their fellow-believers. Reached by stairways, the galleries are some 30 to 40 feet below street level, and from 10 to 15 feet high and 3 feet wide. Innumerable side-galleries branch off from the main corridors. On each side horizontal

recesses are cut in the wall, one above another; in these, the bodies of the dead were laid, after which they were sealed up with a marble slab or large tiles, bearing the name, etc., of the deceased. Here and there are small chambers, which became chapels in which the Eucharist and the agape (love-feast) were celebrated. The number of separate graves in the catacombs has been estimated at two million and more. The earliest catacombs were built probably in the 1st century, in the time of the Apostles, but it was not until the second half of the 3rd century, when for the first time the Christians were severely persecuted, that the typical Christian catacomb began to be constructed on a large scale. Sometimes the catacombs served as a refuge, and cases are recorded of Christians being martyred in them. The custom of catacomb-burial continued in Rome until the 5th century. Then waves of barbarians sacked the catacombs in the hope of finding buried treasure, and eventually the popes transferred the more sacred and revered relics and remains to churches above ground.

CATECHISM (Greek *kateches*, to teach orally). A textbook of religious instruction, drawn up in the form of question and answer. The first Christian cathechisms seem to have been produced in the 8th century, but they came into general vogue at the Reformation in the 16th century, when the opposing Churches were greatly concerned over the proper and definite statement of their distinctive doctrines. Luther and Calvin both produced Larger and Shorter Catechisms; and the Westminster Assembly, in 1647–48, compiled a Larger and a Shorter Catechism which are still among the doctrinal standards of the Presbyterian Churches throughout the British Commonwealth and in the U.S.A. But the most famous catechism is the " Church Catechism," contained in the Anglican Book of Common Prayer. In the drawing-up of the first part — the " Shorter Catechism " — Cranmer probably had a hand; the second, concerned with the Sacraments, is attributed to Bishop Overall in 1604.

CATECHUMEN. Gk. word meaning a person who is undergoing instruction. In the early Christian Church catechumens were adult persons, pagans or Jews, who had expressed a desire to become Christians, and were enrolled in classes for instruction and training. They were not admitted to the Eucharist.

CATHARS or **CATHARI** (Medieval Lat., the pure). A sect in the Europe of the Middle Ages, usually numbered among the Christian heretics although their ideas owed much to the dualistic philosophy of the Manichaeans. They are supposed to have started about the 10th cent. in the Balkans, and spread to the southern countries of western Europe where they were known as Paterini and often identified with the Albigenses (q.v.). By the middle of the 14th cent. they had been destroyed or driven underground by the Inquisition. Very little documentary material concerning them survived the repression, but it seems that the Catharists believed that this world is under the domination of Satan, and men and women are the terrestrial embodiment of spirits who were inspired by him to revolt and were for this reason driven out of heaven. At death the soul is given another chance, but unless it has been united in this life with Christ it will become again imprisoned in flesh, whether of man or beast. If, however, a man has become one of the Cathari, death brings release, the Beatific Vision, and immortality in Christ's presence.

Baptism with the spirit—the *consolamentum*—was the central Cathar rite, the one which was held to remedy the disaster of the Fall, i.e. the angelic revolt just mentioned. The spirit received was the Paraclete, the Comforter, and it was imparted not by water but by imposition of hands, the placing on the postulant's head of a copy of the Gospel, and the kiss of peace. Those who received it were included among the Perfect, who constituted the ordained priesthood, were implicitly obeyed in everything, and lived lives of the strictest self-denial. Complete chastity was insisted upon. No flesh might be eaten, and cheese and eggs and milk were likewise forbidden, since they were all the result of sexual intercourse; besides, the animal slaughtered for meat might contain a human

soul. Fish were permitted, because they were believed to reproduce without coition. So hard and dangerous (in view of the Inquisition's hostility) was the path of the Perfect that many deferred receiving the Consolamentum until they were on their death-bed.

There was also a second class of Cathari — the Believers or *Credentes*. They were not allowed to recite the Lord's Prayer as were the Perfect, and they could approach God only through the latter.

Apparently all Cathars were required to keep three Lents in each year, and to fast (save for bread and water) for three days of each week. The principal sacrament was the Eucharist—the partaking by all the company, standing up, of bread blessed and broken by one of the Perfect.

CATHEDRAL. A Christian church, the principal one of a diocese, in which is placed the chair (Gk. *cathedra*) of the bishop. Cathedrals are usually much larger than the ordinary churches, and have attached to them a number of clergy—a dean, canons, minor canons, archdeacons, etc., and such lay officers as organist and architect. In England some cathedrals were, before the Reformation, the churches of monasteries, e.g. Canterbury, Durham, Winchester, and Norwich, and after the suppression of the monasteries were founded afresh; others were never monastic foundations, e.g. York, St. Paul's, Salisbury, and Wells, but were staffed by secular canons. All cathedrals are governed by their chapter, headed by the Dean.

CATHERINE (martyred A.D. 307?). A Christian saint, said to have been a virgin of Alexandria who made a public confession of Christianity and was put to death after being cruelly tortured on a spiked wheel—whence " Catherine wheel." A woman of great learning, she was adopted as the patroness of Christian philosophy.

CATHERINE of GENOA (c. 1448–1510). Catholic saint, born in Genoa of the noble family of Fieschi. She spent her life in good works, became a remarkable mystic, and wrote a treatise on purgatory and " Dialogues of the Soul and Body." She was canonized in 1737.

CATHERINE of SIENA (1347–80). Catholic saint. Born in the Italian town of Siena, she was the daughter of a pious dyer, and from childhood was renowned for her religious devotion and ascetic practices. At the age of six she habitually flogged herself. As a girl she vowed perpetual virginity; and as soon as she could she became a nun in a convent attached to a Dominican house. She nursed the sick in Pisa during a plague, and converted many hardened reprobates to religion. In her latter years she strove hard to heal the divisions in the Papacy which were a scandal to Christendom. It is claimed that she received on her body the stigmata. She wrote devotional poetry, the mystical " Treatise of Divine Providence," and letters. She was canonized in 1461.

CATHOLIC (Gk. *katholikos*, universal). A member of the Holy Catholic Church: in the wide sense, one who has been validly baptized, but more strictly, one who having been baptized strives to live the Christian life and to hold and observe the Catholic faith. The word Catholic has been claimed exclusively by that section of the Christian Church generally called Roman Catholics.

CATHOLIC APOSTOLIC CHURCH. A body of Christians sometimes called Irvingites (though not by themselves) after Rev. Edward Irving (q.v.), out of whose preaching and ministry (1829-34) the Church had its rise. Irving was minister of Regent Square Presbyterian church in London, and his apocalyptic preaching drew crowds to hear him. He and his congregation believed that Christ's Second Coming was not far distant, and fervent prayers were offered for the appearance of prophets and apostles who would herald the Advent. In 1831, some of the congregation began to " prophesy " and speak in " unknown tongues "; and encouraged by such portents, the new religious body was organized. A leading supporter was Henry Drummond, M.P., a wealthy banker, and his country seat at Albury, near Guildford, became the centre of the movement. At the outset twelve Apostles were designated, the first of whom was J. B. Cardale, a solicitor, and Drummond was the next. It was intended

that the Apostles should be the senior members of a fourfold ministry, of which the other orders were Prophets, Evangelists, and Pastors. In each fully-developed congregation it was further intended that there should be a threefold ministry of angel (or bishop) elders (or priests), and deacons, all of whom were to be ordained by one of the Apostles. At Albury the Apostles' Chapel was built, and a chapter-house for the conferences of the Church.

In 1835 the Apostles were sent out on a mission to inform the world of the imminent coming of Christ, and addresses were presented to the King and the Archbishops, and to the Pope. The missionaries ere long returned somewhat disappointed, and the chief result of their visits to the " tribes " to whom they had been despatched was an interest in liturgical matters. In course of time, an elaborate Liturgy was framed, in which were incorporated not only Anglican and Roman elements, but many drawn from the liturgy of the Eastern Orthodox Church. Great emphasis is laid on ceremonial, and incense, vestments, holy water, candles, etc., are very much in evidence. The "cathedral" of the Catholic Apostolic Church is the church in Gordon Square, London, which is among the finest specimens of 19th-century Gothic.

In doctrine the Catholic Apostolic Church is orthodox, and strongly sacramental. " Speaking in prophecy " is now seldom practised in the service, but there still is an intense belief in the Second Advent, which, it was originally believed, would occur before the death of the Apostles. In the early days, converts were " sealed " by Apostles, but the last of the twelve—F. V. Woodhouse —died at Albury in 1901, and new members are now confirmed as a rule in the Church of England. Since only the Apostles could ordain, there have been no additions to the ministry in this century, and the number of angels and priests is rapidly declining; as a result a number of the congregations have had to close. Members are expected to give a tithe of their incomes to the support of the Church. There are said to be over 80 places of worship associated with the Church in Great Britain, with 5000 members. When a church is not available, members may generally be found attending the services of the Church of England. There may be 25,000 members outside the British Isles.

CATHOLICOS. Title of the head of the Nestorian and of the Armenian Churches.

CECILIA. Christian saint, who was martyred in Sicily about A.D. 176. She is the patron saint of music, as according to tradition she praised God by instrumental and vocal music, and even sang hymns under the torture. St. Cecilia's Day is Nov. 22.

CELESTINES. Roman Catholic order of monks founded about 1244 in the mountains of the Abruzzi, in central Italy, by Pietro di Murrone (Peter of Morone; 1215–96), who became Pope as Celestine V in 1294. They were accounted a branch of the Benedictines, but the rule was considerably more austere. They became extinct in the 18th century.

CELIBACY (Lat. *cælebs*, single). The state of being unmarried. The suppression of the sexual instinct is a form of asceticism that has commended itself to religious legislators in many lands and times. Among the Romans the Vestal Virgins were highly regarded, though they were far from numerous. The Jews as a rule have considered barrenness as a curse, and their priests and rabbis have been generally married; but the sect of the Essenes were celibates. In Hinduism, as among the ancient Greeks, gods and goddesses are sexually prepotent; the union of the soul with the Divine is symbolized by the sexual union of man and woman. In Islam, virility and fecundity are held to be among the best gifts of Allah. But in Buddhism, and centuries later in Christianity, a voluntary virginity has been taken as an indication of marked spirituality and devotion to the higher order of things. *See* SACERDOTAL CELIBACY.

CELSUS (flourished about A.D. 175). Author of " The True Discourse," a reasoned criticism of Christianity, in reply to which Origen wrote his "Against Celsus" (A.D. 248). He may have been an Alexandrian, and was a pagan Platonist.

His book has perished, but from quotations made by Origen it appears that he challenged the Virgin Birth story, alleging that Jesus was the son of Mary (who had been divorced by Joseph) and Panthera, a Roman soldier; rejected Christ's miracles as inventions by the disciples; and criticized the resurrection of the body from the point of view of one who regarded matter as essentially evil and not worth resurrecting.

CELTIC CHURCH. That form of Christianity professed by the British peoples before the arrival of St. Augustine in 597. In Northumbria it endured until 664, and in Wales, Scotland, and Ireland it lingered up to the 11th century. When it arose is not known, but there were Christians in England in Roman times. Doctrine and sacraments were very much as in the Western Church (Church of Rome), but the ecclesiastical organization was somewhat looser. There were many monasteries. It was a great missionary church, Irish missionaries in particular evangelizing Caledonia, parts of England, Switzerland, France, and elsewhere. Controversy arose between Augustine of Canterbury and the Celtic Christians over the right day for keeping Easter, the special Celtic tonsure (cutting off all the hair in front of a line drawn from ear to ear), and some detail of the baptismal rite. At the synod held at St. Hilda's Abbey, Whitby, in 664, St. Wilfrid persuaded St. Chad and King Oswy of Northumbria to adopt the Roman usages.

CELTIC RELIGION. The Celts—the peoples who at the time of the Roman Conquest had long occupied Gaul (France and the Rhineland), Britain, Ireland, and other parts of western Europe—were, Julius Caesar reports, "much given to religious practices." Their religious system is popularly known as Druidism, under which heading it is treated. They were worshippers of the forces and phenomena of Nature—they believed in a vast world of spirits, who inhabited woods and trees, rivers and lakes and the sea, waterfalls and springs, the heavenly bodies. They held many animals to be sacred, among them the boar, bull, bear, horse, pig, and serpent. They had also a number of personal deities, gods and goddesses whom the Roman invaders proceeded to equate with the deities of their own Pantheon; thus Grannos was identified with Apollo, Camulos with Mars, Dea Brigantia with Minerva. Many of the characters in the collection of Welsh tales known as the *Mabinogion* and of the Arthurian cycle have been presumed to represent earlier divinities. The calendar was intimately connected with agriculture, and the principal festivals were Samhain (Nov. 1) and Beltane (May 1). Their purpose was primarily to promote the fertility of man and beast. In English, Welsh, and Irish local customs and folklore there are numerous traces of Celtic ideas and practices. Worship was originally in open groves, until under Roman influence timber temples were constructed. The worst feature of Celtic religion was its cruelty, expressed in animal and human sacrifices on a great scale.

CEMETERY. Derived from the Greek for "a sleeping-place," the word is applied to those graveyards which are not attached to the ancient parish churches or other places of regular and old-established worship. In Britain, cemeteries are the property of local municipalities or limited liability companies, and are usually divided into two portions—the consecrated, for members of the Church of England, and the unconsecrated for Nonconformists, etc. There are usually two chapels, an Anglican and an undenominational.

CENACLE (Latin *coenaculum*, a dining-room). The upper room in Jerusalem in which Jesus and his disciples partook of the Last Supper, Jesus manifested himself as the Risen Lord, and after his ascension, the Holy Ghost descended on the apostles. It was the first Christian church, and traditionally the Christian cathedral in Jerusalem until the 4th century.

CENOBITES (from Gk. for "common way of living"). Members of a religious order living together in communities (e.g. in monasteries) as opposed to anchorites or hermits, who practise the eremitic way of life, living in cells in solitude.

CENSER. A vase, pan, or other sacred vessel, used for burning insense during religious services. In Catholic worship it is called a thurible. Often richly ornamented, it is hung on chains and swung by an acolyte.

CERES. Roman goddess identified with the Greek Demeter. Probably she was in origin an Italian deity representing the generative force of Nature. Her festival was celebrated in April, when the young corn was about to sprout. She was the protectress of agriculture and the fruits of the earth, and is recalled in our word " cereal."

CERINTHUS. A Christian heretic said to have been a contemporary in Ephesus with the Apostle John, who held him in such detestation that he refused to remain in the public baths with " the enemy of the truth " for fear the roof should fall in upon them. He seems to have taught that the supreme God and the Creator are not the same, and that Christ (who had only temporarily inhabited the earthly body of Jesus) will reign for a thousand years, the period being marked by " nuptial festivals " and other sensual delights.

CEYLON. In this Dominion of the British Commonwealth, Buddhism is the religion of about three-fourths of the people—Buddhism of the Hinayana type, that was introduced by Prince Mahinda, the monk-son of King Asoka, in about 241 B.C. Mahinda was joined by his sister Sanghamitta, a nun, who took with her a slip of the famous Bodhi-tree (called Bo-tree in Ceylon). This was planted at Anuradhapura, where it still exists—the oldest living tree in the world. The great ruins of Buddhist buildings at Anuradhapura have now been cleared of vegetation. At Kandy (q.v.), in the centre of the island, is the temple of the Sacred Tooth.

CHAC. The god of rain and thunder of the Mayas.

CHAITANYA (Caitanya) (1485–c. 1527). Hindu mystic, founder of a sect of Vaishnavas named after him. He was born at Nadia, in Bengal, came early under the influence of the Madhva sect, and was a prodigy of learning. At 17 he made a pilgrimage to Gaya which aroused all the emotionalism in his nature, and at 25 he settled as a *sannyasi* near the temple of Jaganath at Puri. There he remained, save for a visit to southern India and another to Benares, until he disappeared mysteriously in about 1527. One story is that he saw a beatific vision of Krishna sporting in the waves with his *gopis*, and walked into the sea to join him. His followers concluded that he had been an avatar of Vishnu or Krishna and had returned whence he came.

Chaitanya was no ascetic. He admitted all into his following, even Moslems, and was indifferent to caste; to this day the caste rules are abrogated within the sacred enclosure of the temple at Puri. He emphasized *ahimsa*. He approved of marriage—he was twice married himself; encouraged religious ecstatics, hymn-singing, and posturing; and preached a theology in which salvation is to be obtained by *bhakti*, faith in or devotion to Krishna, who is to be loved as intensely as a child loves its parent or a woman her lover.

The followers of Chaitanya are mostly in Bengal, and are divided into Gosains or churchmen, who are the descendants of the original disciples; the Vrikats or celibates; and the laity. Married and unmarried may join. In the monasteries of the sect men and women live together in celibacy, and sing hymns and perform solemn dances in honour of Vishnu and Chaitanya. The sect has found a place for women as instructors of the outside female community, and for long the only teachers admitted to the zenanas were women of the Chaitanya sect. The emotional poetry of the Chaitanyas has had a great influence on the development of Bengali as a literary medium.

CHAKRAVARTIN. Sanskrit term for " Universal Monarch," that is often used in the ancient writings. With Buddhists and Jains it stands for the highest temporal power, just as Buddha or Jina is the highest spiritual power. If Buddha had not become Buddha he would have been a Chakravartin. Chakravartins equally with Buddhas have the 32 marks of a great man, and the same 14 dreams announce their advent as presage the birth of a Tirthankara or an Arahat. He is supposed to possess

seven royal treasures: the wheel, white elephant, horse, gem, pearl among women, a treasurer, and an adviser. The word may be derived from the Sanskrit word for a wheel or discus, which precedes him on his career of world conquest. Jains say that there have been twelve Chakravartins in the present age, and their lives have been described by Hemachandra.

CHALCHIHUITLICUE. The goddess of running waters of the Aztecs of ancient Mexico, who was supposed to dwell in the sea, rivers, and lakes, and to have control over the lives of those who ventured on them.

CHALDEANS. Name given to the Nestorian Christians in Mesopotamia (Chaldea) and Persia; in particular to the Catholics who are under the direction of the Patriarch of Babylon and are in communion with Rome. The latter use a liturgy called the Chaldean Rite; they baptize by immersion, use plain crosses, and separate the sexes in church.

CHALICE (Lat. *calix*, cup). The cup used in the Christian service of the Lord's Supper or Eucharist. In Catholic practice it is shaped like a large wine glass, and the bowl is made of gold or silver, gilt within. In some Free Churches the wine is administered in small cups, one for each communicant.

CHANCEL. The upper or eastern end of a Christian church, often separated from the main body of the building by a screen of carved stone or wood lattice work: the word is derived from the Latin for " lattice bars." It is slightly raised above the rest, and is the most sacred and honourable part of the building, since it contains the altar. Usually it is reserved for the clergy and choir.

CHANCELLOR. In the Church of England, the chancellor of a diocese is a layman, who is the bishop's Official and Vicar General—his principal lay officer—who advises him on legal and other matters. He presides over the Consistory Court.

CHANG TAO-LING (1st or 2nd century A.D.). Chinese religionist, known as the " Heavenly Teacher," who was largely instrumental in establishing Taoism as one of the great religions of China, and is claimed as the first "Taoist Pope."

CHANT. In ecclesiastical music, a short melody with a long note on which words are recited, much used in rendering psalms and canticles. Of the Ambrosian Chant, supposed to have originated with St. Ambrose in the 4th century, nothing is known for certain. Gregorian chants are named after St. Gregory the Great; the " tones " named after him are still in use in all parts of Christendom.

CHANTAL, Madame de (1572–1641). Founder after the death of her husband, Baron de Chantal, of the Roman Catholic Order of nuns known as the Order of the Visitation, at Annecy in French Savoy in 1610. She was canonized in 1767 as St. Jane Frances.

CHANTRY. An endowment to provide for the chanting of masses on behalf of the testator's soul, and the small buildings or chapels in which such masses were celebrated. The practice was very prevalent in Catholic countries in the Middle Ages, and many chantry chapels survive, attached usually to churches but sometimes besides highways and on bridges. The endowments, which provided for the payment of a small salary to the chantry priest, were confiscated in England during the Reformation.

CHAPEL. In Christian usage, a place of religious worship other than a parish church or a cathedral. Chapels may be parts of a church, dedicated to the Virgin Mary (" Lady Chapel ") or to a saint; or they may be an oratory in a private house, or a separate building that serves as a chapel-of-ease for the benefit of parishioners living at a distance from the parish church. The churches of university colleges, Inns of Court, etc., are usually styled chapels. No graveyards are normally attached to chapels. Chapel is also the name given, in the past more often than now, to the places of worship of Dissenters or Nonconformists.

The word is derived from the Low Latin *cappella*, diminutive of *cappa*, " cloak," the first chapel having been the building or tent in which was preserved the miraculous cloak of St. Martin of Tours.

CHAPEL ROYAL. An establishment of clergy of the Church of England headed by the dean of the Chapel Royal, who are supposed to attend the Sovereign wherever he may be, but in fact perform services only in the small chapel in St. James's Palace, London.

CHAPLAIN. A clergyman who officiates in the private chapel of a nobleman or other important personage, Army, Navy, and Air Force chaplains are clergymen especially commissioned to serve with the armed forces, to attend to their spiritual welfare. In the British service, there are chaplains belonging to the C. of E., Methodists, Free Churches, Jews, and Roman Catholics.

CHAPTER. The body of clergy belonging to a cathedral church, consisting of canons and prebendaries and presided over by the dean; also the name of the daily or periodical meeting of all the religious in a monastery, for reading the Rule, discussing matters affecting the daily life, etc. There are also chapters of the Orders of Knighthood.

CHARISMA (Gk., a thing freely given). A term (plural *charismata*) used by St. Paul in the New Testament for "spiritual gifts" (1 *Cor. xii*, 4–11), and by later Christians for the "gift of tongues" and other extraordinary phenomena which have appeared following the experience of Christian conversion, particularly in revivalist, Pentecostal and holiness sects in the U.S.A.

CHARTREUX. *See* CARTHUSIANS.

CHARVAKAS. *See* LOKAYATAS.

CHASCA. The Venus of the ancient Peruvians.

CHASIDISM. Hebrew word meaning "pious," applied to that sect of strictly orthodox Jews who afterwards became famous as the Pharisees. In the 18th century the sect was revived in Poland and Galicia, under the leadership of Israel Ben Eliezer (d. 1760), known as Baal Shem, and is still represented by small congregations.

CHASUBLE. The sleeveless vestment worn by the celebrant at Mass or Eucharist. The name comes from the Latin *casula*, a cottage; originally the garment was in general use outdoors, and covered the person completely.

CHEMOSH. The national god of the Moabites, the ancient people whose country bordered upon Palestine to the east of the Dead Sea. Moabites and Jews were often at war, and on one occasion the King of Moab was so hard-pressed in a besieged city that he offered up his son on the wall as a human sacrifice to Chemosh—whereupon the Israelites returned to their own land (2 *Kings*, *iii*, 27). The Moabite Stone—a black stele or pillar made by Mesha, contemporary of Ahab King of Israel in the middle 9th century B.C.—bears an inscription telling of the delivery of the Moabites from Omri, king of Israel. An ancient Jewish tradition identifies the black stone in the wall of the Kaaba at Mecca with the idol of Chemosh.

CHENREZI. The patron deity of Tibet. He is identified with the bodhisattva Avalokita, and each successive Dalai Lama is supposed to be his incarnation.

CHERUB (plural, cherubim). In Judaism and Christianity, winged creatures with human countenances who are in close attendance upon God. The conception has been traced to the winged bulls which stood by the entrance of Assyrian temples and palaces to keep out evil spirits. Cherubim were represented on the Ark that was kept in the Holy of Holies of the Temple at Jerusalem, and they appear in prophetic and apocalyptic visions. In Christian art they are indistinguishable from angels.

CHICOMECOHUATL. The maize-goddess of Aztec Mexico, represented holding a double ear of maize and bedecked with spring flowers. At her great festival in September, a young slave girl of 12 or 13 was selected to play the part of the goddess, and at the end of a day of processions and religious ceremonial was sacrificially slaughtered. One of the priests invested himself with her flayed skin, and headed the return procession from the temple. It is presumed that the rite was to strengthen the maize crop, and to ensure that the death of the goddess of maize should be immediately followed by a resurrection.

CHILDERMAS. In the Christian calendar, Holy Innocents' Day, Dec. 28, observed in memory of the infants said

to have been massacred by Herod the Great just after the birth of Christ. (Childer=old form of " children ").

CHILE. The State religion of this South American republic is Roman Catholicism, but Protestant missions are very active. The metropolitan see is at Santiago.

CHILIASTS (Gk. *chilioi*, a thousand). Those who believe in the Millennium (q.v.), i.e. that immediately after or before Christ's Second Advent, the saints will live for a thousand years here upon earth in the enjoyment of every kind of innocent pleasure and delight. Sometimes the view has been condemned by the Church, but it has frequently found expression amongst those who have been specially addicted to the study of the books of *Daniel* and *Revelation*.

CHILLINGWORTH, William (1602–44). Anglican divine and apologist. Born at Oxford, he became a convert to Roman Catholicism, but further examination of the matter led him to return to Anglicanism, for which he became a powerful apologist. In " The Religion of Protestants a Safe Way to Salvation " (1637), he maintains that " the Bible, I say, the Bible only, is the religion of Protestants." In 1638 he was ordained, and later he served in the Royalist army in the Civil War, and died a prisoner-of-war at Chichester.

CHIMERE. The upper robe of a Christian bishop, consisting of a short black surplice with lawn sleeves.

CHINESE RELIGION. Usually it is said that there are three religions in China—Confucianism, Taoism, and Buddhism. The Chinese call them the " Three Teachings," and indeed there is no word for " religion " in Chinese. The ancient religion of the Chinese was probably a primitive nature-worship, a polytheistic animism, in which "Heaven" —sometimes called T'ien, and sometimes given the more personal name of Shang-ti—was the supreme object of worship and of sacrifice. Ancestor-worship, so characteristic of Chinese culture, is probably prehistoric. The rites and ceremonies mentioned in the Chinese Classics are obviously of very old standing; and though in the course of ages they were multiplied and made more complex and grandiose in essentials the system prevailed until the disestablishment of Confucianism during the Revolution in the early years of this century.

Confucianism and Taoism are the subjects of separate articles.

Buddhism is said to have been introduced into China in A.D. 67 when an embassy sent to India by the Emperor Ming-ti two years earlier, returned with two Buddhist monks, and a number of Buddhist images and sacred texts. Among the latter was the " Sutra of 42 Sections," a Hinayana treatise, which was forthwith translated by the two monks into Chinese. Progress was slow for centuries, until Chinese were permitted in A.D. 335 to become Buddhist monks—forbidden heretofore as being contrary to the welfare of the State since they contributed nothing to the population, industry or agriculture—and about 385 Mahayanism was introduced by the Indian sage, Kumarajiva. Early in the next century the famous Buddhist traveller Fa Hsien brought back a mass of Buddhist material from India, and in the 6th century Bodhidharma, the Buddhist Patriarch of India, honoured his Chinese co-religionists with a visit. Several emperors embraced Buddhism, but in 835 there came a serious reverse, when (again on grounds of social policy) Chinese were forbidden to become monks. Ten years later an imperial edict ordered the extirpation of the religion, and it was claimed that 4,600 monasteries and 40,000 temples and shrines were destroyed and 265,000 monks and nuns forced back into the world of work. The fierceness of the persecution soon diminished, but Buddhism had suffered a severe setback. What survived was Mahayanism, with its prospect of a life beyond the grave, its heavens and hells, its ritual of temple worship, such as neither Taoism nor Confucianism can provide; but it is said that most Chinese Buddhists are monks or nuns, living in convents in secluded woodlands.

Chinese Buddhists are divided into various sects. Perhaps the most important is the Pure Land Sect, which holds Amitabha in highest honour; two other

Buddhas, Vairocana and Loshana, are also revered. Kuanyin, the Goddess of Mercy, is the most worshipped of the bodhisattva legion; she is to the Chinese what the Madonna is to the Catholic of Latin Europe. Then there are Saints and Patriarchs, as well as a number of tutelary gods, including the Rulers of the Four Points of the Compass who guard the gates of heaven. In the Buddhist temples there are often three statues representing either the " Three Jewels " or " Gems " of Buddhism—Buddha, the Doctrine, and the Order, or Buddha, Vairocana, and Loshana.

Islam is professed by some 48 millions of Chinese, and there are said to be 42,000 mosques. A Mohammedan mission is stated to have reached Canton by sea in A.D. 628, and the much-restored original mosque can still be seen there. These first Moslem immigrants were mainly Arab traders, but in 756 an army of 3000 Arab soldiers was sent by the Caliph Abu Giafar to aid in putting down a rebellion. The men were given permission to settle, and in course of time the Moslems became racially indistinguishable. But they have always retained their distinctive religious practices, and since they do not eat pig, have been specially permitted to eat beef as well as mutton, although this is against the rule forbidding the slaughter of the ploughing-ox.

The first *Christians* to reach China were probably Nestorians in the 6th century; and the "Luminous Doctrine," as Christianity was styled, made progress for some centuries. It had practically died out, however, when the Jesuits arrived in 1582. Dominicans and Franciscans shortly followed, but their disputes with the Jesuits militated against the spread of Christianity. In particular, the Jesuits favoured the use of T'ien and Shang Ti as the correct terms for "God" in Chinese, while the friars used T'ien Chu, " Lord of the Sky." The first Protestant missionaries appeared in China early in the 19th century.

So far as the mass of the Chinese people are concerned their religion is a mixture of primitive animism and ancestor-worship, Confucian ethics, Taoist magic, Buddhist ceremonial and after-life promises, and belief in the fertile conjunction of Yang and Yin (q.v.).

CHOIR. The band of singers performing or leading the musical parts of a church service. (" Chorus " is the Greek word for a song or dance.) There were choirs in ancient Hebrew worship, and in early Christianity choir singers constituted the lowest of the minor orders. The choir of the Sistine chapel, the papal choir in Rome, derives from the singing-schools that were developed by Gregory the Great. English cathedrals and college chapels have famous choirs, often richly endowed. Singers are men (vicars choral or lay clerks) and boy choristers; those on the north side of the choir are the cantorial (i.e. on the side of the Cantor or Precentor, while those on the south side are the decanal (Dean's side). In other than Catholic churches choirs may be of males and females.

CHORTENS. In Tibet, cenotaphs of Lamaist saints, memorials of Buddha, or receptacles for relics.

CHOSEN PEOPLE. Name given to the Jews, because in the Old Testament they are described as being specially chosen and favoured by God for special work. The British Israelites hold that the Celto-Saxon race has been similarly selected.

CHRISM (Gk., *chrisma*, ointment). Consecrated oil or ointment used in the Catholic and Eastern Orthodox Churches in the rites of baptism, ordination, extreme unction, etc. It is consecrated by the bishop on Holy Thursday in each year.

CHRIST (Gk., *Christos*, the Anointed One). Title given to Jesus Christ (q.v.), the founder of Christianity, as being the Messiah or Lord's Anointed of ancient Hebrew prophecy. It is a fundamental Christian doctrine that Jesus Christ, the Second Person in the Trinity, is both God and Man. The systematic doctrine of the relation of the Second Person to the First (God the Father) and the Third (God the Holy Ghost) is known as Christology, and out of it have arisen many, perhaps most, of the heresies and controversies that have distracted the Church since the earliest days.

CHRISTADELPHIANS (from Gk. for Brethren of Christ). A Protestant sect,

founded in the United States about 1848 by Dr. John Thomas (1805–71). The members of the sect prefer the name to any other, as they hold that "Christian" nowadays means something very different from what it did in Apostolic times. They claim to be Christ's brethren, and not a new sect but a revival of the primitive mode. Thomas, who was born in London and was the son of a Nonconformist minister, qualified as a doctor in London, went to U.S.A. in 1832, and for a time associated with the Campbellites (Disciples of Christ). He made several preaching tours in the British Isles and in America, and the name of Christadelphian was generally adopted about 1864. The doctrines laid down by Thomas are generally held as being contained in the Bible, the complete and inerrable Word of God. Man became mortal through the Fall, and will become immortal by belief in Jesus Christ's saving power. In due season Christ will establish his kingdom in Palestine, with his capital at Jerusalem, and will reign for a thousand years, during which death will continue but sin will steadily diminish. At the end of the millennium Christ will hand over his power to God the Father; the " approved " will proceed to eternal life, but the wicked will be extinguished.

The sect is completely lay. Each church or " ecclesia " is self-governing. Organization is reduced to a minimum. On the Lord's Day, Christadelphians meet in their " rooms " to eat bread and drink wine in memory of the " Captain of Salvation," and sing the hymns of Zion.

CHRISTEN. To admit into the Christian Church by the rite of baptism.

CHRISTIAN. One who professes belief in Christianity, who is a member of a Christian church. In *Acts xi*, 26, it is stated that " the disciples were called Christians first in Antioch "—the Syrian city on the river Orontes (about A.D. 43).

CHRISTIAN ACTION. A movement, inaugurated at Oxford in 1946, with the support of all the main denominations, including Roman Catholics, " to secure the application of Christian principles in public life."

CHRISTIAN BROTHERS. Irish Roman Catholic institute founded at Waterford in 1802 by E. R. Ignatius Rice, and formally approved by the Pope in 1820. They conduct primary schools supported by voluntary contributions in the British Isles, N. America, India, Australia, etc.

CHRISTIAN ENDEAVOUR. A movement in Protestant evangelical Christianity which had its rise in a Young People's Society of Christian Endeavour started by Rev. Francis Edward Clark (1851–1927), in 1881 at his Congregational Church at Portland, Maine, U.S.A. With the motto " For Christ and the Church " a large number of similar societies soon arose in U.S.A. and other lands, whose members pledged themselves to promote the earnest Christian life regardless of denominational divisions. A World's C.E. Union was established in 1895.

CHRISTIAN ISRAELITES. *See* PANACEA SOCIETY; WROE, JOHN.

✓ **CHRISTIANITY.** The Christian faith; the religion introduced into the world by, and founded upon, Jesus Christ. Its Scriptures are the Bible, composed of the Old Testament and the New Testament. The latter is held to contain the prophetic fulfilment of the former, and Christianity, it is claimed, is a complete and final revelation of God to men. The principal statements of the Christian faith are the three historic creeds—the Apostles, the Nicene, and the Athanasian. These are widely received, but not since the 4th century has there been one undivided and universal Christian Church.

✓ *The Church and the Churches.* Roman Catholics (*see* Roman Catholicism) hold that theirs is the " one, holy, Catholic, and Apostolic Church," out of which there is no certainty of salvation. This claim is repudiated by the more numerous Christians who are outside the Roman allegiance. A distinction is usually drawn between the Church, which is the body of Christian believers everywhere—Roman and English Catholics, Presbyterians, Baptists, Lutherans, Methodists, Quakers, Christian Scientists, members of the Eastern Orthodox Churches, and so on — and the Churches to which they belong. The origins of the deep and widespread

divisions in the Christian world may be sought in history. Some of the divergencies are due to political and national differences. Some may be ascribed to a fresh emphasis being put on an ancient truth, e.g. Methodism came into being to reaffirm the necessity for personal experience of salvation through Christ. Some have their basis in theological matters, as for example, Calvinism and Arminianism. Some are due to different ideas of church government, e.g. the hierarchical or episcopal, the Presbyterian, and the Congregationalist. Different conceptions of the character of the priesthood have engendered different organizations; in some sections insistence is put on the Apostolical Succession in the ordination of ministers or clergy. A varying attitude towards ritual is another source of division, resulting in the almost ostentatious plainness of Quaker worship and the lavish ceremonial of Catholicism. A very plain line of demarcation may be drawn between those who maintain that the Bible is the only sure source of Christian faith and practice, and who refuse to countenance anything that is not to be found within its pages, and those who regard the Church as older, and therefore in a sense more authoritative, than the Scriptures which through the ages it has defended and interpreted. Among the latter may be classed those who hold that the Bible does not contain an exclusive and all-comprehensive revelation, but that God reveals His truth stage by stage through the Church that is His representative on earth. Finally, there may be mentioned those whose thoughts and aspirations are constantly turned towards the return of Christ in glory, as Judge and King at the end of the age. To the believers in Christian apocalyptic, the Church and its organization is a small thing; and so, too, is it to those who believe that this earth is but a vale of tears, a testing-place, an ante-room to the heaven or the hell in which all eternity is to be passed.

Three main sections of the Church—using the word to mean the whole body of Christian believers—may be distinguished: the Roman Catholic Church, the Eastern Orthodox Church, and the various Evangelical communions which since the Reformation have repudiated the authority of the Church of Rome, and may be generally designated Protestant. This last group has been divided and subdivided, and it comprises churches of very different doctrine and practice. A stranger moving from High Mass in a Roman Catholic cathedral to a Lord's Day meeting of the Quakers might well feel surprise at being told that the worshippers at the one and the other claim to be Christians; and he would be still further perplexed if he extended his observations to the Christian Scientists, the Methodists, the Seventh Day Adventists, the Swedenborgians, and the Strict Baptists, without going so far afield as the Churches of the Greeks, Copts, and Abyssinians. So great are the contrasts, indeed, that it has been sometimes argued that in Christianity there is not one religion but a number of religions connected only by the fact that they had their origin in a Christian setting. This view is supported by the exclusive claims made by this Church or sect or denomination that it possesses the one and the only true version of Christianity, and that those who disagree are little better than the heathen.

Doctrine. The essence of Christianity is sometimes stated to be belief in the Fatherhood of God and the Brotherhood of Man. Most Christians, however—and, of course, all Catholics—will maintain that something much more definite is required of one who professes the Christian faith and hopes to enjoy salvation in and through Christ. The great majority of Christians declare their belief in the Trinity—in One God in Three—God the Father, God the Son, and God the Holy Ghost. The chief dissentients are the Unitarians, and they are often denied the right to assume the Christian name. It is further held that Jesus Christ, the Second Person in the Trinity, is God and yet Man; that He was incarnated in the womb of the Virgin Mary—the Incarnation is deemed to be the greatest fact in history; and that when He " ascended into heaven " He left as His ever-present witness in the world the Holy Spirit, whom Christians hold is the voice of God

speaking in history and to the individual soul. Where two or three are gathered together in Christ's name, there is He in the midst of them. All the Christian Churches and communities are agreed on this eternal witness, but Catholics, Eastern Orthodox, and many Protestants, believe also that the Church as an organized institution is an essential part of the Divine plan.

In the great historic Churches of Christendom there is, then, a body of theology that is generally regarded as orthodox and is accordingly almost universally held, albeit with many variations of meaning and emphasis and perhaps expressed or unexpressed reservations. The doctrines of the Fall and of Salvation through Christ constitute the cornerstone of this orthodox system; but it may be remarked that since the modern sciences of anthropology and archaeology have undermined the belief in primitive innocence in the Garden of Eden, there is in the " modernist " sections of the Church a tendency to reduce the emphasis on the Atonement (the at-one-ment of God and Man), and to stress the ethical aspect of Christianity as revealed in the Sermon on the Mount and in the Golden Rule. Among these the "other-worldly" viewpoint is superseded by the resolve to " build the new Jerusalem in England's green and pleasant land." The liberalizing tendency has been furthered by the scientific study of the Bible, which in many quarters is no longer regarded as the infallible and not to be questioned Word of God but the vehicle for the transmission of God's message to mankind. Revelation is seen to be a continuous process and a progressive one, under the guidance of the Holy Spirit.

Statistics. It is estimated that there are about 700 millions of Christians in the world to-day, of whom about 350 million are Roman Catholics, 200 million Protestants, and 150 million Eastern Orthodox. These figures are very approximate, however; it is doubtful, for instance, how far the inclusion of the Russian populations may be justified.

History. Christianity arose in the middle years of the first century, and before the end of the century had been preached in most, if not all, of the countries of the Roman Empire; possibly it had been carried to Britain, if not (as tradition affirms) by Joseph of Arimathæa, then by Roman soldiers who had been converted to the faith. Very early the attempt by the Jewish section of the Church to confine its message and benefits to those who observed the requirements of the ancient Jewish faith was defeated by the party led by St. Paul, who made their appeal to mankind at large. The Christian metropolis was removed from Jerusalem to Rome, and it was along the Roman roads that the first Christian missionaries moved. The destruction of Jerusalem by the Romans in A.D. 70 confirmed the westward trend, and Roman Catholics hold that St. Peter was the first bishop of Rome and the founder of the Papacy. For several centuries the work of evangelization proceeded, and the numerous but not very determined or prolonged attempts at the suppression of the new religion (*see* PERSECUTION) proved ineffectual. The rapid and continuous growth of the Christian Church was ascribed by Gibbon to (apart from the " convincing evidence of the doctrine itself, and the ruling providence of its great author "): the inflexible and intolerant zeal of the Christians; the doctrine of a future life; the miraculous powers ascribed to the primitive Church; the virtues of the primitive Christians; and the union and the discipline of the Christian republic.

The victory of the Emperor Constantine over his rivals at the beginning of the fourth century relieved the Christians from their last and worst persecution, and before his death in 337 the Church had been granted a position of predominance in the Roman state. An attempt to restore the old paganism by Julian thirty years later was altogether unsuccessful, and very shortly the " old religion" was exterminated. The process of conversion was made more easy by the politic adoption by the Church of customs, e.g. Christmas observance, that were harmless, or could be readily adapted and transformed.

For several centuries the Church was distracted by theological controversies, of which the more important were the

Arian, Apollinarian, Nestorian, Monophysite, Monothelite, and Iconoclastic (qq.v.). These distracted the Eastern Church in particular, while in the West there was the long conflict between Augustinian and Pelagian views. In the political sphere the Church succeeded to the dominion that was falling from the grasp of the Emperor, and on the barbarian fringes of the Empire—in Gaul and Germany and in Britain—Christian missionaries were winning fresh territories to the Christian faith.

A new period opened with the establishment of the Holy Roman Empire by Charlemagne in A.D. 800; henceforth Church and State worked in close union until the end of the Middle Ages and beyond. So far as the West is concerned, the history of the period is that of the Papacy (q.v.), but the constant extension of the power of the Roman Pontiff was resented by the Eastern Church, and in 1054 there was a formal breach between the two Churches that is still unhealed.

Christian monasticism was fairly launched by St. Basil in the Eastern Church in the 4th century, but it reached its highest and greatest development in the West, following the pioneer labours of St. Benedict in the 6th century. (*See* MONASTICISM.) For centuries the monks of the various Orders, and in due course the friars, were powerful agents of Christian culture and civilization. Early in the 13th century the Catholic Church was at the height of its power.

But in the next century the signs of decline were many and varied. In particular the long sojourn of the Popes at Avignon, and the disreputable spectacle of Pope and Anti-Pope, led to a questioning of the bases on which Papal rule was based. Heresies were frequent. The Albigenses were crushed by the temporal arm and the Inquisition, and so were the Cathari and many more; but in the late 14th century the Lollards in England and the Hussites on the Continent proved more intractable. The recovery of the ancient Classical learning at the Renaissance, the translation of the Bible into the common speech, and the spread of a knowledge of the Scriptures through the printing-press, led to a comparison of the Church as it was, with its many scandals, with the Christianity of Apostolic times that was revealed in the New Testament. The Reformation in the opening decades of the 16th century constituted a disruption of the hitherto united Church of Western Christendom.

Throughout the rest of the century, and far into the next, there was fierce conflict between the Catholic Church and the various Protestant Churches—and between the latter themselves. In the opening stages of the Reformation it might have seemed that Catholicism was doomed, but the Counter-Reformation, whose most powerful instruments were the Council of Trent and the new Order of Jesuits, stemmed the tide of revolt. By the middle of the 17th century Europe was divided between Catholic and Protestant on very much the same lines as to-day. In France and much of Germany Catholicism was re-established. In some of the German states, in Holland and the Scandinavian lands, in most of Switzerland, and in England and Scotland Protestantism triumphed.

The Thirty Years' War (1618–48) was the first struggle for over a century which was not inspired by a definitely religious motive. On the Continent it was followed by a period of lifeless orthodoxy, illumined only by Pietism in Germany and the beginnings of Moravianism. In Britain the conflict of King and Parliament involved the temporary triumph of the Presbyterians and their Independent allies and the suppression of the Established Church. But in 1660 the Church of England came back with the King, and Dissent was barely tolerated until 1689, when the Great Revolution guaranteed a considerable measure of religious liberty. There ensued in Britain, as on the Continent, a period when Christianity was at a low ebb. In the next century it came to be considered that Christianity was little more than a lofty ethic. Then came the Methodists and the Evangelical movement as a whole, and what had seemed to be a decaying superstition showed unexpected signs of vigour and new life. The Catholic Church had maintained much missionary zeal, mainly expressed through the Jesuits who carried the Gospel to the

Americas and the Far East. But now the Protestant Churches began to display a missionary enterprise. (*See* MISSIONS.) As the white races spread over the globe they took with them the form of Christianity to which they had been accustomed, and so arose the great Churches in the U.S.A., Canada, Australia, New Zealand, etc. At the same time the " heathen " in India, China, Africa, the South Sea Islands, etc., have had the Gospel preached to them by a long succession of missionaries, of whom not the least worthy have been those who have combined with the spoken word the healing touch.

In the 20th century there are more Christians than at any other period in the Church's nearly two thousand years of history. The great divisions—in particular, the chasm between the Roman Catholics and the Protestants—still persist, but among the latter there is a seeking after union. The World Council of Churches (q.v.), established in 1948, is highly significant of the modern trend.

But, at the same time, Christianity is exposed to many hostile forces. The non-Christian religions—notably Islam and Hinduism—show an unexpected resilience in face of Christian missions. In that great portion of the world that is controlled by the Soviet Union the Christian Churches are working at a disadvantage, and sometimes there have been occasions of actual persecution. Communism is propagated with a zealous intensity that may well be described as religious, and the Roman Catholic Church has been in open conflict with the governments of some of the Communist-controlled states of eastern Europe. In Germany, and in Nazi-controlled Europe, Christianity was definitely subordinated to the demands of the State. Then within all the Churches there may be seen signs of a struggle between those who adhere to the traditional views, whether of Church government or of the authority of the Bible and other doctrinal standards, and those who would adjust the Church's standards of faith and practice to the new knowledge born of the unprecedented discoveries and achievements of Science.

See separate articles on the various Christian Churches, saints and other personalities, the Bible and its components, doctrines, monastic orders, etc.

CHRISTIAN SCHOOLS, Brothers of. A Roman Catholic congregation formed in France in 1684 by the Abbé J. B. de la Salle (1651–1719), a canon of Rheims. Though laymen, the brothers take the vows of chastity, poverty, and obedience, and wear ecclesiastical dress. De la Salle was canonized in 1900.

CHRISTIAN SCIENCE. The religion discovered and founded by Mary Baker Eddy (q.v.). It is based on the Bible, and was described by Mrs. Eddy in her work " Rudimental Divine Science " as " the law of God, the law of good, interpreting and demonstrating the divine Principle and rule of universal harmony."

Christian Science was discovered by Mrs. Eddy in 1866 when, as a devout Bible student since childhood, she recovered almost instantly from a serious accident, after reading the story of the healing of the man sick of the palsy (*Matthew ix*, 1–8). In 1875 Mrs. Eddy embodied her discovery in the Christian Science textbook, " Science and Health with Key to the Scriptures," since published in a very large number of editions. Christian Scientists hold that Christian Science is the reinstatement of primitive Christianity, the Christianity of the New Testament, with its full gospel of salvation from all evil, physical as well as moral, from sickness and disease as well as from sin. The teachings of the Bible, that God is good, that He is Spirit, that He is infinite and omnipotent, and that He is the only creator, are fully accepted and proclaimed. But a clear distinction is drawn between reality and what has only the appearance of being real. Matter and evil are included in the latter category since they are inconsistent with the nature of God. They seem real to the material senses, yet their existence cannot be true, it can only have the appearance of reality. God, who is Spirit, is infinitely good, and all that He creates—that is to say, all that is made—is good.

Christian Scientists hold that the account contained in the first chapter of

Genesis reveals creation as spiritual and perfect—it includes man made in the image and likeness of God and contains the far-reaching statement that " God saw every thing that he had made, and, behold, it was very good; " the description of creation contained in the second chapter of *Genesis* is to be regarded as an allegorical picture of the false material creation, and of the evil results which follow from accepting such a misconception of man and the universe. Christian Scientists regard the first account of creation as a description of that which is true regarding man and all that exists, and teaches that as the truth about God and man is spiritually understood, deliverance is found from the evils inseparable from the false Adamic concept of creation. As the truth of the perfection of God and all His creation is grasped, a change takes place in human consciousness whereby it is freed from fear and material limitations. This is expressed in better mental and physical health. The saving ministrations of Christian Science are not confined to the healing of sickness but extend to the reformation of character.

To preserve and spread her discovery, Mrs. Eddy founded and organized The Mother Church, The First Church of Christ, Scientist, in Boston, Massachusetts, of which there are to-day branches in most parts of the world. The Church of Christ, Scientist, has no ordained priesthood. The Sunday services and Wednesday testimony meetings are conducted by Readers, and the only sermons are selections read from the Bible and the Christian Science textbook. Christian Science practitioners are officially recognized by the authorities of the Church, and a directory of these is published in " The Christian Science Journal." Those whose names are so listed must have no other vocation. The publishing side of the organization is very active, and there are several periodicals, notably the daily newspaper, " The Christian Science Monitor," which is undenominational and of international repute and world-wide circulation. In 1949 there were in the British Isles 338 branch churches and societies of The First Church of Christ, Scientist.

CHRISTIANS of ST. THOMAS. Sect of Indian Christians in Malabar, S.E. India, who believe that St. Thomas the Apostle preached the Gospel in that part of India and was martyred at Mylapore by orders of a native prince. Another name for them is the Syrian Church of India, and their church has been declared to be an offshoot of the Nestorian Church of Persia, established in India early in the 6th century A.D. They are organized under the native archbishop and a metropolitan of Ernakulam, are Jacobite (q.v.) in their theology and practice, have a nominally celibate clergy, and use Syriac as their sacred language.

CHRISTIAN YEAR. The arrangement of seasons so that they commemorate in turn the principal events in the life of Christ and the chief doctrines of Christianity. The year begins with *Advent*, which commemorates the coming of Christ; in it there are four Sundays, leading up to Christmas Day. During this season attention is also directed to the Second Coming of Christ. The Feast of Circumcision is on January 1, and *Epiphany* on January 6. The Epiphany season lasts until Lent, and is of varying duration, depending upon the date of Easter. *Septuagesima*, *Sexagesima*, and *Quinquagesima* (seventieth, sixtieth, fiftieth) are the three Sundays which are approximately the number of days stated before Easter. *Quadragesima* is the first Sunday in Lent. Lent covers the forty days before Easter, for which it is the period of preparation. *Easter* follows, and then the Sundays after Easter, covering the forty days leading up to *Ascension Day*. Ten days later is *Whitsunday*, and the next Sunday is *Trinity Sunday*. These seasons make up approximately half the year, and the other half is marked by the *Sundays after Trinity* until Advent comes again.

CHRISTMAS. Christ's Mass; the commemoration on December 25 of the birth of Jesus Christ at Bethlehem. The actual day of the Nativity is as uncertain as the year. From time to time other days than December 25 have been suggested, e.g. January 6, still observed as Christmas Day by the Armenian Church. It is argued that the birth cannot have

taken place in December, since at that time it is the cold and rainy season in Judaea, and shepherds would be unlikely to be minding their flocks in the open fields as the Gospel story relates.

But in the ancient world December 25 was the winter solstice, the day on which the sun seems to stop in his departing course and start on the return journey, bringing with him lengthening days and hope of spring. Among the Persians and the Egyptians, the Phoenicians and the Syrians, the Greeks and Romans, the Mexicans and Peruvians, Indians, and other nations it was the day on which was celebrated the accouchement of the Queen of Heaven, the Celestial Virgin, and the birth of her child, the sun-god. Bacchus or Dionysus, known to the Greeks as the Saviour, was born of a virgin on the 25th of December. So, too, was Hercules. The birthday of Adonis was celebrated on that day; Christian writers affirm that the pagan ceremonies took place in caves, among them the very cave at Bethlehem in which Christ had been born. The ancient Egyptians fixed the pregnancy of Isis, the virgin Queen of Heaven, in March, and placed her delivery of Horus towards the end of December. The Egyptians not only worshipped a Virgin Mother but they exhibited to the congregation the effigy of her babe lying in a manger. Osiris was likewise the son of a " Holy Virgin " and born on December 25. The day, according to some accounts, was Buddha's birthday, and he, too, was not conceived sexually, although his mother was married. The ancient Germans burnt the Yule log and banqueted at the winter solstice, and this was also the greatest feast of the year of the pagan Scandinavians; Freya, son of Odin and Frigga, was born on December 25. The Druids made the day their annual fire-festival, when the bonfires blazed on the tops of all the hills. In Rome the day of the winter solstice was celebrated as the Birthday of the Unconquered Sun; and it was the birthday of Mithra, the Persian sun-god, whose worship spread far and wide in the Roman Empire.

The first certain traces of the celebration of Christmas as a Christian festival are towards the end of the 2nd century. The Christians of Egypt came to regard January 6 as the day of the Nativity, and gradually the custom of commemorating the Saviour's birth on that day spread throughout the Church in the eastern Mediterranean lands. But at the end of the 3rd or at the beginning of the 4th century A.D. the Western Church, which had never accepted the date of January 6, adopted December 25 as the true date, and before long the Church in both East and West accepted it.

In like manner, most of the present-day Christmas customs had a pagan origin. In Rome the period from December 21 to the end of the year was the Saturnalia (q.v.). In England under the Commonwealth the Puritans endeavoured to abolish Christmas because it was a continuation of the " vanities and excesses that the heathen indulged in." Tertullian protested in the 3rd century against the custom of decorating the houses with garlands of flowers since in this way the pagans adorned their temples. In the ancient world the foliage of the ivy, laurel, myrtle, and other evergreens were symbols of the generative vigour and perpetual youth of Dionysus. As for the mistletoe, it was worshipped by the Druids of Gaul and Britain because of its quickening virtue, its power to heal, and, when carried about or kissed, its power to enable a barren woman to conceive and bear.

CHRISTMAS EVE. In the Christian calendar, the vigil of the Nativity.

CHRISTOPHER (Gk., Christ-bearer). Christian saint, who is said to have lived in Syria and to have been martyred about A.D. 250. As a penance for past sins, he volunteered to carry pilgrims across a wide unbridged stream, and one day Christ came in the form of a child and it was only with the greatest difficulty that Christopher was able to carry him across. " Wonder not," Jesus said when they had reached the bank, " for you had the weight of the sins of the whole world on your back."

CHRONICLES. Two books of the Old Testament, describing the history of the Hebrews from the death of King Saul to the fall of Jerusalem in 586 B.C. In large measure the books represent a revision of *Samuel* and *Kings* with a view

to emphasizing the immense importance in the history of Israel of the Divine law and ritual. They are usually dated to after the Exile, perhaps 300–250 B.C.

CHRYSOSTOM (c. 345–407). John, a Christian saint, called Chrysostom (Gk., golden-mouthed) on account of his eloquence. Born in Antioch, he took holy orders and in 398 was made archbishop of Constantinople. He was a zealous pastor, but was banished in 404 to the shores of the Black Sea, where he died. Famed throughout eastern Christendom for his splendid oratory, Chrysostom wrote Homilies which were highly valued for centuries.

CHUANG TZU (4th century B.C.). Chinese philosopher, who attempted to substitute the teachings of Lao Tzu for the Confucian, as the spiritual guide of the Chinese people. He taught the virtues of silence and inactivity.

CHU FU TZU (1130–1200). Chinese Confucian scholar, who after a career as a civil servant and perhaps as a Buddhist priest, devoted himself from 1154 to the study and explanation of the Confucian doctrines. He is said to have reduced the concept of God (*T'ien*) to abstract right, operating through the laws of nature, and thought of the universe as proceeding out of nothing by the operation of yang and yin (q.v.).

CHURCH. The whole body of Christians, or a particular section (e.g. the Church of England), or the whole or a section at one time (e.g. the Primitive Church, the Reformed Church); or the building in which a Christian congregation worships. The word comes from the Greek *Kyriakon*, " belonging to the Lord "; in Scotland the form *kirk* is commonly used.

CHURCH ARMY. An organization of laymen and women in the Church of England, founded in 1882 by Rev. Wilson Carlile (q.v.), and operating on much the same lines as the Salvation Army. Its first field of action was the slums of Westminster, but its officers (" captains " and " sisters ") soon extended their sphere of influence until to-day the C.A. mission vans, etc., are found throughout the world of Anglicanism. Close co-operation is maintained with the regular clergy, and particular attention is devoted to evangelizing and rescue work among those classes of society—the down-and-outs, prisoners, ex-prisoners, prostitutes, drunkards, etc., who are normally untouched by religious bodies.

CHURCH ASSEMBLY. *See* ENGLAND, CHURCH OF.

CHURCH ASSOCIATION. An association founded in 1865 to uphold the doctrines, principles, and order of the Church of England; encourage Spiritual Religion; and resist " reversion to superstitions rejected at the Reformation (in particular the Mass) ".

CHURCH COMMISSIONERS. An official body of the Church of England, formed in 1948 by the amalgamation of Queen Anne's Bounty and the Ecclesiastical Commissioners. It consists of 95 members under the chairmanship of the Archbishop of Canterbury, and includes the Archbishop of York, certain high Officers of State, the diocesan bishops, Estates Commissioners, and other clergymen and laymen. Its chief concern is the financing of the Church and the management of much ecclesiastical property.

Queen Anne's Bounty began in 1704 with the Queen's gift of £17,000 per annum, to supplement the incomes of clergy with incomes of under £80 p.a.; in 1948 it was paying nearly £2,300,000 p.a. to 10,000 incumbents all over the country. The Bounty may be traced to pre-Reformation days, when annates or first fruits, the whole of the first year's profit of a spiritual benefice, were payable into the papal treasury. In 1534 Henry VIII seized this and other papal receipts for the Crown, and it remained part of the royal income until Queen Anne, as a pious churchwoman, restored it to the Church.

The *Ecclesiastical Commissioners* were established in 1836 to form new dioceses and revise old, adjust incomes, take over endowments of sinecures, and create funds for " additional provision for the cure of souls." In course of time they became in effect the business managers of much of the Church property, administering a corporate revenue of £3 million p.a.

CHURCH CONGRESS. A meeting of representatives of the clergy and laity of the Church of England, at which matters of common interest are discussed. The first was held in 1861 at Cambridge, and in normal times the Congress is held annually. It is purely deliberative, with no legislative authority.

CHURCHES OF CHRIST. In U.S.A., a religious denomination which split off from the Disciples of Christ after the Civil War, and is especially strong in the South. In organization they are extreme independents, and their theology and practice are what they believe the early Christians to have held and done. They repudiate all missionary activity and the use of the organ in worship as unscriptural.

CHURCHING OF WOMEN. The voluntary Christian rite of a woman giving public thanks to God in church for her recovery after bearing a legitimate child. A service for the purpose is contained in the Anglican Prayer Book.

CHURCH OF ENGLAND. *See* ENGLAND, CHURCH OF.

CHURCH OF SCOTLAND. *See* SCOTLAND, CHURCH OF.

CHURCH UNION. An Anglo-Catholic organization that originated in 1859 in a combination of societies maintaining the principles of the Tractarian revival. Its objects are: "to uphold the doctrine and discipline of the Church, extend knowledge of the Catholic Faith and Practice at home and beyond the seas, and so to bring everyone to worship the Lord Christ as Saviour and King." It organizes Anglo-Catholic congresses, and generally assists in the propagation of Anglo-Catholic principles.

CHURCHWARDEN. A lay officer of the Church of England. Usually there are two in each parish; the Vicar's Warden appointed by the incumbent, and the People's Warden elected by the parishioners. With few exceptions, every householder is liable to serve as a churchwarden. Generally speaking, they are required to act as guardians of the church, provide the utensils necessary for Divine service, and keep order during service and show worshippers to their seats, etc.

CHURCHYARD. The consecrated ground surrounding a parish church that is used as a burial place. All parishioners are entitled to burial therein, and any Christian service may be used at the funeral. But there need be no service.

CIBORIUM. In Catholic use, the vessel, chalice-shaped but with a lid, in which the consecrated Host is communicated and in which it is reserved on the altar; in architecture, it is a canopy or baldachin.

CIRCUIT. A territorial division in Methodism (q.v.).

CIRCUMCISION. The rite of cutting off the foreskin or prepuce practised among Jews and Mohammedans, and by many other peoples from very early times. The Jews hold that it was instituted by Jehovah in the covenant with Abraham. That it has a sanitary value is a modern discovery. With some races it may have been an identifying-mark like a tattoo, entitling a youth to share in the tribal ceremonies, or it may have been in the nature of a sacrificial rite, the offering of a part of the body in place of the whole to the god who has given the boy life. Other attempts to explain its origin are that it was a sort of covenant sealed in blood, a substitute for human sacrifice, a symbolical renunciation of the lusts of the flesh, an endurance test, a device for the increase of sexual pleasure, and (as Philo maintained) the opposite, a deterrent from lust.

The Hebrews were enjoined to circumcise their infant boys, and to this day the rite is performed on every Jewish male on the eighth day. Among Christians the only church to practise it is the Abyssinian, but the *Feast of Circumcision* commemorating the circumcision of Jesus is observed on Jan. 1. Amongst Moslems, boys are circumcised at the age of five or six. There are some tribes in Africa, particularly Nubia and Abyssinia, and in Malayasia, in which girls as well as youths are circumcised. This was also so in ancient Egypt and Peru, and among the Russian Skoptzy.

CISTERCIANS. An order of Roman Catholic monks founded in 1098 at Citeaux (hence the name), 16 miles south of Dijon, by St. Robert (d. 1108), abbot of

Molesme, and his successor Stephen Harding, an Englishman. In 1113 St. Bernard joined the Order, and in 1115 founded the abbey of Clairvaux that was a mother-house for the Order until its suppression at the French Revolution in 1790. It was established in an effort to revive the primitive simplicity and hardihood of the Benedictine Order, and its monks were required to devote much time to study and to manual labour in the fields. It was suppressed at the end of the 18th century, when it was far gone in decline, but the Reformed Cistercians or Trappists (q.v.), who had come into being in 1663 at La Trappe in Normandy, removed themselves to America and later revived the Order in Europe. In 1892 the Trappists were absorbed in the Cistercians of the strict Observance, and the Cistercians of the Common Observance constitute the Order's other wing. The habit is white, with a black cowl. The chief English house is at Wimborne. Some of the most beautiful and famous of British monastic ruins are of Cistercian houses, e.g. Tintern, Fountains, Rievaulx, and Melrose. Cistercian nunneries were first established in 1125; one of the most famous convents was that of Port Royal, Paris.

CITY TEMPLE. A Congregationalist place of worship in Holborn Viaduct, City of London; sometimes it is called the "cathedral of Nonconformity." The church was founded in the Poultry by Independents early in the 17th century, and was moved to Holborn Viaduct in 1874, when the large new building in the Italianate style was opened during the ministry of Dr. Joseph Parker. Rev. R. J. Campbell followed in 1903, and the church then became the centre of the "New Theology" controversy. The church was destroyed in a German air-raid in 1941, during the pastorate of Rev. Leslie Weatherhead, and the congregation worshipped elsewhere pending rebuilding.

CLARE (1194-1253). Roman Catholic saint, founder of the order of Franciscan nuns called Poor Clares (q.v.). She was born in Assisi of good family, and at 18 was so impressed by one of Francis's sermons that she and her sister Agnes formed the nucleus of the first convent of Franciscan nuns at San Damiano. Before long Francis placed her in charge of the convent, and for forty years she was its abbess. Always she endeavoured to maintain the primitive simplicity and austerity of life that had been so dear to Francis. She was canonized in 1255.

CLASS MEETING. *See* METHODISTS.

CLEANTHES (c. 300–220 B.C.). Stoic religious philosopher, successor of Zeno as head of the school, and author of a still-surviving noble hymn to Zeus.

CLEMENT of ALEXANDRIA (c. 160–c. 215). A Father of the Christian Church, born probably in Athens but resident for most of his career in Alexandria. Originally a pagan, he was well versed in Greek philosophy and religion, and his treatises in favour of Christianity are philosophical rather than theological, and contain many interesting sidelights on the mystery religions of his day. He was the first Christian writer to mention the Buddha.

CLEMENT of ROME. One of the Christian Apostolic Fathers, who is said to have lived in the 1st century A.D. and to have been the third successor of St. Peter as bishop of Rome. Hence he ranks as a Pope. A late legend says that he was martyred in the Crimea c. 100. An epistle to the Christians at Corinth is attributed to him.

CLERGY. Collective term for men in holy orders. In present-day Britain a "clergyman" is usually a priest of the Church of England, Free Church divines being styled ministers or pastors, although all are addressed as "Reverend." In the medieval times the clergy enjoyed a number of privileges (*see* BENEFIT OF CLERGY), but most of these have long lapsed. On the other hand, they suffer certain disabilities: e.g. a priest or deacon (Anglican or Roman) is not eligible for election as M.P. (but since 1925 they have been eligible for election to local government bodies). The clergy are still, in theory, one of the three Estates of the Realm, and they are represented by spiritual peers in the House of Lords.

CLERICALISM. The political movement organized and directed by the Roman Catholic Church in defence of

its principles, privileges, and powers, and in opposition to liberals, Marxists, etc., who favour the separation of Church and State, secular education, and the dissolution of the religious congregations or orders.

CLERK. A Christian priest or clergyman; also formerly a layman who led the responses in Anglican church services.

CLIFFORD, John (1836–1923). English Baptist divine, minister of a church at Paddington, and then at Westbourne Park, London, from 1858 to 1915. Born at Sawley, near Derby, he began work in a lace factory at the age of 12. Called the " uncrowned king of militant Nonconformity," he was the embodiment of the " Nonconformist conscience," a Radical in politics, and in theology an Evangelical who was yet abreast of the liberal interpretation of the Bible.

CLINICAL BAPTISM (Gk., *cline*, bed). Baptism of an adult on his sickbed.

CLOISTER (Latin, *claustrum*, enclosure). In Christian architecture, a covered passage or ambulatory surrounding a quadrangle in a monastic or collegiate building. Cloisters are used for exercise, study, and recreation by the monks and nuns, etc. The word is often used as a designation for a monastery or nunnery, e.g. when it is said that he (or she) has entered the cloister, i.e. has taken monastic vows.

CLOTH. In English usage, the profession or office of a clergyman of the Established Church, or the clergy themselves. It refers to the dress of plain black cloth, once if no longer as distinctive of a cleric as the naval officer's blue and the army officer's scarlet.

CLUNIACS. A Roman Catholic monastic order, named after the French town of Cluny, where its first house was founded by the duke of Aquitaine in 910. The Cluniacs were Reformed Benedictines and wore the black habit. The abbot of Cluny claimed and was accorded complete jurisdiction over all the houses of the Order. The abbey was suppressed in 1790.

COATLICUE. The earth-goddess of the ancient Mexicans, the mother of the great god Huitzilopochtli. The story runs that she was a pious widow who, when praying in the temple, was impregnated by a ball of brightly-coloured feathers which she placed in her bosom. Her sons and daughters planned to kill her to avoid disgrace, but Huitzilopochtli was born fully-armed, and slew his sister and most of his brothers, while the rest were drowned in a lake in attempting to escape. At her chief festival flowers were offered in her shrine; and, according to one account, when translated to heaven she became the goddess of flowers.

CODEX (Lat. *caudex*, tree-trunk, set of tablets, book). A book with leaves, as distinguished from a roll or scroll; a volume in MS., particularly of the Bible. There are five great biblical codices, viz. *C. Sinaiticus*, in Greek, dating from the 4th cent., discovered by Tischendorf in 1844 in the monastery of Mt. Sinai, presented by him to the Tsar, and sold by the Bolsheviks to the British Museum in 1933; *C. Vaticanus*, also 4th cent. in Greek, which has been in the Vatican Library since 1481 at least; *C. Alexandrinus*, 5th cent., given by the Patriarch of Constantinople to Charles I in 1628, and now in the British Museum; *C. Bezae*, 5th or 6th cent., in Greek and Latin, given in 1581 by Theodore Beza (1519-1605), a French Protestant scholar, to Cambridge University; and *C. Ephraemi*, 5th cent. in Greek, now in the Bibliothèque Nationale at Paris.

COLLECT. A short prayer in the Christian liturgy, consisting usually of a single sentence, containing one principal petition, and ending with an ascription of praise or a mention of Christ's meditation.

COLLEGIATE CHURCHES. Those Christian churches which had attached to them a college of secular priests called a college of canons headed not by a bishop but by a dean or a provost. The two best known are Westminster and Windsor.

COLLIER, Jeremy (1650–1726). Church of England divine. He was a High Churchman, and at the Revolution in 1688 refused to take the oath of allegiance to William III and became a leader of the Non-jurors. In 1713 he was

consecrated a bishop among them, and he prepared a service-book for their use.

COLOMBIA. South American republic, the great majority of whose Spanish-Indian population are Roman Catholics. Bogota is the seat of the Apostolic Nuncio.

COLOSSIANS. A book of the New Testament, consisting of a letter or epistle written by St. Paul to the Christian church at Colossae, in Asia Minor. The epistle is chiefly concerned with Christology, but there are chapters filled with practical advice to husbands and wives, parents and children, masters and servants, who are all exhorted to live after the manner of Christ. It is thought that it was written by Paul when a captive in Rome, about A.D. 63.

COLOURS. In the Catholic Church in the West, liturgical colours are used to mark the different seasons of the Church's year. White or gold is used on all the chief festivals of the Trinity, of Christ, and of the Virgin Mary; and of saints who were Confessors or Virgins but not Martyrs. Red is used for the Holy Ghost and for Martyrs, symbolizing respectively the tongues of fire at Pentecost and the blood shed by those who died for the faith. Purple is the penitential colour, used at Advent, Lent, and vigils. Black is used for funerals, requiems, and on Good Friday. Green is used on all other days.

COLPORTEUR. A travelling salesman employed by a Bible Society to sell copies of the Scriptures to the general public. George Borrow was a colporteur of the British and Foreign B.S. in Spain.

COLUMBA (521–597). Irish Christian saint and chief apostle of the Celtic Church. Born in Donegal, he was a monk but had to leave Ireland on becoming involved in a political quarrel. With twelve followers he crossed the Irish Sea in a skiff to the little Scottish island of Iona, arriving there on Whitsun eve in 563, and founded a monastery with a view to evangelizing the heathen Pictish tribes on the mainland. He died on June 8, 597, and was buried in the church at Iona.

COMMINATION. The denouncing of God's anger and judgments against sinners. There is a service for the purpose in the Anglican Prayer Book, read in church on Ash Wednesday.

COMMON PRAYER, Book of. The service book of the Church of England; and the corresponding volume used by the Episcopal Church in Ireland, Scotland, and the U.S.A. It is so called because it is designed for the use of all sorts and conditions of men and instructs them how to pray together in common. The book contains not only services for morning and evening prayer, but a great variety of liturgical material that among Roman Catholics is given in the Breviary, Missal, Pontifical, and Manual. It is written in the English of the Tudor period.

The first complete Prayer Book in English was that known as the First Prayer Book of Edward VI (1549), which was largely compiled by Cranmer and his colleagues out of the Catholic service books just mentioned. In 1552 was published the Second Prayer Book of Edward VI, in which were made a number of changes favoured by the extremer Reformers. Elizabeth's Prayer Book, as it is styled, published in 1559, showed a return so far as ecclesiastical vestments, ornaments, and forms were concerned, to the Prayer Book of 1549. The Puritan element complained of much in its pages that to them smacked of Romanism, but the Hampton Court Conference of divines in 1604, summoned by James I, made few and slight changes. After being suppressed from 1645, during the period of Presbyterian domination, the Prayer Book came back into use at the Restoration in 1660. At the Savoy Conference of 1661 a number of changes were proposed by Nonconformist divines, but the actual revision was so small that in 1662 some 2000 Puritan divines resigned their benefices rather than accept the Book. No substantial alterations have been made since 1662, but proposals for amendment have been made from time to time. The last occasion was in 1928, when a Revised Prayer Book, which had the full approval of the National Assembly of the Church, was rejected by the House of Commons, chiefly on the ground of departures it contained from the Protestant rule.

COMMUNION of SAINTS. From the earliest times one of the articles of the Christian faith has been the belief that the faithful departed and those still living are bound in loving intimacy—all Christians everywhere have fellowship with God and through Him with each other.

COMMUNION TABLE. In "low" churches of the Church of England and in the Free Churches, the table which stands in the place of the altar. From it is dispensed the Lord's Supper.

COMPARATIVE RELIGION. *See* RELIGION, COMPARATIVE.

COMPLINE (from Latin, completion). The last hour of the Divine Office in the Catholic Church, said just before retiring for the night.

COMTE, Auguste (1798–1857). French philosopher, founder of Positivism (q.v.) or the Religion of Humanity. Born at Montpelier, he became a student in Paris and early distinguished himself in mathematics. Then he kept himself by teaching that subject, was influenced by the socialists of the St. Simon school, and had a daughter by a young married lady. He then lived for a time with Caroline Massin, a 19-year-old licensed prostitute, whom he eventually married in 1825, with such disastrous results that Comte went into an asylum and then tried to drown himself in the Seine. She left him in 1842, the year in which appeared the last of the 6 volumes of his *Philosophie Positive* (1830–42). Three years later he made the acquaintance of Clothilde de Vaux, wife of a tax-collector who had absconded with public funds and fled the country. She died within a year, but the influence of their brief intimacy was the most enduring in Comte's life, and around her image he built the strange edifice of the Church of Humanity in which she was well nigh deified. Of his other works his *Système de Politique Positive* (4 vols. 1851–54) is the most important. All his life through he was dogged by poverty. One of his more lasting bequests to the world is the word "altruism."

CONCLAVE. In the Roman Catholic Church, the assembly of cardinals immediately after a Pope's funeral, to choose his successor. The word means "a place that may be locked with a key," and the cardinals, each with two or three personal attendants, are locked in the place of meeting until they have arrived at a decision. Each cardinal is provided with a little cell or compartment with adjoining offices, and there they spend the day, entirely cut off from the outside world but meeting each other at morning and evening chapel.

CONCORDANCE. An alphabetical index of passages and words in an important book, the Bible in particular, compiled and arranged for convenience of reference. By far the best known is that of Alexander Cruden (1701–70), the first edition of which appeared in 1737.

CONCORDAT. An agreement or treaty between the Pope and a temporal sovereign, settling the relations in the country concerned of Church and State. Among the most important have been the concordat between Napoleon and Pius VII in 1801, which lasted until 1905, and the one concluded between Mussolini and Pius XI in 1929. This was given legal shape as the Lateran Treaty.

CONCUPISCENCE. Term used in the Augustinian theology for that excessive desire—general, not only sexual—that is an outstanding characteristic of fallen man. A similar view is expressed in Buddhism, where craving is held to be the root cause of human misery.

CONFERENCE. The governing body of the Methodist church. *See* METHODISM.

CONFESSION. An acknowledgment of sins. In all Christian churches public or general confession is made in the course of worship, but in the Roman Catholic Church confession means the declaration of sins to a priest in order to obtain absolution, and this (auricular confession) is obligatory at least once a year. In the Eastern Orthodox Church and the oriental Christian churches, confession to a priest is prescribed. In the Church of England it is not obligatory, but it is advised in the cases of persons in need of "ghostly counsel and advice."

Special box-like chambers or stalls, known as confessionals, consisting of

two compartments, completely separated save for a small opening through which to speak, are provided in Catholic churches. The secrets of the confessional are never to be divulged by a priest save in the greater interest of the Church. English law, however, allows no privilege of the kind.

CONFESSIONAL CHURCH. That branch of the Lutheran Evangelical Church of Germany, which under the Nazis rejected the "Aryan" ideas of racial superiority and resisted the attempt to subordinate the Church to the policy of the National Socialist state.

CONFESSIONS of FAITH. Authorized summaries of the beliefs and practices of a church, usually prepared and published at times of intense religious controversy. In the history of Christianity there have been many such, e.g. the Augsburg Confession, drawn up by Luther and Melanchthon on behalf of the German Reformers in 1530; the 49 Articles of Religion, drawn up by Cranmer in 1552 and reduced in Elizabeth's reign to the present 39; and the Westminster Confession, a Presbyterian document that was adopted by the English Long Parliament in 1648.

CONFESSOR. A title used in the Christian Church originally for one who confessed Christ by suffering death as a martyr, but it came to mean a Christian who had suffered severely for his faith, and then one of pre-eminently Christian life, e.g. Jerome, and Augustine.

CONFIRMATION (Lat., strengthening). A rite in the Roman Catholic, Lutheran, Eastern Orthodox, Anglican, and some other Christian churches whereby baptized persons themselves renew and confirm the vows made for them at baptism by their godfathers and godmothers, and may then be admitted to full communion. In the Roman Catholic Church, confirmation is one of the seven sacraments and is usually administered after a period of seven years from baptism in infancy. In the Church of England it is not a sacrament, and is administered usually between the ages of 14 and 18, though persons may be confirmed at any later age. The rite consists of the laying on of hands by the bishop, with the invocation of the Holy Ghost as comforter and strengthener. In the Eastern Orthodox Church the rite is administered immediately after baptism. Confirmation is not practised in the Nonconformist churches.

CONFUCIANISM. The name given to the body of beliefs and practices—religious and ethical, social, political and economic—that are based on the Chinese Classics and are associated with the name of Confucius (q.v.). In it there are no God or pantheon, priesthood, church, creed, or Bible. The Chinese call it the School or Doctrine of the Learned.

Confucian Scriptures. The Classics are the ancient books known as the Five King, the latter word meaning "what is regular," i.e. canonical, viz. the *Shu King*, or the Book of Historical Documents, consisting of memoranda of speeches, etc., said to have been made by some of the early emperors; the *Shi King*, or the Book of Odes or Poetry, consisting of 305 ancient secular and religious ballads and songs; the *Yi King*, or the Book of Changes or Permutations, a collection of mystic diagrams used in divination—this book is very popular among the Taoists; the *Li-Ki*, or the Book of Rites and Ceremonies; and *Ch'un Ch'iu*, or the Spring and Autumn Annals, being a chronicle of events in Lu from 722 to 481 B.C. This last is the only one that Confucius claimed to have written (probably only in part, however) but the rest he revised.

To the Five King are added the *Four Shu* (*shu* meaning writing or books), viz. *Lun Yu* or the Analects of Confucius, consisting of aphorisms of Confucius and reports of conversations with him; *Ta Hsias*, or the Great Learning, attributed to Tseng Ts'ian, a disciple of Confucius; *Chung Yung*, or the Doctrine of the Mean, or State of Equilibrium and Harmony, which is said to have been the work of Tzu Szu, a grandson of Confucius; and the works of Mencius, the great successor of Confucius a hundred and fifty years later. About 212 B.C. the "first emperor" of China decreed a "burning of the books" of earlier periods, but the Confucian canon was preserved through the devotion of the scholars.

'Heaven'. Confucius (q.v.) made no claim to be a religious teacher; in-

deed, he was not really interested in the problems of the religious life. He believed in "Heaven" and sacrificed to the Ancestors, but he refused to talk about what lies beyond the grave: "not yet understanding life, how can you understand death?" He did not talk about spirits; "if we cannot serve man," he asked, "how can we serve spirits?" He was essentially a moralist, concerned to draw up a plan of life that should produce a "Superior Man," a cultured gentleman who should follow the Middle Way and guide others in the same path of moderation in all things. Knowledge, sincerity, cultivation of the personal life, harmony in family and social relationships, and world peace—these are the aims of the Confucian system. From 125 B.C. until A.D. 1905 the rulers of China, the mandarin class constituting the civil service, were appointed as the result of examinations in the Confucian Classics.

A transmitter and not a maker: that is Confucius's modest description of himself. He accepted, and so hallowed by his unchallenged authority, the religious concepts which had dominated the Chinese mind for centuries before his time and are still of potent influence. The first of these is the belief in Heaven —in *Shang-ti*, or to use the less personal word that Confucius himself employed, *T'ien*. The sage said that the Superior Man stands in awe of Heaven, and that at fifty he himself knew what was Heaven's will. What he meant to imply by the term is far from clear, however; possibly he viewed heaven as an equation with nature, and certainly through the centuries there has been a tendency for educated Confucians to give the word a naturalistic meaning. But the worship of Heaven goes back long before the age of Confucius, and until the Revolution of 1912 it was the custom for the Emperor to worship Heaven on the winter solstice as the father and priest of the Chinese people. From 1531 the celebration took place at the Altar of Heaven in Peking, to the accompaniment of fasting, special music, and elaborate ceremonial. There is no emperor in China now, but the masses still worship Heaven as their fathers did, as the supreme deity or as one god among a multitude of the divine.

Ancestor-worship. This, too, is something that the Chinese have practised down the ages, and still perform. Confucius sanctioned the custom and encouraged it as an expression of that filial piety that he put at the head of the virtues. Originally all the ancestors of the Chinese people seem to have been worshipped, but in course of time each family concentrated on its own forefathers. Confucius said that to worship other people's ancestors was flattery. For long the worship was performed in the ancestral temples in the presence of a younger member of the family, who impersonated all who had gone before. Then wooden tablets bearing the names of the deceased were worshipped, and for more than a thousand years the ritual has comprised the burning of candles, paper money, and incense before the tablets, while on anniversaries of births and deaths gifts of food and drink are offered beside the graves. These sacrificial rites are not intended otherwise than as an expression of thanks to the ancestors, from whom all men originated. Confucius offered sacrifice to his ancestors "as if they were present in the body," and declared that "to serve the departed as if they are still with us is the highest achievement of filial piety." The practice, it is said, is on the decline. Modern architects often omit to include an ancestral altar and shrine in their plans for new houses, and many ancestral temples or halls are deserted or have been put to other uses.

Confucius Worship. The worship of Confucius may be regarded as an extension, a particular application, of ancestor worship. For centuries he was worshipped by his own descendants in the ordinary way, but in 195 B.C. the first of the Han emperors offered sacrifices on Confucius's tomb. Then imperial honours were conferred on him 125 B.C.; in A.D. 1 he was given the title of Duke, in 609 of "Foremost Teacher," in 739 of Prince, in 1308 of Grand Perfection and Ultimate Sage. About A.D. 555 it was enacted that a Confucian temple should be erected in every important city in the Chinese Empire. Finally, in

1906 the old Empress Dowager decreed that the same sacrifices were to be offered to Confucius as to Heaven.

The tablet of Confucius is placed in a hall at the north end of the temples, flanked by tablets of the " Four Associates," viz. Yen Hui, Confucius's favourite disciple; Mencius; Tseng Ts'an, author of the " Classic of Filial Piety "; and Tzu Szu, author of the " Doctrine of the Mean." Then come the tablets of the 12 Sages, of whom the last was Chu Fu Tzu (q.v.). Space must also be found for the tablets of the ancestors of Confucius, for 79 Worthies, and about 60 Confucian scholars. Worship is (or was) performed in spring and autumn, and is conducted by the chief civil official; it comprises the offering of incense, grain, and cups of wine, and the sacrifice of an ox, a sheep, and a pig. Hymns are sung, and there is solemn music and dancing. The spirit of Confucius is supposed to arrive as soon as the music begins.

For some two thousand years Confucianism was supreme in the sense that the Chinese Government was based, in theory, on the precepts and concepts of the Master. Yet Confucianism was never a State Church, an exclusive faith. Since the Revolution there has been much denunciation of the " old curiosity shop of Confucius," but the essential reasonableness, middle way-ness of Confucianism may be detected in much of the thought of the new China. In 1934 Confucius's birthday, August 27, was made a national holiday.

CONFUCIUS (c. 551–479 B.C.). Latinized name of the Chinese sage K'ung Fu-tzu (" Master K'ung "), founder of Confucianism, the principal religion of the Chinese. According to the traditional account, he was born in the state of Lu, part of the present Shantung, and was the son of a brave soldier of good family, yet belonging to the " cotton-clothed masses." His father died when Confucius was not yet three, and for some years the family was in straitened circumstances. In due season Confucius obtained a senior official post and married when he was nineteen. In 531 B.C. he set up a kind of school or academy for the local intelligentsia, and continued it until 517, when he accompanied the duke or marquess of the little state to the neighbouring state of Ch'i. But after a time he made his way back to Lu, and spent another 16 years in obscurity, teaching all who cared to learn and living on the contributions of his scholars. Then came a sudden change in his fortunes. In 501 Duke Ting made him governor of the small town of Chung-tu, and so thorough was his work of reformation that he was appointed a year later minister of works and then of justice. It is said that he strengthened the ruler and repressed the unruly barons. The dishonest and the dissolute were made to hide their heads for shame. Men showed loyalty and good faith, women were remarkable for their chastity and docility. Everybody had nothing but good to say about him, so that visitors came from all around to study his achievement. But before long the reforming mood passed, and his enemies secured his fall. When the marquess of Ch'i sent his master 80 (or possibly only 6) beautiful dancing-girls and 120 fine horses, with the suggestion that Confucius should be relieved of his post, the duke of Lu accepted the gifts. Confucius went away, and for a dozen years was a wanderer, accompanied only by a handful of faithful disciples. Sometimes he was offered a government post, but he always declined. If a ruler would give him a completely free hand, he said, he would work a transformation within three years; but none showed signs of having the making of a model ruler, of being worthy of a model minister.

In 483, the year of Buddha's death, Confucius was invited back to Lu by a new duke. He returned and was cordially received, but at seventy he was too old for public office, and devoted himself to the final revision of the ancient Chinese classics. His favourite disciple died in 481, and in 479 he followed a second loved friend to the grave. Seven days later he himself passed away, and it is on record that he uttered no prayer and expressed no fear. He was given a great burial, and his tomb at K'iuh-Fow is still a place of national pilgrimage.

So runs the tradition. But modern scholarship is inclined to hold the view

that in some ways the importance of Confucius in life has been exaggerated. As revealed in the "Analects" he is merely a private teacher of the sons of gentlemen in the arts of good breeding, and there is nothing to support the view that he was ever a statesman. The dates of his birth and death likewise do not rest on anything but on statements made long after. He may have died twenty or thirty years later than the usually stated 479 B.C. *See* CONFUCIANISM.

CONGREGATION (from the Latin for "flock"). The assembly of Christians gathered together in a building to worship God. Sometimes the word may designate the whole body of believers, as the Congregation of Saints.

In Roman Catholic usage, a congregation is a community bound together by a common rule in which the members take only simple vows, e.g. the Oratorians, and the Lazarists. In Rome there are also 11 permanent committees of cardinals known as congregations, including those of the Inquisition, the Index, and Propaganda, who are charged with the interpretation and maintenance of the established law of the Church.

CONGREGATIONALISTS. A body of Protestant Christians; in England and Wales one of the chief of the Free Churches. The name came into use about 1642, at the beginning of the Civil War, and it indicates the fundamental principle of the denomination, viz. that each church or congregation stands under the immediate authority of Jesus Christ and is responsible to him alone. It is a self-governing, local, and entirely voluntary religious community, which makes its own rules on all matters of faith, discipline, and membership. A name that was more generally adopted for long was Independents, which signified a stand against pope and bishop and presbyter, prince and parliament, in all matters of religion. This more negative term was gradually superseded by "Congregationalists" as the emphasis was transferred to the distinctive ecclesiastical polity. Congregationalists maintain that their conception of a church is entirely in harmony with what is found in the New Testament, but they make no exclusive claims. The Bible is their rule of faith and order, but in the Free Churches they have taken the lead in the acceptance of the results of the modern Biblical criticism. Even their insistence on autonomy is subordinate to the requirements of Christian fellowship in a changing world. As long ago as 1833 the Congregational Union of England and Wales was formed, to promote the interests of the individual churches as a Church; and in 1919 the churches became grouped into "provinces," each under a Moderator, a senior minister who exercises a pastoral oversight. (This approach to the Presbyterian form of organization may be the prelude to actual union of the two churches of Congregationalists and the Presbyterian Church of England.) It may be noted that the distinctively Congregational polity is also found among the Baptists, Unitarians, Disciples of Christ, etc.

The founder of Congregationalism is taken to have been Robert Browne (q.v.), who between 1578 and 1586 developed in certain tracts, notably his "Reformation without tarying for anie," the view that religion is a matter for the individual conscience, and is not to be enforced or extended by political action. The Church, he and the "Brownists" and "Separatists" maintained, is the body of faithful believers wherever they may be found. In this they were opposed to both the Church of England and the Presbyterians, who whatever their differences over matters of organization, were agreed that it was the duty of the State to fix and enforce the religion of all its subjects. The Brownists were accused of treasonable rebellion, and under Elizabeth two of their most prominent members, Henry Barrowe and John Greenwood, the one a barrister and the other a former priest, were hanged at Tyburn in 1593. Many more died in prison.

Harassed and hunted in England, the Independents (as they were now generally styled) sought refuge in Holland, and at Leyden the members of two churches that had been established in 1602 at Scrooby in Notts and at Gainsborough were united under John Robinson. From this congregation were drawn the "Pilgrim Fathers" who in 1620 sailed to lay the foundations of American civilization.

Under Charles I the Independents grew in numbers and influence in spite of the heavy hand of Archbishop Laud and the hostility of the Presbyterians. Cromwell's Ironsides were reputed to contain many Independents, and the Lord Protector was near to being one himself. Milton, too, was an Independent in spirit if not in actual membership. At the Restoration several hundred Independent ministers were ejected, with a more numerous body of Presbyterians, from the livings of the Church of England to which they had been appointed under the Commonwealth, and penal laws were passed with the intention of extirpating Dissent. Yet, under the leadership of such men as John Owen, John Goodwin, and Philip Nye, the Independents won a high reputation for constancy and learning, and in 1689 they shared in the modest measure of toleration granted by the government of William III. In the 18th century they contributed to the Evangelical movement the hymns of Isaac Watts (1674–1748) and the theological writings of Philip Doddridge (1702–51), minister at Northampton for many years; and in the 19th century, after a rather arid period such as is reported in Mark Rutherford's "Autobiography," they developed into one of the strongest and most active of the Free Churches. Joseph Parker of London's City Temple; Thomas Binney of the Weigh House Chapel, London; and R. W. Dale of Carr's Lane Chapel, Birmingham, were giants of the Victorian pulpit.

Always the Congregationalists have been insistent on a highly educated ministry, and they have a number of colleges at London, Cambridge, Oxford, and elsewhere. In U.S.A., where the Congregationalists have long been a very numerous body, both Yale and Harvard universities were established by Congregationalists. In the mission field Congregationalists support the London Missionary Society, founded in 1795.

Among Congregationalists the ministers are chosen by the individual congregation, usually from among candidates who have been educated at one of the theological colleges. A sustentation fund guarantees a minimum salary. Women are eligible for the ministry. Infant baptism is practised, but is not obligatory. The Lord's Supper is open to all believers. Deacons are lay officers of the church, elected by the members to assist the minister in its business arrangements. Deaconesses may be appointed for spiritual and social work among women and girls in particular, and lay preachers have an important part in preaching and pastoral activities.

CONSCIENCE (from Latin, to know). In Christian belief, the voice of God within the human soul; a faculty that man is supposed to possess, that (unless it is stunted and undeveloped, or has been weakened and rendered largely inoperative by constant disregard of its warnings) enables him to decide which of two possible actions is the right one—the one that the moral sense approves.

CONSISTORY. The highest of the courts of the Roman Catholic Church; the papal senate, it consists of the whole body of cardinals, and is presided over by the Pope himself.

In the Church of England, there is in every diocese a consistory court; *see* ECCLESIASTICAL COURTS.

CONSTANTINE THE GREAT (c. 274–337). The Roman emperor who established Christianity as the religion of the State. He was the son of the Emperor Constantius, and was proclaimed Caesar by his soldiers on his father's death at York in 306. Two years later he became one of the two emperors who then shared the realm between them, and by 323 was sole master of the Roman world. Some time earlier he professed to see in the sky a flaming cross with the words in Greek, "By this conquer," and had adopted it as his symbol. He issued an edict of toleration of the Christians, and presided over the Church Council at Nicea in 325, but was not baptized until just before his death—and then it was by an Arian bishop.

CONSTANTINOPLE. The "New Rome" built by Constantine the Great, that was the capital of the Eastern Roman Empire until 1453, and then of Turkey until 1922. Up to 1453, the Christian patriarch of Constantinople held a primacy in the East comparable with that of the Pope of Rome in the West.

To-day, as Oecumenical Patriarch, he rules over some 225,000 Eastern Orthodox Christians in Turkey and the Dodecanese, and also over congregations under titular archbishops in London, Sydney, Vienna, and New York.

CONSTANTINOPOLITAN CREED. An elaboration of the Nicene Creed (q.v.) made at the Council held at Constantinople in 381.

CONSUBSTANTIATION. In Christian theology, the doctrine (held by Lutherans) that in the Eucharist the body and blood of Christ are in real substantial presence with the bread and wine. The word comes from the Latin for "with" and "substance." *See* TRANSUBSTANTIATION.

CONTEMPLATIVE LIFE. The mode of living adopted by those whom Roman Catholics call "the religious," who live in monasteries and convents strictly secluded from the world and devoting their time to prayer and meditation. External activity is definitely excluded. Among the orders living this life are the Carthusian monks and nuns, strict Cistercians, and Carmelite and Poor Clare nuns.

CONVENT (Lat. *conventus*, an assembly). A religious community of men or women regarded in its corporate capacity; also the buildings in which the community (in this case usually one of nuns) has its home.

CONVENTICLE (from Lat. for a place of assembly). In the primitive Christian Church, a place of assembly for worship in places where there was no building set apart as a church. After the Reformation the word came to have the meaning of a clandestine or illegal religious gathering, and referred in particular to the meetings of Scottish Covenanters and English Nonconformists. The Conventicle Act of 1664, in force until 1689, and not repealed until 1812, forbade more than 5 persons over the age of 16 to be present at any religious service not in accordance with the liturgy of the Church of England.

CONVERSION (Lat. *conversio*, a turning round). A change of religious allegiance or profession, but more usually a sudden realization and acceptance of Christ as Saviour and Lord. Conversions of this type are a feature of evangelistic "revivals," and statistics have shown that they usually occur at the age of puberty.

CONVOCATION (from Latin for "to call together"). In the Church of England, the provincial councils of Canterbury and York. They are divided into an Upper House, consisting of the archbishop and the diocesan bishops, and a Lower House, consisting of ex-officio and elected representatives of the inferior clergy. Convocation is elected and assembles at the same time as Parliament. From 1717 until 1852 it was not called, and until the present age it was little more than a State department concerned with ecclesiastical affairs. In 1919, however, the Enabling Act fitted Convocation into the National Assembly, whose houses of bishops and of clergy are made up of the two convocations. Convocation still assembles annually, however, at the opening of a new session of parliament. *See* ENGLAND, CHURCH OF.

COPE. A long semi-circular vestment worn by Christian ecclesiastics over the surplice or alb, during processions, solemn lauds and vespers, and other solemn occasions. It has no sleeves, is fastened across the breast with a clasp, and is often richly embroidered and sometimes jewelled.

COPEC. Short for Conference on Christian Politics, Economics, and Citizenship, held at Birmingham in 1924. It was presided over by Dr. Wm. Temple, then Bishop of Manchester, and a number of volumes dealing with the Christian witness were published under its auspices.

COPTS. Christian Egyptians. Their liturgical language is derived from the ancient Egyptian, but it is written in Greek capital letters, and is "dead" save that it is used in the church services. The Copts maintain that their church was founded at Alexandria by St. Mark. They belong to the Jacobite branch of the Eastern Orthodox Church, and are Monophysites and Monothelites. In dress and appearance they are hardly to be distinguished from the Moslem multitude, and during the centuries they have suffered many secessions

to Islam. The head of the Church is the patriarch of Alexandra, who lives at Cairo; he is chosen from among the monks of St. Anthony's convent in the eastern desert, near the Red Sea. Until recently his chief assistant was the metropolitan of Abyssinia. The Coptic clergy comprise bishops, archpriests, priests, and deacons; they may marry, but only before ordination, and then to a virgin bride, and widowers may not take a second wife, nor may a priest's widow re-marry. There are also many monks and nuns, none of whom may marry. They are reputed to lead lives of great austerity, and they must always wear wool next to the skin. They observe the usual seven sacraments. Boys are circumcised at the age of 7 or 8. Fasts are many and prolonged. No images are allowed in churches, but holy pictures are permitted. The Copts should pray seven times a day. Swine's flesh and the flesh of animals that have been strangled are strictly prohibited. Pilgrimages to Jerusalem are enjoined.

CORDELIER. A Franciscan friar of the strict observance; so called from a knotted cord worn round the waist.

CORINTHIANS. Two books of the New Testament, consisting of epistles addressed by the Apostle Paul to the Christian church which he had founded in the Greek city of Corinth some years before. Corinth was notorious for its profligacy, for it was not only a busy seaport but possessed a famous temple, the holiest shrine of Aphrodite, to which were attached at one time a thousand *hierodouloi* or sacred prostitutes. There are many references in the two epistles to local life and temptations. The second epistle is not so surely Paul's work as the first. The date given for the epistles is usually about A.D. 54-57.

CORPORAL. A small square white linen cloth used for covering the elements in the Christian Eucharist.

CORPORATION ACT. An English statute passed in 1661 which enacted that no person should be eligible to hold office in any municipal corporation unless he had received within a year the Holy Communion as administered in the Church of England. Thus Dissenters were excluded from participation in local government. The Act became a dead letter long before its repeal in 1828.

CORPUS CHRISTI (Lat., Body of Christ). The most splendid of the festivals of the Roman Catholic Church, held on the Thursday after the festival of the Trinity, which is the next Sunday after Whit Sunday. It is in honour of the Consecrated Host, and was instituted in 1264, but was discontinued in the Church of England at the Reformation. In some countries the Blessed Sacrament is carried through the streets in procession.

CORYBANTES. The eunuch-priests of the goddess Cybele, who celebrated her rites with delirious dancing and clashing cymbals.

COUNCIL. In Christian Church history, an assembly of ecclesiastics, usually bishops, for the purpose of determining and regulating doctrine, ritual, and discipline. Twenty Councils are recognized by the Roman Catholic Church, but only the first seven are recognized by the Eastern Orthodox Church: Nice A.D. 325; I Constantinople 381; Ephesus 431; Chalcedon 451; II Constantinople 553; III Constantinople 680; II Nice 787; IV Constantinople 869; I Lateran 1123; II Lateran 1139; III Lateran 1179; IV Lateran 1215; I Lyons 1245; II Lyons 1274; Vienne (Gaul) 1311; Constance 1414–18; Basel 1431; V Lateran 1512–17; Trent 1545–63; Vatican 1869, still unfinished. For the Buddhist Councils, *see* BUDDHISM.

COUNTER-REFORMATION. Name given to the Catholic movement of reform and propagandist activity that was inaugurated by the Council of Trent in 1545 and went on for about a hundred years. *See* PAPACY.

COUNTESS OF HUNTINGDON'S CONNEXION. A Protestant Evangelical denomination in England, founded by Selina, Countess of Huntingdon (q.v.). It is closely associated with the Congregationalists.

COVENANT. Name given in Scottish church history to the *National Covenant*, a statement of the faith and practice of the Reformed Church in Scotland that was subscribed by the king and people in 1580 and was several times renewed, especially in 1638; and the *Solemn League and Covenant*, the treaty

between England and Scotland, concluded in 1643, whereby the two countries pledged themselves to give mutual assistance in the preservation and advancement of Presbyterianism as against Papacy and Prelacy (episcopalianism). After the Restoration in 1660, both Covenants were declared to be annulled, and those who professed their principles, and often took up arms to defend them, were known as Covenanters.

COVERDALE, Miles (1488–1568). Translator of the Bible. A Yorkshireman, he became a Catholic priest in 1514 and joined the monastery of Austin Friars at Cambridge. There, probably, he came to know of Protestant opinions. Leaving the convent, he crossed to the Continent, and was associated for a time with Tyndale in Germany. In 1535 he published his translation of the Bible, the first complete Bible to be rendered into English, and a second edition appeared in 1537. The Psalter contained in the Anglican Book of Common Prayer is Coverdale's, and so, indeed, is much of the stately prose of the Authorized Version. In London, Coverdale edited the "Great Bible" of 1539, and under Edward VI was bishop of Exeter. After exile under Mary, he was rector of St. Magnus, near London Bridge.

COW. In Hindu India the most sacred of animals, so sacred that it must never be killed, not even to put it out of a state of agony. "No one who does not believe in cow protection," said Mahatma Gandhi, "can possibly be a Hindu." The reasons for its sanctity are lost in Vedic prehistory, but religion may have been brought in to prevent improvident and unthinking peasants from slaughtering in time of famine the animal on which the whole peasant subsistence depends. *See* KAMADHENU.

COWL. The hood which a monk draws over his head. More strictly, the cowl is a long ample garment with wide sleeves worn in choir by Benedictine, Cistercian, and certain other monks and nuns.

COWLEY FATHERS. Anglican religious order—the Society of Mission Priests of St. John the Evangelist—founded at Cowley St. John near Oxford, by Rev. R. H. Meux Benson (1824-1915) in 1865; for the cultivation of a life dedicated to God according to the principles of poverty, chastity, and obedience. It has houses at Oxford, London and Edinburgh, in India and South Africa.

CRANMER, Thomas (1489–1556). English churchman and Protestant martyr. After taking orders in the Catholic Church, he was for 25 years a don at Cambridge before securing the favour of Henry VIII. In 1533 he was made Archbishop of Canterbury. As a moderate Reformer he pressed on with the transformation of the English Church into one that was national and completely subordinate to the King, and he persecuted both rigid Catholics and extreme Protestants. On the accession of Edward VI in 1547 he took up a much more Protestant attitude, and was largely responsible for the new Prayer Book. But his support of Lady Jane Grey, on Edward's death, led to his being sent to the Tower by Queen Mary. He was condemned to death for treason, tried as a heretic, and degraded from the priesthood. He recanted his Protestant opinions, but—faced with a hideous death at the stake—recanted his recantation and died bravely in the flames.

CREATIONISM. The theory that God immediately creates a new soul for every human being born. This eventually became the orthodox belief in the Christian Church, but a view long prevalent was that of *Traducianism*, according to which children receive soul as well as body from their parents in the process of natural generation. A third view was that all human souls have existed from the very beginning, in the realm of potentiality, from which they proceed to occupy human bodies as these are born; this view was that of the Cabbalists, and has found expression in Christian art and poetry.

CREDENCE. In Christian churches, a small side-table in the Sanctuary, on which are placed the bread and wine before their consecration.

CREED. A concise statement of religious doctrine, e.g. the Apostles, Nicene, and Athanasian Creeds of Christianity, and the Shahada of Islam.

CRIOBOLIUM (Greek *krios*, ram). An ancient Roman sacrifice, in which a

ram was slain on the altar of Cybele and the worshippers were baptized in the blood.

CROSS. The symbol of the Christian faith, since it was on a cross that Christ suffered to become the Redeemer of mankind. For long before the dawn of the Christian era, however, it was in common use as a religious emblem among all the principal peoples of antiquity. The equilateral cross was the symbol of the god Anu of the Chaldaeo-Babylonians. The handled cross—the Ankh—was widely employed by the ancient Egyptians as the " key of life," perhaps the sign of immortality. Among the Greeks, Apollo's sceptre was shaped like a cross; so was Thor's hammer among the Scandinavians. In India, the swastika (q.v.), and its variant the sauvastika, may be traced back for thousands of years; in Hinduism, the former is sometimes taken to represent the male principle, or Ganesa, while the sauvastika represents the female principle and Kali. Among the ancient Persians and Phoenicians, Etruscans and Romans, among the Celtic peoples of Gaul and Britain, in Mexico and Central America and Peru—the successors of Columbus were so struck with the frequency of the cross in America that they concluded that it had been introduced by St. Thomas, the " Apostle of the Indies " —almost everywhere and in every age the cross has been employed in some religious connexion. Some writers have expressed the view that it is a phallic emblem.

Crucifixion as a method of capital punishment originated probably among the Phoenicians. It was employed by many other ancient peoples, but because of its cruelty the Romans reserved it for the execution of slaves and of criminals of the worst description, and at first it was considered to be too shameful to inflict on a Roman citizen.

The simplest form of cross was an upright stake to which the criminal was bound when no tree was at hand, or on which he was impaled and left to die. From this there were developed by the addition of a crosspiece three main shapes of cross proper. The *crux immissa* (Latin cross) had the crosspiece fastened at right angles below the top of the upright stake. The *crux commissa* (St. Anthony's cross) had it fastened at right angles across the top of the stake. When the cross was formed of two beams crossing diagonally at the middle it was styled *crux decussata*—what is known as St. Andrew's cross because he is said to have been martyred on a cross of that pattern. The traditional view is that Christ was crucified on the *crux immissa*, and this is supported by the statement that a title or inscription was placed above his head.

The upright stake was thrust into a hole dug in the ground and fixed in position with cords or ropes attached to pegs or to a tree-stump. The cross-beam was smaller, and was usually carried by the condemned himself as he was marched to the place of execution. On the upright some way above the ground there was a small ledge, which served as a small support for the body placed astride it, so that the whole weight did not fall on the hands and arms.

In course of time, as Christianity won its way in the world, the cross that had been a badge of shame, the instrument of a humiliating death, became the symbol of Divine love and the Redeeming Sacrifice.

CROSS, Sign of the. A gesture of reverence made by Christians at the name of Jesus; over infants in baptism; before the altar, crucifix, the Blessed Sacrament, etc.

CROSS, True. The actual cross on which Christ was crucified is said to have been discovered buried deep on Calvary by the Empress Helena in A.D. 326. This invention (Finding) of the Cross is commemorated on May 3. Subsequently relics of the "True Cross" were treasured and exhibited in many places. A splinter is enclosed in the cross on the campanile of Westminster cathedral.

CROZIER or **CROSIER.** A cross mounted on a staff, borne before Christian archbishops and patriarchs as a symbol of their jurisdiction and authority. Often the term is applied to the pastoral staff or crook of a Christian bishop or abbot.

CRUCIFIX (Latin, " a cross " and " fix "). An image or representation of Christ on the cross. It is the most prominent feature in Catholic churches, and also appears in some Lutheran churches. *See* ROOD. Crucifixes carried about the person to assist private devotions are sometimes simple, sometimes costly works of art. For CRUCIFIXION *see* CROSS.

CRUSADES (Lat. *crux*, cross). The series of seven " Wars of the Cross versus Crescent " fought during the Middle Ages between the nations of Western Christendom and the Moslem occupiers of the Holy Land of Palestine. The first was launched by Pope Urban II at Clermont in 1095 with a view to recovering the Holy Places in Palestine from the Turks who had captured Jerusalem in 1076, and had made it increasingly difficult and dangerous for Christian pilgrims. A great half-armed mob under Peter the Hermit was annihilated by the Turks, but an army of feudal soldiery captured Jerusalem in 1099 and established a Latin Christian kingdom in the heart of the Moslem world. The *2nd Crusade*, preached in 1147 by St. Bernard of Clairvaux, completely failed in its aim of recapturing Edessa. The *3rd Crusade* was undertaken in 1187 by Richard I of England and Philip Augustus of France, when the kingdom of Jerusalem had been destroyed by Saladin. It, too, was a failure. The *4th Crusade* in 1204 consisted of the sacking of the Christian city of Constantinople by the Latins. The *5th Crusade* was the strangest; Frederick II of Germany and Sicily invaded Palestine in 1228 and secured Jerusalem by treaty. A few years later the city fell again into Moslem hands, and the *6th Crusade* (1249), led by St. Louis of France, and the *7th Crusade* (1270) also led by him, accomplished nothing. The last town in Palestine in Christian hands capitulated in 1291, and not until 1918 was the country again conquered by a non-Moslem power.

CRYPT (Greek, *krypto*, I hide). In Christian architecture, a chamber built underneath a church, usually to provide a place within the sacred edifice where saints and martyrs might be buried. In modern churches the crypt is hardly to be distinguished from a subterranean chapel or meeting-place.

CULDEES. An ancient order of Christian monks with monasteries in Scotland and Ireland, who come into the light of history in the 12th century, though they existed in Ireland probably much earlier. Each of their houses was quite independent, and they belonged to the Celtic branch of the Church, whose extension was so largely due to St. Columba. Many of the monks were married, and the state of discipline in the monasteries was said to be lax. At St. Andrews the Culdees remained a distinct community until the early part of the 14th century. In Ireland, there were several Culdee monasteries still existing in the early 17th century. But in both countries these relics of an early form of Christianity eventually completely disappeared.

CULT or **CULTUS.** A system of religious worship, adoration, veneration; devotion to a person or thing.

CUPID. The boy-divinity of love, the Roman or Latin counterpart of the Greek Eros. He was the son of Aphrodite or Venus, but his father is given variously as Mars, Jupiter, and Mercury. He is described and represented as a wanton boy, playfully discharging his love-arousing darts in indiscriminate fashion. Ancient literature is full of stories concerning him, notably the tale of Cupid and Psyche in Apuleius's " Golden Ass."

CURATE (Lat. *cura*, care). In the Church of England, one who has the cure of souls, i.e. is entrusted with the care and oversight of the spiritual affairs of a parish. In modern use, however, a curate is an unbeneficed clergyman. Curates are licensed by the bishop and are in at least deacon's orders. A perpetual curate, however, is a priest appointed to take charge of a parish where there is no spiritual rector or vicar.

CURÉ D'ARS. *See* VIANNEY.

CURIA ROMANA. The Papal Court at Rome, consisting of the congregations of cardinals and the Cardinal Secretary of State.

CUTHBERT (c. 635–687). English Christian saint. As a boy he kept sheep on the Berwickshire hills, but became a

monk and was prior in turn of the monasteries at Melrose and at Lindisfarne or Holy Island. Then he retired to live as an anchorite; and after a brief spell as bishop of Lindisfarne, returned to his solitary hut to die. Relics of St. Cuthbert are said to be hidden in Durham (Anglican) cathedral, only four monks of the English congregation of the (R.C.) Benedictines knowing where.

CUTTY STOOL. Popular name for the "stool of repentance," on which women accused of loose conduct were compelled to sit in Scottish churches in full view of the congregation.

CYBELE. Ancient goddess of Phrygia and other parts of Western Asia—the *Magna Mater* ("Great Mother") or "Mother of the Gods". She was a nature divinity, and her worship was accompanied by sexual orgies in keeping with her powers over fertility. In the legend she was the lover of Attis, and the two were associated in one cult, whose priests, the Galli or Corybantes, castrated themselves after the example of Attis. Her principal temple was at Pessinus, in Phrygia, where she was worshipped under the guise of a small black stone, possibly phallic in shape; stone and cult were transferred to Rome in 204 B.C., and the story runs that when the ship carrying the stone grounded in the Tiber, a Roman lady towed it into harbour with her girdle.

CYPRIAN (c. 200–258). Christian saint, martyr, and Father of the Church. Born in N. Africa, he was converted to Christianity about 245 and three years later was appointed bishop of Carthage. He was martyred under the emperor Valerian. Many of his letters have survived, and show him to have worked in all charity for the unity of the Church.

CYPRUS. The Eastern Orthodox Church in the island is supposed to have been founded by St. Barnabas, and is an autocephalous unit, independent since A.D. 431. Its head is the archbishop of Constantia (Famagusta).

CYRIL (827–869). Christian saint, who with his brother *Methodius* (826–885) carried Christianity to the Slavs of the Balkan countries. They were born in Salonika, and were sent in 863 by the emperor at Constantinople in response to a request for Christian missionaries by the pagan peoples beyond the Empire. Cyril evangelized the Tartars on the Lower Volga, while his brother worked among the Bulgarians. Together they translated the scriptures and liturgy into Slav. Summoned to Rome, Cyril died there, but Methodius lived to become archbishop of the Moravians.

CYRIL of ALEXANDRIA (376–444). Christian saint and Doctor of the Church. He became patriarch of Alexandria in 412, and was a fierce persecutor of those whom he suspected of heresy, notably Nestorius. He was partly responsible for the murder of the Neoplatonic woman-philosopher Hypatia.

CZECHOSLOVAKIA. About two-thirds of the people of this Central European republic are Roman Catholics. The remainder are mainly divided between the Czechoslovak Church, an offshoot of the Roman Church dating from 1920; the Evangelical Church of the Czech Brethren; and the Lutheran Church. Greek, Armenian, and Old Catholics are also represented.

DADUPANTHIS. Hindu sect founded by Dadu (1644–1603), a Brahman who was born in Ahmadabad, was strongly affected by Moslem ideas, and wrote much religious verse. He rejected the *Vedas* and the *Koran*; thought Siva, Vishnu, and Brahma were deified men; denounced caste and the corruptions of the priesthood; and taught that there is One God, who is Creator and Preserver of all, and whose voice is conscience, speaking in the human soul. The Dadupanthis ("they of the path of Dadu") comprise laymen, who are called the Faithful and Servants, and may marry and follow any honourable calling; and the Esoteric, who are priests or Masters, and are all monks. The chief sects are the Khalsa or "Pure," who are priests and teachers; Nagas, who are celibate mercenaries, mainly in the employ of the Jaipur state; Utradis, ascetics and learned doctors in the Punjab; Virkats, wandering beggar-students; and Khakis, or "ash-covered ascetics." A MS. copy of Dadu's *Bani*, a volume of 5000 verses, is an object of worship.

DAGDA. A deity of the ancient Celts of Ireland. He was the ruler of the Tuatha de Danann, and perhaps a god of fertility, an earth or agricultural god.

DAGOBA. In Ceylon, a Buddhist monumental structure, built of brick or stone and dome-shaped, and containing relics of the Buddha or of some Buddhist saint.

DAGON. A god of the Philistines in Palestine, usually supposed to have had a fishlike form. He had temples at Gaza and Ashdod.

DAIBUTS. Japanese name for a colossal image of Buddha, such as the one at Nara.

DAKHMA. In Parseeism (q.v.), a tower of silence, built for the disposal of corpses by exposure to vultures.

DALAI LAMA. The spiritual and temporal head of Tibet; the " Precious Protector," the " Pope of Lamaism." He is considered to be an incarnation of Chenrezi or Avalokitesvara (q.v.). When he dies he is believed to be almost immediately reincarnated, and resort is had to oracles, omens, and scraps of writing that he may have left behind, to discover the boy in whom he has been reborn. When the search has been narrowed down, the boys are carefully examined to see if they have the required signs. These include tiger-like markings on the legs, long eyes and eyebrows that curve upwards on the outside, large ears, and an imprint like a conch-shell on one of the palms. This done, the names of the boys who have passed the test are placed in a golden urn, and one slip is picked out by chopsticks to the accompaniment of religious ritual. If he is indeed the reincarnation, he should now be able to recognize the religious instruments—belt, rosary, etc.—that he had used in his previous existence. When the choice is made, the " Living Buddha " is brought up with the utmost strictness entirely by priests. He may not have contact with a woman, not even his mother, after the first three or four years of his life. The 13th Dalai Lama died in 1933, and the 14th was discovered (a boy of about 13) and installed in 1939.

DALMATIC. A loose-fitting, wide-sleeved vestment worn at High Mass and in processions, etc., by a deacon, and sometimes a bishop, in the Catholic Church.

DAMIEN, Joseph (1840–89). Roman Catholic priest, usually known as Father Damien. A Belgian, born near Louvain, he went out to Hawaii in 1863 as a missionary, and from 1873 was in spiritual charge of the leper colony on the island of Molokai. He was doctor as well as priest, magistrate and teacher, general man-of-all-work, even gravedigger. Eventually another priest went to share his labours. In 1885 he was attacked by leprosy himself, and he died of it four years later.

DAMKINA (" Lady of the earth "). Ancient Babylonian goddess, the consort of Ea and sometimes styled the mistress of the gods.

DAMNATORY CLAUSES. Name given to the second and the last verses of the Athanasian Creed which state that those who do not keep the Catholic Faith whole and undefiled will perish everlastingly.

DANCE OF DEATH. An allegorical picture of Death leading men and women and little children of all ranks and conditions in a dance to the grave. Such representations were very popular in medieval Christendom, and dramatic poems or morality plays with the same theme were frequently acted under the auspices of the Church.

DANCE OF SIVA. Siva is often represented in metal and stone images as Nataraja, performing a virile and energetic dance. The dance is supposed to represent his five activities of creation, maintenance, and destruction of the world; the embodiment of souls; and their eventual release from the cycle of lives. The cosmic process is viewed as a succession of immensely long cycles in which change follows change—a process which is well illustrated by the dance. In Saivite literature Siva is described as "the dancer, who like the heat latent in firewood, diffuses his power in mind and matter, and makes them dance in turn." Dances are performed in his honour. Metal Nataraja images are to be found in every Siva temple in south India.

DANCERS. A sect of Christian fanatics which arose in Aix-la-Chapelle in 1374. Men and women were seized with

religious mania, dancing in the streets in the most abandoned fashion, and foaming at the mouth. They continued until they fell in utter exhaustion, and from time to time exclaimed ecstatically that they were looking into Heaven, where Christ was sitting beside the Virgin Mary. The mania spread to other cities in Germany and in the Low Countries, and there were outbreaks up to the 17th century.

DANDINS. A sect of Saivite ascetics in India, named after the *danda* or staff which they carry. They are Brahmans and beg only from Brahmans. Initiation is by baptism and the ceremonial burning of the sacred thread. They take vows of chastity and poverty, avoid the use of fire, and either bury their dead or throw them into a river.

DANIEL. A book of the Old Testament that is partly narrative and for the rest prophetic or apocalyptic. Daniel is stated to have been a young Jew, who was among the captives taken away from Jerusalem to Babylon, where by his supernatural wisdom and skill in divination he became the trusted minister of successive kings and the chief of the sages of Babylon. It is almost generally agreed that the book cannot have been written by the Daniel whose name it bears, and it is thought that it was written about 165 B.C.

DANTE (1265–1321). Italian poet, whose greatest work, the *Divina Commedia* (begun about 1300), comprising the *Inferno*, *Purgatorio*, and *Paradiso*, has exercised a most marked influence on popular ideas of hell, purgatory, and heaven.

DANU. In Gaelic mythology, the mother of the gods. She was probably the Earth Mother, a goddess of fertility, and may have had human victims.

DARBY, John Nelson (1800–82). A principal founder of the Plymouth Brethren (q.v.). He was a curate in the episcopalian Church of Ireland until 1827 when on conscientious grounds he felt constrained to leave it. At Dublin he associated with other devout persons who called themselves simply Brethren, and in 1830 won many supporters in Plymouth. For 50 years, as missioner at home and abroad, organizer, apologist and controversialist, he was the sect's outstanding figure.

DARK NIGHT OF THE SOUL. *See* JOHN OF THE CROSS.

DARSANAS (Sanskrit: insight, demonstration). Systems of Indian philosophy. Six darsanas are recognized as orthodox in Hinduism, viz. Nyaja, Vaiseshika, Sankhya, Yoga, Mimamsa, and Vedanta (qq.v.).

DASTURS. High priests of Parseeism (q.v.).

DAVID (died 1018 or 970 B.C.?). Second of the Hebrew kings in Palestine. The son of Jesse, of the tribe of Judah, he was a shepherd-boy when he was anointed by the Prophet Samuel as Jehovah's choice to succeed Saul in the kingship. When on Saul's death in battle with the Philistines he became king, he made Jerusalem his capital and prepared a site for the Temple to be erected by his son Solomon. He is one of the most colourful characters in the Old Testament, and notwithstanding some dark blots on his character, is called "the man after God's own heart." A number of the Psalms are attributed to him, but few scholars maintain that he composed all, if any, of these. He was said to be the ancestor of Joseph, husband of the Virgin Mary.

DAVID or **DEWI** (5th cent. A.D.). Christian saint, the patron saint of Wales, commemorated on March 1. According to legend he was the son of a Welsh king, made many missionary journeys in Wales, visited Jerusalem, and on his return was made bishop of Wales with his seat at Menevia, afterwards St. Davids.

DAVIS, Andrew Jackson (1826–1920). American Spiritualist, known as the "Poughkeepsie Seer" from his birthplace in New York. In 1845 he began lecturing, and wrote many works that provided a religious basis for Spiritualism.

DAYANAND SARASVATI (1824–83). Hindu religious reformer, founder of the Arya Samaj (q.v.). Born in Kathiawar, the son of a village banker, a Brahman and a fanatical worshipper of Siva, the boy revolted against his ancestral faith when at the age of 14, on the night of his initiation into the mysteries

of the Saiva cult, he observed mice running over the image of the god and defiling it with their excrement. At 21 he left home, and for the next 18 years he was a sannyasi, or wandering religious mendicant. At length a blind Vedic scholar taught him that in the *Vedas*, and not in any later teaching, was the truth to be found. The last twenty years of his life were mainly spent in preaching tours from one end of India to the other. In 1875 he founded the Arya Samaj at Bombay, and he died at Ajmer in Rajputana, whither he had gone to rebuke the maharajah of Jodhpur for being too susceptible to a courtesan's influence.

DAYTON TRIAL. *See* FUNDAMENTALISM.

DEACON (Gk. *diakonos*, a servant). The third of the three orders in the Christian ministry. Nowadays it is usually a probationary step to the obtaining of priest's orders, but in early times there was a broad distinction between the priest, who consecrated and dispensed the Holy Sacrament, and the deacon who was his assistant at the altar and in the general business of the church. In the Church of England deacons are ordained by the laying on of hands of a bishop; they must be at least twenty-three, and usually they remain a deacon a year before proceeding to priest's orders. There are also deacons in the Nonconformist or Free Churches, who combine spiritual and business duties, and are sometimes lay-preachers. The original deacons were the seven who in the first year of Christianity were chosen by the Apostles to " serve tables," i.e. undertake the distribution of charity (*Acts vi*).

DEACONESS. In the Christian Church, a woman ordained and dedicated to religious work. In the original Christian community, the deaconesses assisted at the baptism of women, instructed them in the faith, arranged the love-feasts or agape, and took care of the sick. They were required to be widows or spinsters, and at least 40 years of age. In the Western Church the office of deaconess fell into disuse about the 6th century, but it was revived in the Church of England in 1862. Deaconesses usually wear a distinctive dress; engage in social, moral, and welfare work; and may preach and conduct services, but cannot administer the sacraments. There are also deaconesses in the Free Churches, Church of Scotland, etc.

DEAN. In the Church of England the clergyman who is head of the chapter of a cathedral or collegiate church. The word is the Low Italian for " chief of ten," and before the Reformation a dean presided over 10 canons or prebendaries in a cathedral establishment. Deans are appointed by the Crown. A rural dean is a clergyman who has the special care of the clergy in certain parishes. There are similar dignitaries in the Roman Church.

DEBENDRA NATH TAGORE (1818–1905). Hindu religious leader, prominent in the Brahma Samaj. Joining the society in 1841, he was soon recognized as a leader. Unlike Ram Mohun Roy, he believed that India was in no need of Christ, but that salvation lay in the development of the ancient faith of the Vedas and the Upanishads. A Brahman, he disliked intercaste marriages and the remarriage of widows, and in 1865 a large part of the membership seceded under Keshub Chunder Sen. Henceforth Debendra's organization was known as Adi Brahma Samaj (" Original B.S.") while its more progressive rival was the Brahma Samaj of India. Up to 1872 Debendra was the active head of the Adi Brahma Samaj, and he spent the remaining 33 years of his life as a religious recluse.

DECALOGUE (Gk., " ten " and "discourse"). The Ten Commandments.

DECOLLATION. A picture of a decapitation, particularly the head of John the Baptist on a charger or platter; also the name of this saint's festival, Aug. 29.

DECRETALS. *See* CANON LAW.

DEDICATION. One of the Jewish feasts. *See* HANUCA.

DEFENDER OF THE FAITH. A title conferred in 1521 on Henry VIII by Pope Leo X in recognition of his " Defence of the Seven Sacraments," written against Luther. Since 1543 it has been used by English sovereigns, and an abbreviation of the Latin *Fidei defensor* appears on our coins.

DEGRADATION. An ecclesiastical process whereby a Christian priest is "unfrocked," i.e. deposed from his office, deprived for ever of his clerical label or dress, and reduced to the condition of a layman. The crimes for which the penalty may be inflicted are laid down in the canon law.

DEICIDE. A term that once referred specifically to the act of putting Jesus Christ to death. It now generally means the killing of a god, of a semi-divine priest such as the custodian of the shrine of Diana at Nemi described in Sir J. G. Frazer's "Golden Bough," or a priest-king. Examples of the last are afforded by the history of certain African and south Indian kingdoms.

DEISM (Lat. *Deus*, God). Literally, belief in one Supreme Being; but especially, a movement of religious thought that was most prominent in England during the 17th–18th centuries. The distinguishing characteristic of the Deists was their belief in "the religion of Nature" as compared with the revealed religion of Christianity. They rejected the divine authorship and authority of the Old and New Testaments. They were highly critical of the miraculous element in the Christian records. They had no place in their theology for Christ's redemptive mission. Some were doubtful of immortality. In later times Deism has come to mean a belief in a personal deity who is distinct from the world, and not very intimately interested in its concerns. He launched it into space and then left it to run its course according to the laws that He originally framed.

The "father of English deism" was Lord Herbert of Cherbury (q.v.; 1583–1648). Other deistic writers were: John Toland (1670–1722), author of "Christianity not mysterious," published in 1696; Anthony Collins (1676–1729) whose "Discourse on Freethinking" (1713) influenced Voltaire and Benjamin Franklin; Rev. William Wollaston (1660–1724), who wrote "The Religion of Nature delineated" (1724); Matthew Tindal (1657–1733), author of a "Defence of the Christian Church" (1713) which was so little of a defence that it was ordered by the House of Commons to be burnt by the public hangman, and of "Christianity as old as Creation" (1730); Rev. Thomas Woolston (1669–1733), who wrote six somewhat scurrilous discourses on miracles, was imprisoned for blasphemy, and died in the King's Bench prison; and Thomas Chubb (1679–1747), a Salisbury tallow-chandler who criticized the supernatural element in Christianity. Bolingbroke, Hume, and Gibbon were essentially Deists.

DEITY (Latin, *deus*, god; Sanskrit, *deva* from *div*, to shine). God; but in theology a distinction is sometimes drawn between God as a Person and Deity as the abstract essence of the Godhead. A different distinction was drawn by the philosopher S. Alexander (q.v.).

DELPHI. Town of ancient Greece in Phocis, which was the seat of the famous oracle of Apollo. The temple was built beneath a precipitous cliff, and here the priestess of Apollo, called the Pythia, sat on a tripod above a fissure in the rock through which came at times a cold, intoxicating vapour. When visitors put to her their enquiries, she replied in language which was usually incoherent and sometimes ungrammatical, her words being translated by the attendant priest into verses. Most of the questions related to religion and to problems of personal morality, but occasionally rulers and politicians sent messengers to enquire on matters of the highest moment. The Delphic Oracle was perhaps the most important of the institutions which all the Greek states shared. The last recorded resort to it was under the Emperor Julian in the middle of the 4th century A.D.

DELUGE (from Latin *diluvium*, flood). Word usually referring to the Flood described in *Genesis*, which is stated to have destroyed all the race of men with the exception of Noah and his wife, and his three sons and their wives. These were saved, together with two of every sort of animal, because they took refuge in a specially-constructed vessel called the Ark. The Biblical story of a universal deluge is no longer taken as history, but that there may have been a flood covering a large area of the Middle East is suggested by similar stories recorded in the ancient records of the

Babylonians, Indians, and Persians. There is also supporting archaeological evidence, e.g. traces of a high flood level unearthed by Sir L. Woolley at Ur.

DEMETER. In ancient Greek mythology, the goddess of the corn and patroness of agriculture—the counterpart of the Roman Ceres. She was supposed to be the daughter of Cronos and Rhea (one of the Titans and the earth goddess), and the sister of Zeus. By the latter she had a daughter Persephone, who was carried off to the underworld. Whereupon Demeter sought her unceasingly and unturingly so that on earth the fecundity of beast and crop failed for want of her attention. Not until Zeus sent Hermes to secure the release of Persephone for part of each year, did Demeter allow the seed-corn to bear once more. While on her wanderings she instituted the Eleusinian mysteries. In art she is represented as a handsome matron, fully clothed, with a garland of wheat-ears about her brow. The beautiful story of her motherly love has been regarded as an allegory of the burial and resurrection of the seed-corn.

DEMIURGE (Gk. *demos*, people; *ergon*, work). In Platonism, the maker or creator of the world. The Gnostics appropriated the term, and considered the Demiurge inferior to God, the Supreme Being.

DEMOGORGON (Gk. *daimon*, a spirit; *gorgos*, terrible). In the mythology of the late Roman Empire, a mysterious divinity (first mentioned about A.D. 450) of the underworld who was invoked in magical rites and regarded with superstitious terror. Boccaccio, Spenser, Milton, and Shelley write of him as the primeval god of the mythology of the ancients.

DEMONOLOGY. The branch of the science of religion that relates to demons —supernatural beings lower in rank than the gods and specially concerned, whether for good or for ill, with men and their affairs. "Demon" is derived from the Greek *daimon*, a genius or spirit; and in the ancient world there were considered to be an immense number of these spiritual beings, who assumed a great variety of shapes and had their dwellings in the forms and features of the natural world. Such a conception is common among the still surviving primitive peoples; and, indeed, belief in demons may be found in practically all religions, in all ages, and in every stage of human culture. The origin of the belief has been found in the ghosts of the dead, who are supposed to wander about the world as disembodied spirits. Another predisposing factor, in this as in animism generally, is the experience in sleep of contact with some other being. In our word "nightmare" *mare* comes from the old Anglo-Saxon word for a spirit or elf, who was supposed to be responsible for horrid and sometimes terrible dreams. Having sexual intercourse while asleep, a woman with an *incubus* and a man with a *succubus*, was a frequent charge in the medieval witch-trials; and the ancient Assyrian name for a succubus, *lilit*, gave rise to the Jewish story of Lilith, the demon-wife of Adam.

Originally the demons were conceived as being ethically neutral, neither altogether good nor essentially evil. But in course of time a distinction was drawn between the good demons, who were recognized as guardian spirits, such as the *daimon* whose warning and guiding voice Socrates gratefully acknowledged, and who appear in religion as guardian angels and patron saints and in spiritualism as the "spirit guides" of the "mediums"; and the evil, considered to be the emissaries of Satan, the arch-fiend. The differentiation owed much to Zoroastrian mythology, which influenced Jewish ideas, and so the theology of the Christian Church. The early Christians never doubted the reality of the demons of paganism, but maintained that they were one and all evil spirits, or devils. All the phenomena of mental and nervous diseases were laid to the charge of these wicked beings. In the early Church the "possessed" or energumens were placed in the charge of exorcists, who constituted a special order of the priesthood. The words "epilepsy," "catalepsy," and "ecstasy" are but some of the relics preserved in our language of the belief in demoniacal possession.

Oldest of the demons are the ogres of the nursery-tales, if they are, as has

been suggested, a reminiscence of Neanderthal Man. The Greeks had fauns and satyrs, naiads and dryads. The Romans exorcized the Lemures, or spirits of the dead, whom they also worshipped as the Manes. The Scandinavian trolls, the Celtic and Teutonic giants, the Old English pixies and the Scottish kelpies, the swan-maidens and the Lorelei on her rock above the Rhine, the horrific blood-sucking vampires of the Slavonic peoples, the Jinn and the Afrits of the Moslems, the Omi of Japan, the Rakshas of India—these are among the teeming characters of the world's demonology. Nor have all the demons human or semi-human form. Some of the demons of ancient Egypt and of India, the were-wolves of Russia and medieval Europe, the black cats that were the " familiars " of the witches, and the serpent that tempted Mother Eve in the Garden of Eden, are illustrations of the belief that the spirits of evil can be embodied in other than human-seeming shapes.

DENMARK. Since 1536 this little Scandinavian kingdom has been a Protestant country. About 97 per cent. belong to the Evangelical Lutheran Church, which is episcopalian and supported by the State. The cultural and religious revival led by Pastor N. F. S. Grundtvig (1783–1872), who established the system of Folk High Schools, is not yet spent. Another important name is that of S. Kierkegaard (q.v.). Of the other Christian groups, the Roman Catholics are the largest.

DEPOSITION or DEPRIVATION. An ecclesiastical penalty in the Catholic Church whereby a cleric is suspended from his sacred office and made incapable of receiving further preferment. It is not so severe a punishment as degradation (q.v.), since the man deposed remains in holy orders.

DERKETO. Greek name for the Syrian fish-goddess Atargatis, who was the spouse of Baal and worshipped as a fertility-goddess at Ascalon.

DERVISHES (Persian, poor men, or beggars). A class or fraternity of religious mendicants in the Mohammedan world, more particularly in the countries of the Near East, who constitute a development of the Sufi movement and may be compared with the fakirs of Arabic-speaking lands and the monks and friars of Roman Catholicism. Thirty-two separate " orders " are listed but some are not represented to-day, while there are innumerable sub-orders. Each is governed by a rule laid down by its founder, wear a distinctive garb, undergo a long period of instruction or probation, and meet regularly in their central convent. Some observe to the full the Islamic ceremonial and ritual law; others are far from orthodox.

One of the most important of the brotherhoods is the *Qadariya* (q.v.), whose members are found chiefly in the towns and are orthodox and markedly tolerant and averse from extravagance. An offshoot, founded in 1182 by Ahmad Al-Rif'i, a nephew of Abd al-Qadir, is the *Rufai'ya* or *Rifa'iya*, the " howling dervishes," who work themselves into a frenzy, when they cut themselves with knives, swallow glass and live coals, handle red-hot iron, etc., and claim to possess powers of healing. One of the Rifa'iya, Ahmad al-Bedawi (d. 1276) founded the *Bedawiya* or *Ahmadiya*, an Egyptian rustic order, which is supposed to indulge in orgies in the annual fairs at the founder's tomb at Tanta, in the Delta. The *Bektashis* arose among the Ottoman Turks in Anatolia and Europe about 1357, and in their doctrine showed an amalgamation of Moslem and Christian ideas. A notable feature of their *dhikr* or ritual was a sort of sacramental meal of wine, bread, and cheese. The Janissaries—the standing-army of the Turks from 1330 until 1826—were closely associated with this order.

The *Mevleviya* (Maulawi) were founded by the great Sufi mystic, Jalaluddin Rumi (q.v.) about 1273; they are the " dancing " or " whirling dervishes," practising a kind of whirling dance that culminates in trance or ecstasy. There are a few Mevlevis in Aleppo and other towns of the Middle East. The *Qalandari*, an itinerant order, are the " Calenders " of the " Arabian Nights."

DESERT FATHERS. Those monks and hermits who in the 4th century A.D. retired to the Egyptian deserts, and from whom Christian monasticism (q.v.) derives. They include St. Antony and St. Pachomius.

DETERMINISM. The philosophical doctrine that, as the historian H. T. Buckle put it, " the whole world forms a necessary chain, in which indeed each man may play his part, but can by no means determine what that part may be." Every event is linked to its antecedent by an inevitable connexion, each such antecedent is connected with a preceding fact, and heredity and environment are the real controllers of human life and destiny. Thus, there is no room for supernatural interference. In theology, determinism finds expression in Predestination, the basis of Calvinism. The opposite doctrine is Free Will.

DEUCE. The personification of mischief; the devil. By some the word is traced to a divine nymph of the ancient Britons who was supposed to give men nightmares by sitting upon them in their sleep; when appearing to women she assumed male form.

DEUTERONOMY (Gk. *deuteros* and *nomos*, the second law). In the Old Testament, the 5th and last book of the Pentateuch. The most important part of the book is a restatement or summary of the Law, and some scholars hold that this portion represents the book of the law that was discovered in the Temple in Jerusalem by King Josiah in 621 B.C., and that the book was probably completed before the fall of Jerusalem in 586 B.C.

DEVA (Sanskrit, a god). One of the good spirits in Hindu, Buddhist, and Jain mythology. In Zoroastrianism, however, the *devs* or *daevas* are demons or evil spirits.

DEVADASIS. In India, a " god's handmaidens," i.e. temple women or religious prostitutes. These " brides of the gods " are found in both Vishnu and Siva temples, and are married to the god with wedding rites. Often they are highly cultivated and educated, being taught by the priests to read and write as well as to sing and dance.

DEVADATTA. A cousin of Buddha, and one of his early followers. About ten years before Buddha's death he asked permission to found an Order with more stringent rules than the Sangha: in particular he demanded that the mendicants (*bhikkhus*) should always live in the open air and not close to towns; that they should wear nothing but cast-off rags; and should always beg their food from door to door, should never eat meat or fish, and not have food brought to them or sit down as guests. When these demands were refused by Buddha as being unnecessarily harsh, Devadatta founded his own Order of monks. According to some accounts, he plotted Buddha's assassination. The mendicant Order that he founded seems to have endured for several centuries.

DEVALOKA. In Hinduism, the abode of the gods, identified with Swarga, the heaven of Indra.

DEVI. In Hinduism, " the goddess," or Mahadevi, " the great goddess "; the wife of Siva and the embodiment of his *sakti* or female energy. She was the daughter of Himavat—the Himalaya mountains; and one of her names is Haimavati. She is represented with ten arms, holding in her hands a multitude of weapons.

DEVIL (Gk. *diabolos*, slanderer). One of the angels who, as described in Milton's " Paradise Lost," rebelled under the leadership of *the* Devil, Lucifer or Satan, against God, and were in consequence thrust out of heaven into hell. *See* SATAN.

DEVIL WORSHIPPERS. *See* YEZIDIS.

D.G. Abbreviation of the Latin phrase *Deo Gratias*, " thanks be to God," a salutation frequently used among the early Christians, the words " I give " being understood. When it appears on coins it stands for *Dei Gratia*, " by the grace of God."

DHAMMAPADDA. One of the Buddhist scriptures: a hymn book or anthology of 423 verses that is included in the Pali canon. Sometimes it is called " Psalms of the Early Buddhists."

DHARMA (Sanskrit, that which is obligatory). In Hinduism, the religion or the religious laws; or more usually, the laws of conduct, e.g. the *Dharma-sutras* contain the regulations for the four forms of Brahman life. The Pali equivalent is *Dhamma*, the Teaching of Buddhism (q.v.).

DHATRI. One of the Vedic gods of ancient India. The word means "maker"

or " creator," and he is described as the promoter of matrimony and the bestower of generative ability, the healer of broken bones and the curer of disease.

DHYANA (Sanskrit, mystic trance). In Buddhism, intensely-concentrated meditation on a religious object; as such, it is one of the most important means leading to *Samadhi*, the state of utter tranquillity. In Mahayana Buddhism, there are five Dhyani Buddhas, emanated by Adi-Buddha, who in turn produced five Dhyani bodhisattvas. Each Dhyani buddha and bodhisattva is given a female counterpart, and in the Tantrik sects of Lamaism in particular the attainment of Nirvana is expressed in sexual symbolism.

DIAMOND CUTTER (*Vajracchedika*). A short treatise on Mahayana metaphysics, supposed to contain the teaching of Buddha delivered to a company of 1250 disciples who had reached an advanced stage of spiritual wisdom. It was translated into Chinese by the Indian Buddhist missionary Kumarajiva towards the end of the 4th century A.D., and has had a great influence on Chinese thinking.

DIANA. A goddess of the ancient Romans, indentified by them with the Greek goddess Artemis (q.v.). She was the moon-goddess, the goddess of the woods and wild nature, the divine huntress. Women in particular worshipped her. As Diana Nemorensis she was the object of the cult at Aricia, beside Lake Nemi in the Alban hills near Rome. With her was associated a male consort, Virbius; and the priest of the shrine was a runaway slave who obtained the office by slaying the holder, and held it until he himself, in his turn, was slain. This strange custom forms the basis of Sir J. G. Frazer's monumental work, " The Golden Bough."

DIASPORA (Gk., dispersion). Name used for the Jews who were scattered about the world following the Babylonian Captivity in the 6th century B.C. Later it referred to all the Jews who, after the fall of Jerusalem in A.D. 70, were without a country of their own.

DIDACHE (Gk., Teaching). A Christian document, " The Teaching of the Lord through the Twelve Apostles," discovered at Constantinople in 1875 and dated by some scholars to the end of the 1st century A.D., though it was more probably written about 150. It describes the teaching and practice of the Church in the immediate post-apostolic age.

DIGAMBARAS. *See* JAINISM.

DIOCESE (from Gk. for " to manage a house "). The territory over which a Christian bishop exercises ecclesiastical jurisdiction. The original dioceses in the Western Church were based on the provincial divisions of the Roman Empire.

DIONE. According to Homer, the wife of Zeus and mother of Aphrodite. Probably she was originally the supreme goddess, the female counterpart of Zeus.

DIONYSIA. In ancient Greece, dramatic and orgiastic festivals in honour of Dionysus (q.v.).

DIONYSIUS EXIGUUS. *See* A.D.

DIONYSIUS the AREOPAGITE, i.e. of the Areopagus (1st century A.D.). An Athenian who, as told in *Acts xvii*, was converted to Christianity by the preaching of St. Paul. Traditionally, he became the first bishop of the Christian church in Athens, and died a martyr in Paris. Some writings of a Neoplatonic character (" On the Celestial Hierarchy," " On the Divine Names," " Mystical Theology ") and some letters have been attributed to him, but modern scholars place the *Pseudo-Dionysius* four or five hundred years later. For a thousand years, up to 1500, these writings formed a bridge between the thought of ancient Greece and that of medieval Christendom.

DIONYSUS. A very popular god of the ancient Greeks; a god of vegetation who was believed to suffer and die and then rise again from the dead; the god of wine, which is the consoler in sorrow, the loosener of tongues, the inspiration of music and poetry.

Son of Semele, who was consumed by Zeus's lightning-flash in the moment of her son's conception, he was rescued from the ashes by Zeus and placed in his thigh, whence in due season he was born. When he grew up, he was frequently persecuted by those who refused to acknowledge his divine paternity;

those who accepted him he blessed abundantly, those who rejected him he made mad. Here and there he went about the world, accompanied by a consort of votaries, male and female, satyrs and maenads and the rest, who were known as Bacchi and Bacchantes, from Bacchus, one of the names borne by Dionysus. They danced around him in half-mad ecstasy, and then attacked living animals as a sacrifice, tearing them with their teeth and gorging on the steaming flesh.

In art, Dionysus is represented as a handsome youth of rather effeminate form and mien, holding grapes or a wine-cup, or a rod encircled by vines or ivy. His favourite sacrifice was a goat, and he himself was sometimes supposed to take a goat's form.

DIONYSUS ZAGREUS. In Greek mythology, the son of Zeus and Persephone, who was killed and eaten by the Titans. Athena saved his heart from destruction, however, and showed it to Zeus, who blasted the Titans with his lightning. Out of their ashes proceeded mankind, who have, therefore, a spark of the divine in them, since the Titans had eaten divine flesh. Zeus swallowed Zagreus's heart, and from it was born in due course another Dionysus, the son of Semele (*see* ABOVE).

DIOPHYSITE or **DYOPHYSITE.** One who holds that in Christ two natures exist together, the divine and the human. Similarly, a *diothelite* holds that He had two wills.

DIPAVAMSA. The Island Chronicle: one of the Pali scriptures of the Ceylon Buddhists, written by an unknown author in the 4th century A.D. It is a historical work, continued in the *Mahavamsa*, telling of the introduction of Buddhism into the island by Mahinda, the missionary-son of Asoka.

DIPTYCH. List of persons, living and dead, for whom masses or prayers were to be said in the early Christian Church. This was written on a folding tablet, whence the modern meaning of the word. Diptychs, since the Middle Ages, have been works of art.

DIS or **DISPATER** (Father Dis). The Roman god of the underworld, the counterpart of the Greek Pluto.

DISCALCED (Latin, *dis*, without, *calceus*, shoe). Technical name for certain orders or divisions of friars and nuns in the R.C. Church, e.g. the Discalced Carmelites, Discalced Augustinians, and the Passionists, who make it a rule to wear sandals instead of boots and shoes, as a mark of austerity.

DISCIPLE (Latin, *discipulus*, pupil). One of the twelve Apostles (q.v.) of Jesus Christ, or one of the 70 followers mentioned by St. Luke.

DISCIPLES OF CHRIST. A Protestant Christian denomination, the largest religious body of purely American origin, that has nearly two million members, mainly in U.S.A. and Canada. It had its origin in the preaching of Alexander Campbell (1788–1866), an Irish Presbyterian minister who went to America in 1807, had to quit his denomination because he admitted persons of other denominations to the Lord's Supper and was most keenly interested in church union, and launched at Washington, Pa., the Christian Association that was nearer his heart's desire. He proclaimed his principles in a " Declaration and Address " (1809) in which he argued that the creeds should be discarded in favour of the pure and simple principles of " primitive Christianity." From the publication of this document the Disciples of Christ date their rise. The Disciples have engaged in missionary activity, and are represented in Australia, New Zealand, and South Africa, where however they are known as the Churches of Christ.

DISCIPLINA ARCANI (Lat., discipline of the secret). Name given to the early Christian practice of concealing from the catechumens or unbaptized the most important and mysterious doctrines and most solemn rites. Baptism and the Eucharist and the doctrine of the Trinity were the chief of the reservations. Probably the reason was the fear of persecution, but the example of the pagan " mysteries " may have had some influence.

DISCIPLINE. A small whip or scourge used in the more austere Catholic religious orders for self-mortification. Cistercians, for example, are enjoined to use it on most Fridays of the year.

DISCIPLINE, Books of. In the Scottish Church, two works which embody the constitution and rules of procedure. The first was drawn up by John Knox and others in 1560; the second was the work of a committee of the General Assembly in 1578. On the basis of the latter the Kirk was established in 1690.

DISESTABLISHMENT. The removal, by mutual consent or otherwise, of the official bonds between Church and State. In the last century there was a vigorous agitation for the disestablishment of the Church of England, and the Protestant episcopal church in Ireland was disestablished in 1869. The Anglican church in Wales was disestablished in 1920. *See* ESTABLISHED CHURCH.

DISPENSATION. As used by Christians, a stage or method of God's dealing with His creatures, e.g. the Patriarchal, Mosaic, and Christian dispensations.

DISPENSATION. The power claimed by the Pope to exempt Roman Catholics from an exact performance of oaths and vows and of strict conformity with the law of the Church. Thus the Holy Father may, in certain cases, give permission to a man to marry his deceased wife's sister. Bishops and even rectors of parishes may dispense in some minor matters. In England papal dispensations were abolished by Henry VIII, but a small part of the Pope's former powers was transferred to the Archbishop of Canterbury, who may grant special licences for marriage.

DISSENTERS. Those Christians who in England are not members of the Church of England, and in Scotland, of the Church of Scotland. Usually the term is confined to Protestant Nonconformists, in particular the Congregationalists, Baptists, and Presbyterians, to whom the name was applied in 1688 when they were granted toleration by William III.

DITHEISM (Gk. *dis*, twice; *theos*, god). Belief in two equal and supreme gods, especially one who is good and the other evil, as Ormuzd and Ahriman in Zoroastrianism.

DITHYRAMB. A Greek choric hymn that was originally sung in the worship of Dionysus.

DIVALI or DIPVALI. Hindu "feast of lamps," observed September-October in honour of the goddesses Lakshmi and Parvati.

DIVINATION. The practice of foretelling future events or of discovering what is hidden and obscure, by supernatural means or magical agencies. It is based on the belief that the ways of God or the gods may be discovered and understood by man, and that there is some measure of order and regularity in Nature.

History and anthropology afford abundant evidence of the practical universality of divination. In the ancient world it took the form of direct inspiration by a deity, as in dreams and visions and the ecstatic trance such as seized the priestess of Apollo's oracle at Delphi; and of the interpretation of tell-tale signs or omens, such as the flight of birds, the appearance of the entrails of sacrificial victims, the throw of dice, and the appearance of comets, eclipses, and other remarkable and startling celestial and meteorological happenings. Many forms of divination are practised to-day, e.g. the casting of horoscopes, palmistry, crystal-gazing, the interpretation of dreams and apparitions.

DIVINE (Lat. *divinus*, pertaining to a deity). Of or pertaining to God or the gods. Often the word is applied to men who have to do with "divine things," e.g. clergymen, theologians, doctors of divinity, and ecclesiastics and priests in general.

DIVINE, Father (b. about 1888). American religionist, a Negro formerly of Harlem in New York, who founded Father Divine's Peace Mission, a highly emotional revivalist movement which was very prominent between the World Wars. His name is given as George Baker, and he is said to be the son of slave parents near Savannah in Georgia. Sometimes, it is alleged, his followers have hailed him as in some sense divine. The country headquarters of the sect are on the Hudson, opposite the late President F. D. Roosevelt's estate.

DIVINE OFFICE. The service of prayer and praise which all Catholic priests, monks and nuns, are required to recite daily at the seven canonical hours

(q.v.). The whole takes about 1¼ hours when said privately; much longer when sung in choir.

Divine Service is an act of public worship, usually in some liturgical form.

DIVINE RIGHT OF KINGS. The doctrine that monarchy is divinely ordained, that hereditary right is indefeasible, that kings and princes are accountable to God alone, and that resistance to a lawful king is not only treason but sin. The doctrine was most definitely formulated by James I, and it brought Charles I to the scaffold and led, eventually, to the ruin of the Stuart dynasty. After the Revolution of 1688 the Nonjurors (q.v.) still professed belief in it.

DIVORCE. Roman Catholics hold that a valid Christian marriage between two baptized persons, or between one baptized and one unbaptized person, may be dissolved only by death, provided that it has been actually consummated. A marriage that is *ratum non consummatum* (Latin, ratified but not consummated), though a valid sacramental contract made between a Christian man and woman with the usual ceremony before a priest, may be dissolved by dispensation of the Holy See (the Pope) for some grave reason, e.g. impotence in either party, or when one of the parties makes a solemn religious profession (i.e. becomes a monk or a nun). Marriage between two unbaptized persons, even if consummated, may be dispensed and dissolved by the Holy See for a grave cause. Such papal dissolutions, it should be noted, are not legal until pronounced in accordance with the law of the land. Catholics hold civil divorce to be contrary to Divine law, and Eire is one of the Catholic countries where marriage is legally indissoluble.

Many, perhaps most, Anglicans also hold that marriage is a lifelong state, and divorced persons who re-marry are seldom allowed to do so in church. In the Free Churches a much more liberal view prevails.

The Eastern Orthodox Church allows divorce for a number of reasons, including serious illness, desertion, and even incompatibility of temper.

DOCETISTS (from Greek, to appear). Sect of Gnostics or early Christian heretics who, holding that matter is something essentially lowly and impure, refused to believe that Christ had taken human flesh. Instead, they maintained that what had seemed to be his body was a phantom, and that the Crucifixion, the Resurrection, and the Ascension were illusions.

DOCTOR OF THE CHURCH (Latin *docere*, to teach). In the Christian Church, a title given to the most eminent theologians and expounders and defenders of the Faith. The great doctors of the Eastern and Western (Roman) Churches are Basil, Gregory Nazianzen, John Chrysostom, Athanasius, Augustine, Gregory the Great, and Jerome. Since 1568 the Holy See has declared many more to be Doctors of the Roman Church, including Thomas Aquinas, Bonaventure, Anselm, Leo the Great, Bernard, Alphonsus Liguori, Francis of Sales, Bede, and John of the Cross.

DODONA. A town in Epirus, Greece, where in ancient times was the seat of the oldest of the Greek oracles. The sanctuary was dedicated to Zeus, and he was supposed to announce his will by the wind rustling the leaves of the surrounding trees, or in the sound made by a spring gushing from the roots of a sacred oak. Priests acted as his interpreters, and from Homeric times until the Roman age the oracle was frequently consulted.

DOGMA (Gk., ordinance). A religious doctrine that is to be received on authority—whether of a Divine revelation, a Church Council, Holy Scripture, or a great and honoured religious teacher—and not, at least in the first instance, because it may be proved true in the light of reason. Almost always there is associated with dogma the element of Faith. The term comes from the Greek word for "to seem," and it meant originally that which seems true to anyone, i.e. has been approved or decided beyond cavil. In the New Testament it is applied to decisions of the Christian church in Jerusalem, enactments of the Jewish law, and imperial decrees, all of which were things to be accepted without argument. A little later it had come

to mean simple statements of Christian belief and practice; and it was not until the 4th century, when the heretics were showing how far from simple the basic Christian beliefs really were, that it acquired the meaning of a theological interpretation of a religious fact. Then came the division of the Church into a Western and an Eastern branch, and never again was it possible to frame a dogma that might be universally held. The 39 Articles of the Church of England, the principles deduced from Calvin's " Institutes " and John Wesley's " Sermons," and the items that compose the Mormon creed may all be classed as dogmas.

DOM. Title of monks of the Benedictine, Carthusian, and Cistercian orders, and of canons regular.

DOMINIC (1170–1221). Christian saint, founder of the Roman Catholic order of Dominican monks. A Spaniard, Dominic de Guzman took holy orders, was made a canon in 1194, and accompanied his bishop to the south of France in 1204, where for ten years he devoted himself to preaching among the Albigenses. Then in 1215 he established a house at Toulouse for the training of missionary priests of the same ardent stamp as himself. He has been accused of stimulating the bloody zeal of the crusaders sent against the Albigenses, and the introduction of the Inquisition among the latter was largely due to him. He died at Bologna, and was canonized in 1234.

DOMINICAL LETTER or **Sunday Letter** (Latin, *dies Dominica*, the Lord's day). One of the seven letters A, B, C, D, E, F, G, which is used to mark the Sundays throughout the year, so as to discover on what day of the week any day of the month will fall in a given year —information which is of particular value in the Christian Church, with its Easter and other movable festivals. Guidance in determining the Dominical Letter, etc., is given in the Book of Common Prayer, breviaries, and so on.

DOMINICANS. The Order of Preachers in the Roman Catholic Church founded by St. Dominic at Toulouse in 1215 and officially approved by Pope Honorius III in 1216. The Order made very rapid progress in Christendom and beyond. Every European university soon had its Dominican "cell"; their black-robed preachers moved steadily from village to village; and the Inquisition received from the Dominicans steady and enthusiastic support. Aquinas and many more of the Schoolmen were Dominicans.

Dominicans take the customary vows of poverty, chastity, and obedience. They are forbidden to eat meat. They are subject to a general, elected for a twelve years' term; the individual houses, each under a prior, are grouped in provinces under a provincial. Their dress is of white wool, with a black mantle (whence their popular name of Black Friars) and pointed hood.

DONAR. A god of the ancient Teutonic tribes of Germany, who is identified with the Scandinavian Thor. He was the god of thunder and the weather, carried a thunderbolt or hammer, and presided over marriage and agriculture.

DONATION of CONSTANTINE. Name given to a document—now held to have been an 8th-century forgery—supposed to be a grant of Italy and the provinces of the West to Pope Sylvester by Constantine the Great, in recognition of his having been healed of leprosy. In this way the temporal sovereignty of the Papacy was believed to have originated.

DONATISTS. A Christian sect that arose in Carthage in North Africa in 311 and is named after Donatus, one of its leaders. They demanded that those Christians who had " lapsed " during the persecution under the Emperor Diocletian, and in particular had surrendered their copies of the Scriptures, should be treated with a severity that was discountenanced by the rest of the Catholic Church. For years they maintained their intransigence until they and the orthodox together were subjugated by the Vandals in the next century.

DOOM (Old English *dom*, judgment). A picture of the Last Judgment painted in the space between the chancel-arch and the roof in many old pre-Reformation churches in England.

DORCAS SOCIETIES. Groups of Protestant ladies in England who hold periodical meetings at which they make

clothes for necessitous families. The name comes from Dorcas, mentioned in *Acts ix.*

DOUAI (or **DOUAY**) **BIBLE.** The translation of the Bible into English made at the Roman Catholic college for training English priests established at Douai, in northern France, by Cardinal Allen in 1568. The New Testament was published in 1582, when the College had been temporarily transferred to Rheims; the whole Bible appeared at Douai in 1610. The translation was largely the work of Dr. Martin, with the Vulgate as the basis. The version was revised by Bishop Challoner (1749–52), and this is the version generally in use among English Roman Catholics.

DOUKHOBORS (from the Russian for "spirit-wrestlers" or "spirit deniers"). A Christian sect found chiefly in Canada. They believe that God is love, and that every man may become endowed with the Divine Spirit. They have no set forms, not even a marriage service; when love has ended, then a marriage is deemed to be ended of itself. They have no icons. They hold to the Bible as God's Word, but they believe, too, in the "Living Word," i.e. the Inner Light or oral teaching of their elected head. Among them all are equal as brothers and sisters in Christ. They are opposed to taxation, law courts, and police, and they will have nothing to do with military things: in both the World Wars they came into conflict with the authorities over their refusal to undertake national service. In this, as in their general simplicity of life, they are akin to the Quakers.

The founder of the sect in about 1740 was a Prussian retired non-commissioned officer who lived and taught in the Kharkov region of Russia; he may have been a Quaker. The name was given to them by the Orthodox clergy, who maintained that the sectaries were fighting against the Spirit of God operating in the Church; the Doukhobors for their part asserted that they were armed with the Spirit of Truth. Later they called themselves Christians of the Universal Brotherhood. At the end of the 18th century they were allowed to establish a community near the Sea of Azov, but later they were removed to Georgia. There they prospered until 1887, when their pacifism led to severe persecution by the Tsar's government. After the Cossacks had been let loose among them in 1895 their plight came to the notice of Tolstoy, who appealed to world opinion on their behalf. In 1898 Nicholas II gave them permission to emigrate, and in the next year or two some 7,500 Doukhobors settled in Canada, chiefly in Saskatchewan and Manitoba, where they proved to be hardworking and worthy citizens. In 1941 they numbered about 17,000 in the Dominion.

DOVE. In Christian art, a common symbol of the Holy Ghost, since it is said that this descended on Jesus at His baptism "as a dove." In the Middle Ages the pyx was often dove-shaped.

DOWIE, John Alexander (1847–1907). Edinburgh-born founder in U.S.A. in 1896 of the Christian Catholic Apostolic Church in Zion. Emigrating to Australia in 1860, he became a Congregational minister in Sydney, N.S.W. and then a spiritual healer in Melbourne. He removed to Chicago in 1890, and in 1901 established on Lake Michigan, Zion City, where was erected Zion Temple. In 1906 the "First Apostle," as he was styled, or "Elijah the Restorer" as he called himself, was charged with peculation and polygamy and deposed.

DRAGON. A fabulous monster represented by the ancients as a huge winged lizard or serpent, e.g. the guardians of the shrine at Delphi and other centres of Greek religion. It was regarded as the enemy of the human race, and gods and heroes (Hercules, for instance, and St. George) were said to have exerted themselves in its destruction. In Christian art it is shown spitting fire.

DREPUNG. Tibetan monastery, near Lhasa; sometimes 10,000 monks live there, so that it may well be the largest monastery in the world. It was founded early in the 15th century A.D. by a disciple of Tsongkapa, and is divided into four colleges, each presided over by an abbot.

DRUIDISM. Name given to the religion professed by the Celtic peoples of Gaul and Britain at the time of the Roman conquest (1st century B.C.–1st century A.D.). The chief authority on the Gaulish religion, and of the religion of the "ancient Britons," is Julius Caesar, who devotes three chapters of his "Commentaries" to the subject. The ideas of the Gauls, he says, about the gods were much the same as those of other nations, i.e. the Romans and the Greeks. Their deities had different names, but they were identifiable with Mercury, Apollo, Mars, Jupiter, and Minerva. Human sacrifices were offered at the chief festivals. Huge images of wickerwork were constructed in which the victims were enclosed and the whole was set on fire. A class of priests, the Druids, attended to divine worship, performed public and private sacrifices, and expounded matters of religion. The youth of the nation were entrusted to them for their education. They were the judges in public and private quarrels. They fixed rewards and punishments, and any who refused to abide by their decrees were excluded from the sacrifices and in effect from the community. The Druids were exempt from military service and other public burdens, and paid no taxes. Their ranks were recruited from youths who came of their own accord or were nominated by their parents; these initiates sometimes spent twenty years in studying the sacred lore. For the rest, the Druids taught the doctrine of transmigration of souls—which they may have learnt from Pythagorean missionaries in southern Gaul—and loved to discourse on the stars and the immortal gods.

Pliny the Elder says that the Druids held the mistletoe to be sacred, and the oak tree on which it grows. On the sixth day of the moon a Druid, clothed in white robes, mounted the tree, cut the mistletoe branch with a golden sickle, and dropped it to be caught in a white cloth by a fellow priest standing below. The mistletoe was regarded as a cure for sterility and a safeguard against poisons.

The Romans were usually indifferent to the religious beliefs of the people they conquered, but the Druids were fanatical nationalists and exercised a political and martial influence that made their destruction imperative. Both in Gaul and in Britain they were sternly treated and repressed. Tacitus describes a massacre of Druids by the legionaries at Mona, or Anglesey. Outside the Roman area Druidism died with the advance of Christianity.

In popular belief Stonehenge and the other stone circles and megalithic monuments found in Britain, France, Scandinavia and elsewhere on the Continent are relics of Druidism, but there is little real evidence to support the view. There is still less for the belief that the Druids formed a noble order of philosopher-statesmen-divines.

DRUSES. A Syrian people inhabiting the Jebel Druze or Hauran, south of Damascus, and parts of the Lebanon and Anti-Lebanon, who profess a religion that is a mixture of Moslem, Jew, and Christian ideas, with a touch of Sufi mysticism. The author of their faith was Hakim, one of the Fatimite caliphs of Egypt, who in A.D. 1029 announced in Cairo that he was the incarnation of the Spirit of God; and one of his disciples, Darazi—whence the word Druze—carried the new religion to Syria. Another disciple was Hamzah, who was Hakim's vizier; he is venerated by the Druses as the real founder of the faith.

The Druses are strict unitarians, believing in a god who cannot be known save through his incarnations; there have been ten of these, and Hakim was the last. They believe in the transmigration of souls, and that the number of the latter is limited. They look forward to Armageddon, a great battle between Mohammedans and Christians which will precede the resurrection of the dead. They eschew wine and tobacco. Polygamy is unknown. Women have a high place among them. Several times the Druses rose against their overlords, the Turks, and following the Great War, the French.

DUALISM. The theological doctrine, held most strongly by the Manichaeans but also by the Zoroastrians and many other religionists, that there exist two principles or powers, eternally opposed and conflicting—good and evil, God and

the world, spirit and matter, soul and body. The opposite to dualism is monism.

DULIA (Gk. *douleia*, servants—i.e. of God). Catholic term for the reverence and homage that should be paid to saints and angels; it is distinguished from *latria* and *hyperdulia* (qq.v.).

DUNKERS. *See* TUNKERS.

DUNS SCOTUS, Johannes (c. 1270?–1308). Christian theologian and philosopher, one of the most important of the medieval Schoolmen. Born in Scotland or Ulster, he became a Franciscan and studied and lectured at Merton College, Oxford. In 1304 his superiors transferred him to Paris, and four years later to Cologne, where he died shortly afterwards. He left behind him a mass of commentaries, lecture notes, etc., which have been printed in 12 vols. Like all the Schoolmen he studied Aristotle with the greatest care, but he was somewhat critical of the massive theological system that Aquinas had built on the Aristotelian foundation. Will is more important than Intellect, he maintained. So penetrating are his arguments that he was given the name of the *Doctor subtilis*. He supported against the Dominicans the doctrine of the Immaculate Conception of the Virgin Mary. His pupils were called Scotists as opposed to the Thomists who followed Thomas Aquinas; and long afterwards, when the Franciscan Scotists were opposed to the New Learning, there originated the word " dunce."

DURGA. One of the manifestations of Devi, the " great goddess " of Hinduism, the wife of Siva and the embodiment of his *sakti*. The name means " inaccessible," and this is the goddess in her most fearsome shape. She is represented as a beautiful yellow woman, riding on a tiger, and assuming a fierce and menacing attitude. Bloody sacrifices are offered to her, and the *Durga-puja* is one of the chief festivals of the Indian year; it lasts for 10 days or 9 nights from the opening of the rainy season (September–October).

D.V. Short for the Latin *Deo volente*, " God willing." The phrase was used by St. Paul (*Acts xviii*, 21) and is employed as a reminder that all human arrangements are subject to the overruling power and will of God.

DYAUS. The god of the sky in the Vedas, the " Heavenly Father " comparable with the Zeus of the Greeks and the Jupiter of the Romans. Dyaus-pitri, " heavenly father," and Prithivi, the earth, are described as the universal parents, of gods as well as of men.

EA. The third god of the Babylonian supreme triad. He was the god of the waters, and his chief temple was at Eridu, near where the Euphrates and the Tigris emptied into the Persian Gulf. Later he came to be recognized as the god of wisdom. His wife was Damkina, and Marduk is spoken of as his son.

EAGLE. Because of its soaring flight, the eagle in mythology represents the sun. Vishnu, the great Hindu god, is often shown riding an eagle. The bird is the emblem of Zeus, because it brought him his thunderbolts. Then to the Greek religionists, the eagle became the emblem of the immortal gods, and eventually of the human soul in its successful struggle to survive the stroke of death. In Christian art the eagle is the symbol of St. John the Evangelist, and in churches it is common to find the lectern or reading-desk shaped like an eagle with outstretched wings.

EAST. Turning to the east in worship was a practice of the ancient pagans, since it was from that quarter that the life-giving sun emerged after its nocturnal disappearance. The custom was adopted by the early Christians because it was in the east, at Bethlehem, that the " Sun of Righteousness " (Jesus Christ) was born. For the same reason churches were orientated so that the priest and the congregation faced the altar placed in the east end. It is an old practice, still sometimes observed, to bury the dead with their feet towards the east, so that they will be able to see Christ when he comes in his glory in the east on the Last Day. Moslem mosques are also orientated, in the direction of Mecca.

EASTER. The greatest festival of the Christian Church, observed in commemoration of the Resurrection of Jesus

Christ. According to the Venerable Bede, the name is derived from Eostre, the Anglo-Saxon goddess of Spring whose festival was kept at the spring equinox. The first Easter coincided with the Jewish Passover, and in the Romance languages Easter is known by a name derived through the Latin *pascha* from the Hebrew *pesach* (e.g. French *Pâques*).

There is no mention of the celebration of Easter in the New Testament and the Apostolic Age, but as the generation that had known the disciples of the Master passed away, the need was felt for an annual commemoration of the crowning event of Christian history. From the first there was confusion over the date. For the Jewish Christians, who thought of Jesus as the Paschal Lamb, the new festival was bound up with the Passover, whose date is dependent upon the moon; they inclined to hold Easter immediately following the end of the fast, irrespective of the day of the week. The non-Jewish Christians cared nothing for the Passover, but maintained that since the Resurrection had taken place on a Sunday, Good Friday should be observed as the commemoration of the Crucifixion, regardless of the day of the month. In 325 the Council of Nicaea decreed that henceforth all Christians should observe Easter on the same day, which must be a Sunday; but for long there were wide differences in practice. One of the bitterest points of division between the Celtic and the Roman Churches in Britain was the date of keeping the Easter festival. In 669 Archbishop Theodore finally established in England the Roman rule, which is that Easter Day is the first Sunday after the 14th day of the calendar moon (not the real moon) which happens on or next after March 21. The Christian festival may fall between March 22 and April 25, and tables are provided for its proper calculation. In the Eastern Orthodox Church, where the old unreformed calendar is in use, Easter is nearly a fortnight later than with the rest of the Christian world. Many times the proposal of fixing Easter has been ventilated, and in 1928 the British Parliament passed an Act providing that it should fall on the first Sunday after the second Saturday in April. The Order in Council required to bring the Act into force has never been made, however.

EASTERN ORTHODOX CHURCH. One of the three main divisions of Christianity—" Eastern " because it is the historic faith of the eastern part of Christendom, and " Orthodox " because it professes to maintain in peculiar measure the doctrine and ritual of its Apostolic founders. It is often called the Greek Church, because it originated in the Greek-speaking countries of the Roman Empire. To-day it is the Church not only of Greeks, but of the Balkan peoples generally, the Russians, the Christian Egyptians, Georgians, Arab Christians of Syria and Palestine, Armenians, Abyssinians, etc. Since the Russian Revolution many Orthodox believers have spread into Western Europe and America, and there are now Eastern Orthodox congregations in many parts of the world.

Christianity arose in the East, and the founders of many of the churches included in the Eastern Orthodox Church, e.g. those of Antioch, Alexandria, Corinth, and Salonica, were the Apostles or their immediate disciples. When the seat of empire was transferred from Rome to Constantinople in A.D. 330, the bishop of Rome, who had been a Patriarch more or less equal with the other Patriarchs of Constantinople, Alexandria, Antioch, and Jerusalem claimed supremacy in matters of faith and morals over all Christian peoples. This claim was never admitted by the Christians of the East, just as they refused to enforce sacerdotal celibacy and agree to the insertion in the Nicene Creed of *filioque*, meaning that the Holy Ghost proceeds from the Son as well as from the Father. For centuries the dispute raged between the rival sections. Occasionally there was an attempt at compromise, but communion between the sees of Rome and Constantinople was broken in 1054, and the rupture was completed in 1204, when an army of Crusaders (the 4th Crusade) drawn from the countries of the West, turned aside from the war against the Turk and with the encouragement of the Pope sacked the great Christian metropolis of Constantinople.

Eastern Christendom never recovered from this blow; and the rivalry and hostility of the Western Catholics combined with national jealousies, doctrinal controversies, and the policy of compulsory uniformity pursued by the Eastern Roman emperors, to weaken the hold of Christianity on vast numbers of the Christian east, with the result that they apostasized to Islam with the progress of the Turkish invaders. The last attempt at union was made in 1437, when the Emperor of the East appealed in vain to the Church Council at Florence for assistance against the Turk. In 1453 the Turks swept over the walls of Constantinople, but in the lands overrun by the Moslems the Christian Church kept alive the spirit of patriotism. In the 19th century the Balkan countries, and in the early 20th the lands of the Near East, regained or secured their independence, and in this renaissance the Eastern Orthodox Church had a considerable share.

The teaching of the Eastern Orthodox Church is based on the Bible interpreted in the light of Christian experience. This " Holy Tradition " is found in the decisions of the first seven General Councils of the Church, the writings of the Fathers (particularly the " three hierarchs "—Basil the Great, Gregory Nazianzen, and St. John Chrysostom), and the daily life of the Christian community itself through nearly two thousand years. The dogma of purgatory is not held.

The Nicene-Constantinopolitan creed, sanctioned by the 1st and 2nd ecumenical councils (325–381) is the only confession of faith used by Eastern Christians; it is recited at baptism and at the Eucharist. Seven sacraments are recognized: baptism (by triple immersion, in infancy); confirmation or baptismal unction with chrism immediately on baptism; penance or confession; the Eucharist (in which leavened bread is used, and communion is administered in both kinds to all); marriage; holy orders; and anointing of the sick (not as in the Roman Church, only as Extreme Unction at the point of death). Parish priests are allowed to marry before ordination, but they may not marry a second time. Monks are celibate; and since bishops must be unmarried, they are chosen from the unmarried clergy. The " rule " observed by monks is St. Basil's.

Fasts are many and severe. Worship is more communal than in the Roman Church. Singing is a principal feature, but no instrumental music is allowed. Graven images are totally excluded, but the churches are rich with sacred pictures (icons), and their walls are covered with paintings and mosaics.

There is no pope or other supreme authority. As it exists to-day the Eastern Communion is a federation of autocephalous (self-governing) churches which conduct their worship in their own languages and follow their own time-honoured customs and traditions, but are all the same in full communion with each other. The senior church is that of Constantinople, and its chief bishop bears the title of Oecumenical Patriarch; he has under his jurisdiction the Orthodox Christians in Turkey and Greek congregations scattered over Europe and America. The other patriarchates are Alexandria (Egypt), Antioch (Syria), and Jerusalem (Palestine); and the other churches in the federation are those of Cyprus (under an archbishop), Russia, Rumania, Yugoslavia, Greece, Bulgaria, Georgia, Albania, Finland, Czechoslovakia, and the Orthodox Church in U.S.A. and Canada, Japan, Sinai peninsula, etc. In the course of the 16th and 17th centuries various bodies of Orthodox Christians united themselves with Rome: these are known as Uniates (q.v.). The Eastern Orthodox Church abstains from proselytism among other Christians. Several attempts have been made to achieve a measure of co-operation between it and the Church of England, with a view to eventual union. Representatives of the Eastern Orthodox Church have attended conferences in the West, and societies have been formed to promote unity, e.g. the Anglican and Eastern Churches Association, and the Fellowship of St. Alban and St. Sergius.

There are about 25 Greek Orthodox communities scattered over western and central Europe under the jurisdiction of the Oecumenical Patriarchate. In 1922

a diocese was formed called the Metropolis of Thyateira, Exarchy of Western and Central Europe, which has jurisdiction over these parishes, in France, Belgium, Germany, Austria, Hungary, and Italy, with its see in London. The Metropolitan of Thyateira represents the Oecumenical Patriarch with the Archbishop of Canterbury.

EBIONITES (from Hebrew for "poor men"). In the early days of Christianity a body or sect of Jewish Christians in Palestine and Syria, who accepted Jesus as a divinely-commissioned Jewish prophet—perhaps the Messiah who was to come—but rejected Paul as an apostate from the Mosaic Law. They adhered to circumcision, and kept the Sabbath as well as Sunday. Possibly they called themselves "poor men" because they felt that they were the true representatives of those whom Christ commended in the Sermon on the Mount. Eventually they merged into the general body of Christians or with the Gnostic sects.

EBLIS. Name given in the Koran to the Devil. He alone of all the angels refused to worship Adam when Allah bade him do so, on the ground that he had been made of fire but Adam was formed of clay. For this act of defiance he was thrust out of Paradise, and is doomed to roam the world until the Day of Judgment.

ECCE HOMO (Latin, Behold the man!). The words used by Pilate, when he showed Jesus to the Jews who were clamouring for his condemnation (*John xix*, 5). In Christian art it is applied to a picture of the Saviour wearing a crown of thorns.

ECCLESIASTES. A book of the Old Testament, whose name is translated in the subsidiary title as "the Preacher." Formerly it was assumed that the latter was King Solomon, and that the book was written when he was a hardened old voluptary. But modern scholars are of the opinion that it is one of the latest books in the canon, written about 320 B.C. or even a hundred years later. It is part of the Wisdom Literature, and its general theme is the essential vanity of human life and the practical advisability of making the best of it while we are yet alive.

ECCLESIASTICAL COMMISSION. *See* CHURCH COMMISSIONERS.

ECCLESIASTICAL COURTS. In the Apostolic Age there were courts to which Christians were enjoined and expected to refer any matters over which they were in dispute with their fellow-believers. When Christianity became general, these church courts continued to exercise jurisdiction in matters of morality, marriage and divorce, etc., and wills were proved therein, since the priest might be expected to know the deceased's death-bed wishes. During the Middle Ages there were frequent conflicts between the royal courts and those of the Church under the see of Rome; and at the Reformation, in England as in some other countries, the legal links with Rome were broken. The ecclesiastical courts lived on in very reduced form, and to-day they are represented by the Court of Arches, the provincial court of the Archbishop of Canterbury, presided over by the Dean of Arches as judge, and the corresponding Chancery Court for the northern province at York; the consistory courts of the bishops, each presided over by a chancellor, which are mainly concerned with the grant of faculties, for the provision of church ornaments, the erection of monuments, etc.; and the courts (now practically extinct) of the archdeacons. A clergyman may be tried before a bishop's consistory court under the Church Discipline Act, 1840, for alleged offences in matters of doctrine, ritual, and performance of his clerical duties; under the Public Worship Regulation Act, 1874, for using unlawful ornaments, rites and ceremonies, etc.; and under the Clergy Discipline Act, 1892, for offences against morality. A clergyman who has been found guilty in the civil courts of an ecclesiastical offence, a criminal offence accompanied by imprisonment with hard labour, or a bastardy order, or adultery proved in a divorce or matrimonial case, may be deprived of his benefice and perhaps deposed from holy orders by the Consistory Court. Appeals may lie to the Provincial Court,

and thence to the Judicial Committee of the Privy Council.

ECCLESIASTICUS (Greek, the preacher). One of the books of the Old Testament Apocrypha. Another name for it is the "Wisdom of Jesus the son of Sirach," or Ben Sira, he being a Jewish wise man who wrote the book in Hebrew, probably about 180 B.C. The Greek translation was issued by his grandson of the same name in 132 B.C. It is a manual of practical morality, and the approach is definitely utilitarian. One chapter, the 44th, which begins "Let us now praise famous men," is perhaps the best-known passage in the Apocrypha.

ECKHART, Johannes (c. 1260–1327), known as Meister Eckhart. German Christian philosopher and mystic. He was born near Gotha, became a Dominican, taught in Paris, held high office in his Order, and preached here and there in the Rhineland until his death at Cologne. A charge of heresy was hanging over his head when he died, and in 1329 some of his doctrines were condemned by the Pope. His teaching seems to have been a kind of mystical pantheism. The Divine essence permeates all being, and each human soul contains a divine spark and through knowledge and mystical experience may attain that union with God that is its end.

ECSTASY. Term derived from a Greek word meaning "insanity" or "bewilderment," which later came to have the sense of the withdrawal of the soul from the body in mystical experience and prophetic trance, e.g. as seen in the priestess of the oracle at Delphi. This is the meaning given to it by mystical writers.

ECUADOR. South American republic, most of whose mainly Indian population profess Roman Catholicism, though the State recognizes no religion, and grants freedom of worship to all. Foreign clergymen of whatever faith are forbidden entry. There is a Roman Catholic archbishop at Quito.

ECUMENICAL MOVEMENT. (Gk. *oikoumenikos*, universal). A movement, chiefly among Protestants of the evangelical tradition, aiming at the establishment of as large a measure as possible of Christian unity. Since the end of the last century some success has been achieved in the union of some Churches, e.g. the Methodists in Britain in 1932, and the formation of the South India United Church in 1946; co-operation in the mission-field, greatly furthered by the World Missionary Conference held at Edinburgh in 1910; the work of such interdenominational organizations as the Student Christian Movement, the Y.M.C.A. and Y.W.C.A.; and the formation of a World Council of Churches (q.v.) in 1938.

EDDY, Mary Baker (1821-1910). American religious thinker, discoverer and founder of Christian Science (q.v.). Born in New Hampshire, Mary Baker was in early life a Congregationalist and made a deep study of the Bible. In 1866 she recovered almost at once from a very serious accidental injury after reading St. Matthew's account of Christ's healing the man of the palsy. The story came to her as a Divine revelation, and for three years she retired from society to ponder her mission and to study yet more deeply the Scriptures. When she had concluded that "the Principle of all harmonious Mind-action" is God, she put the discovery to the test and found it work in a number of cases of bodily and mental disorders. In 1875 she published the first edition of her "Science and Health with Key to the Scriptures," and in 1879 she founded the Church of Christ, Scientist. Then in 1892 she organized the First Church of Christ, Scientist, in Boston, Mass., U.S.A. From the time of her discovery of Christian Science, Mrs. Eddy—she had married A. G. Eddy in 1877—devoted her life to guiding and promoting the activities of her Church. From 1889 she lived at Concord, New Hampshire.

EDEN. Name given in *Genesis* to the site of the garden in which Jehovah placed Adam and Eve on their creation. It is usually held that the garden was in Mesopotamia, in the Babylonian plain, but other sites have been suggested, including Armenia and Kashmir.

EDWARD THE CONFESSOR (1004-1066). The only English king who has been canonized (in 1161). He became king in 1042, and enjoyed a high

reputation for sanctity if not for statesmanship. He was the first king to touch for the king's evil.

EGYPT. A predominantly Moslem country, over 90 per cent. of the population professing Islam. At Cairo is the great Mohammedan university of El Azhar, founded in A.D. 972. The Copts (q.v.) are Christian.

EGYPTIANS, Ancient. The religion of the people of ancient Egypt (about 3000 B.C.–A.D. 391), was a luxuriant polytheism. Gods and goddesses were innumerable, and in great variety of form and function. The religion of the prehistoric inhabitants of the Nile valley seems to have been a kind of fetishism, but in course of time the objects of reverence were supplanted by divinities, each the spiritual ruler of a locality, a village, a town, or a province. As communications improved and knowledge spread, there was a process of amalgamation, an attempt to identify the god of one place with the god of another and so to bring some sort of order into the theological chaos. Some success was achieved. Minor gods were absorbed in more important deities, or they were presented as the same god in different shapes and characters. Very early there was the development of triads—the uniting of several gods into a family, usually but not always composed of a father, mother, and child. Thus at Memphis, there was a triad of Ptah, Sekhmet, and their son Imhotep; at Thebes, there was the triad of Amen-ra, Mut, and Khons; at Abydos was the most famous triad of all, that composed of Osiris, his wife-sister Isis, and their son Horus. At Heliopolis there was an ennead (q.v.) of divinities.

Some local gods remained such to the end. Among these were the "theophanies," animal and animal-headed gods—fantastic and decidedly original creatures of the Egyptian god-making fancy. Among the gods with animal heads on human bodies were Anubis (jackal), Hathor (cow), Horus (falcon), Munt (hawk), Mekhet (vulture), Sekhet (lioness), Set (pig), Khnum (ram), Thoth (ibis), and Sebek (crocodile). Bast was the cat-goddess.

Many animals were held to be sacred. Lions were sacred in some places, crocodiles elsewhere; wolves or jackals, shrew mice, hippopotami, antelopes, frogs, gnats, hawks, cynocephalous apes, ibises, and cats were among the other animals who were held to have the spark of divinity within them. Still more strange was the actual worship of animals as embodying the godhead. The Apis (q.v.) bulls were maintained in succession at Memphis, being supposed to be incarnations of Ptah or of Osiris; other bulls, incarnations of Ra and Horus, were kept at Heliopolis and elsewhere.

A principal division of the pantheon was composed of the deities of the solar cycle. Ra and Osiris were both of a distinctly solar character, and there were many others having to do with the sun. Thus Aten was the disc, Horus the rising sun, and Atum or Tum the sun at its setting. Heliopolis, the city of the sun, was the chief seat of sun worship.

Compared with the great crowd of divinities, the solar group was simple and orderly, and once but only once in the ancient history of Egypt there was a determined attempt to establish the worship of the sun, or the sun's disc, as the only god. Akhnaton's noble attempt failed; the first monotheist, as he has been called, was a thousand years ahead of his time. (*See* ATONISM.)

The sun (Ra) was supposed to sail on a celestial Nile across the sky, and as he disappeared beneath the earth he took with him the souls of the newly dead who had been assembled at Abydos. Through the underworld the sun was towed on a dark river by certain divinities and the souls of the departed, until the land of thick darkness had been passed, until at length, revivified by the sacred beetle or Scarab, it emerged triumphant, reborn from between the thighs of the arched form of Nut, into the light of another day.

In the later centuries of Egyptian religion the worship of Osiris assumed the most important place. He was worshipped under various aspects, and a great mass of legend went to enrich his cult. Isis, his consort, had her own cult; and when Egypt was passing into her political decline the goddess made a

highly successful entry into the Roman world.

The cult of the dead reached a level among the ancient Egyptians that is without parallel. It has been remarked, indeed, that no other people have been so concerned with their fate in the realm beyond the grave. Immediately after death the soul was believed to descend into the lower world (Amenti) where it was judged in the Hall of Truth by Osiris and forty-two assessors of divine justice. Anubis, the " director of the weight," produced a pair of scales, and placed in one scale a feather or other emblem of Truth, or the man's soul itself, and in the other a vase containing a record of the good deeds with which he was credited. Then the deceased made the Negative Confession—a list of sins that he might well have committed but denied having done so—while he watched with anxious eyes the balance. If the good deeds weighed the heavier, then the fortunate soul was permitted to enter the Elysian fields (Aahlu), there to live happily for three thousand years; if the Truth pushed the scale down, then the soul was cast out, to go through a number of transmigrations in the bodies of animals, clean and unclean, until its punishment was worked out. The incorrigibly wicked soul was doomed at last to be eaten by the monster Ammait, or hacked limb from limb, or seized by the Watchers and cut up into small pieces, and so annihilated.

After three thousand years of happy life in the heaven of Osiris, the good soul was supposed to return to earth, re-enter its old body, and start a new life. Here probably, or in some similar reasoning, is the why and wherefore of the extraordinarily careful and elaborate preparation of Egyptian corpses and tombs. For the soul to return, the old body had to be preserved; and so massive tombs were constructed and the bodies were embalmed with the greatest care and skill. Thousands of mummies have survived to this day, to testify to the Egyptian's sure and certain hope of a resurrection.

Most peoples think of a man as consisting of body, mind, and spirit. The Egyptians had a more complicated arrangement. The material part of man was the body (khat), which when mummified and properly prayed over, became immortal. Then each man was born with a Ka, variously translated as double, genius, image, person, self, etc.; the Ka left the body at death, and the pious relatives were careful to make a little image of the dead man which they placed in the tomb together with meat and drink, else the soul would wander about and visit them with its displeasure. With the Ka was intimately connected the Sekhem or vital power. The material heart was the Ib or Ab, regarded as the seat of life and of the emotions. The mental and spiritual powers were believed to be present in the Ikh, something shining and transparent, essentially spiritual. A man's shadow was the Khaibit. Then the soul proper was the Ba, and this was the part of a man that was everlasting and capable of living for ever in paradise somewhere in the heavens.

The official worship in the great temples consisted of the personal toilette of the god, whose mighty image stood within. On certain festivals the image was carried in procession. The ancient religion endured in dwindling form until A.D. 391 when Theodosius ordered the last temples to be closed.

EILITHYIA. In Greek mythology, the goddess of childbirth. She was a daughter of Zeus and Hera, and the Romans identified her with Juno Lucina.

EIR. In the Scandinavian mythology, the young goddess of healing.

EIRE. The Eireann constitution opens with the words, " In the Name of the Most Holy Trinity, from Whom is all authority and to Whom, as our final end, all actions both of men and States must be referred. . . ." The special position of the Roman Catholic Church as the guardian of the Faith professed by the great majority of the citizens is recognized by the State, but there is no State endowment or establishment of religion, and other religious denominations existing in Ireland in 1937, when the new Constitution was enacted, are recognized. These include Protestant Episcopalians (members of the former branch of the Church of England that was disestablished in 1869), Presbyterians, Methodists, etc. The R.C. religious

orders play a large part in the educational system.

ELDER. A literal rendering of the Greek for " presbyter," and in modern use generally referring to an officer in the Presbyterian church. There are teaching elders, i.e. ordained ministers, and lay or ruling elders, who assist the minister in the management of the church's affairs.

ELECTION. The doctrine, held by Calvinists in particular, that God has chosen a certain number of His creatures, the elect, to inherit eternal salvation and doomed others to eternal damnation. It is grimly satirized by Robert Burns in his " Holy Willie's Prayer."

ELEUSIS. In ancient Greece a town in Attica, about 10 miles from Athens, which was famous for its great sanctuary dedicated to the goddess Demeter, where the Eleusinian Mysteries were performed. Associated with Demeter in the cult were her daughter Persephone and Iacchos, a male divinity identified with Dionysus; and the mysteries symbolized the death and resurrection of the seed-corn—of which Demeter was goddess—and of the human soul, with which the Persephone story had something to do. As in other " mysteries," the chief rite seems to have been performed in the darkened hall, lit by flashes of hopeful light.

ELEVATION of the HOST. In the Catholic Mass, the lifting up of the consecrated bread and wine by the priest for the adoration of the congregation.

ELIJAH or **ELIAS.** A Hebrew prophet, the champion of Jehovah against the Baal-worship inaugurated and favoured by Ahab, king of the northern kingdom of Israel (c. 876–854 B.C.). Ahab had married Jezebel, daughter of the king of Tyre, and a devotee of Baal. For years Elijah lived the life of a fugitive, and more than once he lost heart before the implacable hatred of Jezebel and the hostility of Ahab, who hailed him as " he that troubleth Israel." But the prophet pronounced the judgment of God on the one and on the other, and the grim prediction was fulfilled to the letter. Soon after Elijah, with his faithful disciple Elisha, divided the waters of the Jordan with his mantle, crossed over, and was swept up to heaven in a chariot of fire. In later centuries Elijah was recognized as the herald of God, and there was a tradition that he would return to Israel before the advent of the Messiah. Some thought that John the Baptist was Elijah come again.

ELLORA. Village in Hyderabad, southern India, where there are magnificent rock-temples of the Buddhist, Brahman, and Jain faiths. The finest is the Kailasa, dedicated to Siva, which was begun about A.D. 760, and is supposed to be an earthly reproduction of the god's celestial palace.

ELOHIM. A Hebrew name for God, or the gods. *See* GENESIS.

ELYSIUM or **ELYSIAN FIELDS.** In Greek mythology, the place to which those who have found favour with the gods proceed when they die, there to lead full and happy lives. Its locality was not decided, but it was often placed in the underworld. Some gave it the name of the Islands of the Blest, which they thought of as lying in the great river Oceanus that was supposed to encircle the earth.

EMANATION. The doctrine akin to pantheism that everything that is has issued from the one supreme and absolute Reality. *See* GNOSTICS.

EMBER DAYS. In the calendar of the Roman Catholic and Anglican churches, three Fast-days that are appointed in each quarter, viz. the Wednesday, Friday, and Saturday following—the first Sunday in Lent; Whitsunday; Sept. 14 (Holy Cross Day); and Dec. 13 (St. Lucia's Day).

EMBLEM. In religious art, a device or badge associated with a person or thing, and so of value in recognition. It is distinguished from a symbol in that it does not, as a rule, stand alone but accompanies the figure of the saint, etc., with which it is associated. Typical emblems are an arrow, St. Sebastian; the infant Jesus, St. Christopher; a musical instrument, St. Cecilia; and keys, St. Peter.

EMINENCE. Title given to cardinals in the Roman Catholic Church; officially authorized in 1630.

ÉMINENCE GRISE (French, Grey Eminence). The name given to Father Joseph of Paris (Francois Leclerc du Tremblay; 1577–1638), a Capuchin friar, who was Cardinal Richelieu's devoted collaborator in the politics of the period of the Thirty Years' War. He worked behind the scenes, and his activities have given a sinister meaning to the title that was applied to him, as is brought out in a mordant study by Aldous Huxley.

EMPEROR WORSHIP or **CAESARISM.** An official religious cult introduced in Rome when the Senate voted divine honours to the assassinated Julius Caesar. Augustus was worshipped in the provinces during his lifetime and received apotheosis on his death. Caligula and Domitian demanded that their subjects should worship them as gods, and before long it became a test of good citizenship to offer a pinch of incense before the bust of the ruling monarch, set up in public places. This many Christians refused to do, and suffered accordingly as traitors. Jews were specially exempted from the requirement.

ENCYCLICAL. A letter, written in Latin, addressed by the Pope to all his bishops, condemning some contemporary belief in religion or politics, or advising them and the Catholic world as a whole (but sometimes of one country only) how to act in regard to a particular situation or question.

ENDOWMENTS. Property devoted to the maintenance of the clergy or the Church in general, and the possession whereof is secured by law. The first instance of an endowment in England was the grant about A.D. 597 by King Ethelbert of Kent of his palace in Canterbury to St. Augustine.

ENERGUMEN. A Greek word meaning one who is wrought upon or possessed by a devil—a demoniac, a fanatical enthusiast.

ENGLAND. The largest religious denomination is the Established Church (*see* ENGLAND, CHURCH OF), of which the Sovereign is, under God, the supreme governor. Roman Catholics in England and Wales number about 2,755,000. The chief Nonconformist or Free Churches are (with number of full members): Methodist (1,147,000), Congregational (370,000), Baptist (344,000), Calvinistic Methodist (chiefly in Wales, 227,000), Presbyterian (82,000), Friends or Quakers (20,000), Unitarians, Catholic Apostolic Church, Swedenborgians, Salvation Army, Independent Methodists, Churches of Christ, Wesleyan Reform Union, Moravians, etc. Jews in the United Kingdom number about 385,000.

ENGLAND, Church of. The branch of the Christian Church that is " by law established " in England; often known as the Anglican Church, or the Established Church. It is episcopalian in government. Although Roman Catholics deny the validity of the holy orders of Anglican clergy, it is maintained on behalf of the Church of England that it is a part of the one Catholic Church founded by Christ and the Apostles, and that the Reformation in the 16th century was merely a break with Rome and not with the Church Catholic. Yet at the same time the Church is truly Protestant, in that it adopted at the Reformation many great and necessary reforms.

Christianity was probably introduced first into Britain by soldiers of the Roman garrison. Traditionally Joseph of Arimathaea arrived here not long after the Crucifixion, and founded at Glastonbury the first Christian church in England. It is certain that three British bishops attended the Church Council held at Arles in A.D. 314. Then came the pagan invasions, and the British church of the Celtic tradition and rite was driven into the remoter parts of the island. In 597 Christianity was re-introduced when Augustine landed in Kent with his monks as the missionary of Pope Gregory the Great. The king of Kent received him well. Canterbury was founded, and Augustine became the first of its long line of archbishops. Within a few generations the powerful organization of the Catholic Church had expanded over most of the country, so that there was a Church of England long before there was a politically united England.

The success of Augustine's mission meant that throughout the Middle Ages

England formed part of the world of Western Christianity, whose spiritual head was the Pope of Rome; but there were many disputes between the native sovereigns and the papal representatives over such matters as the appointment to vacant benefices, the right of the Church to tax English subjects, and the like. Very early the monastic orders, led by the Benedictines, established themselves in country and town, and they were followed by the friars. Occasionally there were movements of religious dissent, as the Lollards in the 14–15th century, but the great mass of the people were practising Catholics.

The Reformation in the 16th century was as much political as it was religious. The abuses which had made the Church hated on the Continent were not so glaring in England, and the dominant factors in the situation were Henry VIII's desire to found a dynasty, which required as a preliminary the divorce of his queen (which the Church was loth to grant) and the greed of the rising body of politicians for the rich abbey lands. In the event the monasteries were despoiled; the supremacy of the king was substituted for that of the pope, whose authority so far as Englishmen were concerned was completely repudiated; the Bible in English was made generally available; and a new Prayer Book was produced, also in English but based on the old Roman models. For the rest, the doctrine of the reformed Church was so like what it had been that a large Puritan movement protested against the Roman elements that had been retained. Under Elizabeth the Church of England was firmly established, representing a confessed compromise—a middle way between the extreme Protestantism of the Calvinists and the Catholicism of Rome.

Throughout the opening and middle years of the 17th century there was a continual struggle for predominance between the High Church party and the Puritans, the latter denouncing the former as Romanists in disguise and demanding radical changes in the liturgy and government of the Church. Laud died on the scaffold, and under the Commonwealth the Presbyterians remodelled the Church according to their heart's desire. But their rule was as intolerant and obnoxious as Laud's had been, and at the Restoration in 1660 the Church came back with the King. Some hundreds of ministers who refused to use the Prayer Book were ejected from their livings, and for a generation the Nonconformists suffered persecution. At the Revolution in 1689 a general measure of tolerance was accorded, but a considerable body of High Church clergy—the Nonjurors—refused to take the oath of allegiance to a sovereign whom they could not recognize as the " Lord's anointed " since he ruled not by Divine Right but by will of Parliament.

The 18th century was the age of latitudinarianism. Religious fervour was at a low ebb. The bishops were largely political nominees, cultured men of the world rather than evangelical pastors. The Methodist movement, which arose within the Church, separated from it before the century was out. In the next century there was the High Church revival, associated with the names of Newman, Pusey, and Keble. The movement aroused heated and prolonged controversy, but the great majority of its members refused to follow Newman when he seceded to the Roman Church. As Puseyites, Tractarians, High Churchmen, and (to use the modern term) Anglo-Catholics they had an immense effect in re-stating the Catholic inheritance of the Church, while their interest in social reform was productive of much good in wider fields.

In the Victorian Age several schools of thought and practice were distinguishable. There were the Anglo-Catholics just mentioned. There were the Evangelicals or Low Church Party, strongly Protestant and anti-Catholic, and nearer to the Nonconformists than to Rome. There was the Broad Church, represented by such men as Arnold of Rugby, Dean Farrar, Dean Stanley, Charles Kingsley, and F. D. Maurice. Towards the end of the century a school of liberals or Modernists began to come into prominence—men who were impressed by the discoveries of modern science, particularly in anthropology, and had accepted much of the results of

the Higher Criticism of the Bible. These sections or schools or movements may still be recognized; and guided by the statesmanship of such archbishops as Randall Davidson and William Temple, the Church still finds it possible to provide a spiritual home for men of very different outlook. The Creeds are the same as they always have been, and so are the Thirty-nine Articles framed in Elizabeth's reign; but it is tacitly agreed that they may be accepted by the Anglo-Catholic as by the Modernist with a reasonable degree of mental reservation.

The Church of England is still the Established Church. In the last century there was a powerful agitation among Nonconformists to secure the disestablishment and the disendowment of the Church; but such advocacy as there is nowadays in favour of Disestablishment comes in the main from within the Church—from those who fear undue interference in ecclesiastical and sacred matters by the State. This fear was greatly strengthened during the struggle to obtain parliamentary sanction for a Revised Prayer Book. The Church authorities produced a book which was given full approval, but twice (in 1927 and 1928) the " deposited book " was rejected by the House of Commons on the ground that some of the changes in it, particularly in the service of the Eucharist, were of a Romanizing tendency.

Government. The Church Assembly, set up by the Church of England Assembly (Powers) Act, 1919, consists of a House of Bishops, a House of Clergy, and a House of Laity. The first two Houses are composed of the members of the Convocations of Canterbury and York, each of which consists of the diocesan bishops, forming the Upper House, and a Lower House formed of archdeacons, deans, and provosts, and a certain number of proctors as representatives of the inferior clergy; in Canterbury Convocation there are also in the Lower House representatives of the universities of Oxford, Cambridge, and London. The House of Laity is elected by lay members of the Diocesan Conferences. The Church Assembly, which usually sits as one body, has power to legislate on purely Church matters. But every measure passed by the Assembly has to be approved by an Ecclesiastical Committee consisting of 15 members of the House of Lords, nominated by the Lord Chancellor, and 15 M.P.s nominated by the Speaker. The Committee reports on each measure to Parliament, and the measure becomes law if each House of Parliament so resolves. In the case of the Revised Prayer Book the Commons did not pass the requisite Resolution, and so the use of the Book is illegal, although certain of the revised services are in quite wide and frequent use.

The King is, under God, the supreme governor of the Church of England, and he has the right (in practice exercised by the Prime Minister, usually after consultation with the Church authorities) to nominate to vacant archbishoprics and bishoprics. Many other ecclesiastical preferments are in the gift of the Crown.

There are two archbishops—Canterbury and York—and 41 bishops and 41 suffragan (assistant) bishops in England. The whole of the country is divided into parishes, numbering over 12,500; these ecclesiastical parishes are not now coterminous with the civil parishes, the smallest units of local government. As far as possible, each parish has its own incumbent, a parson or clergyman in priest's orders, known as a rector or vicar, who officiates at the parish church. In each parish there is a Parochial Church Council, elected by those on the Electoral Roll, i.e. baptized members of the Church. Appointment to benefices is by patrons, i.e. the Crown, the King, the Lord Chancellor, the archbishops, bishops, and cathedral chapters, the universities and colleges of Oxford and Cambridge, various societies and trusts, and (so far as about 3,000 benefices are concerned) private persons. In 1947 the number of beneficed clergy was about 12,165; in addition there were 2,440 assistant curates. The Church is financed by voluntary offerings, income from property, legacies, etc. No contributions are made out of State funds, save the salaries of Army, Navy, and Air Force chaplains.

Theoretically every English citizen is a member of the Church of England, and is entitled to be baptized, married, and buried (in the churchyard) by a clergyman. The number of full members is about 2,300,000 (1950).

The Church of England is the mother-church of episcopalian churches in Scotland, Wales, the Commonwealth, and in other countries overseas. Periodically conferences are held at Lambeth under the presidency of the Archbishop of Canterbury.

The chief missionary society of the Anglican communion is the Church Missionary Society, which was founded in 1799, and has vast activities in Africa, the Near East, India, and China.

ENLIL. The second god of the ancient Babylonian triad of most important divinities. His name is often given as Bel.

ENNEAD. A group of nine gods, as found in the pantheon of ancient Egypt. The Great Ennead of Heliopolis comprised the Sungod (Ra-Atum-Khepra), Shu and Tefnut, Geb and Nut, Osiris and Isis, Set and Nephthys.

ENOCH. One of the earliest Hebrew patriarchs, stated in *Genesis* to have "walked with God; and he was not, for God took him," by which it has been understood that he did not die but was translated to heaven. The patriarch's name is given to a work which professes to give his apocalyptic visions, and seems to have been written in Palestine by several authors, probably members of the Hasidim, the latest about 64 B.C. Its teaching concerning the Messiah, hell (to which place most non-Jews are consigned), and the Last Judgment, to be performed by the Son of Man, have left their mark on Christian doctrine.

EOS or **AURORA.** In the Greek pantheon, the goddess of the dawn.

EPHESIANS. One of the epistles in the New Testament, said to have been written by St. Paul, during his imprisonment, perhaps in Rome, about A.D. 60. The "address" has been questioned on the ground that the epistle is too cold and formal to have been sent by the Apostle to a community among whom he had laboured and must have had many personal friends.

EPHESUS. A Greek city in Ionia, Asia Minor, which possessed one of the Seven Wonders of the World in the great temple—the largest Greek temple ever constructed: it was 425 ft. long by 127 ft. wide—dedicated to Artemis. In the New Testament account of St. Paul's visit to the city, the goddess is called Diana, but the Ephesian divinity had nothing in common with the hardy huntress but the name. She took the place of the great Asiatic nature-goddess of the type of Cybele or Astarte, the Magna Mater or Great Mother. Her image was shaped like a mummy; its upper part displayed an array of breasts, and the lower part was of animal shape. Images were made in large numbers by the silversmiths of the city for sale to the pilgrims, and the craftsmen, seeing their "vested interest" threatened, raised a great tumult against Paul that was quietened only with difficulty by the town clerk (*Acts xix*).

EPHRAEM SYRUS or **THE SYRIAN** (c. 306–c. 378). Christian saint, who lived at Edessa, wrote hymns and religious treatises, and in 1920 was proclaimed a Doctor of the Catholic Church.

EPHRATA. Christian celibate and communist colony established at Ephrata, in Pennsylvania, in 1732, by J. Conrad Beissel (1690–1768). It comprised solitary brethren (unmarried men), an order of Spiritual Virgins (spinsters), and married couples who refrained from marital relations. The members were—and are, since a few small branch communities still exist—seventh-day adventists, baptists, and millenarians. They have been noted for their interest in music.

EPICLESIS (Gk., invocation). In the Eastern Orthodox Church, the invocation of the Holy Ghost that follows the words of institution in the office of the Eucharist. It is held that it is at this point that the elements are miraculously changed into Christ's Body and Blood, rather than during the recitation of the words of the institution as Roman Catholics believe.

EPICTETUS (fl. c. A.D. 100). A Roman Stoic philosopher, who was born in Asia Minor, and lived as a slave in

Rome. Late in life he was manumitted, and his lectures were collected by his pupil Arrian and preserved in the *Enchiridion* or manual of philosophy. There were two words, he said, which every man who wished to be free from wrongdoing and to live a peaceful life should take to heart: " endure " and " abstain."

EPICURUS (341–270 B.C.). A Greek philosopher, author of the system of Epicureanism. He was the son of an Athenian schoolmaster living in the island of Samos, and removed in 306 to Athens, where he established a school of philosophy and wrote some three hundred treatises, none of which has survived. He taught that pleasure is the sole good, pain the sole evil. He had no place for the gods in his philosophy: if they exist, they are not likely to concern themselves with our affairs. And as to death, there is no need to worry about it, since " when we are, death is not; and when death is, we are not."

EPIPHANY (Gk., *epiphaneia*, manifestation). In the Christian Church, the festival held on January 6 to commemorate the manifestation of Christ to the Gentiles in the persons of the Magi, of his divinity in his baptism by John the Baptist, and of his miraculous powers as shown in his first miracle at Cana.

EPISCOPACY. (Gk., *episkopos*, overseer). Church government by means of bishops. It arose at an early stage in Christian history; some authorities say, in the Apostolic Age. Episcopalian churches include the Roman Catholic, Lutheran, Eastern Orthodox, Anglican, Protestant Episcopalian in U.S.A., etc.

EPISTLE (Lat., *epistola*, a letter). Twenty-one books of the New Testament are called epistles, since they are in the form of letters. Fourteen are attributed to St. Paul, mostly addressed to churches or groups, but three (the *Pastoral Epistles*) are addressed to Timothy (two) and Titus. The remaining epistles, the non-Pauline, are called the *Catholic Epistles* because they are intended for the Church at large. In Catholic usage, the first of the two lessons from Scripture read at Mass is known as the epistle, and the *epistle-side* is the south end or side of the sanctuary, since it is there that the epistle is said or sung.

ERASMUS, Desiderius (c. 1467–1536). Dutch Catholic scholar and humanist. Born at Rotterdam, he attended the school of the Brothers of the Common Life at Deventer, and for six years lived as a monk in the Augustinian college near Delft, after which he took priest's orders. About 1498 he paid his first visit to England, and at Oxford he met Colet and Linacre. Another intimate friendship was with Thomas More. A visit to Italy aroused a contemptuous disgust for the papal power, and further visits to England increased his devotion to the " New Learning." In 1516 he published at Basle his edition of the New Testament in Greek—practically the first of the Greek text, and so of enormous value to the movement for religious reform. Three years later appeared his edition of St. Jerome's works. Then the Reformation came to disturb his peace. He wanted reform but no revolution, and he had to endure the attacks of Catholics who accused him of treachery, and of Protestants who denounced him for his moral cowardice.

ERASTIANISM. The doctrine that the ecclesiastical should be subordinate to the secular power—that in ecclesiastical matters the State should have supremacy. The name comes from Thomas Erastus or Liebler (1524–83), a Swiss physician and theologian, who became professor of physic at Heidelberg university, and wrote a book, published in 1589 after his death, in which he attacked the Calvinist view that ecclesiastical tribunals should be allowed to excommunicate and punish heretics. In his view, only civil magistrates should be permitted to inflict punishments. In the next century the name was applied to that school in England who denied the right of the Church to complete autonomy. In any State, these argued, there can be only one supreme authority, and that should be the secular power.

EREBUS. An infernal deity of the ancient Greeks, or hell itself.

ERIGENA, Johannes Scotus (c. 815–877 ?). Christian philosopher, born according to tradition in Ireland, who lived at the court of Charles the Bold,

the French king. An unreliable tradition says that about 884 he returned to England at the invitation of Alfred the Great, became an abbot at Malmesbury, and was stabbed to death by his scholars with their pens. He was the last of the scholars in the West for many centuries who could read Greek, and his philosophy was tinged with Neoplatonic and oriental ideas. In his own day and for long afterwards he was suspected of heresy, since he taught that God and the world are closely linked in "Nature."

EROS. A Greek god of love, identified by the Romans with Cupid (q.v.).

ESCHATOLOGY (from Greek for " the last things "). The branch of theology that is concerned with the last things—death and judgment, heaven and hell, the end of the world, and the future state in general.

ESDRAS. Name given to two books in the Old Testament Apocrypha, called 1 *and* 2 *Esdras* in the Septuagint, and 3 *and* 4 *Esdras* in the Vulgate (*Ezra* and *Nehemiah* being 1 and 2 *Esdras*). The 1st covers practically the same ground as the books of *Ezra* and *Nehemiah* and was written between 160 and 1 B.C. The 2nd is said to have been written by Ezra the scribe (middle 5th century B.C.), but it is generally agreed that its actual date must have been near the end of the 1st century A.D. It is the only apocalyptic work in the Old Testament Apocrypha, and mainly consists of a series of visions to the effect that the oppression of the Jews will shortly be terminated by the end of the world and the triumph of Christ.

ESOTERIC. A Greek term used to describe those doctrines that in the ancient mysteries were explained only to the initiated. Those which the uninitiated might be made acquainted with were termed exoteric. The term is frequently used in Buddhism and its theosophic derivatives.

ESSENES. An ancient Jewish sect or brotherhood that existed in Palestine in the time of Christ, and was described by Josephus as consisting of men who " reject pleasures as an evil, but esteem continence and the conquest over our passions to be virtue." They were communists, living here and there in every city; extraordinarily pious, addicted to cold baths, prayer, and study of the Scriptures; strictly abstemious, altogether reliable in their engagements, hard working, extreme in their sabbatarianism, and insisting upon a long and hard probation before allowing newcomers into their community. They believed in the immortality of the soul and the eternal punishment of the wicked. John the Baptist, it has been surmised, was an Essene.

ESTABLISHED CHURCH. A Church treated as the embodiment of the officially-approved religion of the State; usually the term refers to the Church of England " as by law established."

ESTHER. Name given to a book of the Old Testament that narrates how, after the repudiation of Vashti, the queen of Ahasuerus, the Persian king, a beautiful young Jewess named Esther is introduced into his harem and so pleases him that he makes her his queen. From this position of advantage she is able to frustrate a plot to massacre the Jews throughout the kingdom; and the Feast of Purim is inaugurated to commemorate the period of deliverance, feasting, and joy. One of the last books to be admitted to the Jewish Bible, it is valueless as history and was composed probably during the Maccabaean period, possibly about 130 B.C. The name " Rest of Esther " is given to six interpolations that are printed together in the Apocrypha, and seem to have been added to give a religious colouring to what is essentially a purely secular work.

ETERNAL PUNISHMENT. The fate that, according to some religions, awaits sinners and unbelievers in the world beyond the grave. Usually the word " eternal " has been taken to mean " everlasting " or " endless," but some thinkers, finding it difficult to reconcile the belief with their conception of God's goodness and benevolence—not to mention the apparent unfairness of awarding an infinity of suffering for even a lifetime of wrongdoing—have drawn the broad distinction between " eternity " and " endless," that the one word belongs to a state which is out of time altogether, while the other lies within the conditions of time.

Belief in eternal punishment has been most prominent in Christianity, but the Bible is vague on the subject, and the popular doctrine can be largely traced to medieval conceptions, formed in an age which was extraordinarily indifferent to the infliction and suffering of pain. Dante's *Inferno* has been responsible for much of the ghastly imagery that has tormented so many, in so many centuries. The doctrine of Purgatory may be viewed as an attempt to introduce an element of hope into a future that by priest and poet and painter was described and depicted in the most horrible fashion. A changed conception of God has transferred the emphasis from eternal punishment to what Dean Farrar called eternal hope.

ETHICAL MOVEMENT. An international movement, chiefly in Britain and U.S.A., which dates from the establishment in New York in 1876 by Dr. Felix Adler of the first Ethical Culture Society. The first English Ethical Society was founded in 1886, and the Ethical Union was formed in 1896. The corresponding body in U.S.A. is the American Ethical Union, which has its headquarters in New York.

As defined by the Ethical Union, the movement's chief objects are: To promote by all lawful means the study of ethical principles; to advocate a religion of human fellowship and service, based on the principle that the supreme aim of religion is the love of goodness, and that moral ideas and the moral life are independent of beliefs as to the ultimate nature of things and a life after death; and, by purely human and natural means, to help men to love, know, and to do the right in all relations of life. The societies and churches, as some are styled, are presided over by ministers or lecturers. Services are held, usually on Sunday mornings, at which passages from the Bible and other great literature are read; hymns of a purely ethical and non-theological character are sung; and addresses are given by the minister or guest speakers on questions of the day which are capable of having an ethical interpretation. The premises may be licensed for the celebration of weddings, and the ministers may conduct weddings, naming ceremonies, and funerals.

The largest of the English societies is the South Place Ethical Society in London, which is historically descended from a religious group founded in 1793 by Elhanan Winchester of Massachusetts, U.S.A. From 1824 until after the Great War the Society met in the South Place chapel, in Finsbury; its present centre is the Conway Hall in Red Lion Square, Holborn.

ETHIOPIA. *See* ABYSSINIAN CHURCH.

ETRUSCANS. The ancient inhabitants of Etruria, the present Tuscany, who merged with the Romans in the 5th century B.C. Their language has been deciphered only in part, but there are many references to Etruscan beliefs and practices by Latin writers. The Etruscans were celebrated for the zeal and scrupulous care with which they performed their devotions to their deities—gods and goddesses of the earth and sky and the underworld, to whom sacrifices (perhaps of human beings) were offered, and whose will was sought by the priesthood in signs in the heavens, in the flight of birds and the sounds they uttered. There were temples; but the true temples, it has been said, of the Etruscans were their tombs. Each family had its tomb, constructed on the model of a house, in which the spirits of the departed ancestors were regarded as residing. Some of these have survived, and they seem to have been temples of ancestral worship.

EUCHARIST. The highest act of Christian worship; the chief of the Sacraments, the most solemn ordinance of Christianity. It was instituted by Christ himself on the occasion of the paschal supper that he partook of in the upper room at Jerusalem, on the night that he was betrayed (*Matthew xxvi, Mark xiv, Luke xxii*); and it has been constantly observed from the time of its appointment until the present day, by practically all sections of the Christian Church, the most notable exception being the Quakers. It consists of the benediction and the consecration of bread and wine; the breaking of the bread and the pouring of the wine into the cup; the delivery and distribution of

the " elements," as the bread and wine are now termed, among the communicants; the declaration that this is done in memory of Christ's sacrifice; and the actual partaking of the elements.

The term " Eucharist " comes from the Greek for " thanksgiving," and its use in this connexion is derived from Christ's thanksgiving at the institution of the rite. It has been in use since very early times, and became generally adopted in both the Western and the Eastern Church. Equally familiar, perhaps, is the term " Holy Communion," or " Communion," which is derived from St. Paul's words in 1 *Corinthians x*, 16, 17; he speaks of " the communion of the body of Christ," indicating that all who share in the sacramental meal communicate in the blessings won by Christ's sacrifice, and are united in the fellowship or communion of Christian believers. Yet another name for the rite is the " Lord's Supper," which is what St. Paul calls it (1 *Cor. xi*, 20). This name well suggests the original circumstances of the institution, and it has been most favoured by those who would emphasize the purely memorial aspect of the rite, as against those who hold that the homely substances assume a supernatural character and are to be adored. This last view is that generally held in Catholic and the Eastern Orthodox Churches: the Eucharist is an oblation, a sacrifice, a representation and not only a reminder of Christ's sacrifice on Calvary. Among Catholics there is widespread use of such terms as the Sacrament of the Altar, the Sacrament of the Body and Blood of Christ, the Sacrament of the Eucharist. Among Roman Catholics the accepted term is the *Mass* (q.v.). *See* TRANSUBSTANTIATION.

In the Church of England there is public celebration of Holy Communion or the Eucharist on every Sunday and holy day of the year, but it may be celebrated more often, particularly in Anglo-Catholic churches. Every member of the Church is expected to communicate at least three times a year, of which Easter is to be one. In the Roman Catholic Church the Mass is the central religious service and is celebrated daily in all churches, and in churches with many altars many times a day. Among the Free Churches there is usually a monthly communion. The Roman Church denies the cup to the laity, but in other Churches communicants receive both bread and wine. Special wines made of unfermented grape juice may sometimes be preferred.

EUCHARISTIC CONGRESS. An international gathering of Roman Catholics, presided over by a papal delegate, in the course of which religious services and meetings are held, culminating in the Eucharist celebrated in the most public and solemn fashion.

EUCHITES (Gk., *euche*, a prayer). A mystical sect of Christians in mid-4th century A.D. in Syria and Palestine; also called " praying people " because they were indifferent to forms and ceremonies but relied entirely on prayer as the means of salvation.

EUCHOLOGION. The formulary or chief liturgical manual of the Eastern Orthodox Church.

EUCKEN, Rudolf Christoph (1846–1926). German philosopher, professor from 1874 at Jena and author of " The Problem of Life " (1909), " Life of the Spirit," etc. Though rejecting some of the most characteristic Christian dogmas, he elaborated a more or less theistic or Christian metaphysic. The highest reality is the Spiritual Life, which man may get " to know " by mystical intuition and eventually participate in through meditation, and still more by practical endeavour.

EUHEMERISM. The reference or tracing of myths to a foundation of actual historical fact. The name comes from Euhemerus, who lived in Sicily in the 4th century B.C. and professed to have visited an island in the Indian Ocean in which were a number of inscriptions stating that the gods and goddesses of Greece were human kings and heroes who had been deified after death by their admirers. He wrote a book, long since lost, describing his discovery. Few believed his story, but the theory became widely accepted, notably by early Christian apologists, who found it a useful weapon against paganism, and by the philosophical historians of the 18th century.

EUSEBIUS (c. 264–340). Christian bishop and historian, called the Father of Ecclesiastical History. He was born in Palestine, lived in Egypt, became bishop of Caesarea about 313, played a prominent part in the Council of Nicaea in 325, and was a favourite counsellor of Constantine the Great. Of his histories, the most important is the "Ecclesiastical History," a somewhat favourably coloured account of the chief events in Christian history down to 324.

EUTYCHIANS. The followers of Eutyches (378–c. 455), a Christian monk in Constantinople who expressed the view that Christ was of two natures before the Incarnation, but that then all that was human in him was merged in the divine, so that henceforth he had only one nature. Thus Eutyches denied the human nature of Christ. The view that came to be established as orthodox was that in Christ there are two natures, distinct yet not separate.

EVADISME. A sect established in Paris about 1830 by a man called Ganneau (died 1851) who, when he was about 30, styled himself *Le Mapah* (formed from the first syllables of *Maman* and *Papa*) and set up as a prophet and a god. His apostolic seat was a filthy studio on the Quai Bourbon, and his disciples were artists of all kinds. His gospel, expounded in Biblical and lyrical language, was largely an exaltation of sex and sensuality. He held that woman had hitherto played too small a part in the religions of the world: hence he put Eve's name first in the title of his new cult, and taught that Mary was the God-Mother, wife of the Man-God of the earth. When the Mapah died he had only one disciple left.

EVANGEL (Gk., good news, glad tidings). The good news or gospel of the redemption of the world through Jesus Christ.

EVANGELICALISM. The doctrines that distinguish those in the Christian churches who place supreme emphasis on the saving power of the blood of Jesus Christ shed for the redemption of mankind. In a sense all Protestants at least are Evangelicals; but in Church History, Evangelicals (Low Church) have been separated from both Anglo-Catholics (High Church) and Modernists (Broad Church). The real founders of Evangelicalism were the Wesleys and Whitefield in 18th-century England. Evangelicals, who are united in the world-wide organization of the Evangelical Alliance (founded 1846), are strongly opposed to Roman Catholicism and to High Church practices, as well as to the Higher Criticism of the Scriptures. They are ardent defenders of the Christian Sunday. In missionary and humanitarian enterprises they have been very active.

EVANGELIST (Gk., bringer of good tidings). Word used in the New Testament for a preacher of the Gospel, *the* good news. The name is applied in particular to the authors of the four Gospels.

EVE. *See* ADAM AND EVE.

EVENSONG. In the Christian Church, vespers; otherwise known as Evening Prayer.

EVIL. The opposite of good. Leibniz maintained that this is the best of all possible worlds, but Job was not the first to bemoan the existence of evil in the world that God has made. Christian theologians have often been at pains to reconcile the goodness of God with His omnipotence, and usually have ended in the recognition that the problem is insoluble by human intelligence. Moslems are content to accept evil and good as resulting from the will of Allah. Buddhism holds that all existence is evil, and that the supreme happiness is escape from the wheel of life into Nirvana. Hindus share with Buddhists the doctrine of Karma, and confess that what a man reaps, that he has sown in earlier lives. Some religions, e.g. Zoroastrianism and Manichaeanism, have found relief in the doctrine that two gods or principles are responsible for all that is, one for the good and one for the evil, and that eventually the good will transcend the bad. Evolutionists maintain that there is no "problem of evil" when we remember the conditions out of which humanity in the course of ages has emerged.

EXARCH. In the Eastern Orthodox Church, a deputy of the Patriarch who is required to visit and generally supervise the churches of his province.

EX CATHEDRA. *See* INFALLIBILITY OF THE POPE.

EXCOMMUNICATION. Exclusion from religious ceremonies; expulsion from the religious communion, fellowship or church; deprivation of the comforts of religion. It was practised by some ancient peoples, the Jews in particular, but the term usually refers to Christian practice. Catholic canonists have distinguished between the greater or major, and the lesser or minor, excommunication. The first excludes altogether from any participation in the work and worship of the Church; it is reserved for extreme and obstinate cases of heterodoxy, immorality, and disobedience. The lesser excommunication may take the form of exclusion from the Eucharist or other parts of divine worship.

On a number of occasions excommunication has been pronounced by the Pope against temporal sovereigns, beginning with Gregory VII's excommunication of the Emperor Henry IV in 1076 and extending to the excommunication of Napoleon in 1809 and Victor Emmanuel of Italy in 1870. It is still part of the armoury of the Catholic Church. Crimes that when committed by a Catholic incur excommunication are of various grades. The most heinous, specially reserved to the Pope for consideration and absolution, include throwing away or treating the Host with grave irreverence, the absolving by a priest of a woman with whom he has had sexual relations, apostasy, and direct violation of the seal of the confessional. Agreeing that the children of a marriage shall be brought up as non-Catholics, assaulting a cleric, and procuring abortion, may be dealt with by a bishop. Compelling anyone to take holy orders, enter a convent, etc., and failing to report a case of solicitation by a priest in the confessional within a month, also incur excommunication, but the penalty may be removed by any priest after confession.

EXODUS (Latin, going out). The second book of the Bible, and of the Pentateuch, whose theme is the most famous "exodus" or going-out in history—the migration of the Children of Israel from Egypt to the borders of the Promised Land of Canaan (Palestine). The traditional view is that the Pharaoh of the Exodus was Merneptah (1225–1215 B.C.), and Rameses II was the pharaoh of the oppression; but recent historical and archaeological research suggests that the Exodus took place under the 18th Dynasty, about 1445 B.C., during the reign of Amenhotep II (c. 1447–1420 B.C.), when Thothmes III, his father, would have been the oppressor.

EXORCISM. The expulsion of devils or evil spirits from persons and places by a special invocation or formula, or by the use of a holy name. Belief in devil-possession was practically universal in ancient times. The early Christians believed in it as firmly as did the pagans, and Christ himself cast out devils. In the Apostolic Age the power of exorcising was held to be a miraculous gift of the Holy Ghost to many Christians, but eventually a special class of exorcists came into being. Exorcism was general at baptism, since it was held that children before the sacred rite belonged to Satan's kingdom. A form of exorcism was included in the first prayer-book of Edward VI in 1549; and a rite is still used in the Roman Catholic Church in the administration of baptism, and very occasionally in cases of suspected demoniacal possession. An exorcist is the second of the minor orders in the R.C. church, but this is nowadays just a step to the priesthood.

EXTREME UNCTION. A sacrament of the Roman Catholic Church, consisting of anointing the sick who are at the point of death. Olive oil is used, blessed by a bishop; and it is applied by a priest or bishop to the eyes, ears, nostrils, mouth, hands, feet, and reins (loins).

EZEKIEL. One of the four major prophets of the Old Testament. He was a priest, a contemporary of Jeremiah, and was among those carried away captive to Babylon by Nebuchadnezzar in 597 B.C. In Babylonia he settled in a colony of fellow-exiles on the banks of the river Chebar, and for twenty-two years from 592 B.C., he was their spiritual leader. His ministry among a community

of " displaced persons " must have been very difficult at times, and his prophecies, delivered about 572 B.C., were intended to fortify their faith in the eventual restoration and triumph of the Jewish race, religion, and church.

EZRA. One of the historical books of the Old Testament, named after its leading figure, Ezra, a Jewish priest and scribe who in 458 (or 397) B.C., was given permission by the Persian King Artaxerxes to lead a body of Jews from Babylonia back to Jerusalem. Arrived there Ezra strove to purify the life of its people, and promulgated a new version of the Law of Moses. The Jews revere him as second only to Moses in the establishment of their faith. The book of Ezra was originally joined to that of Nehemiah as a continuation of *Chronicles*. Who wrote it is unknown; its date may be 300-250 B.C.

FA-HIEN. Chinese Buddhist monk, who in A.D. 399 set out on an overland pilgrimage to India. He went on foot to Afghanistan and thence into northern India, where he spent 10 years studying Buddhism in its original home. Returning by sea—he was nearly lost in a gale in the Bay of Bengal, but was saved by praying to Kuan-yin—he arrived back in China in A.D. 414, bearing with him many relics and translations of the chief Buddhist scriptures.

FAITH (Latin, *fidere*, to trust). In religious usage, belief in the truths of religion, particularly in those received by divine revelation, whether contained in sacred scriptures or expressed in the teaching of the Church; or a system of religious belief, e.g. the Catholic, Christian, Jewish, Mohammedan, etc., faith. The Faith is the true religion, usually considered to be Christianity. To be " justified by faith " is a Christian theological expression, meaning the justification of a sinner in the sight of God by his acceptance of the sacrifice of Christ on Calvary. Sir Thomas Browne complained that there are " not impossibilities enough in Religion for an active faith "; and sometimes faith has been regarded as belief in what cannot be defended on rational grounds.

FAITH-HEALING. *See* SPIRITUAL HEALING.

FAKIR. (Arabic, *faqir*, a poor man). In Arabic-speaking lands of the Mohammedan world, a religious beggar. In India the term is applied to the devotees or naked ascetics who flourish among Hindus and Jains, as well as among Moslems. Some are members of monastic communities, but more are wandering beggars, who attract the alms of the people by frightful and often revolting austerities, such as reclining on beds of nails, swinging from hooks sunk into their flesh, prolonged fastings, induced abnormalities of body, etc. The fakirs are said to indulge in criminal practices; and by the sale of love-philtres, charms, and potions of one kind and another, they make a living out of the ignorance and credulity of the masses.

FALASHAS. An Abyssinian Jewish people who claim descent from Menelek, said to be a son of King Solomon and the Queen of Sheba. They accept the Old Testament as their holy book, and so far as may be comply with the Mosaic Law. Each of their villages has a church which is supposed to be built to the model of the ancient Temple at Jerusalem. They have priests, observe most of the Jewish feasts, and practise circumcision; but they do not know Hebrew and are unfamiliar with the Talmud. It has been suggested that they are descended from Jews who went to Egypt after the first Exile, and later moved up the Nile.

FALL. The Christian and Jewish doctrine that Adam was created originally perfect, but fell from that state when he and his wife Eve ate of the tree of forbidden fruit in the Garden of Eden. Because of that act of disobedience they lost their potential immortality and were driven out of Paradise, and all their descendants—all the human race, that is—have inherited " original sin," of which the inevitable fruits are death. But those who believe in Christ as the " Second Adam," as the Redeemer who took upon himself human flesh and died as a recompense for our sins—those who accept his offered sacrifice, are saved to life eternal. Since anthropology and archaeology provide no evidence of an

age of primitive innocence, some theologians have described the Fall as a "fall to rise." Others have believed in a "pre-mundane Fall" (q.v.).

FALSE DECRETALS. *See* CANON LAW.

FAMILY of LOVE or **FAMILISTS.** A Christian sect whose distinctive tenet was that religion consists entirely of love. It was founded in Holland about the middle of the 16th century by David Joris or George (1501-56), who was formerly an Anabaptist in Delft. In Edward VI's reign Henry Nicholas, a native of Amsterdam, founded a similar society in England. They petitioned parliament for toleration in 1575, but in 1580 Queen Elizabeth ordered that they should be put down as a damnable sect. They continued, however, into the next century, and very likely contributed to the Quaker movement.

FANA (Arabic, passing away). Among Sufi mystics of Islam, the final state of ecstasy when personality is completely forgotten in union with the Divine.

FANATIC (Lat., *fanaticus*, belonging to a temple). Originally one who was occupied in the service of a temple to the exclusion of all other interests. In course of time the word assumed an opprobrious meaning, being applied to persons whose zeal in religious matters is apt to outrun not only their discretion but the bounds of human feeling—all with the idea of acting so as to be particularly pleasing to God.

FASTING. An act of penance and mortification of the flesh performed for religious reasons. It is concerned with the quantity of food eaten, and so is distinguished from abstinence (q.v.) in which particular kinds of foods are prohibited. Among Christians of the stricter sort fasting is the rule on all the weekdays of Lent, and on certain other days of the year. Fasts in the Eastern Churches are usually more severe than in the West. For a Roman Catholic over 21 the rule is that on a fast day only one full meal may be taken, and that after noon. Drinks are not limited, but milk and soup count as food. Those engaged in manual work or who are ill, etc., may be excused fasting. Catholics, both Roman and Anglican, observe fasting communion, i.e. they abstain from food and drink from midnight before Holy Communion, except when in danger of death and in cases of prolonged illness. Smoking does not break the fast.

FATE (Latin, *fatum*, a prediction, a decree of the gods). The personification of the Power that controls the destinies of men—and, so the ancient thinkers would have said, of gods as well. In the Greek mythology described by Hesiod there were three Fates (or Parcae), goddesses who were the daughters of Night, and represented as young women spinning. Clotho held the distaff and was the spinner of the thread of life; Lachesis drew off the thread; Atropos cut it short.

In Christianity belief in Fate is represented by the doctrine of Predestination, in Mohammedanism by Kismet, and in oriental religions by Karma. One and all are expressions of the conviction that man is not the master of his fate, but that some mysterious power is the captain of his soul.

FATHER. In Catholic usage, a title of respect used in addressing priests, monks, etc.; members of certain fraternities, the Oratorians for example, are so styled.

FATHERS OF THE CHURCH. Name given to certain particularly eminent teachers and writers of the early Christian Church who flourished from the end of the 1st to the end of the 7th century, a period of 600 years divided by the Council of Nicaea (325). The most important are: ANTE-NICENE FATHERS—those who flourished before the establishment of Christianity by Constantine. *The Apostolic Fathers*: Clement of Rome, Ignatius of Antioch, Polycarp of Smyrna, Hermas and "Barnabas." The *Greek Apologists*: Justin Martyr, Tatian, Irenaeus. The *Alexandrians*, Clement, Origen. The *Carthaginians*, Tertullian and Cyprian. The *Romans*, Novatian, Gregory Thaumaturgus, Methodius. POST-NICENE FATHERS—those who flourished after the conversion of the Empire to Christianity. *Eastern Church*, Cyril of Alexandria, Athanasius, John Chrysostom,

Eusebius of Caesarea, Cyril of Jerusalem, Basil the Great, Gregory of Nyssa, Gregory Nazianzen, John of Damascus. *Western Church*, Ambrose of Milan, Hilary of Poitiers, Augustine, Pope Leo I, Boethius, Jerome, Hilary of Arles, Gregory of Tours, Pope Gregory the Great, Bede.

Some patrologists extend the list to include such great medieval Churchmen as John Scotus Erigena, Anselm, Bernard of Clairvaux, and Pope Innocent III, in the West, and to cover in the East the period to the capture of Constantinople by the Turks in 1453. The Abbé Migne edited an edition of the writings of the Fathers: Latin Series, 221 vols. (1844–55), and Greek Series, 85 vols. (1856–61). English editions have been published of the chief works.

FATIHAH (Arabic, the opening out). The first chapter of the Koran, that is used by Mohammedans much as the Lord's Prayer is used by Christians. It is included in the daily prayers, and is said over sick persons as a means of healing, and as an intercession for the souls of the departed. Mohammed called it the greatest surah (chapter) in the Koran, and it is generally known as the chapter of praise.

FATIMA. A parish in Portugal where, in 1917, the Virgin Mary is said to have made several appearances to three shepherd children. On the last occasion she announced herself as Our Lady of the Rosary, and her appearance was confirmed by a miraculous staggering of the sun. A large basilica has been built on the spot, and great crowds of Catholic pilgrims are drawn to the " Portuguese Lourdes."

FEASTS. In Christian usage, a special day set apart for the liturgical commemoration of the Holy Trinity, Jesus Christ, the Virgin Mary, outstanding incidents in Christ's life, the angels and saints, and so on. Feasts which occur on the same day each year are fixed or immovable, e.g. saints' days; others are movable, depending on the date of Easter. Some are well-nigh universally observed; others are of purely local interest. Some are " holidays of obligation," when the faithful should assist at Mass or attend church service, e.g. Sundays, Christmas, Epiphany, Ascension, etc., while others are " feasts of devotion," e.g. the Purification and the Annunciation.

FEET WASHING. In ancient times it was customary for a servant to wash the feet of an honoured guest who arrived dusty and footsore. Christ performed the office for his disciples at the Last Supper, and because of this the practice was adopted in the early Christian Church, devout women being usually the officiants. In the Middle Ages kings were known to wash the feet of beggars as a sign of humility before God, and the custom formed part of the Maundy celebrations in England until the time of William III. Among the Tunkers, the holiness churches of U.S.A., and other small sects who attempt to follow the apostolic customs, feet-washing is still practised.

FÉNELON, Francois de Salignac de la Mothe (1651–1715). French Roman Catholic divine. Born in Périgord, he received holy orders in 1675, and was particularly successful in the spiritual education of young women converts to the Catholic faith. In 1685 he was one of the missionaries sent to preach to the Huguenots, and in 1694 he was appointed archbishop of Cambrai. He defended Madame Guyon (q.v.), the Quietest, and wrote *Maximes des Saints sue la Vie intérieure*, which was condemned in 1699 as heretical.

FERRAR, Nicholas (1592–1637). Anglican divine; founder in 1625 of a religious community at Little Gidding, Hunts, described in J. H. Shorthouse's novel, " John Inglesant." It consisted of some thirty men and women, chiefly near relations of Ferrar, who devoted themselves to spiritual devotions, good works, ascetic practices, and bookbinding. The " Arminian nunnery," as it was called, endured for some ten years after Ferrar's death, when it was broken up by the Puritans.

FESTIVALS AND HOLY DAYS. *See* FEASTS.

FETISHISM. The worship of a fetish, a material object which is believed to be inhabited by a spirit, or to be possessed of supernatural or magical power. The word comes from the

Portuguese for " magic " or " charm," which was the term the Portuguese traders, the first to visit regularly the West African coasts, applied to the religion of the Negroes of those parts. It was made known in Europe by the French scholar Charles de Brosses in his *Culte des Dieux fétiches* (1760), and became generally accepted for the religion of the primitive peoples of Central Africa, the Americas, Australia, Polynesia, and the backwoods of northern Asia. The " lucky charms " worn by even sophisticated people to-day are in effect fetishes.

FIDEI DEFENSOR. Defender of the Faith (q.v.).

FIFTH MONARCHY MEN. A band of religious enthusiasts in England under the Commonwealth, who expected the personal appearance of Jesus Christ to found with their armed assistance a new or fifth monarchy—its predecessors being the Babylonian, Persian, Greek, and Roman monarchies supposed to be referred to in *Daniel ii.* They were particularly strong in the Cromwellian army, and in 1657 a number of them under Venner attempted an insurrection in London, calling upon the godly to introduce the reign of Christ and expel all carnal sovereignties. Cromwell got wind of the affair and clapped the ringleaders into gaol. In 1661 Venner made another rising, and the fanatic and 16 of his accomplices were executed.

FILIOQUE (Latin, and from the Son). The words describing the double " procession of the Holy Ghost " which were added to the Nicene Creed in Spain in the 5th and 6th centuries so that it read " Who proceedeth from the Father *and the Son.*" The addition was accepted by the Western Church early in the 11th century, but the Eastern Orthodox Church has always refused to do so.

FINITE GOD. A theory advanced by theists who are concerned to account for the existence of evil in a world that, in orthodox belief, is the creation of an all-powerful, all-wise, and all-good Being. John Stuart Mill in his " Three Essays on Religion " and H. G. Wells in " God the Invisible King " are two of many modern thinkers who have expressed the view that God is infinitely good and wise but limited in power over realities which he did not create and is therefore not responsible for. The theory appeals to those who are appalled by the waste and suffering involved in the age-long processes of evolution, and in the cataclysmic wars of our own age, which surely a Good God would have avoided or prevented if he could. Many ancient thinkers, including Zoroaster, Plato, Epicurus, and Mani thought along similar lines, usually postulating a dualistic system and rival godheads.

FINLAND. The national church is the Evangelical Lutheran, and over 96 per cent of the people are returned as its members. The primate is the Archbishop of Turku. Very much smaller is the branch of the Eastern Orthodox Church, with an archbishop at Kuopio. There are also some Free Church groups.

FIQH. The canon law of Islam, developed by the four orthodox schools.

FIRE. Of all the manifestations of nature, fire was probably the first to arouse the wonder, the awe, the fear of mankind. Certainly its association with religion dates back to remote pre-history, since in the most ancient of recorded religions, in the cults of Egypt and Mesopotamia and Vedic India, it is found to be, what apparently it had been for ages, a symbol of the divine, or Divinity itself. The intimate connexion between fire and the sun was very early recognized. The sun is very obviously the source of light and heat; without it, then, there could be no life. When man at length succeeded in producing fire for himself, the tiny flame was seen as the sun's little brother. The domestic hearth became the first altar; and, since fire was an uncertain thing and difficult to create and keep alive, the greatest precautions were taken to ensure that it should never be allowed to go out completely. The sacred fire of the Greek city-states and that tended by the Vestal Virgins in Rome were survivors from a past when hardly anything was feared so much as a world in which the fire had been extinguished.

Very early fire became a symbol of the soul. The symbolism of sex is rich with

the imagery of heat and flame. Mysterious in its origin and way of working, fire was deemed to be essentially divine: we speak of the " divine spark " that distinguishes man from the rest of the animal creation, and there is no more moving comparison of human life than with the flame of a candle, that springs from the dark and as suddenly sinks into it again.

The divine manifestations of the fiery principle are legion. There are the sun-gods—Agni of the ancient Aryans, Ra of the Egyptians, Apollo and Helios of the Greeks, Vulcan of the Romans, Mithra of the Persians. There are the divinities of the hearth, such as the Greek goddess Hestia, and the ancestral spirits or Lares; Hephaestus, who had command of the subterranean smithy; Ormuzd, the Zoroastrian god of light; and among the Scandinavians, Woden the fire that shines, Thor the lightning, and Loki the fire that burns.

FIRE WORSHIPPERS. Name sometimes given (erroneously) to the Parsees (q.v.)

FIRST CAUSE. The uncaused causer; God. Some metaphysicians maintain that there must be a beginning to a finite series of events, but the philosophers of Hinduism, Jainism, and Buddhism fail to see the necessity.

FISHER, Geoffrey Francis (born 1887). Archbishop of Canterbury since 1945. After being headmaster of Repton School 1914–32, he was appointed Bishop of Chester and then of London, 1939–45.

FISHER, John (1459–1538). English churchman, who became Bishop of Rochester in 1504, was a prominent supporter of the New Learning, and was beheaded for refusing to acknowledge that Henry VIII was head of the Church in place of the Pope. He was canonized in 1935.

FIVE MILE ACT (1665). One of the series of penal statutes passed under Charles II. It enacted that no Nonconformist minister should come within 5 miles of a corporate town, or a town where he had been a minister, except when travelling; nor act as a tutor or schoolmaster, unless he took the oath of non-resistance, and declared his unwillingness to seek any alteration in the established order in Church and State. The Act was repealed in 1689.

FLAGELLATION (Latin, *flagellum*, a whip). Scourging or flogging with some religious or magical end in view, e.g. to drive out demons, and to subordinate the flesh to the spirit. It is also an erotic stimulant, and some religious flagellants have been pathological cases.

Spartan youths were flogged so that their blood was splashed on the altars of Artemis. It has been suggested that the flogged youths were in place of the human sacrifices originally ordered by Lycurgus. The ancient Egyptians flogged themselves during the annual festival in honour of Isis. The Galli, the emasculated priests of Attis, flogged each other. In the Lupercalia (q.v.) festival at Rome women were most eager to be whipped.

In the mystery religions flagellation was practised, so that the victim should be able to appreciate more vividly and surely the sufferings of the god who had suffered, died, and risen again from the dead. Some recently discovered frescoes at Pompeii show the mistress of the house, who is being initiated into one of the mysteries, kneeling with bare back to be whipped.

Very early, flagellation, was introduced into Christian practice as a punishment, but self-flagellation as a voluntary act of penance did not come into prominence until about the 11th century. In the 13th century fraternities of flagellants were formed, the first being that established by St. Antony of Padua about 1210. A half-century later flagellation became a mania when the example was set by Rainer, a monk of Perugia, Crowds of people, of all classes and ages, and of both sexes, went in procession through the streets, flogging their bare backs with leathern whips, while they chanted penitential psalms. The movement spread from Italy across Europe to Poland, and there was a similar epidemic in the 14th century following the Great Plague. Only in England did the flagellant fraternities make no progress. There were revivals from time to time, particularly in France, and to this day processions of flagellants are not unknown in some of the countries of Latin America.

Flagellation used to be prescribed in the Roman Catholic Church. Often the penitent was a woman. Because of scandals the Inquisition came to take notice of the matter, but self-flagellation is not forbidden to members of religious orders. Indeed, it is prescribed as a weekly performance for Cistercians.

FLAMENS. In ancient Rome a class or college of 15 priests charged with making daily sacrifices to the most important deities. They were elected for life, were exempt from military conscription and taxation, and were entitled to receive special fees for their services as well as to enjoy a substantial income from the property attached to the temples where they officiated. The chief was *Flamen Dialis*, the priest of Jupiter, who was forbidden to touch a corpse or any other unclean thing, and was entitled to a seat in the Senate. He wore a high white cap and a woollen toga, and carried as symbols of his office the sacrificial knife and a rod to clear the people from his path when on the way to the altar. His wife (*Flaminica Dialis*) assisted him in his office, and when she died he was obliged to retire from office. There were other flamens of lesser rank and importance attached to the temples in Rome and in the provinces.

FLOOD. *See* DELUGE.

FLORA. The Roman goddess of flowers and the springtime. Her annual festival, the *Floralia*, was celebrated from April 28 until May 3, and was the occasion for much merriment.

FLUDD, Robert (1574–1637). English mystical philosopher; by profession a physician, practising in London. He was a pantheist, holding that from God everything has proceeded and to God all will return. Man is the microcosm, intimately connected and corresponding with the world, the macrocosm; while the archtype is God. Fludd was a student of Paracelsus, and has been ranked with the Rosicrucians.

FO-ISM. An old name for Chinese Buddhism, from the first syllable of Foe-ta, i.e. Buddha.

FONT. The permanent receptacle used in Christian churches to hold the water used in the administration of baptism. Originally fonts were large enough for the infant to be completely immersed, but their size was reduced when it became the custom to baptize by sprinkling. Ordinarily fonts are of stone, lined with metal, and they may have a lid (ciborium) to delay the evaporation of the water which has been blessed by the bishop. They are placed as a rule at the west end of the nave, near the entrance, and often the base is below the floor-level, so that there is a descent of two or three steps—intended to suggest a sepulchre, whence the baptized shall rise to new and eternal life.

FONTREVAULT. A Roman Catholic order of nuns, following the rule of St. Benedict, and founded in 1099 by Robert d'Abrissel (died 1116) a Breton monk. The mother-house was at Fontrevault, not far from Saumur, in France. This was destroyed at the French Revolution, but some houses of teaching nuns still exist.

FOOLS, Feast of. A medieval survival in Christendom of the Roman Saturnalia, and kept like it in December. It was the occasion for broad joviality, and often in the parish church there were rude dramatic representations of such incidents as the flight of the Holy Family into Egypt and Baalam's ass (whence it was sometimes known as the Feast of Asses), and the election of mock dignitaries such as the Pope of Fools, the Cardinal of Numbskulls, etc. In convents the nuns sometimes assumed men's dress and elected a "little abbess" who took the place of the real abbess for a day. The Feast of Fools survived in many places until the Reformation, or even later.

FORTUNA. The Roman goddess of chance, worshipped in Italy under various names from very early times. The Greeks knew her as Tyche. It was held that she was utterly irresponsible in the way she gave to this man joy and to that man sorrow.

FOSDICK, Harry Emerson (born 1878). American Baptist minister in New York, prominent as a preacher and writer of a gospel of liberal modernism. His books include "The Manhood of the Master" (1913), "The Modern Use of the Bible" (1924), etc.

FOUR LAST THINGS. Death, judgment, heaven, and hell: the subjects of Eschatology.

FOUR-SQUARE GOSPEL. Christian Protestant Evangelical and fundamentalist denomination now organized in the Elim Foursquare Gospel Alliance. It was founded by Pastor George Jeffreys (q.v.) in 1915. It is uncompromisingly fundamentalist, and believes in spirit guidance, baptism of adult believers by immersion, speaking in unknown tongues, bodily healing through anointing the sick with oil, miracles, the rapidly approaching Second Coming and millennial reign of Christ, and a literally real heaven and hell.

An organization with a similar name was founded by Mrs. Aimée Semple McPherson (d. 1944) at Los Angeles in 1918.

FOX, George (1624–91). Founder of the Society of Friends or Quakers (q.v.). He was born at Fenny Drayton, in Leicestershire, the son of a weaver, and as a boy he tended sheep before being apprenticed to a shoemaker in Nottingham. When about 19 he felt called by God to " forsake all," and, Bible in hand, he wandered about the country. He soon came up against the authorities, since he treated the clergy with open contempt and referred disparagingly to churches as " steeple houses." Lawyers and soldiers he condemned equally with priests; religion, he maintained, was a matter of the " inward light," and he refused to take an oath or bear arms, or to take off his hat to anyone high or low. His peculiar dress—he was called " the man in the leathern breeches "—helped to make him an object of dislike and derision, and he was often in prison. Yet when in 1655 he was examined by Cromwell, the Lord Protector pronounced his character and tenets blameless. He travelled widely, visiting Wales, Scotland, Holland and various parts of Germany, preaching wherever he went; in 1671, after his marriage to the widow of Judge Fell, he spent two years in North America. His " Journal " has become a religious classic. He died in London.

FOXE, John (1516–87). English Protestant writer, a strict Calvinist, who was a divine of the Church of England under Queen Elizabeth, and wrote a " History of the Acts and Monuments of the Church" (1563—generally known as "Foxe's Book of Martyrs"). This is a strongly Protestant account of the persecution under Queen Mary (1553–58).

FRANCE. Since 1905 the French republic has officially recognized no religion. In that year the connexion between (the Roman Catholic) Church and State that had endured for centuries, broken only during the period of the French Revolution, was again broken, and all cults were put on a level of equality. The cathedrals and parish churches remain in the occupation of the Catholics. Monastic orders are not permitted.

Of the total population of about 40 million, there are about a million Protestants, descendants of the Huguenots, contained in the Reformed Church and the churches of the Augsburg Confession, Calvinists and Lutherans respectively.

FRANCISCANS. The Order of friars minor in the Roman Catholic Church, founded by St. Francis in 1208. The Order to-day consists of three independent branches: Friars Minor, Friars Minor Conventual (Conventuals), and Friars Minor Capuchin. Very early in the order's life there was a breach between those who wished to preserve the rule of the founder, particularly in the matter of avoiding the ownership of property, and a less rigid party. The extreme left-wing of the former were the Spirituals, who were suppressed as heretical in 1257, and the Fraticelli, who broke away and were eventually lost to sight. The main body became known as the *Observants*, or " brethren of the more strict observance," and for some centuries there was much dissension between them and the other party, the *Conventuals*, who favoured the accumulation and holding of property in common and enjoying the income in the same way as the other religious orders. In 1322 the Conventuals were approved by Pope John XXII, and they still exist as a separate order in the Order. Their churches and convents tend to be richer in architecture and decoration,

and they have the custody of the basilicas of St. Francis at Assisi and of St. Antony at Padua. Their habit is a black tunic with a white cord, and a large double hood.

The Observants continued under that name until 1897 when Pope Leo XIII directed that henceforth they should be known simply as *Friars Minor*. They observe the unmitigated rule of St. Francis, and engage chiefly as preachers and in the foreign mission-field. Their habit is a dark brown tunic and a round hood, a rope girdle, and sandals. The third division, the *Capuchins* (q.v.) arose as an offshoot, early in the 16th century; another movement also making for more rigorism was that of the *Recollects*, introduced into Spain by John of Guadalupe in 1500.

The Franciscans have, like other Orders, a " second order " of women, in their case known as the Poor Clares. Then there is also a very numerous and important " third order " of *Tertiaries* (q.v.). The head of the whole Order is a Minister-General in Rome, who is elected for 6 years.

FRANCIS of ASSISI (1182–1226). Christian saint, founder of the Roman Catholic Order of Franciscan Friars. The son of Pietro Bernadone, a wealthy cloth merchant of Assisi, in Umbria, Italy, he served in the wars that were then a commonplace, and shared in the gay life of the city, until he was sobered by serious illness. Then in the little church of St. Damian he thought that the figure of the Crucified spoke to him and demanded of him his whole life. Determining to live as Christ had lived, he gave away his goods and renounced his inheritance, and worked at menial tasks or begged. He had no idea of establishing an " order "; he was a spiritual revolutionary, the preacher of a radiantly joyful gospel of self-sacrifice; but great crowds came to hear him preach, and soon he, too, sent out his disciples. In 1208 he drew up a rule for the brotherhood, based on the strictest performance of the three vows of chastity, obedience and poverty, and in 1212 the second order—the Poor Clares —was founded by St. Clare. A third order, the Tertiaries, or Brethren of Penitence, was founded later.

Very early members of the brotherhood went abroad as missionaries, and Francis himself preached before the Sultan of Egypt and secured some advantages for Christian pilgrims to Jerusalem. On his return to Italy there occurred the experience of the Stigmata. He had spent the entire night (Sept. 14, 1224) on his knees in prayer, his whole mind concentrated on the Passion of Christ. As the sun rose he had a vision of a Seraph nailed upon a cross, and when it disappeared he felt sharp pains mingled with ecstasy. Looking down he found on his body the five wounds of Christ. Two years later he felt his end approaching. He ordered that he should be placed on a bier, resting on the bare floor of the church, and there he died (October 4, 1226). He was canonized in 1228. *See* FRANCISCANS.

FRANCIS of PAOLA (c. 1416–1507). Roman Catholic saint, founder of the Minims (q.v.). Born at Paola in the Italian province of Calabria, he became a Franciscan friar at the age of 13, and at 19 withdrew to a cave where he lived a life of extreme asceticism. He founded, about 1460, the Order of Hermits of St. Francis of Assisi, who took the usual three vows and in addition one of perpetual fasting. The name was changed by Pope Alexander VI to Minim-Hermits of St. Francis of Paola. Francis was canonized in 1519.

FRANCIS of SALES (Francois de Sales) (1567–1622). Roman Catholic saint and devotional writer. Born of noble descent at the castle of Sales, near Annecy, Savoy, he was ordained in 1591, and soon attracted attention by his earnest preaching. In 1594 he began a mission in the Savoyard valleys, and in five years won back great numbers of Zwinglians and Calvinists to the Catholic Church. In 1602 he became bishop of Geneva, and in 1610 founded the Order of the Visitation, a congregation of nuns which was placed under the direction of Madame de Chantal. He was canonized in 1665. His *Introduction à la vie dévote* (1609) has appeared in many editions and translations.

FRANCIS, Society of St. A community of Church of England friars, at Cerne Abbas, Dorset, where they

have a friary with a home for men, market-garden, and workshops where the poor and destitute may be cared for and trained to useful work.

FRANCIS XAVIER, St. *See* XAVIER.

FRATICELLI (Italian, little friars or brothers). A group of Franciscans who towards the end of the 13th century broke away from the Order, maintaining that they were the real inheritors of St. Francis's ideals. They were bitterly opposed by the other Franciscans because of their insistence upon literal poverty as well as on account of their mystical leanings. They endured in central Italy until the middle of the 15th century.

FRAVASHI. In Zoroastrianism, the guardian angel of the worthy soul, that co-operates with Ormuzd in the age-long conflict with Ahriman and the forces of evil.

FRAZER, Sir James George (1854-1941). Classical scholar and author of many books on the origin and development of religion and society, in particular the series (1890–1915) with the name of " The Golden Bough." Starting out to discover the meaning of the strange custom that determined the priest of Diana of the Woods, at Nemi, in the Alban hills near Rome, he explored a vast field of myth and legend, dealing in particular with the practice of killing the divine kings in order to perpetuate their saving virtue.

FREE CHURCHES. Those Protestant Christian denominations in England and Wales that, unlike the Church of England, are not established by the State. Often they are styled Nonconformists (q.v.), and formerly they were known as Dissenters (q.v.). The chief are the Baptist Union of Great Britain and Ireland, the Congregational Union of England and Wales, the Methodist Church, the Presbyterian Church of England, the Independent Methodists, the Wesleyan Reform Union, the Moravian Church, and the Countess of Huntingdon's Connexion. In 1940 these were joined for common action in the Free Church Federal Council (a union of the National Free Church Council and the Federal Council of the Evangelical Free Churches), representing some 7 million Free Churchmen.

In doctrine the Free Churches are Evangelical, but (at least so far as the main bodies are concerned) they are not rigidly fundamentalist. In the early years of the century, as throughout the Victorian Age, they played a prominent part in political life, being opposed in particular to the influence of the Church of England in national education and advocating the disestablishment of the Church, the enforcement of temperance measures, and other social legislation. The " Nonconformist Conscience " became less operative following the eclipse after the Great War of the Liberal party through which it had found political expression.

FREE CHURCH of ENGLAND. English denomination, also called the Reformed Episcopal Church, that arose in 1844 as a secession from the Church of England in protest against High Church tendencies. It retains the episcopal order, and is firmly Protestant and Evangelical.

FREE CHURCH of SCOTLAND. The body of Scottish Presbyterians who seceded from the Established Church of Scotland at the " disruption " in 1843. In 1900 all but a small section, which retains the name, combined with the United Presbyterian Church to form the United Free Church. The " Wee Frees," as the remnant is styled, are chiefly in the Highlands.

FREE WILL. The metaphysical doctrine that man possesses a faculty that enables him to choose between alternative courses of action. The opposite view is Determinism (q.v.). In Christian theology, the opposing doctrines are Arminianism and Calvinism (q.v.).

FREE WILL BAPTISTS. A small Christian Protestant sect who hold Arminian or free-will theology and not the predestination of Calvinism. They are among the oldest sects in U.S.A.

FRENCH PROPHETS. Name given to a band of Camisards (q.v.) who came to England in 1706 and aroused much religious excitement by their confident preaching of Christ's speedy Second Coming. Among their converts were the Wardleys, who founded the Shakers (q.v.).

FREUD, Sigmund (1856–1939). Austrian physician, founder of Psychoanalysis. In " Totem and Taboo " he

draws a parallel between primitive magical practices and the sacraments of the higher religions. The belief in immortality is challenged in " Civilization and its Discontents " (1930). In " The Future of an Illusion " (1928) he describes religion as a " universal, obsessional neurosis of mankind," an illusion that mankind would do well to destroy when it has reached maturity. God is man-made, a rationalization of the father-ideal, a haven for those afraid of life from the cold terrors of nature. Then in " Moses and Monotheism " he subjects the great religious law-giver of his race to a critical analysis. To Freud religion is something that the truly healthy-minded man may dispense with.

FREY or **FREYR.** One of the Vanir, the gods of the atmosphere in the old Scandinavian religion. He was the son of Niord and husband of Gerda, and gave fertility and dispensed rain and sunshine. His worship was accompanied by phallic rites.

FREYA or **FREYJA.** One of the Vanir in the old Scandinavian mythology. She was the northern Venus, the most beautiful of the goddesses, and love and night were under her care. She was Frey's sister and wife and is described as riding in a chariot drawn by cats, emblematic of affection and passion. Often she is identified with Frigga.

FRIAR (Latin *frater*, brother). The distinguishing title of the members of the Mendicant Orders in the Roman Catholic Church, in particular the Franciscans or Grey Friars, the Dominicans or Black Friars, the Carmelites or White Friars, and the Augustinians (qq.v.). There are many smaller orders.

FRIARS MINOR. *See* FRANCISCANS.

FRIARS PREACHERS. The Dominicans (q.v.).

FRIDAY. The 6th day of the week, supposed to be named after the Scandinavian goddess Frigga or Freya, wife of Odin. Good Friday is the day in the Christian year on which the Crucifixion of Christ is held in solemn remembrance; Friday throughout the year is a day of abstinence for the same reason. Friday is also the Mohammedan sabbath, the day in which Moslems assemble in the mosque to pray and listen to the midday *khutbah* or sermon. In their tradition, it is the day on which Adam was put into Paradise and driven out of it, and on which he died; and the resurrection will occur on it.

FRIENDS, Society of. *See* QUAKERS.

FRIGGA or **FRIGG.** In the Scandinavian mythology, the queen of heaven; Odin's wife, and the mother of the gods (Aesir). She was the earth-goddess also, and the patroness of conjugal love. Friday is named after her. *See* FREYA.

FUNDAMENTALISM. Name given to a religious movement that came into prominence in U.S.A. about the time of the Great War. Its rise has been traced to the publication in 1910–12 of a series of booklets entitled "The Fundamentals: a Testimony of the Truth," and the " fundamental " doctrines of the Christian faith were stated to be: the Virgin Birth of Christ; the physical resurrection of the dead; the absolute inerrancy of the Bible in every detail, as being the inspired Word of God; the theory of the vicarious Atonement by Christ; and the physical Second Coming or Advent of Christ. The Baptists and Presbyterians, and to a lesser extent the Methodists and the Disciples of Christ, were torn by the controversy between fundamentalists and " modernists," and the dispute extended to Britain and elsewhere overseas.

Fundamentalism became a subject of world-wide discussion in 1925 when J. T. Scopes, a school-teacher at Dayton, in Tennessee, was prosecuted for having taught the doctrine of Evolution in one of the state schools. The defence was in the hands of the eminent criminal lawyer, Clarence Darrow, while the famous statesman W. J. Bryan was called for the prosecution. Scopes was found guilty, but the conviction was upset on a technical point on appeal.

FUSO KYO. A Japanese Shinto sect whose worship is associated with Mt. Fuji, called Fuso in poetry. Its founder was Shishino Nakaba (died 1884), a Shinto priest, who organized a Fuji society in 1873. It is polytheistic, and claims to be the original Shinto.

FUTURE LIFE. A life beyond the one we are living now. To believe in a

future life means that we hold that death is not the end—that in some shape or form we live on, survive the decay and disappearance of our body as it is dissolved into the elements. Belief in a future life is more generally held than is belief in God or even in gods. Buddhists and certain sects of Hindus who are atheists, educated Confucians who have little or no belief in theism, non-Christian spiritualists, and such atheistic philosophers as McTaggart, all believe in some form of individual existence beyond death. All the great religions indeed preach it, though there are wide differences of opinion concerning the sort of life that is embarked upon when this life ends, the place or places where it is lived, the time at which it begins—some Christians and the Moslems believe that the dead remain dormant until the Judgment Day—and even the time when it comes to an end. For to survive this life is not necessarily to put on immortality. Hindus and Buddhists believe that we live not one life but thousands and tens of thousands of lives, yet eventually the ages-long pilgrimage will have an end, in Nirvana or absorption in Brahma. Christians, Jews, and Moslems hold on the contrary that we have one life only, in this world, and that how we conduct ourselves here will be of immense importance in settling our future fate in the world to come, which will be of eternal duration.

GABARS or **GHEBERS.** The Zoroastrians of Persia, distinguished from those of India, who are the Parsees.

GABRIEL. In the Jewish, Christian, and Moslem angelology, one of the chief angels or archangels. Christians believe that Gabriel was the angel of the Annunciation to the Virgin Mary, while Mohammedans hold that it was he who dictated the *Koran* to the Prophet.

GALATIANS. A book of the New Testament, one of the epistles attributed to St. Paul. The generally-accepted theory is that it was addressed to the Christians in the Roman province of Galatia, in Asia Minor, which included several towns that Paul had visited on his first missionary journey. The date of A.D. 55 or 52–53 is suggested. In its essence the epistle is a spirited rejoinder to those who had been teaching that some at least of the old Jewish ceremonial law was necessary for the Christian life.

GALLI. The priests of Attis (q.v.), the Phrygian god.

GAMALIEL (flourished A.D. 30–60). A prominent Jewish rabbi in Palestine and a member, perhaps the head, of the Sanhedrin. He is mentioned in *Acts* as a Pharisee who favoured treating the first Christians with leniency, in case their work might be of God, and Paul was brought up " at his feet." He was a grandson of Hillel.

GANDHARVAS. In Hindu mythology, a class of superhuman beings who exercise a powerful attraction over women, beguiling them with their skill as divine musicians.

GANDHI, Mohandas Karamchand (1869–1948). Hindu nationalist leader and reformer. Born in Kathiawar, he was called to the Bar in London, and in South Africa and at home in India was prominent for fifty years as the leader of Indian nationalism. He was a pacifist of the school of Tolstoy, and was influenced by Christian ideas and ideals while still remaining a devout Hindu. Shortly after the achievement of Indian independence he was assassinated in Delhi by a fanatic belonging to the Hindu Mahasabha—the society of ultra-orthodox Hindus who resented his open sympathy with the Untouchables or Outcasts, and his advocacy of the re-marriage of virgin widows, the raising of the marriage age, and other reforms.

GANESA, Ganesha, or **Ganapati.** Hindu god, represented as a little fat man with yellow skin and a protuberant belly, four hands, and an elephant's head, riding upon an elephant or a rat. He was the son of Siva by Parvati, and became the leader of his father's train of mischievous imps, the Ganas. The god of wisdom, he is also the god who removes obstacles, and hence his aid is invoked at the beginning of every important undertaking, and in the prefaces of books.

GANGES or **Ganga.** The most sacred of all the rivers of India, since its waters are deemed capable of washing

away even the most heinous of sins. Every foot of its length of over 1500 miles is holy, and to follow its course from its source at Gangotri to its mouth on the Bay of Bengal, and then all the way back again, is a pilgrimage that takes 6 years, yet has a reward beyond estimation. One of the *Puranas* states that whether heard of, desired, seen, touched, bathed in, or hymned, the sacred stream sanctifies all beings. Its banks are lined with temples and bathing-ghats; at Benares, Allahabad, and many another place thousands of pilgrims bathe in the stream, and drink it. Into its slow-moving bosom are thrown the ashes from countless pyres, for to die on its banks is to obtain immediate entry to the realm of bliss. The river is even included amongst the gods, as Ganga, the daughter of the Himalayas; and its source in a cavern of ice beyond the Himalayan peaks is supposed to be the matted hair of Siva.

GAON (plural **GEONIM**). Title of "Excellency," applied by Jewish writers to the heads of the great Jewish academies that were established in the Babylonian cities of Sura and Pumbeditha, A.D. 589–1038. *See* JUDAISM; TALMUD.

GARBETT, Cyril Forster (born 1875). Churchman; Archbishop of York from 1942. Son of a clergyman, he was ordained in 1900, and was bishop of Southwark 1919–32 and of Winchester 1932–42. His books include "The Church and Modern Problems" and "The Claims of the Church of England."

GARUDA. In Hindu mythology, the divine king of birds, and sometimes identified with the sun. On him Vishnu was supposed to ride. He is represented with an eagle's head, wings, talons, and beak, and a man's body and limbs.

GATES, Theophilus Ransom (1787–1846). American Protestant preacher in Philadelphia who in 1837, following his own unhappy marriage, advocated (in a paper called "Battle-Axe and Weapons of War," the name coming from the book of *Jeremiah*) the dissolution of all unhappy unions and the utmost freedom in the selection of new mates. Whereupon married men announced to the ladies of their choice that they had been directed by God to become their soul-mates, and some women approached men in the same spirit. Before long the new seekers after perfection removed from unsympathetic Philadelphia and established themselves in "Free Love Valley," 35 miles away, but the community did not last long.

GATHAS. The 17 chapters of the *Yasna*, the chief body of Zoroastrian texts, which are supposed to be the words of Zoroaster himself. They are the oldest and most sacred portions of the canon.

GAUTAMA or **GOTAMA.** An ancient Hindu sage, founder of the Nyaya (q.v.) school of philosophy. The name is a common one, and was the clan name of Buddha (q.v.).

GAYATRI. A verse in the Rig-Veda, addressed to the sun (Savitri). It is deemed so holy that every orthodox Hindu must include it in his morning and evening devotions. It runs: "Let us meditate on the excellent glory of the Divine Vivifying Sun; may he enlighten our minds."

GE or **GAEA.** In Greek mythology, the goddess of the earth; she was the daughter of Chaos, and the mother of the Titans, Cyclopes, and Giants. Since at Delphi and Olympia the oracles were supposed to speak through vapours proceeding out of the bowels of the earth, Ge was regarded as the author of oracular inspiration. She was also the goddess of marriage, and of the underworld and death.

GEB or **KEB.** The Egyptian earth-god, represented as a bearded man holding a staff and with a goose on his head. He was the husband of Nut, the sky-goddess, who was also his sister. From their embraces earth and sky proceeded, and they were the parents of Osiris, Isis, Set, and Nephthys.

GEHENNA. Name used in the Greek New Testament for the place of the wicked, or hell. It comes from Gehinnom, i.e. the Valley of Hinnom near Jerusalem, which was a place of the most evil associations. There Ahab and succeeding Hebrew monarchs had practised idolatry, even like Ahaz and Manasseh offering up human sacrifices. Later it had become the place for the

deposition of the city's night-soil and garbage, and fires were kept burning there to destroy the masses of fly-infested offal and other filth.

GEMARA (Aramaic, completion). The second great body of traditional matter in the Talmud (q.v.) that completes the Mishnah.

GENESIS (from the Greek for " become "). The first book of the Bible, in which is described the origins of the world and of its inhabitants. It consists of two parts. The first eleven chapters tell the primeval history of mankind, including the stories of the Creation, Adam and Eve, the Flood and Noah's Ark, the Tower of Babel and the resulting confusion of tongues. The rest of the book contains an account of the Hebrew patriarchs — Abraham, Isaac, Jacob, and Joseph. The connecting theme is Jehovah's promise of the land of Canaan to Abraham's descendants.

The detection of the hand of two authors in Genesis was the first achievement of the Higher Criticism of the Bible. Four principal strata are generally recognized in the narrative, viz. the Jahvistic (J for short), in which *Jahweh* is the word used for God; the Elohistic, in which God is rendered *Elohim*; the *Deuteronomic*, and the *Priestly*. J is supposed to date somewhere about 850 B.C.; E about 750 B.C., D about 621 B.C., and P from 570 to 440 B.C.— possibly as late as 250 B.C. The original documents probably included the Babylonian accounts of the Creation and the Deluge.

GENIUS. In the mythology of ancient Rome, the indwelling spirit of a man to whom he owed his virility, his power of generation exercised in the genial or marriage-bed (*lectus genialis*). The word comes from the Latin root *gignere*, to beget, and the use of the word to mean outstanding intellectual or artistic gifts (though here, too, the idea of creativeness is very present) is a modern development. The Genius was male; the corresponding spirit in a woman was her Juno, who gave her the power to conceive and protected her in childbirth. In course of time, each city, people, trade and occupation, was supposed to have its genius.

GEONIM. *See* GAON; TALMUD.

GEORGE (died 303). Christian saint and martyr, the tutelary saint of England. According to one of many legends concerning him, he was a Christian soldier in the Roman army who was born of noble family in Cappadocia, and was martyred under Diocletian at Nicomedia, April 23, 303. Another story says he suffered near Lydda (where his tomb is shown) in Palestine before the 4th century. He is venerated by both the Roman and the Eastern Churches, and has been held in high honour among Englishmen since the Crusades. Once (in 1089), so the story goes, he saved the Christians from imminent defeat by the Saracens. That he fought and overcame a dragon is another old legend. St. George's Day is April 23.

GERDA or **GERDHR.** In the Scandinavian mythology, the frozen earth; a goddess whose husband was Frey.

GERIZIM. The sacred mountain of the Samaritans (q.v.), near Shechem in Palestine.

GERMANY. The original home of the Reformation, Germany was divided in the 16th century between Roman Catholicism and Lutheranism; the religious peace concluded at Augsburg in 1555 provided that the supreme civil power in each state was at liberty to choose one creed or the other. Each state came to have its own Lutheran church, and although their number was much reduced during the Great War, there were still 28 territorial Lutheran churches in Germany in 1919, all under a Central Church Federation, as well as a number of Reformed (Calvinistic) churches. In 1933 the Nazis set about the establishment of one *Reichskirke*, and the Protestants were split into the German Christians, who largely approved of Nazism, and the Confessional Church who objected in particular to the exclusion of Hebrew Christians.

The Confessional pastors suffered severely at the hands of the Nazis, even though they tried hard to keep "politics" out of their pulpits. Roman Catholics fared no better. During the World War Germany was being rapidly de-Christianized. When the war was over

the German Evangelical Church set up in 1933 was dissolved, and a Council of the Evangelical Church was elected. Full freedom of worship to Catholics, Protestants, and Jews was accorded in Western Germany.

GERSHOM BEN JUDAH (960–1040). Jewish rabbi, born at Metz, who founded the French and German Talmudic schools. About A.D. 1000 he convened a synod which reformed the divorce laws and forbade polygamy among Jews.

GERSON, Jean Charlier de (1363–1429). Medieval churchman and scholar, who became chancellor of the university of Paris and was given the title of " Most Christian Doctor." He opposed the Flagellants, and is one of the writers to whom the *Imitatio Christi* has been attributed.

GHAZALI (al-Ghazali) (1058–1111). Moslem theologian, author of " The Revival of the Religious Sciences " that is compared with Aquinas's *Summa*. Born near Meshed, in Persia, he was appointed to a professorship in the new Moslem university at Baghdad. At the height of his career, he abandoned his chair and sought in Sufi mysticism a solid grounding for the faith in Allah, the Prophet, and the Last Day, that his intellectual studies had led him to question. His great treatise is an attempt to revivify Moslem theology and ethics; and although at first his critical examination and restatement of the accepted items of creed and practice were bitterly resented by the Moslem doctors, it was not long before he was hailed as a pillar of religion and in person a saint.

GIBBON, Edward (1737–94). English historian, author of " The Decline and Fall of the Roman Empire" (1776–88). The 15th and 16th chapters, in which he describes the rise and early history of the Christian Church, aroused much hostile criticism. His ironical detachment was taken to be a sneer, and for long he was denounced as an " infidel."

GIFFORD LECTURES. Lectures on natural theology without reference to creeds, founded in the universities of Edinburgh, Glasgow, Aberdeen, and St. Andrews, by Adam, Lord Gifford (1820–87), a Scottish judge who left £80,000 for their endowment.

GILBERTINES. An order of monks and nuns in the Roman Catholic Church, founded about 1148 by St. Gilbert (1083–1189), a native of Sempringham, near Lincoln. The order was suppressed at the Reformation and has never been revived.

GILES (7th century A.D.). Christian saint, the patron saint of Edinburgh, and also of beggars and cripples. He is reputed to have been an Athenian, and became abbot of a monastery near Arles, in France. His festival is Sept. 1.

GILGAMESH. Hero of an ancient Assyro-Babylonian epic, a copy of which was found in the library of Ashurbanipal. It dates from about 2500 B.C. Gilgamesh wanders far and wide, and meets Utanapishtum, the "Babylonian Noah," who tells him the story of the great flood. The epic is supposed to have been known to the author of the Bible book of *Genesis*.

GIRLING, Mary Anne (1827–86). Founder of the " Children of God," a sect of English Shakers. About 1864 she announced that she was a new and final incarnation of God, and had received the stigmata. A community was founded in London, and then transferred in 1872 to some land they bought in the New Forest. After a year of industrious communism they were ejected and found shelter for a time on a farm belonging to the Hon. Auberon Herbert. They were said to practice naked dancing in the course of their religious exercises. After the death of " Mother Anne " from cancer they died out.

GITA-GOVINDA (" Song of the cowherd "). An erotic lyric describing the early life of Krishna as Govinda the cowherd, when he had his amour with Radha. Its date has been put at about 1170 A.D., and its author is said to have been Jayadeva (q.v.). Sir Edwin Arnold translated it in 1875 as " The Indian Song of Songs."

GLASSITES. A Protestant Christian sect founded by Rev. John Glas (1695–1773), a Scottish Presbyterian minister near Dundee. In 1730 he was deposed by the General Assembly of the Kirk for having maintained in a treatise that

there ought to be no official connexion between Church and State. His doctrines were elaborated by his son-in-law Robert Sandeman (1718–71), so that the sect are often called Sandemanians. Michael Faraday was a member of a Sandemanian congregation in London. The sect finally merged in the Baptists and Congregationalists.

GLASTONBURY. Ancient town in Somersetshire, in the traditional Isle of Avalon, where Joseph of Arimathaea, bearing with him the Holy Grail, is supposed to have preached Christianity within a few years of the Crucifixion, and his staff is said to have been planted as the original Glastonbury Thorn; this was destroyed by a Puritan in 1653, but grafts from it still flourish. Traditionally, it used to flower on Christmas Day. Here, too, King Arthur is said to have reigned and been buried. The abbey stands on the site of the church which (if it was indeed founded by Joseph) was the first Christian edifice in Britain. The great Benedictine monastery to which it was attached for centuries was destroyed in 1538 by order of Henry VIII.

GLEBE (Lat. *gleba*, turf, soil, ground). The land possessed by an ecclesiastical benefice, from which it derives an income.

GNOSTICS. Name given to a number of sects or schools of religious thinkers in the early Christian centuries who claimed to possess an extraordinary deep and intimate knowledge of the sacred mysteries (Gk. *gnosis*, knowledge). Their principal home was Egypt, particularly Alexandria, and they were widely represented in the Christian churches of the East, until their views were discovered to be so unorthodox that they were compelled to separate themselves and form independent sects. The most celebrated of the Gnostic thinkers were:— *Asiatics:* Saturninus, Bardesanes, Marcion, Tatian, and Cerinthus; *Africans:* Basilides, Carpocrates, and Valentinus (qq.v.).

On the main points of their teaching they were in general agreement, though each sect had its own characteristic doctrines. In the first place they held that there was one Eternal and Supreme Being, from whom emanated a series of Aeons regarded as manifestations of particular attributes of the Godhead and constituting its Pleroma, or Fullness. Matter was essentially evil since it had been created by a fallen Aeon, the Demiurge, or some other evil power. The human body, then, was of little account since it was material. Furthermore, Jesus cannot have been divine, since the Divine would never unite with the material; or if he was human, he could not have been divine also; or he was an insubstantial phantom, having a frame which only seemed to be human; or he was of some heavenly stuff, such as the angels were made of. The Gnostics went on to maintain that Christ had not died to save men from the wrath of a justly offended Deity, but in order to give them the knowledge, *gnosis*, that would preserve them to all eternity. As regards practical life, some despised the body and its delights, mortifying the flesh and practising severe austerities; others, however, took a different view, holding that those who had *gnosis* were superior to the moral rules that regulated the conduct of the uninitiated.

GOD. The Supreme Being; the First Cause, self-existent, uncaused, and unconditioned, infinite, eternal, perfect; omnipotent, omniscient, all-loving and all-good. Such a definition as this would be accepted perhaps by most theists and deists, but in the various religions and theologies and theosophical systems there are differences of emphasis and many qualifications of what is generally regarded as the fundamental concept of religion.

As late as the last century it was widely believed that monotheism, belief in one god, was the original religious idea, divinely revealed and implanted in man's breast. The advance in anthropological, archaeological, historical, and other studies has made that view no longer tenable. The One God of modern religions, it is now seen, arose by an age-long process of natural selection out of the crowded polytheisms of the ancient world. Possibly the Indians were the first to conceive of the Primeval Unity, to which they gave the name of Brahma.

The ancient Egyptians painfully arrived at the idea of Ra, but the lofty monotheism of Atonism was short lived. The Jews found a national leader in Jehovah, who evolved through the centuries into the God of Justice of the Hebrew Prophets and the God of Love of New Testament theology. The Allah of the Moslems owes much to the Jewish Jehovah. Then there is the God or the Divine Principle of the philosophers—the God who is Beauty, Goodness, and Truth of Plato; the Unmoved Mover of Aristotle; the supreme moralist of Kant, the *élan vital* of Bergson, the unknowable First Cause of Herbert Spencer, the God who is always becoming of Samuel Alexander.

The knowledge and understanding of God, most religions affirm, is a matter of divinely-implanted intuition. The supreme argument for His existence is religious experience, the affirmations made by generations upon generations who have feared and loved and worshipped. Yet a main part of a theologian's task is the demonstration by arguments addressed to the human reason that God exists—the personal and actively-benevolent God of theism or the impersonal and largely inactive deity of the deists. Four great arguments have been advanced for the existence of God.

First, the *ontological*, the formulation of which is placed to the credit of St. Anselm. We can think of a most perfect Being. But if the Being did not exist, he would fall short of perfection. To be perfect he must exist; the idea of perfection leads inevitably to belief in his existence. Descartes accepted and used this argument, but Kant did not think much of it.

Second, the *cosmological*. Following the lead of Aristotle, Aquinas and the Schoolmen and a great host of later theologians have put great reliance upon it. Everything that we have experience of has a cause. Each cause is finite, but an infinite series of finite causes is unthinkable. Behind the last or the earliest of the finite causes there must be Infinity—the First Cause, the Uncaused Cause, the Unmoved Mover, who is God. Buddhists and Jains are at one in rejecting this argument; they find no difficulty in conceiving of an eternity of finite causes—or they find it more difficult to conceive of the one who started the series.

Thirdly, the *teleological*. This is the argument from design, capably argued by Paley: a watch implies a watchmaker; the universe shows abundant signs of having been designed and planned and regulated by an Intelligence who is concerned about law and beauty, goodness and order and careful adaptation of means to ends.

Finally, there is the *moral argument* which Kant thought far superior to all the others. We have a sense of right and wrong, we can distinguish without rational argument between what is righteous and what is sinful. Whence does our moral sense—the sense of "ought"—derive? The existence of a moral nature, and of the moral law to which it answers, imply the existence of a God who is the lawgiver of morality, whose will (just because it is His will) is our law. *See* DEISM; FINITE GOD; PANTHEISM; THEISM; etc.

GODFATHER, GODMOTHER. The sponsors at Christian baptism; they promise to see that the child is brought up in the faith.

GOLDEN CALF. An image of a calf or, more likely, a young but mature bull, that was contrived by Aaron at the request of the Children of Israel who were impatient at Moses's long absence on Mt. Horeb (*Exodus xxxii*). Other instances of golden calf adoration are found in the Old Testament, and the custom may have been connected with the earlier Semitic bull-worship and the worship of the Egyptian bull-god Apis.

GOLDEN RULE. The moral precept stated by Jesus Christ in *Matthew vii*, 12; "All things whatsoever ye would that men should do to you, do ye even so to them." The same principle is found in the other great religions, though sometimes in the negative form, as the Rabbi Hillel's "What is hateful to yourself, don't do to your fellow man." A Jain maxim is: "A man should wander about treating all creatures as he himself would like to be treated;" and the Sikhs say, "Treat others as thou wouldst be treated thyself." Almost the same is

Confucius's, " What you don't like when done to you, don't do to others." Plato said, " May I do to others what I would that they should do to me."

GOMATESVARA. A Jain saint whose colossal statue stands at Sravana-belgola in Mysore, India. It shows him completely naked, and is 57 feet high; it was carved about A.D. 1028 by an anonymous sculptor for the minister of a king of the Gange dynasty who ruled over parts of S. India at that time. About its feet is a temple, and every 15 years half-a-million Jains flock to the " Great Head Anointing Ceremony," when potfuls of milk and ghee, mixed with sugar, almonds, dates, poppy seeds, flowers, and silver coins, are discharged over the saint's head.

GOOD FRIDAY. The most solemn and sacred day in the Christian year, commemorating the death of Jesus Christ on Calvary; it is " good " because on that day the Saviour is considered to have obtained salvation for fallen mankind. The day has been kept from earliest times as one of strict fasting, humiliation, and religious observance. In the Catholic Church the clergy appear in black robes, the altar is stripped bare, and the candles are unlit. During the " three hours' service " the successive stages of the Passion are recalled with all the accompaniments of the deepest and tenderest mourning.

GOOD SHEPHERD. Name given to Jesus Christ, because of its use in *St. John x*, 11. In art he is often represented as a good shepherd carrying a lamb that had been lost and is now found.

GOPIS. In Hindu mythology, the cowherd damsels and wives with whom Krishna amorously sported in the Himalayan heights.

GORAKHNATHIS. A sect in Hinduism, worshippers of Gorakhnath, their alleged founder, who flourished probably about the beginning of the 13th century. He seems to have introduced a new kind of Yoga, designed to achieve supreme concentration of mind (*samadhi*) and miraculous powers, and he may well have been a yogi himself.

GORE, Charles (1853-1932). Anglo-Catholic divine. In 1889 he edited *Lux Mundi*, a work in which Anglo-Catholic and advanced views on Biblical criticism were combined, and was bishop in turn of Worcester (1902), Birmingham (1905) and Oxford (1911-19). His writings include " Belief in God," " Belief in Christ," and other restatements of Christian theology in 20th-century language.

GOSALA. An Indian teacher, founder of the sect of Ajivikas about the end of the 6th century B.C. Son of a professional mendicant, he was born in a *gosala* or cowshed, hence his name. He became a naked beggar like his father, and established himself as head of a community of mendicants. Both Mahavira and Buddha criticized his motives and methods. After his death his followers merged with the Digambara Jains.

GOSPEL. The Christian revelation. The word is commonly taken to mean "good news" (i.e. of salvation), when it is a translation of the Greek *euaggelion*, which originally meant the reward given to a messenger for bringing good news. But another derivation is from the Anglo-Saxon *God*, and *spell*, a narrative, i.e. " God story."

GRACE. In Christian usage, any supernatural aid by which God enlightens the mind or enables the will to perform what the Divine Will requires. Grace at meals, i.e. the asking of the Divine blessing on the food before meals and as a thanksgiving after, was practised by the earliest Christians.

GRANTH. The holy scriptures of the Sikhs. Since the death of the 10th Guru it has been the Guru (or spiritual leader) and is itself worshipped. It consists of religious poems by Nanak, Kabir, and other founders of the faith. *See* SIKHISM.

GREAT BEING. The object of worship in the Religion of Humanity or Positivism (q.v.).

GREECE. The established and most numerously supported religion of this Balkan kingdom is the Greek Orthodox Church, an autocephalous unit of the Eastern Orthodox Church. The government of the Church is by the Holy Synod, a council consisting of the archbishop of Athens as president and 12 metropolitans. Liberty of worship is accorded to other sects.

GREEK CHURCH. *See* EASTERN ORTHODOX CHURCH.

GREEK PAGANISM. The religion of the ancient Greeks was an anthropomorphic polytheism, that is, it consisted for the most part of the worship of gods and goddesses who had the forms and characters of human beings. Many elements entered into its composition, and it was in development and decline over a period of some two thousand years.

The Greek invaders, the Hellenes as they were styled, were barbarian tribesfolk of the Aryan or Indo-European race, and brought with them a family of nature deities such as are hymned in the earliest of the Vedas. In particular they had the cult of the sky-god to whom they gave the name of Zeus, or Zeus Pater. Probably their pantheon also contained Apollo, Poseidon, Hestia, and Demeter, and possibly Ares and Hermes. To these were soon added deities of the conquered territories, of the Mycenaean and Helladic peoples; and Hera, Athena, Artemis, and Aphrodite may well be derived at least in part from the Great Goddess of whom the Cretans and many other peoples of the eastern Mediterranean world were the devoted worshippers. Indeed, it would seem that the greatest contribution made by the pre-Hellenic Mediterranean stock to the family of the Greek gods was the female element, which is markedly absent from the pantheon of the primitive Aryans.

The Greeks had no Bible. The nearest approach to such are the poems of Homer and Hesiod, which represent a very late stage in the religious development. Gone is any pretence that the gods are personifications of the powers of nature. They are clear-cut, highly individualized personalities, divinities—yet feeling and behaving very much as men. As early as the 6th century B.C. there were rationalistic thinkers who scorned the anthropomorphic creations of the poet's fancy. The man in the street loved these celestial ruffians and trollops none the less. Father Zeus sitting on the top of Mt. Olympus, surrounded by his male and female court, was very real and full of homely appeal. Artists strove to depict him as in their highest thoughts they conceived him, and it was said that the statue of Zeus Olympius that Pheidias made " seemed to have added something to the revealed religion " and " the sight of it was a nepenthe for personal sorrow." Zeus was not the Creator, he was not omnipotent nor omniscient, but he was the father of gods and men, a god of pity and mercy, who did what lay in his power to comfort and to bless; and each of the subordinate divinities was regarded as being in charge of a department of human life, and regulating it in accordance with the dictates of rough-and-ready morality.

On the whole, Greek paganism was happy and bright. There was no belief in intense human depravity, but Hesiod maintained that man had been on the downward path since the Golden Age when Saturn ruled. There was not much concern with life beyond the grave; the dead were believed to pass into a rather cheerless and uncomfortable underworld, the realm of Hades, and there was a heaven (Elysium) for the particularly fortunate and blessed, and a hell (Tartarus) for those who were deservedly damned. A man's appropriate abode was decided by the gods of the dead, who kept a strict account of his deeds and misdeeds.

The gods and goddesses have passed into the literary inheritance of the human race, whether under their Greek names or as their Roman identifications. First and foremost come the twelve Olympic deities, six male and six female. Zeus, who is the Roman Jupiter, and Hera his spouse; Poseidon the lord of the sea, and Apollo the sun-god; Ares the god of war, Hephaestus the smith, Hermes the inventor, Athena the Madonna of Athens, Artemis whom the Romans knew as Diana, and Aphrodite who was their Venus; Hestia the goddess of the hearth, and Demeter the earth-mother. Then come a troop of gods and goddesses—Hades, and Dionysus, Cronus, Uranus, Helios, Hyperion, Nereus, Proteus, Leto, Persephone, Hecate, Selene, and so on, together with such beings as the Graces, Muses, Hours, Fates, Furies, Oceanids, Nereids, Nymphs, Naiads, and the like. In the

third rank are the deities who are attendants upon the greater gods—Iris who is Zeus's messenger and Hebe his cupbearer, the Hours, the handmaids of Aphrodite, Boreas, and so on. Then may be mentioned the more shadowy divinities—Night and Day, Dawn, Darkness, Sleep, Strife, Memory . . . and finally the monstrous births produced by the conjunctions of gods and humans—the Cyclopes, the Harpies, the Gorgons, Cerberus the dog of Hades, the Sphinx of Thebes, the Centaurs, and the Chimaera. Altogether the gods and godlets, spirits, demons, and heroes or deified men, are said to number thirty thousand or so. Nowhere save perhaps in Egypt was there such a multitudinous pantheon.

Greek worship in the main was a simple affair of conciliating the gods and making them favourable to human desires and enterprises by prayer, bloodless offerings (cakes, grain, first fruits, etc., laid on the altar and burnt, and libations of wine, milk, or honey), and bloody sacrifices of animals which were slaughtered beside the altar with solemn ritual and their carcases then burnt thereon. Each deity had an appropriate sacrifice. Cattle and sheep were the most usual, but horses were sacrificed to Poseidon, swine to Demeter, dogs to Hecate, goats to Dionysus and Apollo, and so on. Great care was taken to sacrifice only beasts without blemish, and male animals were dedicated to male gods and female to goddesses.

The Greeks had no Sunday, but the year was broken up by a number of fast-days and festivals, of which four, the Pan-Hellenic;—the Olympian, Pythian, Isthmian, and Nemean—drew great crowds from the whole of the far-spread Greek-speaking world. Among the most important of the local festivals were the Anthesteria, held in Athens in February in honour of Dionysus; the Thesmophoria, held in October in honour of Demeter, and attended only by women; the Thargelia, the principal festival of Apollo at Athens; the Gymnopardiae, a gymnastic display held in Sparta about July, in honour not only of the gods but of Spartan heroes; the Herara held at Argos in honour of Hera; and the festival of Apollo and Artemis held at Delos in the spring.

The Pan-Hellenic festivals were among the chief expressions of Greek racial and cultural consciousness, but an even more important bond of union of the scattered city-states was the Oracle at Delphi.

The sacrifices and the festivals marked the religious round of the ordinary man. But there is another side to Greek religion—that represented in the Mysteries. Here the worship was secret and performed only by select initiates; the emphasis was on the mystical and the life beyond the tomb. The principal were the Eleusinian and the Orphic mysteries, and they seem to have consisted of ritual performances symbolizing the union of man and god, and death that is the doorway into new life. The final element in Greek religion was the philosophical contribution of the Stoics and the Epicureans. By the time Christianity was ready to triumph, the paganism of ancient days was still the religion of the villagers, but the educated townsfolk were philosophers rather than believers. The closing of the philosophical schools in Athens by the Emperor Justinian in A.D. 529 marked the end of any official countenance of the ancient religion, but in the religious and social culture of modern Greece pagan relics are still not difficult to find. *See* the articles on the chief divinities, etc., mentioned.

GREGORY I (c. 540–604). Christian saint, Father of the Church, and pope; called Gregory the Great. A Roman by birth, he abandoned an official career for monastic life, and was made abbot of a religious house of his foundation. In this early part of his career he was much moved by the sight of some fair-haired English youths exposed for sale in the slave market at Rome, and on being told that they were Angles, made the historic rejoinder, *non Angli sed angeli*. In 590 he was elected to the Papacy, and proved a most capable administrator. He sent St. Augustine on a mission of conversion to England; extended the authority of the Holy See; promoted monasticism; and introduced improvements in the liturgy and music of the Church. The

Gregorian chant—the plainsong chants of the R.C. Church—is named after him.

GREGORY VII (c. 1020–85), often known by his family name of Hildebrand; the greatest of the medieval Popes. An Italian by birth, he was educated in the French monastery of Clugny, and held various offices at the Papal Court under a succession of pontiffs. In 1073 he became Pope, and at once embarked on the struggle for the assertion of the spiritual power over the temporal, for the subordination of the Empire to the Papacy. In particular he contested the right claimed by the Crown of investiture, i.e. of appointment of the higher clergy to their benefices, which were regarded as feudal fiefs. The Emperor Henry IV bade him defiance, and in 1076 declared him deposed from the pontificate, but in the next year he was forced to submit to Gregory at Canossa. Yet his submission was but a stroke of policy, and Gregory died at Salerno, worn out, disappointed, and in exile.

GREGORY the ILLUMINATOR (257 ?-337 ?). Christian saint, a Parthian by birth, who about A.D. 300 preached Christianity in Armenia with such persuasion that it was adopted as the national religion.

GREY FRIARS. Popular name for the Franciscans (q.v.), since originally they wore a grey or drab habit.

GRIFFIN, Bernard W. (born 1899). Roman Catholic Archbishop of Westminster since 1944. Born in Birmingham, he was ordained priest in 1924 and was bishop auxiliary of Birmingham 1938-44. In 1946 he received the cardinal's hat.

GROOTE, Gerhard (1340–84). Dutch religionist. Born at Deventer, near Utrecht, he was a distinguished scholar and teacher who in 1370 gave up his posts and honours to become a Carthusian monk. After three years he returned to the world as a preacher, and shortly afterwards founded the Brethren of the Common Life (q.v.). He exercised great influence as a practical mystic.

GUARDIAN ANGEL. In Catholic Christian angelology, an angel who is entrusted with the care of a particular human soul—to guard and bless and guide to heaven, and if necessary intercede for with the Almighty. Mahayana Buddhists have very much the same concept.

GURU. In Hinduism, a spiritual teacher. Among the Bhaktas (q.v.) in particular the guru is treated with the deepest reverence. Among Vallabhacharis, it is laid down that a student should be prepared, if required, to allow his guru, as God's representative, to enjoy his virgin daughter or newly-married wife. But one of the five great sins enumerated in the Code of Manu is having intercourse with the wife of one's guru. For the Sikh Gurus, *see* SIKHISM.

GUYON, Madame (1648–1717). French Quietist. Jeanne Marie Bouvier de la Mothe, she married the wealthy Jacques Guyon in 1664 and was left a widow in 1676. A few years later she and her spiritual director Father Lacombe were wandering about south-east France and northern Italy preaching the Quietist gospel. In 1688 she was arrested for holding heretical opinions and corresponding with Molinos, the Spanish Quietist, but powerful friends secured her release. For some years she corresponded with Fénelon, who championed her against Bossuet's criticisms. From 1695 to 1703 she was shut up in the Bastille, and was then allowed to retire to her son's estate near Blois, where she devoted herself to piety and good works. Her writings were very numerous and included an autobiography; "Spiritual Torrents;" and "Mystical Sense of Sacred Scripture."

GYMNOSOPHISTS (Gk., naked sages). The name given by the ancient Greeks to the Hindu philosophers—possibly Jains—who lived as solitary ascetics in a state of practical nudity. Probably these were encountered by the soldiers who took part in Alexander's campaign in north-west India.

GYNAECEUM (Gk., *gyne*, woman; *oikos*, house). In Christian churches of the Eastern union, a latticed gallery or an aisle or some other part, specially set aside and partitioned off for the exclusive use of women worshippers.

HABAKKUK. A minor prophet of the Old Testament who is supposed to have lived in the late 7th century B.C. He mentions the invasion of Judah by the Chaldeans or Babylonians (c. 606 B.C.). Some hold that he lived after the Exile, and wrote his poem about 450 B.C., or that he lived in the time of Alexander the Great.

HADES. In ancient Greek religion, the netherworld, the realm of the god Hades or Pluto. It was placed sometimes in the Far West, beyond the all-encircling river Oceanus; sometimes underground, when it was reached through chasms and halls. It was separated from the world of the living by one of the rivers, the Styx or the Acheron, across which the souls of the dead were ferried by Charon in his boat. There were other rivers—the Phlegethon, Cocytus, and Lethe; and it contained the Plains of Asphodel, across which wandered those ghosts who were not transferred to the pleasanter Elysium or the more gloomy and miserable Tartarus. Over Hades ruled the god, accompanied by his queen, Proserpine or Persephone, whom he had raped from the world above. Three judges sat within — Minos, Rhadamanthus, and Aeacus—who determined the destination of the souls brought before them; and at the gate the watchdog Cerberus kept watch and ward so that none who entered might escape into the land of light and life.

HADITH (Arabic, tradition). An enormous mass of writings on the life and teaching of Mohammed, i.e. the whole corpus of the *sunna*, which with the Koran forms the basis of Mohammedan religion and law. *See* ISLAM.

HADJ or **HAJJ** (Arabic). Name given to the pilgrimage to Mecca, one of the duties absolutely incumbent on Moslems at least once in a lifetime, if they are adult, sound in mind and body, and possessed of sufficient means to cover the expenses and maintain those dependent upon them at home while they are away. A married woman may perform the pilgrimage in company with her husband or some near relative. The pilgrimage is made in the 12th month of the Mohammedan year, and a definite ritual is laid down, including walking or running seven times round the Kaaba, kissing the Black Stone each time; a visit to a site associated with Abraham; casting stones at three pillars at Mina; and the sacrifice of a sheep, goat, cow, or camel, meat being given to the poor. Ten days are occupied with prayers and performances, and when all are done the pilgrim, now a *hadji*, puts off the *ihram* (pilgrim's robe) and assumes his normal garb. His reward is a sure place in paradise; to neglect to make the pilgrimage is a mortal sin.

HAGGADAH. That portion of the Talmud which consists largely of legends, anecdotes, parables, and the like, bearing on Biblical and post-Biblical people and events, folklore, history, popular science, homely philosophy, and polemical matters—all designed to improve moral and religious behaviour.

HAGGAI. One of the minor prophets of the Old Testament. He returned to Jerusalem with Zerubbabel from Babylon after the Exile, and the three sermons or addresses contained in the book bearing his name are supposed to have been delivered in 520 B.C. Their object was the encouragement and inspiration of the volunteers working on the rebuilding of the Temple at Jerusalem.

HAGIOGRAPHA (Gk., sacred writings). The third and last of the three great Jewish divisions of the Old Testament. It contains all the books not included in the Law and the Prophets.

HAGIOGRAPHY. The writing of the lives of the saints, as by the Bollandists (q.v.). The body of literature so formed is known as hagiology.

HAGIOSCOPE or **SQUINT.** Found in many old English churches: an opening cut in the wall or a pillar, usually beside the chancel arch, so as to enable the congregation behind it to see the altar, and time their devotions with the progress of the Mass.

HAIL, MARY. English for *Ave Maria* (q.v.).

HAIR. Among the ancient Hebrews long hair, such as Samson's, was the symbol of natural strength which by the Nazarite vow was placed under divine protection. When the locks were

shorn, not only the manly beauty but virility was departed. Baldness was regarded as an indication of divine disapproval. The belief that a man's strength or soul is bound up with his hair is found among many primitive peoples in folklore. In ancient Greece youths were required to sacrifice locks of hair on the altar of Apollo at the initiation rites, possibly as a sign of the devotion of their virility to the service of the god. In Europe it used to be believed that the maleficent powers of witches and wizards resided in their hair, so that it was customary to shave suspected persons all over before consigning them to the torturer, otherwise they might have endured the agony and avoided an admission of guilt.

Long hair was the Jewish woman's glory, as St. Paul maintained in 1 *Corinthians xi*; hair is given to a woman as a covering, he declares, but she should keep her head covered " because of the angels "—a difficult passage, but taken to mean that only loose women in that notoriously loose city would appear in public without a veil, and so invite the approaches of lewd men and angels or demons. In the worship of Astarte the sacrifice of a woman's hair might be taken as a substitute for that of their chastity. In some places Greek maidens offered their hair to Artemis before marriage.

In Christianity, monks submit to the tonsure. Moslems consider long hair a sign of manly and probably godly character. Hindu fakirs pay great attention to the arrangement or the studied disarray of their hair.

In 1942 the Archbishops of Canterbury and York announced the official approval of the Anglican Episcopate to the entry of women into church hatless, since St. Paul's injunction in 1 *Corinthians xi* was no longer binding.

HAJJ. *See* HADJ.

HALACHAH (from Hebrew for " to walk "; tradition, law, practice). That part of Jewish or rabbinical tradition contained in the Talmud, i.e. the Mishnah and a portion of the Gemara, that consists of civil and ritual law, and the customs and decrees bearing thereon, as distinguished from the Haggadah (q.v.). *See* TALMUD.

HALLAJ (died 922). Moslem mystic of Baghdad, who was executed after 8 years in prison for ecstatically declaring that he was Reality, i.e. for identifying himself (and everyone else) with God.

HALLELUJAH or **ALLELUIA** (Hebrew, praise ye Jehovah). A Hebrew expression used in the Psalms, whence it was adopted by the Christian Church as a doxology.

HALLOWEEN. In the Christian calendar, October 31, the eve or vigil of All Hallows or All Saints.

HALO. In Christian art, a bright ring of light painted round the heads of Christ and the apostles, saints, etc. *See* AUREOLE, NIMBUS.

HAMMURABI. King of Babylonia, variously dated between 2100 and 1800 B.C., who is famous for his " Code " consisting of 282 edicts, stated to have been given him by the god Shamash, that is engraved on a stele or pillar unearthed at Susa in 1902. Comprehensive and sometimes highly humane, this code of ancient law influenced the so-called Mosaic legislation and that of other eastern peoples.

HANBALITES. One of the four orthodox sects of the Mohammedans, which derives its name from its founder Ahmad ibn Hanbal (q.v.), upholder of the doctrine of the eternity of the Koran. It has been chiefly represented in Arabia, Mesopotamia, and Syria.

HANIFITES. One of the four orthodox sects of Islam, named after its originator Abu Hanifa (q.v.). It was established in Iraq and spread to Turkey. It predominates in India and Lower Egypt.

HANUCA (Hanukkah) (Hebrew, dedication). The Jewish feast of Dedication, observed for 8 days from the eve of 25th Kislev. The chief rite is the lighting of the eight-branched candlestick, the Menorah, with an additional holder for the candle (Shammas) from which the others are lighted. Blessings are uttered and hymns sung. The festival commemorates the purification and rededication of the Temple at Jerusalem by Judas Maccabaeus in 165 B.C., after its desecration by Antiochus Epiphanes.

HANUMAN. The ape-god of the Hindus. In the *Ramayana* he is the chief of the monkeys, who assists Rama

in his war against Ravana in Ceylon. He is a frequent figure in Indian literature and art.

HAOMA. A sacramental potion, prepared by the priests of Parseeism and Mazdaism, from the juice of the haoma plant, mixed with milk and water. It typifies the drink of immortality.

HAPI. An Egyptian god, pictured as a man with female breasts and a pendulous stomach, wearing aquatic plants on his head. He was the god of the Nile.

HARIBHADRA (latter half of 9th cent. A.D.). Indian Brahman who became converted to Jainism and wrote famous works on Jain doctrine and conduct. He belonged to the Svetambara sect.

HARMONISTS. A society of Christian communists established in U.S.A. by George Rapp (q.v.) early in the last century.

HARNACK, Adolf (1851–1930). German Lutheran theologian and Church historian. Born at Dorpat, the son of an eminent German theologian, he held chairs of Church History (from 1888 in Berlin), and wrote many books on the history of Christian theology and of early Christianity, e.g. " Outlines of the History of Dogma " and " Expansion of Christianity."

HARPOCRATES. Greek name for the Egyptian god Horus (Heru-pa-Khret), the son of Osiris and Isis, who was pictured as a boy with his finger in his mouth. Whence it was mistakenly inferred that he was the god of Silence.

HARRIS, Thomas Lake (1823–1906). American religionist. Born in England, he emigrated to U.S.A. with his parents and became a Universalist minister and interested himself in spiritualism. He visited England in 1850 and there launched the society that, when he returned to America, he developed as the Brotherhood of the New Life. The community flourished in New York State under the patriarchal direction of Harris, whose views on the sex relationship and on the sexual make-up of the angels were given to the world in a number of works.

HARROWING OF HELL. Old English term for the descent of Jesus into Limbo between his burial and his resurrection. It was a favourite subject in medieval morality plays.

HARTMANN, Karl Robert Edward von (1842–1906). German philosopher who wrote much on religion. Christianity's essence, he maintained, was exhausted in the Middle Ages, and the Church is visibly dying. He rejected the historical basis of Christianity. He assailed Christian morality because it is based on a system of rewards and punishments. Even the ethic of Jesus was condemned, since it is vitiated by the belief that happiness is the supreme good. In the place of Christianity he would set a new faith derived from a synthesis of the negative religion of India and the positive religion of the Zoroastrian Persians. He sympathized with the idea of an eternal struggle between the powers of Good and Evil, whom or which he regarded as respectively the rational idea and the irrational will and blind instinct. His best-known book is " The Philosophy of the Unconscious."

HARUSPICES. The soothsayers of the ancient Etruscans, who from a study of weather and other natural phenomena, the flight of birds, and the entrails of sacrificed animals, professed to discover the future and the will of the gods. Their profession was continued under the Romans, until it became so discredited that, as Cato put it, " he wondered that one haruspex did not laugh when he saw another."

HARVEST FESTIVALS. These annual services of thanksgiving in Christian churches may be traced to the world of ancient paganism. The season was regarded as marking the death of vegetation; and in order that the spring should come again the cutting of the last sheaf of corn was a matter of great moment. It was deemed to embody the life of the grain, the Corn Spirit, and was called the Corn-Mother, Harvest-mother, Great Mother, Old Mother, Maiden, and so on. When cut, the sheaf was carried with due ceremony to the barn where the harvest supper was enjoyed, and then hung to the rafters, there to remain until the threshing, which liberated the Corn Spirit into the world again.

HASIDIM (Hebrew, holy) or Hasideans. A party among the Jews of Palestine who opposed the hellenizing tendencies of Antiochus IV about 175 B.C. Five years later, as told in 1 *Maccabees*, the stricter Jews revolted rather than eat pork and cease to practise circumcision, and the Hasidim were the backbone of the resistance. Eventually the Jews were allowed to practise their religion, and thus Jewish monotheism survived to make its contributions to both Christianity and Islam. The Hasidim are sometimes rated as the parents of the Essenes and the Pharisees.

HATHOR. The cow-headed sky-goddess of the ancient Egyptians. The name means "House of Horus," and she was originally closely associated with this god. She had many functions. Like the Syrian Ishtar, she was the goddess of love, as well as of the cemeteries of the dead in the desert. She became the chief of the goddesses and the divine model of womanhood. Sometimes she is represented as a woman wearing on her head the solar disc between cow's horns, sometimes as a cow wearing the solar disc and two plumes between her horns.

HEATHEN. One who lives in a non-Christian land—who is neither Christian, Jew, nor Moslem. In Christian usage, it may mean in particular the native peoples of India, Africa, and the South Seas. Its origin is uncertain. One derivation is from an Anglo-Saxon word meaning a dweller on the heath or in the open country. Since among such folk the old religions lived longest, the rustics became identified with believers in the ancient gods. *See* PAGANISM.

HEAVEN. The state of ineffable and inexpressible blessedness attained by the righteous after death. Most usually, perhaps, it is still regarded as a place where the redeemed or saved live in perpetual happiness in the presence of God. In the cosmology of the pre-scientific age it was supposed to be somewhere above the sky—thus in the New Testament, Jesus is stated to have ascended into heaven, and elsewhere in the Bible the word is used for the region of the atmosphere or that of the stars, which are called the hosts of heaven. Dr. W. R. Inge has written that the majority of Christians still believe, or half believe, in a geographical heaven which might be reached in an aeroplane. As age has followed age the conception has changed with the impact of new ideas and the growth of a deeper and richer understanding of the ways of God. A large body of mystical experience is believed by those who have enjoyed it to open a little door through which they have been permitted to peep for a moment into the realm of unutterable bliss.

In most of the world religions there is a heaven, a place of rest and perpetual happiness for the righteous. In Islam the arrangements are sensually gratifying, while at the opposite pole the heaven of Buddhism—apart from the heavens of the individual Buddhas in the Mahayana system—is the indescribable Nirvana. The Cabbalists spoke of seven heavens, very much as in Hinduism there is a succession of *lokas*, in the highest of which the saints who have finished with the round of existences live with Brahma.

HEBE. In Greek mythology, the goddess of youth and the cupbearer of Zeus. On Olympus she poured out cups of nectar for the assembled divinities, and she had the great gift of being able to restore the faces of the old and careworn to youthful bloom and beauty. She was the daughter of Zeus and Hera.

HEBREWS. One of the New Testament epistles. It is stated to be by the Apostle Paul, but this is not the view of modern scholars; one ancient tradition ascribed it to Barnabas; Luther suggested Apollos, the Alexandrian Jew mentioned in *Acts xviii*, and this is considered possible. The book is a theological treatise intended for a definite religious community, but we have no idea where. It was known in Rome in A.D. 90, and it is in substance an attempt to demonstrate that in Jesus we have the supreme revelation made by God to man.

HECATE. A Greek goddess described by Hesiod as exercising a beneficent sway and influence over earth and heaven and sea; perhaps it is because of this that she is sometimes represented as a triple figure. She gave

her votaries success in battle, in the law-courts and political assembly, and in athletics. Later she came to be associated with the darker side of life, with the underworld and night, with ghosts and bogeys. Sometimes she herself was represented as an old hag with snakes entwined in her hair, or she might assume the form of a mare or a dog, or, attended by hell-hounds, she haunted the cross-roads.

HECATOMB. In the ancient Greek worship, the sacrifice originally of a hundred oxen, but later of a considerable number of cows, sheep, or some other animal.

HEGIRA or **HIJRA** (Arabic, " going away "). Name given to the flight on July 16, 622, of Mohammed from Mecca to Medina, where he arrived on Sept. 22. The Caliph Omar decreed in 639 that the Mohammedan year should date from it henceforth.

HEGUMENOS (Gk., leader). The head or abbot of a monastery of Basilian monks in the Eastern Orthodox Church.

HEIMDAL. In Scandinavian mythology, the divine warder of Bifröst, the bridge—supposed to be the rainbow—which the gods use to cross from heaven to earth.

HEL or **HELA.** The old Norse or Scandinavian goddess of death and the infernal regions of Nifleheim. She was the daughter of Loki, and lived below the roots of the sacred ash Yggdrasil.

HELIOS. In Greek mythology, the sun, worshipped as a god. He was supposed to be the son of Hyperion, one of the Titans, and Thea, and he was thought of as driving a chariot across the sky, from his place of rising in the east, among the marshes bordering upon Oceanus, the world-encircling river, to his place of setting in the opposite quarter. Then in the hours of dark he sailed in a golden bowl or boat along the northern coasts of Oceanus back to his starting-point. In course of time many identified him with Apollo or Phoebus. Rhodes was the main centre of his cult, and in Sicily he had a farm where his daughters kept his cattle and sheep.

HELL (from Teutonic, " to hide " or " to cover "). Word used in the English Bible as a rendering of the Hebrew *Sheol* and *Gehenna* and the Greek *Hades*. All these are names for the place of the dead, the abode of departed spirits; and in many places in the Old Testament *Sheol* is translated as " the grave " and occasionally as "the pit." In Old English " hell " (derived from the name of a Scandinavian goddess) had very much the same meaning, and there is little doubt that the translators of the Authorized Version had this in mind, rather than the conception of hell as a place of eternal torment that is now its usual meaning.

The Hebrews of old had a very vague idea of the after-life, and certainly they had no belief in an eternity of punishment for evil doers. That conception seems to have had its rise between the Jewish Exile and the opening of the Christian era. The theologians of that period evolved the idea of Gehenna (q.v.), as a place of thick darkness and horrid cold, of the most cruel tortures, of fires that never go out and yet never entirely consume. This idea was carried over into Christianity, and in the Apocalypse hell is described as a lake of fire and brimstone, whence smoke of the torment of the damned goes up to heaven for ever and ever. In the writings of the Christian Fathers the doctrine was elaborated. Justin Martyr declared that if the wicked are not punished in eternal fire then there is no God. Tertullian included in his list of Christian joys and spectacles the sight that the believers would have at the Day of Judgment of kings and rulers groaning together in the lowest darkness, of philosophers burning with their deluded disciples, of poets and players engulfed in the flames; even to be able to imagine such a spectacle was, he maintained, a greater joy than any the circus, the theatre, or the race-course could provide. St. Cyril of Jerusalem declared that the sinner receives an eternal body so that it may burn eternally and never be consumed. St. Basil spoke of the quenchless fire and undying worms. St. Augustine in one of his sermons declared that even unbaptized infants descend into everlasting fire. For centuries the doctrine of hell was the instrument of

religious terrorism. " Doom pictures," such as the one on the wall of the church at Chaldon, in Surrey, brought home to the unlettered the awful punishment reserved for usurers and fornicators, the lovers of dancing, and those who were niggardly in their gifts to the Church. The pen of Dante and the pencil of Orcagna, the brushes of a multitude of gifted artists, the lurid language of the pulpit, filled the minds of men with dreadful apprehensions. Even the Reformation brought little change or relief. Luther and Calvin were as firm believers in a literal place of eternal torment as any of the Catholic doctors, and it was not until the last century that there was any considerable revolt against the conception of an eternal torture-chamber.

In all the great religions a hell of some kind features as a powerful aid to virtuous living. The underworld into which Ishtar descended in search of Tammuz was no pleasant place. The Egyptians thought that those whose souls tipped the beam in the scales of Anubis were destined to torment. The Hindus, Buddhists, Zoroastrians, and Moslems all envisage a place of fierce punishment for the incorrigibly wicked. Plato thought that most of the wicked who were plunged into Tartarus were purged after a year. Nowadays hell even more than heaven is thought of as a state or condition, rather than a place. But belief in a very real and literal place of punishment is maintained by the Roman Catholic Church, as it is by Moslems.

HEMACHANDRA (1089–1173). Jain writer of the Svetambara sect, who spent most of his life in Gujarat and wrote on Jain ethics and practices, and lives of the 24 Tirthankaras and 63 other great Jain personalities.

HENOTHEISM (from Gk. for " one " and " god "). Term coined by Max Müller for that form of early religion in which, while there are many gods, only one god is held to be supreme at one time.

HEPHAESTUS. In Greek mythology, the divine smith; the god of fire —the Romans identified him with Vulcan—and of the arts and crafts in which the use of fire is essential. He was said to be the son of Zeus and Hera and was born lame, whereupon he was flung out of heaven to live on earth. Hephaestus made thunderbolts, the shield of Achilles, and Pandora, the first woman. His wife was Aphrodite.

HEPTATEUCH (Gk., seven volumes). The first seven books of the Bible.

HERA. In Greek mythology, the sister and the wife of Zeus and the Queen of Heaven. Stately in form and severely beautiful, she was the protectress of women, the goddess who watched over lawful marriage and childbirth. Her children were Hephaestus, Ares, Hebe, and Eilithyia, and she was intensely jealous of her spouse's paramours and their offspring. She was one of the contestants for the prize of beauty, but Paris decided in favour of Aphrodite. Herodotus remarked on the size of her temple at Samos, her birthplace, and another celebrated shrine was the Heraeum, outside Mycenae. The Romans identified her with Juno.

HERBERT of CHERBURY, Lord (1583–1648). English Deist; brother of the Anglican poet, Rev. George Herbert (1593–1633). He wrote *De Veritate* (1624), and an autobiography, and believed in "five pillars" of religion, viz. a Supreme Being, the duty of worship, this worship should take the form of piety and virtue, men should repent of their sins and cease to do evil, and a future state in which the good are rewarded and the bad punished.

HERESY. Word derived from the Latin for a school of thought or philosophical sect, and in the New Testament applied to the Pharisees, Sadducees, Christians, etc. But for long it has meant a doctrine contrary to the orthodox or generally accepted faith.

HERMAE. In Athens and other cities of ancient Greece, small pillars bearing a bust of Hermes, the god of luck and roads, above a prominent phallus. They were set up at city gates, street corners, along the high roads, and in front of and inside dwellings, and often they were inscribed with moral texts.

HERMAS. An early Christian writer, usually included among the Apostolic Fathers. He lived probably about the

beginning of the 2nd century A.D., and he is traditionally the author of " The Shepherd," which consists of an account of visions, commandments given by a guardian angel, and of similitudes intended as instruction in the precepts of Christianity.

HERMES. In Greek mythology, the god of luck and wealth, the patron of merchants and thieves, the guardian of roads, and in some places the promoter of fertility. He was the son of Zeus and Maia (May), and was only a few hours old when he invented the lyre, and stole, by a trick, fifty cows belonging to Apollo. He was the herald and the messenger of the gods, and is represented carrying the herald's wand or caduceus, and with wings on his sandals and shoulders. He conducted the spirits of the dead to the underworld, and conveyed divine messages to humans in their dreams. Of all the gods he was the most intimately connected with everyday life, and the Hermae (q.v.) were everywhere.

The Romans identified him with Mercury, and the Egyptians with several of their gods, Thoth in particular, the god of learning; he was regarded as the revealer of divine wisdom whereby men might attain divinity. The name *Hermes Trismegistus* (thrice great Hermes) was given by the Neoplatonists to Thoth-Hermes, and in the 3rd and early 4th centuries a mass of philosophical and mystical religious literature—sometimes called the Hermetical Books—representing an amalgamation of Greek and Egyptian ideas, was given this name.

HERMITS or **EREMITES** (Gk. *eremos*, solitary). Men, and sometimes women, who have abandoned the world, with all its pleasures and temptations, and retired to the desert for purposes of religious devotion. In the early days of Christianity there were many who, in the decline of the Roman Empire, retreated from the scene of bloody turmoil and desperate wickedness to the deserts of Africa and Asia, and it was out of eremitism that monasticism eventually sprang. The first of what ere long became a swarm was Paul of the Thebaid (Egypt) who fled to the desert from the persecution under Decius in 250 and died there about 342, when he was more than a centenarian. The first famous hermit was St. Antony (q.v.). But there have been, and are, hermits in other religions, e.g. among the Hindus and the Buddhists. The Jewish Essenes seem to have been hermits. Another name for hermits is anchorites (from the Greek for " one who retires " i.e. from the world).

HERMOD. One of the Aesir or gods of ancient Scandinavia. He was Odin's son, and when his brother Balder was killed, he went down into hell to bring him back to the upper world.

HESTIA. The Greek goddess of the hearth, symbol of home and family. She was the daughter of Cronos and Rhea, and the Romans identified her with Vesta. A hearth was dedicated to her in every home, and in the town halls the fire was kept burning on her altar. From this sacred flame fire was taken to light the hearth in a new colony.

HESYCHASTS (Gk. *hesychos*, quiet). A sect of Christian mystics or pietists of the 14th cent., found chiefly among the Basilian monks on Mt. Athos in Greece. They were said to seat themselves on the ground and fix their eyes on their navels (whence the popular name for them, *omphalopsychoi*, " navel-souls "), in the belief that thereby they achieved an ecstasy and spiritual illumination not possible otherwise.

HETERODOXY (Gk., another opinion). The opposite of orthodoxy; religious beliefs and opinions that are contrary to the established doctrine.

HEXATEUCH (Gk., six books). The first six books of the Bible.

HIBBERT, Robert (1770–1849). A West India merchant, who left a fortune applied by trustees at first to the training of students for the Unitarian ministry, but from 1878 to the endowment of courses of Hibbert Lectures—in which religion is treated in a broad, undenominational spirit—and the production of the " Hibbert Journal."

HICKS, Elias (1748–1830). American Quaker, born in Long Island, who devoted his long life to preaching in U.S.A. and Canada. He was one of the pioneers in the fight against Negro slavery. Eventually he displayed Unitarian leanings, and the Quakers were

divided into the Orthodox and the Hicksite Friends. The Hicksites seceded in 1828, and have a numerous and influential following.

HIERARCHY (Gk., sacred government). A sacred or holy system of government; in the Christian world, generally an ecclesiastical establishment consisting of bishops, priests, and deacons.

HIERODULE (from Gk. for " temple " and " slave "). A male or female slave who dwelt in a temple in the ancient Greek world, and was dedicated to the service of the god. The term referred in particular to the public courtesans or votaries of Aphrodite at Corinth.

HIEROPHANT. In ancient Greece, one who " makes known sacred things," i.e. an instructor in the holy mysteries of the religious oracles and cults.

HIGHER CRITICISM. The scientific study of the authorship and dates of the books of the Bible.

HIGH CHURCH. That party in the Church of England which in the 17th century stressed those features of the Church, e.g. episcopal ordination and the Apostolical Succession, that were shared with the Catholic Church as a whole and with the pre-Reformation church in England in particular. In the last century the term was revived for those (now known as Anglo-Catholics, q.v.), who maintained a high opinion of the priestly office and of the Church. In modern usage, a " high " church is one where Mass is celebrated, and there is a close approximation to Roman Catholic practice.

HIGH PRIEST. In the worship of the ancient Hebrews, the chief of the priestly order, and the custodian of the Temple. His office was hereditary in the line of descent from Eleazar, son of Aaron. Elaborate rules were laid down to preserve him from contamination by things unclean. He might marry, but only a virgin. He was splendidly robed, and only he might enter the Holy of Holies, there to consult the Urim and Thummim, the sacred oracles.

HILARY (died 367). Christian saint and theologian, one of the Latin Fathers of the Church. He was bishop of Poitiers in France, and because of his defence of orthodoxy against the Arians he has been styled the Athanasius of the West.

HILLEL (c. 110 B.C.–A.D. 10). Jewish rabbi. Born in Babylon, he went to Jerusalem at the age of 40 and was appointed president of the Sanhedrin by Herod the Great in B.C. 30. He was essentially tolerant and a man of peace, and found a stern opponent in the more legalistic Shammai. He framed the Golden Rule in its negative form. A leader of the Pharisees, he founded a school of Tannaim (Teachers).

HILLEL FOUNDATION. A Jewish counterpart of the Y.M.C.A., founded in Champaign, Illinois, U.S.A., by Rabbi Benjamin Frankel in 1925.

HINAYANA (Sanskrit, " little vehicle " or " lesser career "). The older of the two main divisions of Buddhism (q.v.). The name is supposed to be derived from the fact that in Hinayana Buddhism the individual *bhikku* seeks primarily his own salvation, i.e. to become an arahat, which by Mahayanists is deemed to be a " lesser career " than that of the bodhisattva in their own version. Other names for it is *Sravakayana* (" hearer career "), and *Theravada* (" School of the Elders ").

HINDUISM. The religion of the Hindus, who call it the *Sanatana Dharma*, the Eternal Religion, because it is based upon eternal principles, or the *Vaidika Dharma*, because it is based on the teachings of the Vedas. They regard it as prehistoric, and certainly it may claim to be the oldest religion in the world; its only possible rival in this respect is Jainism, whose adherents maintain is the primitive Hinduism from which the great mass of Hindus have departed in error. For much more than two thousand years Hinduism has produced an unbroken succession of saints and seers, prophets and philosophers, who have made their contributions to its wealth of belief and ritual, faith and precept. It is built up out of the religious experience of millions of people through the ages, and it is still growing. Because of its immense comprehensiveness, its unceasing growth, it is a religion that is exceedingly difficult to define. It has no common creed or set of dogmas that

must be universally held. It has no single philosophical system. It has no Pope, no College of Cardinals, no Bible in the generally accepted meaning of the term. It has no uniformity of worship. Sir Alfred Lyall, towards the end of the last century, described Hinduism as " the collection of rites, worships, beliefs, traditions, and mythologies that are sanctioned by the sacred books and ordinances of the Brahmans and are propagated by Brahmanic teaching. And a Hindu is one who generally follows the rules of conduct and ceremonial thus laid down for him, particularly regarding food and marriage, and the adoration of the gods." This definition is confirmed and fortified by Sir S. Radhakrishnan, who, in his " Hindu View of Life ", points out that while the religion gives absolute liberty in the world of thought, it enjoins a strict code in practice. The theist and the atheist, the sceptic and the agnostic, may all be Hindus if they accept the Hindu system of culture and life. What counts is not belief but conduct. " A man may not believe in God," said Gandhi, " and still call himself a Hindu. Hinduism is a relentless pursuit after truth. Truth is God."

One further element in the religious and social complex should be mentioned. In addition to accepting the orthodoxy of the Brahmanic scriptures and traditions, adoring the Brahmanic gods and their incarnations, observing with the utmost strictness certain caste rules of marriage and eating and drinking, and accepting unhesitatingly that the Brahmans are necessary to all the essential rites—in addition to these, the Hindu venerates the cow as sacred.

The ultimate origins of Hinduism are lost in the mists of antiquity, but it may be regarded as a development of Brahmanism (q.v.), the religion that the Aryans brought with them when they moved into India from beyond the Himalayas a thousand years and more before the beginning of our era. Most of the great deities referred to in the Vedic hymns have no place in modern Hinduism, or they may survive in a very much less important form. Indra, Agni, and Surya are included in this latter category. The one great exception is Brahma. From Brahmanism, Hinduism has inherited the conception of the neuter Absolute Spirit, always existing and eternal, the original cause and source of everything that is, and the final home to which everything is ceaselessly returning. This supreme Spirit is envisaged as existing in and working through a triad or trinity of gods (the Trimurti), whose names are Brahma (masculine—not the neuter Supreme Spirit), the Creator; Vishnu, the Preserver; and Siva, the Destroyer and at the same time the generator of new life. Brahma, the First Person, is seldom made the object of special worship, and in the whole of India there is but a handful of temples specially dedicated to him. But for ages Vishnu and Siva have been the objects of popular adoration, and to this day the religious world is principally divided between the Vaishnavas and the Saivas, as the worshippers of the two great deities are respectively called.

In addition to these principal deities there is in India a vast host of minor divinities, demons, ghosts and spirits, mystic and sacred objects of one kind and another, which are popularly worshipped. Many are village deities—unshaped stones or barely-shaped stumps of wood, that have acquired a reputation for wonder-working virtue; it is to these local gods and godlets that the villagers, particularly the womenfolk, turn for succour in their hour of need.

This exuberant polytheism has aroused the wonder, the unfavourable comment, of Western observers. Yet it should be realized that (whatever they may mean to the untaught peasant) to the philosopher and the theologian, the mystic and the seer, indeed to the educated and intelligent Hindu everywhere, the thousands, hundreds of thousands, even millions, of divinities of one kind or another appear as the expression of the many-sided Godhead. Everything that is—the gods and spirits, the multitudes of mankind, the forces of nature, all the animal creation, the mountains and the forests, the streams and oceans, all Berkeley's " choir of heaven and furniture of earth "—all are part and parcel of Divinity. This is the first secret of

Hindu religion. A second is that this so real-appearing world is but Illusion—*Maya*—and will inevitably pass away. Only Brahma, the Unknowable and the Unknown, the Indescribable, is the Changeless and the Eternal.

Philosophy. The philosophy and in particular the metaphysics of Hinduism is a vast and complicated subject. Six philosophical systems (*Darsana*) are recognized as orthodox, all of which seem to have originated before the advent of Buddhism in the 6th century B.C. These six systems or schools are: Nyaya and what is sometimes styled its supplement, the Vaiseshika; the Sankhya; the Yoga; the Purva-Mimamsa or Mimamsa; and the Vedanta (qq.v.). To these may be added the heterodox materialistic school of the Charvakas or Lokayats (q.v.). Among other heterodox systems may perhaps be included those of the Jains and the Buddhists.

Taken together, the *Darsana* represent a body of philosophical speculation which for antiquity, sweep of comprehension, and depth of understanding challenges comparison with the great philosophical systems of the West, from Plato to our own time. Expounded by such authorities as Sir S. Radhakrishnan it makes an increasingly strong appeal even to thinkers outside the Indian tradition.

Principal Sects. Hindu sectarianism may be said to date from the early centuries of the Christian era, when Brahmanism was waging what was at long last to prove a successful battle with Buddhism. The latter, it has been suggested, was too austere, too lofty perhaps in its philosophical conceptions, too exacting in its ethical requirements, to make a permanent appeal to the masses. What was wanted (so at least some maintain) were homely gods, deities whom the ordinary man could understand and love, gods who were divine and yet human too. From about A.D. 700 there appeared a succession of spiritual teachers—their lives are recorded in the *Bhakta-Mala*, or " The Garland of the Faithful," compiled by Nabhaji some three hundred years ago—who presented the greater gods, Siva and Vishnu in particular, to the people in shapes and forms that they could picture and understand.

The first in the line of Hindu apostles was Kumarila, in the 8th century A.D. He and Sankara (9th century) moulded the Vedanta philosophy of the Brahmans into a form that made it possible to appeal to the low-caste multitude as to the high-caste intelligentsia. Sankara popularized Siva-worship, presenting the god as the deity of re-integration and destruction such as might appeal to the contemplative thinker, and as a jovial mountaineer who was associated by the peasant with the mysteries of reproduction and new life. It was in connexion with Siva-worship that phallicism—probably an inheritance from pre-Aryan India—began to assume the important place in Indian religious life that it still occupies. And it is important to realize that it is the exception for it to be associated with indecency or even with eroticism. The markedly erotic element is largely confined to the sect of Saktas (q.v.). The linga, however, the particular symbol of Siva, is to be seen everywhere; amongst the Lingayats (q.v.) its wearing is the sectarian distinction.

It is in connexion with Saivism that asceticism assumes its extremer forms. India has still some torturers of the flesh such as were so frequent in early Christianity — men who spend their days and nights on beds of spikes, who keep their arms always raised above their heads, who plant hooks into their flesh. These are the devotees who strive to emulate the god whom they conceive of as the Destroyer.

The other great sect is the Vaishnavas, which is much more kindly and humane, far less tinged with asceticism. It has produced works of high literary value, and in its doctrine of incarnations it answers the need of those who hunger and thirst after a personal god. The avatars of Vishnu—Krishna in particular—are deities who sympathize with the trials and sorrows of humanity, and who may be approached with trembling yet also with love. Vaishnavism was preached by Ramanuja, in the early 12th century; among his greatest successors have been Madhva (13th century) and

Ramananda (14th century). Then came the Moslem invasions. Hinduism bent before the blast, but was not overthrown. Rather, when the first fury was passed, it was enriched by elements drawn from the invading faith. Kabir (early 15th cent.) owed much to Islam. Then came Chaitanya, who founded a comprehensive sect in the beginning of the 16th century, and Vallabhacharya, a contemporary of Luther, who inculcated devotion to Krishna.

Between the sects there is almost complete toleration, even brotherhood. No single god is universally worshipped; all the gods are held to be embodiments of the Divine. To the Hindu religionist, the important thing is that man should worship something or someone.

Doctrine. The essential principles of Hindu belief may be stated as the divinity of the soul, the unity of all existence, the oneness of the Godhead, and the harmony of all religions.

Hindus believe in a personal soul, which is reincarnated for countless ages until the burden and the responsibility of *karma* is got rid of, and there is absorption in the Divine, in Brahma. There is no conception of a Divine sacrifice on behalf of sinners; neither a Fall nor an Atonement enters into Hindu theology. A man saves himself, just as certainly as he damns himself. If at death he is incarnated in a horrible shape, if he is plunged into one of the hells (Naraka) that await the most hardened sinner, then it is his own fault. If he lives a superlatively good life, he stands a good chance of enjoying a spell in one of the abodes of bliss—in Swarga, Vaikuntha, Kailasa, or Sattyaloka, the heavens of Indra, Vishnu, Siva, and Brahma respectively. But only for a spell. Neither the horrible pains of hell nor the ineffable joys of heaven last for ever. At length the soul departs to renew its series of lives, if possible on a higher and higher level, until at long last it wins salvation (*moksha*), is absorbed in Brahma, which is its home. Salvation is the result of (and indeed is) religious experience—not of faith in dogmas.

Sacred Books. There is no Bible in Hinduism, but there is a vast sacred literature, in Sanskrit for the most part —a language which is nearly as dead as Latin but is the religious language above all others. The Vedas are regarded with the greatest and deepest reverence as containing Divine Truth in its holiest and most ancient form. Associated with them are the Brahmanas and the Upanishads. Next in order come the Puranas and the Epics—the *Mahabharata* and the *Ramayana.* In the *Mahabharata* is contained the *Bhagavad Gita,* the most universally read and admired book in the Hindu canon of Scripture. Later still come the Puranas and the Tantras, and a number of religious works that are the sacred texts of this sect or of that.

Worship and Ritual. The practice of Hinduism is a complex of rites and ceremonies, all performed within the framework of the caste system and supervised and directed by the Brahmans. There are ceremonies before a child is born, when it comes into the world, and at various stages of infancy; there is the ceremony (for boys) of donning the sacred cord (this in the castes of the "twice-born" only); there are ceremonies of betrothal, marriage—which is considered to be the duty of every man, since only a son can perform the last rites that will ensure that the soul will progress on its journey through the ages—and the rites of the funeral pyre.

Temples are exceedingly numerous, in town and village alike, but they are palaces of the gods rather than churches; congregational worship is one of the innovations that the Brahma Samaj (q.v.) introduced into Hinduism. The offerings on the altars are sometimes animals, particularly the goats offered at the Kali shrines, but the vast majority of the sacrifices are bloodless; those to Vishnu always are. The offerings consist of flowers, fruit, leaves of certain trees, and so on. The priests are occupied with dressing and undressing the sacred image, feeding it with butter and oil, putting it to bed, etc. The idols, it may be noted, are no works of art such as were the divine statues of the ancient Greeks. The Hindu does not think of the human body as being something beautiful enough to serve as the model for a god. If he does not despise the body, at least

he will be slow to admit that it is more " divine " than an animal or a plant, or some piece of inanimate matter.

Domestic worship is simple. On rising a man may bow towards the sun, and perhaps pour out a little water by way of tribute; he will bow in reverence before the village shrines, visit the temple now and again, and make an occasional offering to the priests. The chief religious occasions are the social, at birth, marriage, and death. The annual religious feasts make welcome breaks in the round of toil. One of the chief of these is Dipvali, the Feast of Lamps; another is Krishna's birthday. But if there are no regular religious occasions that may compare with Christian churchgoing, this is no sign of religious indifference; rather the position is that in all that he does the Hindu is guided by rules that are held to be definitely religious. Often he may have the name of one of the gods—his favourite deity —on his lips. Or he may call " Ram! Ram! " (God! God!), such as did Mahatma Gandhi when he received the assassin's bullets.

In India to-day there are about 255 millions of Hindus in the religious sense, and there are millions more in the East Indies, Malaya, South Africa, and other parts of the world. It is sometimes said that Hinduism is not a missionary religion, but it is also said that if account is taken of those who are born into and adopt the ways of Hinduism, then it makes more converts a year than any other of the faiths that are represented in India. Nor is it static. The success of such movements as the Brahma Samaj and the Arya Samaj in the last century and the Ramakrishna Mission in this, testify to its missionary zeal, and the efforts of the many social and religious reformers, of whom Mahatma Gandhi was an outstanding example, have done much to modify the disabilities of Untouchability, soften the distinctions of caste, favour monogamy, and improve the position of woman. The achievement of Indian independence in 1947 has led to a greater sense of responsibility for the welfare of the Depressed Classes and, indeed, of the masses as a whole; and Hindu society is making a notable response to the new demands of economic and social change.

HITTITES. This people of Asia Minor, whose greatest period was about 1400–1200 B.C., were worshippers of a great pantheon of gods and goddesses, of heaven and earth, rivers and wells, winds and clouds. Babylonian, Assyrian, Indo-European, and Indian deities were included, and mention is made in the documents unearthed at Boghaz-Keui and elsewhere of a thousand gods. The weather god and the sun goddess, Teshub and Khephit (Khefa), seem to have been the most important. Long after the Hittite power had disappeared the influence of Hittite religion continued in the eastern Mediterranean lands. Indeed, it has been stated that the dual cult of the mated god and goddess symbolized by the Bull and the Lion derived from the Hittites. As late as the 3rd century A.D. the " divine marriage " was the local worship in Asia Minor and Syria. Roman soldiers carried the cult of the Hittite god (represented as a man with the typical Hittite cap, standing on a bull and holding a trident and axe) whom they found at Doliche into distant parts of the Empire, even as far as Britain, where his monuments have been discovered.

HOD or **HODUR.** Scandinavian god of night. He was a son of Odin, very strong and blind; and was tricked by Loki into slaying his twin-brother Balder (q.v.).

HOLINESS CHURCHES. Name taken by a number of Christian Protestant sects in the U.S.A. which stress the possibility of attaining to and maintaining a state of perfect love or holiness through the operation of Divine Grace. Another name for them is Perfectionists. They date in the main from about the period of the Civil War.

HOLOCAUST. In the sacrificing religions, a completely burnt offering, i.e. one in which the carcase (otherwise reserved for the priests) is consumed as well as the fat and organs.

HOLY FATHER. The Pope.

HOLY GHOST, HOLY SPIRIT. The third Person in the Christian Trinity. The Synoptic Gospels state that the Virgin Mary conceived Jesus Christ

by the Holy Ghost, the Spirit of God descended upon Jesus in his baptism, and Jesus was full of the Holy Ghost when he rejected the temptations of Satan in the wilderness. In the fourth Gospel the Holy Ghost is spoken of by Jesus as the Comforter—the Greek word is Paraclete—and the Spirit of Truth, which will guide men in the way of truth and will be with them always as the abiding presence of God. In accordance with this promise, the Holy Ghost is looked upon as the Divine Principle operating in and through the Church.

HOLY GRAIL. In Christian legend, the cup or dish which Jesus used at the Last Supper, and was given by him to Joseph of Arimathaea, who brought it to England in A.D. 64. The subsequent quest for the sacred vessel is one of the subjects of the Arthurian cycle of legends. The story has many variations. Thus it is sometimes said that the Grail was the cup in which Joseph caught the blood as it streamed from Christ's wounds as he hung on the Cross, and that not Joseph but his brother-in-law Brons or his son Josephe brought it to this country. The alleged original cup, the Holy Chalice, is preserved in the cathedral at Valencia, Spain; the same claim is made for cups preserved in the cathedral at Genoa, and at Montserrat.

HOLY INNOCENTS. The children of Jerusalem and neighbourhood stated in *St. Matthew ii* to have been murdered by order of King Herod. Catholics commemorate them as martyrs on Dec. 28, Childermas Day.

HOLY OFFICE. One of the sacred congregations of the Papacy. It was established in 1542 to take the place and continue the work of the Inquisition (q.v.), and in 1917 it was also allocated the work of the Congregation of the Index. Its chief concern is the protection of faith and morals by discovering and counteracting heresy, suppressing books considered dangerous, and so on.

HOLY ORDERS. In the Christian Church, the grades or estates of bishops, priests, and deacons conferred by the imposition of hands of lawfully-ordained bishops. Roman Catholics regard these as major orders, and recognize in addition four minor or inferior orders—acolyte, exorcist, reader, and doorkeeper—whose duties have mainly lapsed but which are retained as steps to the priesthood.

HOLY of HOLIES. The innermost chamber of the Jewish Tabernacle, that only the High Priest might enter, and then only once a year.

HOLY ROLLERS. Name given to certain evangelical sects in U.S.A. who magnify the " gift of tongues "—whence they are included in the pentecostal group—and, when this has come upon them, may roll about the ground in emotional ecstasy.

HOLY ROOD, i.e. Holy Cross: the word " rood " comes from the Saxon word originally meaning a cross.

HOLY SCRIPTURE. The Bible.

HOLY SOULS. Catholic term for the souls of the just detained in Purgatory.

HOLY SPIRIT. *See* HOLY GHOST.

HOLY SYNOD. In Russia under the Tsars, the governing body of the Orthodox Church. Founded by Peter the Great in 1721, it was continued in a modified form under the Soviets.

HOLY THURSDAY. Properly Ascension Day, but in popular speech, the Thursday in Holy Week.

HOLY WEEK. In the Christian year, the week immediately preceding Easter Sunday.

HOLY YEAR. A year, dating from one Christmas Eve to the next, during which the Pope grants an extraordinary plenary indulgence to all who shall visit Rome to venerate the tombs of the Apostles, etc. It is a year of jubilee.

HOMILY. In Christian usage, a species of expository sermon delivered by a bishop or presbyter for the instruction or exhortation of the congregation. " Homiletics " is the science which treats of homilies and the best way of preparing them.

HOMOOUSIOS and **HOMOIOUSIOS.** *See* ARIANISM.

HOOKER, Richard (1554–1600). Anglican divine and philosophical theologian. Born near Exeter, he was ordained in 1581 and in 1585 was appointed Master of the Temple in London. Ten years later he was presented to the living of Boscombe, Wilts, where he wrote

most of his " Laws of Ecclesiastical Polity " (1594), in which he defended against both Puritanism and Popery the Church of England of the Elizabethan settlement.

HORUS. Egyptian god (Heru-pa-Khret, " Horus the child "), the son of Osiris and Isis. Together they formed the triad of divinities at Abydos, and representations of Isis suckling Horus were the prototype of the Madonna and the infant Christ. The Greeks made his name into Harpocrates, and depicted him as a boy with a finger in his mouth. The same or another Horus was one of the solar deities: the infant sun, Herakhti (horizon-horus), as it moved towards its zenith, represented as a falcon or falcon-headed man wearing the solar disc.

HOSANNA. Hebrew word meaning " Save, I beseech thee." It was used as a form of acclamation in the Jewish festivals and processions; and in the early Christian Church featured in the doxology and the Eucharist.

HOSEA. A Hebrew prophet who appeared in Israel, the northern kingdom in Palestine, in the 8th century B.C. A priest, a townsman, and a man of education, he uttered the prophecies recorded in the book of the Old Testament that bears his name during the period 750–735 B.C. when Tiglath-Pileser III was pursuing a career of conquest. Unless Israel repented, declared Hosea, and returned to the pure worship of Jehovah, she would be swallowed up. He found a type of Israel's unfaithfulness in his own wife who played the whore. In fact, Sargon of Assyria captured Samaria in 621 B.C., and brought the northern kingdom to an end.

HOSPITALLERS. *See* KNIGHTS (HOSPITALLERS) OF ST. JOHN OF JERUSALEM.

HOST (Lat. *hostia*, victim). The consecrated bread in the Eucharist; the round white disc or wafer of unleavened bread.

HOT-CROSS BUNS. Buns imprinted with a cross, very generally eaten on Good Friday in England. Their origin has been traced to the consecrated, cross-marked bread that in the early Christian Church was taken to the sick who were unable to take the Sacrament at Easter.

HOURIS (Arabic, *houriya*, black-eyed girl). Young women with large black eyes who are among the rewards of the faithful Moslem in heaven. These " damsels of Paradise " are of a special creation, formed not of clay but of pure musk, so that they are always virgin, without any of the inconveniences of their sex, and of an equal age of their husbands.

HOUTIN, Albert (1867–1926). French Catholic modernist. After a novitiate in a Benedictine monastery, he was ordained a Roman Catholic priest and was a professor in a seminary. After a long mental struggle he abandoned the traditional dogmas of Catholicism, although he ever remained deeply religious. Of his many writings, " A Short History of Christianity " and *Mon Expérience* (1926) have been translated.

HSUAN-TSANG (602–664). Chinese Buddhist, founder of the Idealistic School in China. He was ordained at the age of 20, and in 629 set out with a few companions on the long and dangerous journey to India, the homeland of the Buddhist faith. Arrived there, he spent years in study and discussion with Buddhist and Brahman doctors. Returning by way of Ceylon and Persia, he arrived home in 645. The emperor installed him in the Tzuen monastery, and there he devoted his remaining years to translating some of the 657 Buddhist texts that he brought back from India.

HSUAN-WU. A Taoist god, the Lord on high in the Dark Heaven; its symbol is the tortoise and the snake.

HSUN-TZU (3rd cent. B.C.). Chinese Taoist philosopher. He rejected the Confucian doctrine of the original goodness of human nature, asserted that the Divine powers are limited, and opposed superstitious practices.

HUA-YEN. A school of Mahayana Buddhism that was founded in China by Tu-shun (557–640) and furthered by Fa-tsang (643–712). In Sanskrit it is known as Avatanska, after its chief scripture, the Avatanska (" flowering splendour ") sutra. Shinsho (Shen-hsiang) took it to Japan in 736, and it

still has some adherents there. In China it is nearly extinct. It teaches that everything is caused by " Universal Causation " (*Dharma-Dhatu*), a mingling of all the elements (dharmas). Ten " profound propositions " support the idea of a universal and perfect harmony called the Realm of the Lotus-stone, or the World illumined by the Buddha of Perfect Enlightenment.

HÜGEL, Baron Friedrich von (1852–1925). Roman Catholic writer, who was a modernist in tendency but never broke with Rome. He wrote many books on religion, including " The Mystical Element in Religion " (1908), " Eternal Life " (1912) and " Reality of God " (1931).

HUGH of LINCOLN. A Christian boy who, according to an account published in 1255, was kidnapped by Jews in Lincoln, tortured, and finally crucified. Portions of his body were miraculously revealed, the crime came to light, and eighteen Jews were hanged for participation therein. The story is told by the Prioress in Chaucer's " Canterbury Tales," and similar stories were told of boys in many different cities on the Continent who had been murdered by Jews who wanted to use their blood in the Paschal rites. The historicity of this early piece of anti-Semitism is very doubtful.

HUGO (or **Hugh**) **of ST. VICTOR** (1096–1141). Catholic theologian and mystic. Born at Blankenberg, in Flanders, he entered in 1115 the Augustinian Abbey of St. Victor, near Paris, and there spent a life of studious and devout retirement. He was the intimate friend of St. Bernard, and among his many works is an encyclopaedia of the sciences seen through the eyes of one to whom theology was the master of all. For several centuries the " mystics of St. Victor " constituted a school of mystical philosophy of great influence. The abbey endured until 1800.

HUGUENOTS. Name of doubtful derivation given to the French Protestants in the 16th century. The Huguenots first came into prominence in the reign of Henry II, and from 1560 until 1580, and again from 1584, Huguenots fought Catholics in a series of eight bloody wars, the so-called Wars of Religion. In 1572 some thousands of Huguenots were slain in the Massacre of St. Bartholomew, but the long struggle ended in 1598 with the promulgation by Henry IV of the Edict of Nantes which accorded them a large measure of toleration. In 1619 hostilities broke out again, and lasted until the capture of the Huguenot stronghold of La Rochelle in 1629. Though defeated, they were allowed to maintain their religious liberties until the reign of Louis XIV, when attempts were made to convert them to Catholicism by force of arms and military terror. The Edict of Nantes was revoked in 1685, and vast numbers of Huguenots fled abroad, to Switzerland, Germany, the Low Countries, and England, carrying with them a valuable heritage of skill. In the Cevennes, the Camisards (q.v.) maintained themselves in arms until 1706, when they were suppressed with great cruelty. In spite of the emigrations, some two millions of Huguenots remained in France, but not until the French Revolution were most of the civil rights that had been forfeited under Louis XIV restored. Napoleon granted the Protestants equality with Catholics, yet in practice Protestants suffered considerable disabilities until the separation of Church and State in 1905.

HUITZILOPOCHTLI or **UITZILOPOCHTLI** (Mexican, " Humming-bird wizard " ?). The chief god of the Aztecs of ancient Mexico; the sun-god and the god of war. He was supposed to be the son of Coatlicus and is represented wearing a mantle of humming-bird's feathers. His chief temple was at Mexico City, and here at the winter solstice was celebrated a festival in the course of which numbers of captives were sacrificed to him after engaging in a mock combat.

HUJRAH. The " chamber " behind the Masjidu'n-Nabi, the Prophet's Mosque, at Medina, in which are the tombs of Mohammed, Abu Bekr, and Omar, with a space reserved for the grave of Jesus Christ, whom Moslems believe will return to earth before the Day of Judgment and die at Medina. Originally it was the apartment of Ayesha, Mohammed's favourite wife, and in it he died in A.D. 632.

HULDE. Goddess of marriage of the ancient Teutonic tribes.

HULSEAN LECTURES. An annual series of four lectures in defence of orthodox Protestant Christianity, delivered before the university of Cambridge. They were endowed by Rev. John Hulse (1708–90), together with the Hulsean professorship of divinity.

HUMANISM, Religious. Humanists—i.e. those who maintain that man's concern is with this life only, and that he should do all that in him lies to make his heaven here on earth—have declared themselves in many periods of human history, but of late years there has been a tendency to put Humanism in the place of a dogmatic religious faith. Modern humanists find the universe alien to the human spirit. They may believe in God, but they are seldom Theists. They profess to know nothing of life beyond the grave. Their eyes are on this world, and by the application of Science they hope to make it a worthy setting for lives lived in accordance with the highest ideals. A prominent "scientific humanist" is Prof. Julian Huxley, who has written "Religion without Revelation."

HUME, David (1711–76). Scottish philosopher and historian, whose deistic outlook is clearly seen in his "Natural History of Religion" (1757), "Dialogues concerning Natural Religion" (1779), in which anthropomorphism is assailed, and the essay "On Miracles." In the last-named he asserts that "no testimony for any kind of miracle has ever amounted to a probability, much less a proof."

HUNGARY. Up to 1949 there were two categories of religious organizations. In the first, the "Incorporated," were included the Roman Catholics (about two-thirds of the population), Greek Catholics, Evangelical Protestants, Unitarians, Jews, etc. In the second, the "Recognized" were found the Baptists and a few Moslems; those in this category were restricted in the collecting of church rates and the holding of property. In 1949 this distinction was abolished, and Church and State were completely separated.

HUNTINGDON, Selina, Countess of (1707–91). Founder of the Nonconformist Christian sect known as the Countess of Huntingdon's Connexion. She was the daughter of the 2nd Earl Ferrers, and married as a girl the 9th Earl of Huntingdon, who died in 1746. Coming under the influence of the Methodists, she made Whitefield her chaplain, and established in various parts of the country a number of chapels, to which she as a peeress of the realm appointed ministers who were nominally her chaplains. In 1768 she established with the aid of Rev. Howel Harris a training-college for ministers at Trevecca, in Breconshire, and not until 1781 did she very reluctantly submit to the separation of the Connexion from the Church of England.

HUSAIN or **HOSEIN** (636–680). The second son of Fatima (daughter of Mohammed) and Ali, and brother of Hasan, who was caliph for six months after Ali's assassination in A.D. 661. In 679 Husain claimed the caliphate, and by the Shiahs he is regarded as the third legitimate caliph, although their opponents regard him as a rebel against Caliph Yezid. He was killed in battle with Yezid, and his tomb at Kerbela, in Iraq, is a place of Shiah pilgrimage hardly second to Mecca.

HUSS, John (c. 1369–1415). Bohemian Christian reformer and martyr. Born of peasant stock, he lectured at the university of Prague on theology, and in 1402 was elected its rector. Some years later, when he had imbibed Wycliffite opinions, he severely criticized in his sermons the clerical abuses of his time, and in 1411 Prague was laid under an interdict to continue as long as Huss was permitted to retain his position. In 1414 he was summoned to the Church Council at Constance. He received a safe conduct from the Emperor Sigismund, but a month after he arrived there he was arrested and charged with heresy. On July 6, 1415, he was burned alive, and his ashes were thrown into the Rhine.

HUSSITES. Those Bohemians who, after the martyrdom of John Huss (q.v.), took up arms in defence of the reformed opinions he had advocated. They were divided into two main groups. The

moderates put forward four demands: the right to preach the Gospel in the Bohemian language, the right of the laity to receive Holy Communion in both kinds, the reform of clerical abuses, and the prohibition of clergy to hold secular property and to exercise secular jurisdiction. These were called Calixtines (Lat. *calix*, cup) or Utraquists (Lat. *uterque*, both) from their demand that the chalice or calix as well as the Host should be offered to the laity. The more extreme section, led by Ziska, were called Taborites, because their headquarters were at the town of Mount Tabor. They went beyond the moderates in condemning the doctrine of purgatory; the worship of saints, images, and relics and the practice of penance. Furthermore they maintained that the laity, both men and women, had the right to preach the Gospel. So long as the two parties were united they were successful against all the armed forces that the Emperor could bring against them. In 1431 the Calixtines were granted their chief demands, but the Taborites rejected the arrangement, and were bloodily suppressed in 1434. The Calixtines eventually merged in the Moravian Brethren.

HUTTERITE BRETHREN. Religious farming communities in South Dakota and the western provinces of Canada. Pacifism, communal living, and a strict Protestantism are their characteristics, and their habits and even their dress have little changed since 1528 when their ancestors left southern Germany on account of persecution. After settling in various parts of Europe, the Brethren crossed the Atlantic in 1873–75.

HUXLEY, Thomas Henry (1825–95). Man of science; known as "Darwin's bull-dog" because of his determined championship of the Darwinian doctrine of evolution. He coined the term "Agnostic" (q.v.) to denote an attitude towards religion that is neither atheism nor belief in any of the revealed religions; and in "Man's Place in Nature" (1863), "Lay Sermons," "Ethics of Evolution," and "Science and Hebrew Tradition" (1894) he defended the thesis of the animal descent of man and assailed the then common belief in the literary inerrancy of the Bible. Yet as a member of the first London School Board he defended the inclusion of Bible teaching in the curriculum because of the Bible's unrivalled literary and cultural importance.

HYBRIS. Greek word meaning overweening pride—the sort of pride that the gods are sure to punish, since it leads a man to commit some foolhardy act.

HYGIEIA. The Greek goddess of health. She was the daughter of Aesculapius, and is represented in art with his emblem, the snake, drinking from a cup she holds in her hand.

HYMEN or **HYMENAEUS.** In Greek mythology, the god of marriage. He is said to have been the son of Apollo and is represented as a handsome winged youth, holding a bridal torch and a veil.

HYMN. A sacred lyric; a religious poem set to music and sung in praise of, and to the glory of, God. The ancient Babylonians sang chants in honour of their gods, and the primitive Aryans hymned the deified forces of nature. The first known hymn addressed to a monotheistic God is Akhnaton's in which the sun is praised as the symbol of Aton. The Hebrew psalms were many centuries later, and for two thousand years have been regarded as the sublimest expression of religious devotion. The ancient Greeks sang or recited hymns to the gods of Olympus, and the word itself is of Greek origin, signifying a song or poem composed in honour of gods, heroes, and famous men. There are hymns in Buddhism, Taoism, and in Islam, but it is in Christianity that the hymn has reached its fullest and widest development, its practically universal use.

Jesus and the disciples sang a hymn after the institution of the Lord's Supper, Paul and Silas did the same in their prison cell at Philippi, and in Paul's epistles there are commendations of psalm-singing and passages which may well have been among the hymns of the first Christians. The *Magnificat*, *Benedictus*, the Angelic Hymn, and the *Nunc Dimittis* were very early included in the Church's hymnology. At the Agapae or love-feasts members of the

congregation were invited to sing something in God's praise of their own composition or taken from the Scriptures, and in each Christian community there arose writers who specialized in this form of religious expression. The first voluminous hymn-writer of note was Ephraem Syrus (4th cent.). The first great Latin hymn-writer was St. Hilary of Poitiers (died 367), but it was St. Ambrose (died 397) who was mainly responsible for the introduction of hymns into the services of the Western Church. Nearly a hundred hymns have been ascribed to him, and about a dozen were certainly his. Gregory the Great was a notable hymn-writer, and the Venerable Bede wrote several that have come down to us. Among the more important hymn-writers of the Middle Ages were Bernard of Cluny, Bernard of Clairvaux, and Bonaventura. A large number of medieval hymns are included in the Roman Breviary.

English hymnody may be traced back to Anglo-Saxon days. For centuries the hymns used were mainly translations from the Latin, but following the Reformation the Psalms were translated, and in 1562 was published the first edition of the full " Old Version " of Psalms translated mainly by Thomas Sternhold and John Hopkins. This was used in the Church of England until the publication in 1696 of the " New Version " of the Psalms by Nicholas Brady and Nahum Tate. The first English hymn-book proper was George Wither's " Hymns and Songs of the Church " (1623), but the first in which original hymns were included with hymns in translation was John Wesley's " Collection of Psalms and Hymns " (1737). John and Charles Wesley made what is probably the greatest contribution to the world's hymnody, and other important writers in the 18th century were Toplady, Watts, and Cowper. Outstanding compilations are " Hymns Ancient and Modern " (1861); the " English Hymnal " (1906), used in the Church of England; the " Church Hymnary " (1925) of the Presbyterians; and the " Westminster Hymnal " (1912), the authorized Roman Catholic hymnal. It is estimated that over 25,000 hymns exist in the English language, written by more than a thousand writers.

HYPATIA (370 ?–415). A virtuous and beautiful " girl " of Alexandria, who gave lectures on the pagan philosophies which attracted a large number of students. Her fame aroused the hatred of Cyril, the Christian archbishop of the city; and in 415 he instigated a gang of monks from the desert to seize her as she was returning home from the lecture hall. Hurrying her to the church of the Caesareum, they stripped her naked, and hacked her to pieces with oyster-shells. After which her corpse was dismembered and then burnt. She is the subject of a novel by Charles Kingsley (1853).

HYPERDULIA. Catholic term for the special homage paid to the Virgin Mary. It differs from *latria* and *dulia* (qq.v.).

HYPOSTATIC UNION (Gk. *hypostasis*, substance or foundation). In Christian theology, the union in the one person of Christ of the two distinct natures of God and man.

IACCHOS. A divinity of the ancient Greeks, worshipped with Demeter and Persephone in the Eleusinian Mysteries. Sometimes he was said to be Dionysus, but little is known of him and his cult.

IBADHIS. A Mohammedan sect to which the Sultan of Zanzibar belongs, and which is also represented in Oman and southern Algeria. Its founder is said to have been one Abdallah ibn Ibad, who lived in the 8th century, and its distinctive belief is that the Caliphate should not be confined to any one family or tribe.

IBIS, Sacred. One of the birds worshipped by the ancient Egyptians, as being the tenement of the god Thoth or Hermes. It was encouraged to make its home in temple precincts, and at death it was sometimes mummified.

ICELAND. About 90 per cent of Icelanders are returned as members of the Lutheran Church, which is established and financially supported by the State. All the ministers are paid out of public funds. There is one bishop, at Reykjavik.

ICHTHYS. Greek for "fish," used by the early Christians as a symbol of Christ, since it is made of the initials of the Greek words *Iesous Christos Theou Uios Soter*, "Jesus Christ, Son of God, Saviour."

ICON (Greek *eikon*, an image). In the Eastern Orthodox Church, a painting, bas-relief, mosaic, etc., of Christ, the Virgin Mary, or a saint. Sculptured representations are excluded. Sometimes the icon has a metal shield to keep out dirt and dust.

ICONOCLASTS (Gk., breakers of images). Name given to those in the Christian Church in the 7th and 8th centuries who made a point of destroying sacred images or icons because they feared that their use would lead to their worship, very much as pagan idols had been worshipped. The movement had its rise in the Eastern Orthodox Church, and the Emperor Leo III, the Isaurian, issued an edict in 726 which forbade the introduction of any image, other than one of Christ, into churches; and in 730 he followed this with another, forbidding the public or private reverence of images under pain of death, and ordering the destruction of all images that might be found. Under succeeding emperors the decrees were renewed, in the face of stiff opposition. Ultimately the Western Church continued to use images as before, but in the Eastern Church it became the practice, as it still is, to admit pictures but to exclude sculptures from churches.

ICONOSTASIS. A screen placed in Eastern Orthodox churches between the sanctuary and the nave, composed of a row or up to five or more rows of icons. In the middle is a door, flanked by images of Christ and the Virgin Mary.

IDA. In the Veda, the goddess of speech, who instructed Manu and instituted the proper ritual of sacrifice.

IDEALISTIC SCHOOL. *See* YOGACARA.

IDOLATRY (Gk. *eidolon*, image). The worship of an image of a god as if it were the god itself. *See* IMAGES.

IDUN or **IDUNA.** In Scandinavian mythology, the wife of Bragi; she dwelt in Asgard and had the keeping of the apples that restored the youth of the gods.

IGIGI. In ancient Babylonia, the gods of heaven taken as a whole; the gods contained in the stars visible at any one time. Those dwelling in the stars that had dropped below the horizon were called Anunnaki.

IGNATIUS (c. 50–107 ? or 116 ?). An Apostolic Father of the Christian Church. Traditionally he was the little child whom Jesus took in his arms and blessed. Converted to Christianity when he became a man, he was bishop of Antioch for forty years, and was martyred by being thrown to the lions in the Colosseum. When at Smyrna on the way to Rome to stand his trial as a Christian, he is said to have written epistles to the Roman and five other Christian communities that are attributed to him, and to have met Polycarp.

IHRAM. The dress prescribed for Moslem pilgrims to Mecca. It consists of two new white cotton sheets, 6 ft. by 3½ ft., one of which is thrown over the shoulders and the other wrapped round the waist. When wearing the ihram the pilgrim must refrain from connexion with women, covering the face, using scent, hunting and killing animals, cutting the hair and beard, paring the nails, plucking grass, and cutting green wood.

I.H.S. A frequently-encountered symbol in Christian art. In one view, the letters stand for *In hoc signo (vinces)*, the Latin for "in this sign (thou shalt conquer)", which are supposed to have been seen by the Emperor Constantine on a cross in the sky just before his decisive battle with his rival, Maxentius, in 312. Others say that they are the initials of *Jesus, Hominum Salvator* (Jesus, Saviour of men). Yet a third view is that they are the first three letters of Jesus in Greek (*Iesous*), when the second letter is the Greek capital E.

IJMA (Arabic, agreement). Name given in Islam to the collections of opinions and practices that are supported by the authority, the consensus of opinion, of the *Mujtahidin* (learned and pious doctors of Islamic divinity and law), and so become articles of faith.

IMAGES. Since prehistoric times men have made images—representations of human or divine beings in stone and wood and, later, of metal, and pictures

on glass and canvas. The oldest that have survived are the Aurignacian statuettes of immensely fat and steatopygous women, if, as has been suggested, these are indeed representations of the Great Mother Goddess, the giver of fertility to man and beast. The Egyptians were probably the first of historic peoples to make images; the practice of placing an image of the deceased in his tomb to provide a residence for his *ka* or double led to a vast manufacture. The Babylonians attempted to express their ideals of the gods in bas-reliefs, the Greeks devoted all their artistic skill to contriving gods and goddesses in the round, the Byzantines used mosaic, and the artists of Western Christendom developed the art of painting primarily to serve the production of pictures of religious inspiration and message. In Roman Catholic lands the making of crucifixes and images of the Virgin Mary and the Saints is a considerable industry, and the same may be said of the making of icons in the Eastern Orthodox Church. The modern Jew rejects the use of images as an aid to devotion, as does the Mohammedan; but the ancient Hebrews frequently disobeyed the commandment not to make any graven image. Images or idols enter very largely into the cults of Hindus and Buddhists. Among primitive peoples all the world over images are an essential part of the furniture of religion. Indeed, there would seem to be never an age, and no country, in which men have not striven to give concrete expression to their concepts of the gods and the Godhead.

In the early centuries of Christianity images seem to have been altogether absent, probably because they were so closely connected with the pagan cults. In the Catacombs, however, there are sculptures and paintings of Christian symbols and of Christ as the Good Shepherd, and by the 5th century the churches were reported to be full of graven images and painted pictures of Christ and the Virgin and the Saints. The 7th and 8th centuries saw a remarkable movement in the Eastern Orthodox Church directed against the use of images (*see* ICONOCLASTS). At the 2nd Council of Nicaea, held in 787, it was found necessary to draw a distinction between *latria*, worship, and *dulia*, honour or reverence, and it was stated that only the latter might be offered to images. This is the attitude maintained by Catholics to this day. In a decree of the Council of Trent it is stated that images are not worshipped idolatrously by Catholics " as if divinity dwelt in them, or as though we asked anything of them, or trusted in them, as the heathen did in their idols." At the Reformation one of the chief points of difference between the moderates and the extreme reformers was this of the use of images; the Calvinists rigidly excluded them, the Lutherans made it a matter of comparative indifference, so that crosses, statues, and pictures may be seen in Protestant churches on the Continent. In the Church of England images survived to meet with rude treatment at the hands of the Puritan iconoclasts in the middle years of the 17th century. In the Anglo-Catholic churches images and pictures may be as numerous and as prominent as in churches of the Roman communion.

IMAM. (Arabic, leader.) In Islam, a name or title applied to the vice-regent of Mohammed in the leadership of the Islamic church and nation, i.e. the Caliph. The leaders of the great systems or schools of Sunni jurisprudence are also styled Imams. Then among the Shiahs (q.v.) the Imams are the successors of Ali, of whom twelve are usually listed. Finally, the leader of the prayers in a mosque is called the Imam; he is not in any sense a priest, but a layman who serves in a professional (when he is in charge of the mosque) or part-time capacity.

IMAMIS. *See* SHIAHS.

IMHOTEP. A physician of the 3rd dynasty of ancient Egypt who was later deified as the god of medicine and of learning in general. He is represented as a priest with shaven head, seated, and holding a papyrus-roll on his knees. His cult centre was Memphis.

IMITATION OF CHRIST (*Imitatio Christi*). A classic work of Christian devotion, usually attributed to Thomas à Kempis, although many other authors have been suggested, including John

Gerson, Bonaventura, and Bernard of Clairvaux. It is said that the little book has been translated into more languages than any other work save the Bible. It was composed probably between 1415 and 1424, the date of the earliest MS.

IMMACULATE CONCEPTION. The doctrine of the Roman Catholic Church that the Virgin Mary was in the first instant of her conception preserved exempt from all stain of original sin. In the Middle Ages the doctrine was strenuously supported by Duns Scotus and the Franciscans and as firmly rejected by the Dominicans. The Council of Basle in 1431 asserted that it was a Catholic dogma, and a festival of commemoration was decreed (Dec. 8). But it was not until 1854 that Pope Pius IX declared in the bull *Ineffabilis Deus* that it is a doctrine to be believed by all Catholics.

IMMANENCE (Latin, *in manere*, to dwell in). In theology, the doctrine that God is partially, or more usually completely, included in and identified with the world.

IMMERSION. Baptism by dipping or plunging the whole body beneath the water, as practised by Baptists and the Disciples of Christ.

IMMORTALITY. The everlasting continuation of the individual human personality or soul in a world or worlds beyond the present one. The belief in Immortality is not the same as belief in a future life (q.v.). Hindus believe in a long succession of lives, but these will not amount to immortality: they will come to an end at last. Christians hold that the life they will share with Christ will be eternal. Conditional immortality is the belief held by some Christians, that immortality is not something that every person will enjoy as a right, but a privilege granted only to those who are the "fittest to survive" in a spiritual sense.

IMPANATION (Latin, *im*, and *panis*, bread). A Christian doctrine, that in the Eucharist the substance of the Body and Blood of Christ continues to exist along with the substance of the bread and wine—not altogether unchanged but in a form of substantial, or hypostatic, union. The doctrine has been held by many Lutherans.

IMPRIMATUR (Latin, let it be printed). Permission given by a bishop of the Roman Catholic Church to publish a book, especially one on theology or philosophy. It indicates that there is nothing in the book contrary to Catholic faith and practice. Prior to submission to the bishop, the book will have been considered and approved by an official ecclesiastical censor, who uses the phrase *Nihil obstat* (Lat., nothing hinders, i.e. it from being published).

INCARNATION (Lat., in flesh). Christian theological term for the embodiment of the Godhead in Jesus Christ. As Tertullian put it, the ray of God that is the Word or the Logos "glided down into a virgin, in her womb was fashioned as flesh, is born as man mixed with God"; and Cyril of Alexandria in A.D. 430 endeavoured to explain the union of human and divine: "Jesus existed and was begotten by the Father before all ages, yet he was born after a woman's flesh."

Incarnations are recorded in other religions. Thus in Hinduism Vishnu is supposed to have appeared in a number of avatars, and the bodhisattvas of Mahayana Buddhism may also become incarnated in order to assist struggling humanity. In Tibet the Dalai Lama and the Tashi Lama are held to be incarnations. In Islam the Imams and the Mahdi have been similarly regarded.

INCENSE (Lat., *incensum*, something burnt). A gum or spice which, when burnt, gives off a sweet smell. It is widely employed in religious worship, particularly in the Catholic and Eastern Orthodox Churches. In ancient Egypt incense was burnt before corpses and funerary statues to convey to them the warmth, the sweat, the odour of life, and so help to preserve their life beyond the grave. Perhaps from being an animating it came to be regarded as a divine substance, and so its offering was considered to be an act of homage to the deity.

INCUMBENT. In the Church of England, a clergyman who holds an ecclesiastical benefice and discharges the duties of the sacred office.

INDEPENDENT METHODISTS. A Nonconformist church in Britain that dates from 1806. It is Evangelical in

doctrine and Congregationalist in organization, and has an unpaid ministry. In 1948 it had 155 chapels and 8900 members.

INDEPENDENTS. *See* CONGREGATIONALISTS.

INDEX. In the Roman Catholic Church, the *Index Librorum Prohibitorum* is an official list of books that the faithful are forbidden to read at all, whether on doctrinal, moral, or religious grounds, under pain of excommunication or severe ecclesiastical censure. Nor are they allowed to possess them. Some form of literary censorship existed in the Church from early times, and the earliest known list of proscribed books issued with papal authority is said to have been published in 494. It was not, however, until the invention of printing, with the consequent multiplication of books for the use of the laity, that the matter became of pressing importance. The first Roman Index in the modern ecclesiastical use of the term was published in 1557, and in 1564 appeared the first edition of the *Index Librorum Prohibitorum*, which has been subsequently reprinted from time to time. In 1571 the business of correction was placed in the hands of the Congregation of the Index, established for the purpose at Rome; its work was transferred in 1917 to the Holy Office. Often confused with the " Index of Prohibited Books " is the *Index Librorum Expurgandorum* or *Expurgatorius*, which catalogues the works that may be read after the deletion of specified passages.

Books by many of the most famous writers have appeared, or still appear, on the Index, e.g. Hobbes, Locke, Descartes, Gibbon, Voltaire, Rousseau, Flaubert, Bergson, Zola, Dumas, and Anatole France. It was not until 1835 that the astronomical works of Copernicus, Kepler, and Galileo were removed from the Index. Since it is impossible for the Index to keep pace with the output of modern literature, certain classes of books are forbidden to Catholics, and others may be published and studied only by permission of the ecclesiastical authorities.

INDIA. At the census of 1941 the peoples of India (taking the subcontinent as a whole) were classified on religious grounds as follows: Hindus, 255,030,506; Moslems, 94,389,428; Christians, 6,316,549; Sikhs, 5,691,447; Jains, 1,449,286; Parsees, 114,890; Buddhists, 232,003; Jews, 22,840; and Tribes (i.e. Animists), 25,441,489.

The religion of the primitive inhabitants of the peninsula seems to have been phallic, judging from images that have been discovered in excavations in the Indus valley; Siva, whose worship is heavily charged with phallicism, may have been a pre-Hindu deity. The invading Aryans introduced the worship of the powers of nature, as expressed in the Vedic hymns. Jainism and Buddhism arose in the 6th century B.C. as offshoots from Hinduism, but whereas the former still maintains its hold, the latter became practically extinct in India in the 12th century, following the Mohammedan invasions. Sikhism was founded in the 16th century. Christianity, if tradition may be believed, was taken to India by the Apostle Thomas, and it is certain that there were Christians in Malabar in the 4th century. The Nestorians also seem to have been early arrivals. Roman Catholicism was introduced by Portuguese friars in 1500, and in 1543 Goa was made a bishopric. Xavier was in India in 1542. The first Protestant missionaries were two Germans sent out by the Danish government in 1705. The first English Protestant missionary was William Carey in 1795. The Arya Samaj and the Brahma Samaj date from the last century. In and around Bombay is the small community of Parsees, and in the great cities may be found a few Jews.

INDRA. One of the great gods of ancient India; in the Brahmanical mythology the god of the sky, the open expanse of heaven. About a third of the hymns of the *Veda* are addressed to him. He is called the sovereign of the world, the animator of all, the showerer of benefits, the bestower of fertility, the sender of the rain, and the wielder of thunderbolts. In the later Hindu mythology he is inferior to the Triad, but still a god of very great importance. He is the ruler over Swarga, the heaven of the gods and the blessed spirits. Powerful though he is, however, he is always

in fear of having his power taken away from him: the myths tell of his sending the Apsaras to entice some holy man from his ascetic practices, which if persisted in might make him a rival of the god. He is represented riding on an elephant in human form but with a thousand eyes, sometimes said to represent the stars in the firmament.

INDRANI. In Hindu mythology, the consort of Indra, who chose her for his wife from out of a number of eligible goddesses because of her superlatively voluptuous form.

INDULGENCE (Lat., *indulgentia*, remission). In Roman Catholic belief, the remission before God by His Church of the temporal punishment (i.e. punishment for a time) that remains due after the guilt that would have incurred eternal punishment has been removed in the sacrament of penance or by an act of perfect contrition. This temporal punishment may be undergone in this world—" paid for " as it were, in the shape of good works, etc.; but if not completed here, then it must be completed in purgatory. Here it is that indulgences enter in. It is held that there is a Treasury of Merits, consisting of the merits and satisfactions of Christ that are over and above what are required for human salvation, and also those of the Virgin Mary and the saints; out of this Treasury the Pope may grant remissions of penalties, and these are called indulgences. A *plenary indulgence* remits the whole of the temporal punishment due, in this world and the next. A *partial indulgence* remits only a part of the punishment that may be due at any particular time. Indulgences may also be obtained for the benefit of living persons, provided these are in a state of grace: there must be sorrow and repentance and the adoption of a new way of life. It is strongly denied that an indulgence constitutes permission to sin without fear of penalty; but it is admitted that in the early 16th century there were widespread abuses, when Pope Leo X published a plenary indulgence in return for contributions towards the cost of rebuilding St. Peter's at Rome.

INDUSTRIAL CHRISTIAN FELLOWSHIP. A Protestant organization, directed by Rev. P. T. R. Kirk, whose objects include the application of Christian principles to the social, economic, and industrial systems of the world. *See* MALVERN CONFERENCE.

INFALLIBILITY OF THE POPE. A dogma of the Roman Catholic Church, proclaimed by the Vatican Council in 1870, which declares that when the Roman Pontiff speaks *ex cathedra* (Latin, from the chair, i.e. of St. Peter), that is, when in the exercise of his office as the Pastor and Doctor of all Christians, through his supreme apostolic authority, he defines the teaching which is to be received by the Universal Church concerning faith and morals, then, by virtue of the Divine assistance promised to him in blessed St. Peter, he is invested with the infallibility with which it was the will of the Divine Redeemer that His Church should be invested. This dogma is claimed to have been implicit in the Church's teaching from the beginning.

INFANT BAPTISM. *See* PAEDOBAPTISM.

INFIDEL. One who is not to be counted among the *fideles*, the faithful. Christian writers have applied the term, usually in reproach, to heterodox Christians, atheists and Rationalists, Unitarians, Moslems, and other unbelievers in the truth of the orthodox Christian revelation. Moslems account all unbelievers in Allah and Mohammed as infidels (*kafirs*).

INFRALAPSARIANISM (Latin, *infra*, below or after, *lapsus*, the fall). In Christian theology, the Augustinian and Calvinist doctrine, that God created the world for His own glory, permitted the fall of man, elected a certain number of the mass of fallen men to be saved through the sacrifice of His Son, and condemned the remainder to suffer the just punishment of their sins, i.e. eternal damnation. Some Calvinists were *Supralapsarians* ("before the fall"): they held that God pre-ordained before the Fall by an absolute decree that some should be saved and others damned. Arminian critics of the doctrine maintained that this was tantamount to

making God the author of sin. The *Sublapsarians* (Lat., *sub*, under) are a class of more moderate Calvinists who hold that God merely permitted the fall of Adam without actually ordaining it.

INFUSION (Lat., *fundere*, to pour). Baptism by pouring water over the child or adult—the form adopted in the Roman Catholic Church.

INGE, William Ralph (b. 1860). Anglican divine, of the Modernist school. He was dean of St. Paul's, London, 1911–34, and was given the sobriquet of "the gloomy dean" because of his frequent and forceful denunciations of political and social trends. He was also styled the greatest living Neoplatonist, on account of his sympathetic expositions of the philosophy of Plotinus and other Plato-inspired mystics.

INITIATION. Name given to ceremonies performed among primitive peoples when a boy or girl arrives at puberty and crosses the threshold into adult life as man or woman. This period is often held to be particularly dangerous to the individual and to the society, and the entrance into full sex life has to be protected from evil influences. But the rites are very often tests of endurance of pain, and there may be some idea of sacrificing to the spirits or gods some part of the body, e.g. in circumcision. Separation from the old way of life may be marked by cutting the hair, a change of clothing, bathing, baptism, separation from women, temporary seclusion in a one-sex house, giving a new name, etc. The most important part of the ceremony is instruction in the law of the tribe or community that has been handed down from remote ancestors. Young Hindus are invested with the sacred thread in the initiation rite. The Parsee youth puts on the sacred shirt and girdle. Christian youths and girls are "confirmed." Initiation into the mystery religions of the ancient world involved baptism, the showing of the sacred symbols of the divinity, and a communion meal which was looked upon as the gateway to immortality.

INNER or **INWARD LIGHT.** *See* QUAKERS.

INNOCENT III (1161–1216). Pope of Rome from 1198. Born at Anagni in Italy, Lothario Conti became Pope at the age of 37, and soon established himself as the overlord of the monarchs and states of Western Christendom. In Italy he consolidated the Papal States, and in Sicily the young Frederick II was his ward. In Germany he was the arbiter between rival claimants to the imperial crown. He humbled John of England; he forced the kings of France and Spain each to repudiate a new wife he had taken and return to the queen he had put aside. With his encouragement the Franciscans and Dominicans were launched on their career; under him, too, the crusades began that exterminated the Albigensian heretics in southern France, and erected a Latin kingdom in the Greek metropolis of Constantinople. A man of probity and purity of life, he has been described as the one of all the popes who most nearly approached the ideal of supreme pontiff.

INNOCENTS' DAY. A Christian festival held on December 28 in commemoration of the children said to have been massacred at Bethlehem by King Herod. The old English name for it was Childermas Day.

IN PARTIBUS INFIDELIUM. *See* BISHOP.

INQUISITION. A tribunal of the Roman Catholic Church, charged with the discovery and the suppression of heretics and heresy. Its establishment is dated to the Synod of Toulouse, held in 1229, after the successful crusade against the Albigenses, when it was decreed that small committees should be set up in every parish, to seek out and report to the bishop any suspected cases of heresy. In 1248 a special tribunal was constituted; and soon travelling inquisitors, Dominicans for the most part, were moving here and there, hearing cases and pronouncing judgment. Usually the proceedings were secret; the accused was not confronted with the accuser; the informer was encouraged; those who confessed and denounced their confederates were more lightly treated than the contumacious. Those found guilty, who had confessed and were repentant, might be sentenced

to fast severely, submit to public whipping, or make a pilgrimage to some holy shrine. More hardened cases were condemned to long terms of imprisonment. The unrepentant and confessed heretics were handed over to the " secular arm " for punishment, which usually meant death at the stake.

The Inquisition was set up and operated for centuries in Italy, France, Spain, Portugal, and the Spanish and Portuguese dominions in the New World. In Europe many dissenting movements were suppressed, including the Spirituals, the Beghards, and the fraternities of the flagellants. In England there was little heresy before the rise of the Lollards, and the government preferred to deal with its heretics in its own way. When in France the Inquisition in the mid-16th century became a merely political tribunal, the institution lost its hold on the countries north of the Alps, but its work was continued elsewhere by the Roman and Spanish Inquisitions (*see* below).

INQUISITION, Holy Roman and Universal. Name given to the Inquisition as a whole (*see* above), but more specially to the institution (the Sacred Congregation of the Holy Office) set up in Rome by Pope Paul III in 1542 to act as the Church's supreme guardian in all matters of faith and morals. *See* HOLY OFFICE.

INQUISITION, Spanish. The inquisition was introduced into Aragon in 1232, but it was not fully established until 1480, when Ferdinand and Isabella launched an attempt to root out from their dominions all—*Maranos*, Moors, Jews, *Conversos* (Christianized descendants of Moors and Jews), and any others who were not really Catholic. Torquemada, who became its head in 1483, left a name that became a byword for pitiless cruelty. Throughout the 16th and well into the 17th century the work went on. Protestants, mystics, freemasons, and humanists featured in the *autos da fé*, as did also bigamists, blasphemers, homosexuals, priests who had betrayed the confessional, and authors and printers of disapproved books. The fierceness of the Inquisition's zeal diminished in the 18th century, but it was left to Napoleon to suppress the institution in 1808. Ferdinand VII restored it in 1814, but it finally disappeared in 1834.

INSPIRATION (from Latin, to breathe into). Divine influence; in particular, that which is believed to have influenced the writers of the Bible and other holy scriptures. Until the last century it was the orthodox Christian belief that since the Bible is the Word of God every chapter, verse, word, and stop is there because God willed that it should be so, and cannot therefore be questioned. Moslems hold that the Koran was dictated by the angel Gabriel to Mohammed from the original copy that is preserved beside the throne of Allah in heaven. Hindus believe in the Divine origin and inspiration of the Veda, the Parsees of the Avesta, the Jews of the Old Testament. Plato expressed the view that all poets are divinely inspired.

INSTITUTE, Religious. Roman Catholic term for a society of men or women, formed for a religious purpose under ecclesiastical authority, whose members are governed by an approved " rule " and have taken simple or solemn vows. Institutes are divided into the two main classes of orders and congregations (qq.v.).

INTERCOMMUNION. Two churches or other religious bodies are said to be in communion when each extends to the other its privileges of membership, following upon the recognition that in matters of fundamental importance they are at one, however much they may differ in details. Thus the Free Churches in England are in communion with each other, but there is no proper communion between them and the Church of England, since their ministers are not episcopally ordained in the Apostolical Succession, and so may not administer the sacrament of the Eucharist. There is some intercommunion of the Church of England and certain bodies of the Eastern Orthodox Church and the Old Catholics. But all the abovementioned are excluded from communion with the Roman Catholic Church.

INTERDICT. An ecclesiastical sentence, pronounced usually by the Pope,

placing a kingdom or district under a ban, forbidding the performance of Divine Service and the administration of the sacraments and the use of solemn burial rites. A famous instance is the interdict imposed by Innocent III on England in 1208 as a punishment for King John's contumacy. Sometimes the ban was laid only on a particular person or persons.

INTERMEDIATE STATE. The state in which, according to Moslems and some Christian thinkers, the dead are between death and the resurrection on the Day of Judgment.

INTROIT (Lat., *introitus*, entrance). In Catholic worship, an anthem or antiphon sung as the priest approaches the altar to celebrate Mass.

INVENTION OF THE CROSS. The discovery ("Invention" here comes from the Latin *invenire*, to find) of the True Cross by St. Helena, mother of the Emperor Constantine the Great, at Jerusalem about A.D. 326.

INVESTITURE. In Christian ecclesiastical history, the act of giving corporal possession of a vacant benefice, accompanied by certain ceremonial to signify the authority that it is supposed to convey. In the 12th century there was a great controversy in the matter: should a bishop or other Church dignitary be installed by the Pope, or by the sovereign of the country in which the benefice was situated? Ultimately it was agreed that the latter should give up investiture with pastoral staff and ring, while the Pope agreed that the sovereign might invest with the touch of his sceptre, and that ecclesiastics should perform their duties as feudal lords in faithful fashion.

INVOCATION OF SAINTS. The practice of calling upon the souls of the departed saints for their intercession with God and assistance in the affairs of life. Closely akin is the practice among Mahayana Buddhists of praying to bodhisattvas.

IRAN. *See* PERSIA.

IRAQ. A kingdom of the Middle East, comprising what has been generally called Mesopotamia. Since the 7th century A.D. the people have been predominantly Moslem; to-day they are Sunnites and Shiahs in the proportion of five to eight. There are about 100,000 Christians (Eastern Orthodox, Roman Catholic, and a few Protestants), 90,000 Jews, and some Mandaeans, Yezidis, Bahais, etc.

IRELAND. According to tradition, Christianity was introduced into Ireland by St. Patrick in A.D. 432, but there is evidence that there were Christians in the island at least 30 years earlier. Before the coming of Christianity the Irish, like their brother Celts in Britain and Brittany, worshipped a variety of gods and goddesses whose names and functions cannot be satisfactorily decided. The "Folk of the goddess Danu," as the divinities are styled, or the Tuatha De Danann, appear in the early myths and traditions as invading tribes who arrived after the Firbolgs and the Fomors; after defeating the latter they were themselves overcome by the Milesians, who came, perhaps, from Spain. All the deities seem to have descended from a common ancestor, and they were divided into two classes, analogous to the Aesir and Vanir of the Scandinavians.

Ireland soon became one of the principal centres of Celtic Christianity, and from it missionaries proceeded to convert the heathen in the lands round about—St. Columba to the Scottish Highlands, St. Columbanus to Gaul, Burgundy, and Switzerland, Aidan to northern England, and many more. These early preachers were scholars in an age of general ignorance. John Scotus (Erigena) was an Irishman, as his name declares, since in those days the Scots were inhabitants of Ireland. For centuries the Celtic Church maintained its independence, but it gradually deteriorated in vigour and learning, or it may have simply stood still while the rival Church of Rome progressed with the progress of European civilization. The Anglo-Norman conquerors took the Cistercians with them wherever they penetrated, and large and wealthy abbeys arose in various parts. At the Synod of Cashel, held in 1172, under the presidency of the papal legate, the Roman liturgy and other features were adopted by the Irish Church, and Celtic Christianity became a thing of the past.

Yet the rivalry, the hostility of Celt and Norman persisted, even though both acknowledged the supremacy of the Pope and worshipped God in the same way. The Reformation deepened the division between the Anglo-Norman aristocracy and the great mass of the Celtic people. The former adopted the new doctrines and ecclesiastical order, and profited by the suppression of the monasteries; the latter insisted upon maintaining their loyalty to the Pope. So was born the alliance of the peasant and the priest, of Roman Catholicism and Irish nationalism. The Irish Church, Protestant, established by law, and forming part of the Church of England, remained the church of a small minority. Roman Catholicism, banned and persecuted though it was, continued to receive the most general support. In the 18th century the penal laws against the Catholics were relaxed, and in 1829 the Catholic Emancipation Act permitted the priests to play their part openly and unhindered.

Forty years later, in 1869, the Church of Ireland was disestablished, and its union with the Church of England dissolved. It maintains, however, close relations with the latter, and is one of the most Evangelical of the Churches in the Anglican communion. The Primate is chosen by the bishops from among themselves. The governing body is a general synod of archbishops, bishops, clergy and laity; the archbishop of Armagh is the Primate of All Ireland, and the archbishop of Dublin is the Primate of Ireland. The Bishop of Meath is the Premier Bishop.

The Roman Catholic Church is the church of the great majority of Irish people, and in Eire (q.v.) that fact is recognized by the State. In Northern Ireland there is a large Presbyterian following, dating from 1613, when Ulster was settled by colonists from Scotland.

IRENAEUS (2nd cent. A.D.). Christian saint, Father of the Church, and martyr. Born probably in Asia Minor, he became bishop of Lyons in Gaul (France) in A.D. 178, and was martyred, according to tradition, in 202. A treatise of his " Against Heresies " has survived.

IRENE. The goddess of peace of the ancient Greeks, and called Pax by the Romans. She was daughter of Zeus and Themis, and in art is represented as a girl holding a cornucopia in one hand and an olive branch or the staff of Mercury in the other.

IRMINSUL. In the religion of the ancient Saxons in north-west Europe, a mysterious tree or wooden pillar that was venerated as the support of the world.

IRVING, Edward (1792–1834). Scottish divine, founder of the Catholic Apostolic Church (q.v.) or Irvingites. Born at Annan, in Dumfriesshire, he was ordained a minister of the Presbyterian Church of Scotland, and was appointed in 1822 minister of the Caledonian Church, in Hatton Garden, London. His eloquence and dramatic manner in the pulpit attracted the crowd, and the excitement was intensified when in 1825 he began to fill his sermons with prophetic imagery of the Second Coming of Christ, which he declared was imminent. A larger church was built for him in Regent Square in 1829, but by then his popularity had begun to wane; in 1830 he was charged with heresy, and in 1833 deposed from the ministry. Shortly afterwards he died of consumption in Glasgow.

ISA. *See* ISVARA.

ISAIAH. The first of the greater Hebrew prophets. He exercised his prophetic mission in Jerusalem from about 740 B.C. until the close of the century, and he predicted that the Jews were about to be terribly punished for their idolatry, neglect of Jehovah's commandments, and general unrighteousness. The instrument of Jehovah's will would be the Assyrian power; and the prophet lived to see four or possibly five invasions by the Assyrian hosts. A remnant would be saved, and under a great Prince would maintain themselves in Zion, but the great majority of the people would be cast off. Isaiah expected, it would seem, that the Prince would arrive in time to rescue the Jews from the Assyrian invaders, but Christian commentators have applied his prophecies to Christ.

The book in the Old Testament that bears Isaiah's name has been dissected

by the scholars, and it is generally agreed that not all the 60 chapters are by the same hand. Chapters 40–66 are sometimes said to be by a writer who is referred to as " Deutero-Isaiah "; a third writer, " Trito-Isaiah," has been supposed to be the author of 56–66. A date as late as the 3rd century B.C. has been suggested for these later chapters. Little is known of Isaiah the man. According to a late legend he was sawn asunder in the reign of the infamous Manasseh.

ISE. The chief centre of State Shinto in Japan, situated in Watarai province, in the island of Honshu. Here are the temples dedicated to the Sun-Goddess, Amaterasu-Omikami, in which is preserved the Yata mirror supposed to have been given by the goddess to her grandson Ninigi-no-Mikoti. Two great "purification" festivals are held yearly at Ise, in the 6th and 12th months; attendance is deemed to have the effect of purifying from sin for the past six months, and the pilgrims number many thousands of both sexes.

ISHMAEL. The son of Abraham by Hagar, the Egyptian girl who was the handmaiden of his wife Sarah. As told in the book of *Genesis*, the boy and his mother were thrust out into the desert because of Sarah's jealousy, and would have died of thirst had not a spring of water miraculously appeared. Moslems hold that the spring is the well Zem-Zem in the courtyard of the Mosque at Mecca; furthermore, that it was Ishmael and not Isaac whom Abraham was ready to sacrifice at Jehovah's command. Ishmael became a great hunter, and the Arabs claim to be descended from him.

ISHTAR. The most important goddess of the ancient Babylonians; also called Astarte and Ashtaroth. She was the goddess of love and of the life of Nature, the giver of increase to man and beast and plant. As a fertility-goddess her temples were the scene of religious prostitution. With Sin and Shamash she formed a divine triad, and her principal temples were at Uruk, Akkad, Nineveh, and Arbela. The most famous of the myths in which she features is that of her descent into Hades to search for Tammuz, her slain lover, and bring him back to the realm of light and life—a myth that has obvious connexions with the coming of spring after the winter sleep.

ISIS. Egyptian goddess, the consort and sister of Osiris, and forming with him and their son Horus the principal triad of divinities, the only gods who were worshipped from one end of Egypt to the other. She was the daughter of Seb and Nut, and became the faithful spouse of her brother. When Osiris was murdered by Set, Isis devoted herself to the recovery of his mutilated corpse; and when Set, during her absence, found it and cut it into fourteen pieces, she collected them and gave them proper burial. The story appealed to the Greeks, who identified Isis with Demeter, and in Alexandria she became the patron saint of mariners. She was also identified with the moon. When Egypt fell to the Romans, Isis took the conquerors captive. Her worship moved across the sea to Rome, and the cult of Isis became one of the most popular of the oriental faiths that were so generally adopted by the Roman people. In Apuleius's " Golden Ass " she is described as " the universal mother nature, supreme of goddesses, queen of names, ruler of the gods, worshipped under many names and in many forms." As the years passed the conception of Isis was refined; she became the model mother and wife, the perfect woman. The outlines of the noble figure of the Madonna are probably derived from her, and Sir J. G. Frazer has remarked on the many points of similarity—the stately ritual, the shaven and tonsured priests, matins and vespers, tinkling music, aspersions of holy water, baptism, processions, and jewelled images of the Mother of God—that may be noted between the religion of Isis and Roman Catholicism.

ISLAM (Arabic, resignation or entire submission to the will of God), or (but only in non-Moslem use) **Mohammedanism.** The religion of Mohammed (q.v.), whose adherents speak of themselves as Muslims (" believers "), and are also called Moslems, Musulmans, and Mohammedans. First preached by the Prophet in the years

before the Hegira (A.D. 622), it spread within a century from Arabia, its original home, to Spain on the west and to India on the east. Its progress was slowed down as the original impetus was lost and opposition stiffened; yet to-day it comprises about one-seventh—over 300 millions—of the human race. More than half of the number are Asiatics, ranging from Arabia across the continent to China, but more than a quarter are in Africa, occupying the whole of North Africa from Egypt to Morocco and reaching down to considerably below the equator. There are also Moslems in Bosnia, Albania, and Turkey in Europe, and many other parts of the world. The British Commonwealth is the greatest Mohammedan power, with its over ninety million Moslems in the Dominions of Pakistan and India, and millions more in Malaya, the African colonies, etc.

The profession of faith of Islam is the *Shahada:* "There is but one God (Allah), and Mohammed is the Apostle (or Messenger or Prophet) of God." Every Moslem is required to repeat this aloud at least once in a lifetime, with heartfelt conviction.

Belief in these two dogmas is all that is essential for salvation, but *Iman* or Faith includes also belief in several other articles. Thus what is sometimes called the Moslem *credo*, contained in the 4th Sura or chapter of the Koran, the "Bible" of Islam, runs: "O true believers, believe in God and His Apostle and the Book which He hath sent down to His Apostle and the Scripture which He sent down formerly. Whosoever believeth not in God and His angels and His Books and His Apostles and the Last Day, hath strayed far from the Truth."

Moslems hold that the Koran is the latest and most complete and authoritative of a succession of God-given Scriptures, that have been revealed successively to the different Prophets, of which only four out of a hundred and four have survived—the Torah or Pentateuch of the Jews, the Psalms of David, the Gospel of Jesus, and the Koran of Mohammed. Twenty-eight of the prophetic line are mentioned in the Koran, most of them identifiable Bible characters. The chief are Adam, Noah, Abraham, Moses, and Jesus, described respectively as the Chosen of God, the Prophet of God, the Friend of God, the One who spoke with God, and the Spirit of God. Finally came Mohammed, the Apostle of God. It may be said that throughout the Koran, Jesus is spoken of with deep respect; in view of the sternly uncompromising unitarianism of Islam the doctrine of Christ's divinity is unhesitatingly rejected, and also the Crucifixion, but the Virgin Birth of Jesus is admitted, and he is said to have worked miracles. In one passage it is stated that Jesus foretold the coming of Mohammed under the name of Ahmad, but that the Jews have falsified their Scriptures so as to hide the fact.

Mohammedan monotheism is unequivocally asserted in Sura 112, that is held in particular veneration by Moslems, since Mohammed is said to have declared that it was equal in value to a third part of the Koran. "God is one God," it runs; "the eternal God: He begetteth not, neither is He begotten: and there is not any other like unto Him."

Next may be mentioned the doctrine concerning angels. Four angelic beings of the highest rank are said to stand round the throne of Allah, viz. Gabriel, Michael, Azrael, and Israfil. The rest of the angelic host are stated to be engaged in fighting devils and overcoming the enemies of Allah and of those who believe in Him; they sustain Allah's throne, chant His praises, and intercede with Him for the sinful and weak so that hell may not be their portion. Then in popular belief there are the Jinns (q.v.) or Genii—spirits, both good and bad, who are the Moslem counterpart of the Greek dryads and other nymphs. Their chief is Eblis, the Devil as the Koran calls him, who roams the world like the Satan of medieval Christian belief, seeking whom he may devour.

The Future Life. Moslems (again in the popular belief) hold that when a man dies his soul remains with the body during the first night after burial, in order that it may be interrogated by

two angels. If his answers to questions concerning his faith in Allah and the Koran are satisfactory, he will be left in peace until the Resurrection; if otherwise, he will be chastised with iron maces. Until the last day the soul rests in a place called Al-Berzahk ("the Interval"), but the souls of the martyrs are admitted into heaven without any waiting.

Heaven is described as a place of every delight, a place of green meadows and running waters, beautiful gardens, orchards filled with fruits just ripe for plucking, soft couches on which the faithful may recline to drink their wine and dally with the houris, the black-eyed girls of Paradise. Seven heavens or stages of celestial bliss are mentioned in the Koran, and there are also seven hells for the reception respectively of guilty Moslems, Christians, Jews, Sabaeans, Magi, Idolaters, and hypocrites. Hell is pictured as a place of the most dreadful torments; the wicked are cast into scorching fires, they drink of a boiling fountain, their only food is thorns and thistles, their habitation is swept by burning winds and scalding water and thick smoke.

For the great majority of mankind their arrival at heaven or at hell is deferred until Israfil sounds his trumpet on the Day of Last Judgment. Then the graves will be opened, and the souls of all beings will be re-united with their bodies and stand before Allah. "The book shall be laid open, and every soul shall be regarded according to what it shall have wrought. And the unbelievers shall be driven into hell by troops, but those who shall have feared the Lord shall be conducted by troops towards Paradise." The Judgment completed, the judged will pass over the bridge al-Sirat, finer than a hair and sharper than the edge of a sword; the true Moslems, headed by the Prophet, will cross over in complete confidence, but the unbelievers and the wicked will slip and fall into the fires leaping to engulf them from the abyss of hell.

Practical Requirements. To Moslems it is a matter of prime importance that the will should be surrendered entirely to the will of Allah. The accepted doctrine is predestination—that from the beginning, all that a man does and says and thinks, his obedience and his disobedience, his future fate in heaven or in hell, has been decided by the absolute and not to be questioned will of Allah. Yet this fatalistic belief is combined in practice with a belief in the operation of free will. (One important Moslem movement, however, the Mutazalites, emphasize those passages in the Koran which seem to indicate belief in free will.)

Thus we are brought to the *Din*, or practical religion. This consists of four primary duties. The first is prayer (*Salah*). The pious Moslem is required to pray five times every day: before sunrise, at noon, before sunset, after sunset, and when night has fallen. Wherever he may be, whatever he may be doing, the ritual of word and posture must be performed, in private or in public, but preferably in a mosque (*masjid*, place of prostration). The call to prayer (*adhan*) is sounded by the muezzin from the minaret adjoining the mosque. Before praying, the worshipper is under an obligation to perform a ritual of ablution. As Sura 5 puts it, "O true believers, when ye prepare yourselves to pray, wash your faces, and your hands unto the elbows; and rub your heads, and your feet unto the ankles." This is the lesser ablution; after any major pollution, such as sexual intercourse, the whole body must be washed. If no water is available, then sand will do.

Prayer consists of a certain number of *rak'ah* or bowings, each of which consists of seven movements with their appropriate recitations, viz. (1) saying of the phrase *Allahu akbar*, "God is most great," while the hands are opened on each side of the face; (2) recitation of the *Fatihah*, the opening sura of the Koran, while standing upright; (3) bowing from the hips; (4) straightening up; (5) slowly falling on the knees, and making a first prostration with the face to the ground; (6) sitting back on the haunches; and (7) a second prostration. Usually a prayer-rug is used.

Rosaries consisting of 99 beads—the number of the names of Allah—are used as an aid to devotion. Prayers taken from the Koran are called *Farz*, those from the teaching of Mohammed are

Sannat, and extempore prayers are *Nafal*. Always at prayer the worshipper turns towards Mecca, which is the *kiblah* or point of adoration. In mosques the right direction is indicated by a niche in the wall. Friday is the Mohammedan Sunday, and all males should attend prayer, led by the imam, in the mosque, and listen to the midday sermon (*Khutbah*). If women attend the mosque service, they are placed in a reserved part of the building.

The second practical duty is fasting, which means complete abstinence from food, drink, tobacco, and sexual relations during the month of Ramadan (q.v.) between dawn and dusk. The feast—which may come in the hottest time of the year, since the Moslem calendar is lunar—is terminated by the festival of the Lesser Bairam, the " breaking of the fast," which is the occasion for general merrymaking, visiting, and almsgiving. Seventy days later is the Greater Bairam, which marks the end of the Moslem year. In the first month of the new year is celebrated the festival of Moharram, again a season of rejoicing and the giving of presents.

Almsgiving constitutes the third of the practical obligations. In theory, a Moslem should contribute about 6d. in the £ of his income to the relief of the poor, and until the shouldering by the Government of the responsibility for poor relief this tax (*Zakah*) was pretty generally paid in Moslem lands. There are some Moslem jurists who maintain that the duty is not excused by the payment of the statutory obligations. The alms is not to be looked upon as a tax, but as a free-will offering, a loan to God which He may be expected to repay with good interest in His own good time.

Last of the practical requirements is the *Hadj* (q.v.), the pilgrimage to Mecca which every Moslem is expected to make at least once in a lifetime. This is the only distinctively Arabian contribution to the Islamic faith: Mecca was a place of pilgrimage for many centuries before Mohammed's time.

The man who accepts with all his heart the five precepts or pillars of the faith—confesses the Unity of God, and performs the four practical duties—is called a *Mu'min* or believer. He who rejects any item of *Iman* or *Din* is a *kafir* or infidel.

All Moslem males are circumcised. This ancient rite Mohammed took over from the pagans of Mecca; it is not enjoined in the Koran, but is universally performed—usually on boys between the 6th and the 8th year, but it is lawful to circumcise a boy seven days after birth, and the rite may be performed as late as the 12th year. Girls in some African tribes are also circumcised.

Drinking intoxicating liquor, gambling, and the eating of swine's flesh are formally prohibited. Moslems are also forbidden to eat the flesh of animals that have died a natural death, and meat has to be bled after the Jewish (kosher) fashion. The only sacrifices in Islam are during the Hadj at Mecca, when meat is given to the poor.

Other duties may be expected of a good Moslem, such as obedience to parents and of a wife to her husband, the giving of alms by the rich after a feast, the saying of extra prayers, etc. Formerly there was the *Jihad*, the injunction to the way of " strive in God," to kill those " who ascribe partners to God," who " believe not in Allah nor in the Last Day . . . who refuse allegiance to the True Faith." The last " holy war " was launched by the Sultan of Turkey against the Allies in 1914; it was not a success, and reliance is now laid on voluntary persuasion instead of the sword for obtaining converts to Islam. In the modern age Moslem missionaries are making many converts in the Orient and in Africa. Indeed, Islam is now the principal rival of Christianity in the mission field.

Scriptures. The " Bible " of Islam is the Koran (q.v.)—more properly Quran, which is regarded as divinely inspired and therefore the infallible Word of God. This is a text-book of behaviour as well as of theology, but it is supplemented by the sayings (*Ahadis*) and the practice (*Sunna*) of Mohammed, which make up a great body of Traditions (the *Hadith*) that are the Mohammedan manual on all matters of faith, knowledge,

purification, prayers, almsgiving, marriage, death and burial, fasting, lawful foods, punishments, and so on.

The Hadith was handed down by oral transmission, and it was soon apparent that it was being enriched by fabrications. To sift the true from the false, the old from the new, there came into being a class of specialist scholars, who investigated the *bona fides* of the guarantors of tradition, and then arranged the material into categories—sound, good, and weak. Bukhari (d. 870) and Muslim (d. 875) produced critical collections of the Sunna that have ever since enjoyed a reputation only second to that of the Koran itself.

In the next generation appeared works by Abu Dawud (d. 888), al-Nasa'i (d. 915), al-Tirmidhi (d. 892), and Ibn Maja (d. 896); these, with the books of Bukhari and Muslim, constitute the " Six Books " which are regarded to be canonical statements of the Hadith.

The Koran and the Tradition are the infallible sources of Islamic law, the *Shari'a*. On it the Ulema—the Moslem doctors of sacred law and learning, akin to the Scribes of the Jews—applying the principle of *ijma* (consensus) erected the fabric of social and political legislation. Quite early the right of individual interpretation (*ijtihad*) was ended—" the gate of *Ijtihid* was shut " as the saying goes—and there were allowed no further additions to the ranks of the *mujtahid* (authoritative interpreters). Four great schools of legal interpretation are distinguished, viz. the Hanifites, founded by Abu Hanifa; the Malikites, whose founder was Malik ibn Anas; the Shafiis named after Shaf'i; and the Hanbalites, founded by Ahmad ibn Hanbal. In the religious courts, and to a large extent in the civil courts also, the Islamic law continued in force until the establishment of modern codes (which are largely based upon it). An order of jurists, independent of the secular power in all Mohammedan lands save Turkey, known as *muftis*, were its recognized exponents in all matters of difficulty.

Moslem Sects. Mohammed is said to have prophesied that his people would be divided into 72 sects, but this number has been greatly exceeded. The Kharijites were the first; they were fanatically orthodox, very different from the Mutazalites, who have been styled the Freethinkers of Islam, and the Murjites (qq.v.). Much more important and clear-cut is the cleavage between the Shiahs and the Sunnis; the former are dominant as the Imamis in Persia, the Ismailis, and the Zaidis of the Yemen, while the rest of the world of Islam is Sunni. Another outstanding sectarian movement is that of the Sufis, the mystics of Islam, who have produced a number of " dervish " orders.

Islam in the Modern World. Until after the first World War, Islam was very largely identified with Turkey, which was rightly considered to be on the verge of political and social collapse. In the new Turkey, Islam has been disestablished, yet in other parts of the former Turkish dominions—in Iraq and Syria and Arabia—as well as in Egypt, Persia, North Africa, Pakistan, and the East Indies there are few of the signs of stagnation or worse that was formerly alleged to be the necessary result of Moslem rule.

Outstanding figures in the Moslem renaissance have been the Egyptian scholar Mohammed Abduh (1849–1905), in his early years a teacher at the great Islamic university of al-Azhar in Cairo—the oldest university in the world—who later co-operated with the Afghan, Jamal al-Din (1839–97), the founder and inspirer of the Pan-Islamic movement; Sir Sayyid Ahmad Khan (1817–98), founder of the great general university for Indian Moslems at Aligarh; and, also an Indian, Sir Mohammed Iqbal (1876–1938), who re-interpreted Islamic doctrine on " modernist " lines, and produced poems in which the ideas of the Sufi mystics are combined with the thought of Nietzsche and Bergson.

The fact that a Moslem is allowed to have four wives, in addition to concubines, is not now regarded as proof of a low moral state. The successes of Christian missions have provoked a reaction, and particularly in India there are attempts to liberalize the theology and modernize the law of Islam. The heterodox Ahmaddiya movement is active in many parts of the world, and

Bahaism, though now a separate religion has owed much to its Moslem origins.

ISMAILIS. A Mohammedan sect that arose among the Shiahs in the 9th century A.D. They believed in the coming of a Messiah, the Mahdi, who was to establish a kingdom of righteousness on the earth and take vengeance on the oppressors of the family of Ali. They had also a theology of their own. They held that God had created the universe through the mediacy of a kind of subordinate deity, the Universal Reason, who in turn produced the Universal Soul, who again gave birth to Primal Matter, Space, and Time. These five principles acting together were the cause of the universe, and man's chief end should be to return to his source, to seek perfect union with the Universal Reason. To render this somewhat less difficult, the Universal Reason and the Universal Soul had become incarnate among men, and in recent times the incarnations had been the Imams of the posterity of Ali. These ideas were crystallized by Abdallah ibn Maimun, a Persian of Khuzistan. Since the beginning of the world, he taught, there had been six religious periods, each marked by the appearance of an incarnation of the Universal Reason, accompanied by his Prophet, viz. Adam and Seth, Noah and Shem, Abraham and Ishmael, Moses and Aaron, Jesus and Peter, Mohammed and Ali; the seventh, last, and most perfect religion, he went on, was that of the Imam Ismail (flourished about 770), whose "prophet" was his son Mohammed. This religion it was Abdallah's privilege to announce to the world. The Ismailian preachers made many converts. The Karmathians, Druses, and Assassins derived from the Ismailian Church, and in Egypt the Fatimid dynasty was Ismailian. Representatives of the sect continue in Persia, India, and Zanzibar, and its head is the Aga Khan.

ISRAEL. Name given in the Bible to the Jewish people, the ancient Hebrews, descendants of Jacob, who was given the name of Israel by Jehovah. Israel was also the name of the northern kingdom in Palestine, erected after the death of Solomon.

ISRAFIL or **URIEL.** In Islam, the angel or archangel of music, who will sound the last trump at the general resurrection on the Day of Judgment.

ISVARA or **ISA.** "The Lord"; the name given in Hinduism to the Supreme Being, particularly in the Yoga and Nyaya systems of philosophy.

ITALY. By the Lateran Treaty of 1929 the "Catholic Apostolic Roman Religion," i.e. Roman Catholicism, was recognized as the only religion of the State. This position still obtains under the republic, but other creeds are permitted provided that they do not profess principles or practise rites contrary to public order and morality. Catholic religious teaching is given in the national schools. Over 99 per cent of the population are returned as Catholics. Protestants number some 80,000. The seat of the Papacy is at Rome, where the Vatican City constitutes a sovereign independent state.

ITZAMNA. The sky-god of the Mayas, represented as an old and toothless man, with a peculiar scroll under his eye.

IZANAGI and **IZANAMI.** The sky-father and earth-mother in Japanese mythology; the universal parents who by their sexual congress produced the land and every living thing, becoming the ancestors of gods and men, and in particular of the Japanese royal house and people. Their daughter was Amater-asu-Omikami (q.v.), great-great-great-grandmother of Jimmu Tenno, the first emperor, who is said to have ascended the throne in 660 B.C. These statements are made in history-books officially approved for the national schools in Japan. The names Izanagi and Izanami have been derived from the verb "to invite (to sexual relations)," and phallicism, as in other fertility cults all the world over, was once very marked in the worship of the pair.

JACOB. A Hebrew patriarch, the son of Isaac and grandson of Abraham. Very early in life he tricked his brother Esau of his birthright. He married his cousins Leah and Rachel, and it was when on his way to their father's encampment in southern

Palestine that he had his famous dream of a ladder reaching from heaven to earth, on which angels were ascending and descending, while at the top stood the Lord, who promised that the land on which he lay should be given to him and his seed (*Genesis xxviii*). Awaking from his sleep, Jacob took the stone that had been his pillow and set it up as an altar of sacrifice; this stone is traditionally the "Stone of Destiny" that is in the Coronation Chair in Westminster Abbey. By his two wives and their handmaidens Jacob had 12 sons, from whom descended the 12 tribes of Israel—this being a name that Jehovah gave to Jacob when the promise of Canaan to his seed was renewed.

JACOBITES (Syrian Orthodox Church). A body of about 120,000 Christians in Syria and Iraq, who are independent of both the Roman Catholic and the Eastern Orthodox Churches, and are governed by a patriarch (of Antioch) who is always called Ignatius and lives at Mardin in Turkey. The Jacobites claim that the founder of their sect was the Apostle James; more likely, however, they are named after Jacobus Baradeus, bishop of Edessa from 541 until his death in 578. In theology they are, like the Copts, Monophysites.

JACOPONI DA TODA (c. 1230–1306). Italian mystic and hymnwriter. He was born at Todi in Spoleto, and became a Franciscan friar about 1268. Some poems reflecting on Pope Boniface VIII led to his imprisonment. He also wrote hymns.

JADE EMPEROR. One of the three Pure (or Precious) Ones in Taoism.

JAGANATH or **JUGGERNAUT.** (Sanskrit, Lord of the World). A form of Vishnu worshipped in Bengal and in many other parts of India, but particularly at Puri, near Cuttack, in Orissa. In his temple Siva, too, is worshipped. There are two main festivals each year: Snana-yatra, when the great 45 ft.-high image of the god is bathed, and Rathna-yatra, when it is dragged in procession through the streets with the images of his brother Balarama and sister Subhadra. Accounts of men immolating themselves beneath the wheels have been much exaggerated.

JAHVEH. *See* JEHOVAH.

JAIMINI (4th–5th cent. A.D. ?). A celebrated Hindu sage, founder of the Mimansa (q.v.) system of philosophy.

JAINISM. A religion professed by about a million and a half of the peoples of the Indian sub-continent. The term Jain is derived from *Jina*, meaning victor or conqueror, one who has overcome all human passions. Jains hold that their faith is prehistoric; sometimes they are spoken of as a Hindu sect, but they themselves maintain that theirs is the original faith, from which the Brahmans have diverged in the most deplorable fashion. They also believe that it is eternal, but as time is finite they speak of cycles of evolution and dissolution, each divided into six eras. Two cycles constitute an age or Yuga. The first of the pair is the *Utsarpini*, the ascending cycle; in it things begin badly and get gradually better, the age and stature of men increase. In the *Avasarpini*, or descending cycle, things get worse and worse, men are born smaller and die sooner. At the present time we are supposed to be in the last stage but one of the Avasarpini. In each cycle appear twenty-four Jinas, Tirthankaras, or "perfect saints," and those of the present cycle have already appeared. Their names have been preserved. The first was Risabha, and he is stated to have lived 8,400,000 years and to have had a height equal to 500 bows. The twenty-third Tirthankara was Parsva, who died in 776 B.C.; his immediate predecessor Nemi is supposed to have lived 5000 years earlier. The 24th of the holy succession was Vardhamana or Mahavira, who was certainly an historical character: he lived 599–527 B.C., and was thus an elder contemporary of Buddha.

Ahimsa. Mahavira was not an originator, but it was in his time that Jainism emerged as an historic sect or religion. It was thus a little older than Buddhism, and the two together may be seen as reactions or protests against the riotous polytheism of Brahmanical Hinduism, and still more against the bloody sacrifices that were so characteristic of Indian religion at that period. In Jainism the principle of *ahimsa*, "hurt no one," is

paramount. To the Jain the quintessence of goodness is never to kill anything; *himsa* is the worst of the eighteen chief sins. It is believed that the current of life in the lowliest insect is as sacred as in the most noble and exalted of human beings, and is as eternal. In Jain zoology, living beings are classified according to the number of sense organs they are supposed to possess, ranging from green stuff which has only the sense of touch, at the bottom of the scale, to oxen, sheep, pigs, fish and poultry at the top, which have not only the senses but the rudiments of mind. None of these will a Jain kill and eat. His food is of " one-sense " only—nuts, fruit, and vegetables. A really strict Jain will strain the water that he drinks for fear of swallowing a gnat, and will wear a little veil in front of his mouth to keep out adventurous insects. Both *sadhus* and laymen carry little brushes for dusting stools, books, eating vessels, etc. Rubbish is carefully deposited. Jains have the honourable distinction in India of providing asylums for aged and sick animals.

Jain Sects. Two principal sects arose in Jainism in the 3rd century B.C., the Digambaras and the Svetambaras. The *Digambaras* (" clothed in atmosphere " or " sky-clad ") hold that a perfect saint or Tirthankara goes without food, and should own absolutely nothing—not even a rag of clothing; their monks go without clothing, and the layfolk did likewise until their Mohammedan neighbours insisted on their conforming to their ideas of decency. They also hold that a woman cannot be saved as long as she remains a woman, and that the Jain scriptures that are accepted by their rivals of the Svetambara sect are spurious. The *Svetambaras* (" clothed in white garments ") do not think so highly of absolute nudity, but in practice there is not much to distinguish them from the former sect. A third sect, the *Sthanakavasis*, arose at Ahmadabad in 1473 amongst the Svetambaras in protest against the worship of images of the Tirthankaras; they maintain a non-idolatrous worship.

Metaphysics. Jain theology does not exist, since Jainism is completely atheistic. Gods, spirits, demons—all are equally rejected; the only supernatural beings are the Tirthankaras, who are good men made perfect. But Jain metaphysics is a large and intricate subject. Jains are dualists in that they believe that the universe is, always has been, and always will be, divided into two ultimate, eternal, and independent categories of living beings (*Jiva*) and inanimate things (*Ajiva*), souls and matter, two different classes but equally uncreate and indestructible. Four kinds of *Ajiva* are distinguished: *Pudgala* (matter), *Dharma* (motion), *Adharma*(rest), *Akasa* (space), and *Kala* (time). All living beings are subtle compounds of soul and matter; the connecting link is *karma*, of which there are eight kinds and many subdivisions. It is the possession of karma that compels the soul to inhabit body after body in the long chain of existences, and it is the pious Jain's supreme object in life to reach by his own efforts by mental and moral disciplines, the "uncombined state " in which the fetters of karma are broken and the soul is free to liberate itself from its clogging material body. This state of liberation from material bondage, from the five bodies or sheaths that are supposed to contain the soul, is *moksha*, salvation, or Nirvana —the pure uncombined state, in which there are no more pain and misery, no more existences, but a " life " that is perfectly blissful and uneventful, unbroken by births and deaths. It differs from the Nirvana of the Hindus in that there is no idea of absorption in Brahma or the Divine; individuality is eternal.

Rules of Living. For ridding oneself of this foreign element of karma there are rules laid down for observance by beginners and adepts, by layman and by monks and nuns—for Jainism, like Buddhism and Hinduism, has its monastic element. The rules are based on *daya*—sympathy, compassion, fellow-feeling, love, comradeship with men and the animal world. Thirty-five of these rules are listed. The first five, known as the lesser vows, are observed by the laity (*Sravakas*—hearers), both men and women. The first is to refrain from killing, in personal quarrels and in war, for food or sport, for the advancement

of knowledge as in vivisection, or for personal comfort, as in "swatting" a fly. The second is not to lie or make false statements, for whatever reason. The third is to keep from theft, which includes smuggling, counterfeiting money, and using false weights. The fourth is to control the sex passion, be absolutely faithful to one's spouse, and avoid copulation so far as may be. The fifth is to limit one's possessions to the minimum. Another seven vows that all may take comprise restrictions on bodily movement, on the number of people one may meet and the things used; an injunction to be very careful in thought and word and deed; and requirements to sit for hours in motionless meditation, fast for long periods, and offer hospitality to fellow Jains. The *Sadhu*, ascetic, or monk is required to obey the five lesser vows with very much greater strictness; thus he is vowed to poverty and complete chastity (not talking to or looking closely at a woman); must exercise the very greatest care in walking, speaking, eating and drinking, and handling things; and have no greed or great love for anything. Furthermore, he must tear out his hair by the roots once a year, and must ever have his body under complete control. His life is spent in a monastery or in a begging round. Female ascetics are highly honoured, and live much the same life as the men.

Lay Jains should engage in some lawful business in which no killing is involved. They should be charitable, modest in dress and demeanour, keep good company, avoid all excess, should marry and be content with the conjugal relationship, read the Scriptures daily, and lose no opportunity for doing good.

Jain Scriptures. The Jain Scriptures consist of teachings attributed to Mahavira, viz. the 12 *Anga*, the last of which is divided into 14 *Purva*, and 5 *Prakarana*, with other sutras. The *Lokaprakasa*, an encyclopaedia of Jainism compiled by Vinaya-Vijai in 1652 is highly valued. All these books are accepted by the Svetambaras, but the Digambaras maintain that the whole body of Scripture was destroyed about A.D. 789 by the Hindu Vedantist scholar, Sankara-Charya. The Svetambaras hold that some of the books were saved and transferred to Sravana-Belgola in Mysore, which is the headquarters of the Jains in southern India and the site of a famous colossal statue of Gomatesvara, a saint of the Digambara sect and (like all Jain statues) represented completely nude.

Jainism is not a proselytizing religion, and there is always a steady drift to Hinduism; in Svetambara temples the priests are usually Hindus, and nearly all Jains employ Brahmans in their domestic religious ceremonies. In the field of architecture Jains are justly renowned, since they erect temples as works of piety; some of the finest temples in India have been built to contain the images of the Jain Tirthankaras.

JAMES. The brother of Jesus Christ, and one of the leaders of the Christian Church in Jerusalem. Paul met him more than once, and he seems to have been concerned to adjust the Gospel to Jewish prejudices. Traditionally, he was an ascetic; and because of his refutation of the Jews' arguments was thrown from a pinnacle of the Temple and then stoned to death (about A.D. 62). One of the New Testament epistles bears his name, but some scholars hold that it may be a pre-Christian Jewish writing adapted to Christian use, while others think that it may have been written as late as A.D. 100. Described as the most untheological book in the New Testament, its concern is with life rather than with doctrine.

JAMES. Christian apostle, saint, and martyr. He was the son of Zebedee and brother of John, and from the first was included in the inner circle of the Twelve. After the Ascension he became a leader of the church in Jerusalem, and was the first of the apostles to be martyred, being killed by order of Herod Agrippa in A.D. 44. He is known to the Spaniards as St. Jago-Compostella, and they hold that he preached the Gospel throughout the world and at length came to Spain.

JAMES, William (1842–1910). American Pragmatist philosopher and student of the psychology of religion. His best-known book in this field is

" The Varieties of Religious Experience," originally delivered as the Gifford Lectures at Edinburgh in 1899–1901. Other works of his are " The Will to Believe," and " Human Immortality."

JANSENISM. Movement in the Roman Catholic Church that takes its name from Cornelius Jansen (1585–1638), a Dutch Catholic theologian who became a professor at Louvain university and in 1606 was appointed bishop of Ypres, although he was dead when it began to assume large proportions. Jansen had written a book, known shortly as *Augustinus*, in which he maintained that the Jesuits in particular but other theologians as well, had departed radically from the views on Predestination, etc., that had been expressed by St. Augustine. The book was published in 1640, after Jansen's death, and at once the Jesuits persuaded the Inquisition to ban it. But in Holland and France *Augustinus* was widely acclaimed, largely because the Jesuits were unpopular on political and moral grounds. In Paris the theologians forming the circle of Port Royal (q.v.), including Arnauld and Pascal, ardently defended the book and its teaching, notably in Pascal's *Lettres Provinciales*. Pope Innocent X declared in 1653 that certain of the Jansenist conclusions were definitely heretical, and the Jansenists were silenced in France. But a number of them followed Arnauld to Holland, where they found a further leader in Pasquier Quesnel. Ultimately a Jansenist community or church was organized under the bishop of Utrecht, and this still continues—strictly orthodox in theology, and professing allegiance to the Papacy, although it rejects such doctrinal innovations as the Immaculate Conception of the Virgin Mary and Papal Infallibility. Since 1851 there has been a Roman Catholic archbishop of Utrecht as well as the Jansenist bishop.

JANUARIUS. A Christian saint, who according to tradition was martyred in A.D. 305. His body is preserved in Naples cathedral, and the head is kept separately, and also two phials of his blood. Thrice a year the head and phials are taken in procession to the high altar of the cathedral and placed in contact, when the blood is said to liquefy.

JANUS. One of the gods of ancient Italy. He was known as " the spirit of the opening," and as such his aid was invoked at the beginning of every enterprise. He was the opener of the womb in marriage. The first month of the year is named after him, and the Romans regarded him as the god of gates and doorways (Latin, *janua*, a door). In Rome his temple stood by the gate through which the legions marched to war, and it came to be that the gates remained open in time of war and were closed in time of peace. Often he is represented with two faces, looking in opposite directions, possibly to indicate that he knew both the past and the future.

JAPANESE RELIGION. From time immemorial until 1947, when it was " disestablished " by order of General MacArthur following Japan's defeat in the World War, the national religion of the Japanese (who number about 78 millions) was Shinto (q.v.). The earliest gods seem to have been nature-deities, who inhabited earth and sky and water, birds and beasts, plants and trees. Human beings were later included in the teeming ranks of the *Kami*. A mythology of fantastic complexity is revealed in the ancient writings, but the chief divinity came to be reckoned the Sun-Goddess, Amaterasu-Omikami, who was considered to be the ancestress of Jimmu, who became the first emperor in 660 B.C. From Jimmu the royal house of Japan is supposed to be descended.

Shinto exists in two main forms: State Shinto, which is little more than loyalty to the Emperor and the State but in the 1930s was made compulsory for all, and Sect Shinto, comprising 13 sects, which ranks with Buddhism and Christianity as a tolerated religion.

Buddhism was introduced into Japan from Korea in A.D. 552, and it made such progress that under the Emperor Shomu (724–48) it became practically the established faith. For many centuries it maintained its popularity, and in 1638 it succeeded in securing the prohibition of Christianity, which had been introduced by the Jesuits in the preceding century. The legal ban on Christianity lasted until 1872. In 1870 Buddhism

was disestablished in favour of State Shinto, but it still claims many millions of adherents. There are 12 main Buddhist sects, with 56 denominations, the most important being: Shin, Shingon, Zen, Jodo, and Nicheren (qq.v.). Nagasaki, almost wiped out by the second atomic bomb in 1945, was a principal centre of Christianity in Japan.

Confucianism arrived in Japan somewhat earlier than Buddhism, and one school in particular, the Shushi, combined with Zen Buddhism to furnish a basis for Bushido, the Japanese code of military behaviour.

JATAKA. (Pali, relating to birth). A collection of Buddhist legends giving an account of 547 previous incarnations of Gautama Buddha. They are contained in the Pali canon of Ceylon, and some are almost identical with the beast fables of Aesop.

JAYADEVA. Hindu poet, supposed to have lived in the 12th century A.D. at Kenduli, in Bengal. He is the reputed author of the poem Gita-Govinda (q.v.).

JEFFERIES, Richard (1848–87). English nature-mystic, author of " The Story of My Heart " (1883), a spiritual autobiography in which, while expressing disbelief in any personal God, he describes his aspirations and strivings after a soul-life of infinite depth and capacity.

JEFFREYS, George (b. 1889). Christian revivalist. Born at Maesteg, South Wales, he founded the Elim Foursquare Gospel Movement at Belfast in 1915, and for 25 years preached its message—Jesus, the Saviour-Healer-Baptizer-Coming King—throughout the British Isles and other lands. Resigning from Elim, he founded the Bible Pattern Fellowship with the same teaching.

JEHOVAH. The name given to God in the Old Testament. In the Authorized Version it is often translated " Lord." It consists of the consonants JHVH or JHWH; and amongst the ancient Hebrews it was regarded as ineffable and not to be pronounced, so that when they read it in the Scriptures they said instead *Adonai*, " lord." The vowels from this word—the first A becoming an indistinct E—were inserted by the Hebrew scribes, but what they were originally, and how the word was pronounced, are unknown. Modern scholars incline to the view that it was Jahweh (pronounced Yahweh).

JEHOVAH'S WITNESSES. A religious body that had its rise in the U.S.A. about 1879 in the work of Charles Taze Russell (q.v.). In 1884 it was incorporated as Zion's Watch Tower Tract Society, and in 1939 the title of Watchtower Bible and Tract Society was adopted for the directing organization. Pastor Russell, as he was known, was the leader of the movement until his death in 1916, when he was succeeded by Judge Rutherford (q.v.). On the latter's death Nathan Homer Knorr became president in 1942 of the society and of the allied organization in Britain, the International Bible Students Association (founded 1914).

Jehovah's Witnesses, as they have been generally known since 1931, hold that the Bible is the inspired Word of Jehovah God, the Creator and Sovereign of heaven and earth, and that they are the latest of a long line of witnesses that began with Abel and has included Enoch, Noah, Abraham, Moses, Jeremiah, John the Baptist, and Jesus Christ. They are not Trinitarians, but believe that Jesus Christ was the first creation of God and acted for thousands of years as his Master Workman, until in due season he was made flesh, witnessed to the truth, died on the tree (cross), rose from the dead, and ascended into heaven, where Jehovah God appointed him King of the New World that is to come. Christ's kingdom is not an earthly world-state, but an invisible and heavenly one, comprising 144,000 members with Christ Jesus as their Head and King. It is claimed that in 1880 Jehovah's Witnesses prophesied that certain signs in 1914 would indicate that Christ's Kingdom was being established, among them being world war, famines, pestilences, earthquakes, persecution of Jehovah's followers, world-wide preaching by the Witnesses, and the appearance of a league of nations, which should disappear once and then be renewed. The present period is one of transition; it will last a generation and then will be ended with the battle of Armageddon,

to be fought in heaven between the hosts of Jehovah and of Satan. It will result in Jehovah's complete victory, and then the earth will become a home for the survivors of Armageddon, and also for the great multitude who will be raised from the dead.

From its early days the movement has relied very largely on the printed word. Russell's " Studies in the Scriptures," in 7 vols., circulated by the million; and other works of his and of Judge Rutherford—whose name was associated with the phrase, " Millions now living will never die "—had very large sales.

In the two World Wars, Jehovah's Witnesses came into conflict with the authorities in U.S.A., Britain, and the Dominions, because of their refusal to salute the flag and serve in the armed forces; their representatives claimed exemption from national service on the ground that they were ministers of religion. The headquarters of the sect are in Brooklyn, New York; there are largely autonomous branches in many countries. The London branch, established in 1900, was the earliest. A world membership of 150,000 is claimed, of whom 6,700 are full-time workers.

JEREMIAH (Jeremias, Jeremy). Hebrew prophet, one of the Major Prophets of the Old Testament. He was born at Anathoth, a village outside Jerusalem, and in 626 B.C. was called to the prophetic office. He prophesied continuously for 40 years. Five years after he began his ministry occurred the discovery of the Book of the Law that led to King Josiah's reformation. But Josiah was killed at Megiddo in 608, and Jeremiah soon despaired of any real improvement in the religious and political situation of the Jewish people. Under Jehoiakim, Josiah's successor, he began to foretell the doom of Judah and Jerusalem, and the roll containing his gloomy prognostications was thrust by the king himself into the fire. Later he advised King Zedekiah to submit to the king of Babylon, since the latter had been appointed by the Lord to serve His purposes. For the eighteen months during which Jerusalem was besieged by Nebuchadrezzar's armies, Jeremiah was imprisoned on suspicion of wishing to desert to the invader, but he was released on the city's fall in 586 and retired to Tahpannes, a town in Egypt, and there (according to tradition) he was stoned to death.

JEREMY, Epistle of. An appendix to the book of Baruch, in the Old Testament Apocrypha. It professes to have been written by the prophet Jeremiah to the Jewish captives in Babylon, warning them to avoid idolatry. It may belong to the 4th century B.C..

JEROME (c. 340–420). Christian saint, a Father of the Western or Latin Church. Born probably in Dalmatia, he came of Christian stock and was early baptized. He visited Gaul and Rome, and was ordained priest in Antioch. In 382, when on a visit to Rome, he began work on his translation of the Bible into Latin. When he returned to the Holy Land in 385 he was followed by two Christian ladies—the widow Paula, whose spiritual director he had been, and her daughter Eustochium, whom he advised in the preservation of her virginity. Henceforth he lived at Bethlehem in a monastery established by Paula, who also founded three convents of nuns. Most learned and eloquent of the Latin Fathers, his monument is the Vulgate (q.v.), to whose preparation he devoted the best years of his life.

JEROME of PRAGUE (d. 1416). Bohemian Christian, a follower of John Huss. Probably it was while he was a student at Oxford that he became acquainted with Wycliffe's doctrines. Later he studied at Paris and Cologne, and enjoyed a great reputation for learning. After Huss's martyrdom, he was burnt at the stake at Constance.

JERUSALEM. The capital of Palestine; a holy city of three world faiths. To the Jews it is the city of David, the Zion of their messianic prophecies and hopes. The Christians hold it in deepest reverence as the scene of Christ's Passion. It has been a religious centre of Islam since its capture by the Arabs in 637; the great Mosque of Omar, the " Dome of the Rock," stands on the site of Solomon's Temple. It is full of " holy places " whose authenticity is

very doubtful. Part of the western wall of the Haram esh Sherif, the site of the Mosque of Omar, includes the " Wailing Wall " of the Jews, and is an Herodian structure. Other sites for Golgotha or Calvary have been suggested in addition to the traditional one now enclosed in the Church of the Holy Sepulchre, where is Jesus's tomb; a site on the north of the city was favoured by General Gordon, and is still preferred by some, since it has the shape of a skull.

The partriarchate of Jerusalem is an autocephalous unit of the Eastern Orthodox Church; its members are some 45,000 Syrians, and it controls the churches of the Holy Sepulchre and of the Nativity, and other holy places in Palestine. There are also Catholic, Latin, and Armenian patriarchs of Jerusalem.

JESSE. The father of King David, and the reputed ancestor of Jesus Christ. A Jesse Window, found in some Christian churches, is one in which is represented, carved in stone or painted on glass, the genealogical tree of Jesus, springing from the recumbent form of Jesse.

JESUITS. The Roman Catholic " Society (or Company) of Jesus," an order of clerks regular founded by St. Ignatius Loyola (q.v.) in 1534 and formally approved by the Pope in 1540. The Rule as drawn up by Loyola exists substantially unchanged. Jesuits take the customary vows of chastity, poverty, and obedience, together with a fourth—to go as missionaries wherever their General may direct. The motto of the Society is *Ad Majorem Dei Gloriam* (To the greater glory of God). There are four classes of members: Professed, who have passed through all the preliminary stages, requiring at least 10 years; Coadjutors, some of whom are in holy orders and assist the Professed in their spiritual work, while others are lay-brothers and perform the minor and menial work; Scholastics, who devote themselves to learning and education; and Novices, who after a probationary two years as postulants spend another two years in spiritual exercises and disciplinary training.

The history of the Society has been chequered, as in country after country the triumphs of the early years were followed by a period of repression, due to suspicions of Jesuit intrigues in the political sphere, and then again by something like the old position of high prestige and influence. In the field of Catholic education the Jesuits have achieved marked pre-eminence. The Society is an autocracy, governed by an elected General. Throughout the world the Jesuits number about 25,000, divided into 32 provinces, each under a Provincial.

JESUS CHRIST (Jesus—the Greek form of Joshua; Christ—from the Greek for the Anointed One, i.e. the Messiah of Jewish prophecy). The founder of the Christian faith, the Saviour, and the object of the devotion of all Christians; the Second Person in the Holy Trinity. In the Apostles' Creed it is stated that he was the Only Son of God the Father Almighty, and was " conceived by the Holy Ghost, Born of the Virgin Mary, Suffered under Pontius Pilate, Was crucified, dead, and buried, He descended into hell; the third day he rose again from the dead, He ascended into heaven, and sitteth at the right hand of God the Father Almighty, whence He shall come to judge the quick and the dead . . ."

The story of Jesus's life is contained in the four Gospels. In the first three the narrative is capable of being reduced to a more or less harmonius synopsis—hence the term, Synoptic Gospels; the fourth Gospel, however, is very different, and an enormous literature has been devoted to a discussion of the discrepancies between the Synoptic and Johannine accounts. When Jesus was born and when he died cannot be accurately determined, but the consensus of opinion seems to be that he was born about 4 B.C. and that he was crucified about A.D. 29. For some thirty-three years, then, he lived on earth, and for by far the greater part of that short lifetime the records are silent. Bethlehem is the traditional birthplace; Nazareth was certainly the home of his youth and young manhood, where he followed his father's craft of carpenter. Joseph

probably died when Jesus was a child; Mary, his mother, lived to witness the Crucifixion. If certain passages in the New Testament are to be taken literally, Jesus had several brothers and sisters. When he was about 30, or possibly a little older, Jesus entered upon his public ministry. The inauguration was his baptism by his cousin, John the Baptist, in the river Jordan. After the baptism, Jesus retired into the wilderness of Judaea, where he surmounted a series of temptations by the Evil One. Then he returned to Galilee—not to Nazareth, however, but to Capernaum and other towns on the shore of the Sea of Galilee, and soon had drawn to himself a little band of devoted followers, working-men for the most part, who live in history as the Twelve Disciples.

For three years, or for only one year according to another view, Jesus was engaged in his ministry. He preached to the people at large, delivering such sermons as the one which is called the Sermon on the Mount—which was almost certainly not delivered on one occasion. He taught his disciples, explaining to them in homely parables his message of the Kingdom of God. He healed the sick in body and in mind, and raised the dead to life again. He showed himself to be possessed of miraculous powers over Nature. He prophesied the imminent end of the age, and the dawn of a Kingdom which his disciples thought was to be established here on earth, with Jerusalem as its Zion, and in which they themselves would hold positions of honour. What Jesus meant by the Kingdom of God or the Kingdom of Heaven has been, and still is, in dispute; some claim his authority for saying that it is something personal and spiritual, an experience in the heart, while others hold just as strongly that he had in mind the establishment of God's kingdom in this world by a supernatural intervention. Yet others believe that he was pointing to the Father's "many mansions" in heaven. The ecclesiastical authorities of the time seem, however, to have had a very clear idea of the menacing possibilities of the Jesuine movement. The Pharisees and the Sadducees, the two chief Jewish sects, were the frequent objects of his denunciations, and they in return did all in their power to harass him and his following. Eventually they trumped up charges of blasphemy and sedition; haled Jesus before Pontius Pilate, the Roman governor; and bluffed and bullied Caesar's representative into sentencing the Galilean agitator to the hideous death of crucifixion.

The final stage of Jesus's life is described in the Gospels in majestic simplicity. The Last Supper in the upper room; the scenes at the trial, the condemnation, the scourging and the mock crowning, the procession along the Via Dolorosa, the crucifixion between two thieves, the final agony, and then death. . .

There can be no doubt that the Disciples and the women of the little band who had stood beneath the cross on Calvary thought that this was indeed the end. There can be as little doubt that on the first Easter Morn they became convinced that Jesus had broken the bonds of death, that he had risen triumphant from the grave in which they had laid his corpse, and was gloriously alive. He appeared to them, he spoke to them, not once but many times. Then, at the end of forty days, he "ascended into heaven," whence (according to the orthodox view) he will return one day in God's good time to judge the quick and the dead and to rule over a world and a people made new.

No personality in history has aroused such prolonged, such violent, such widespread controversy as Jesus of Nazareth. One school of thought holds that the Jesus described in the Gospels never existed (*see* JESUS MYTH). A second school emphasizes the eschatological element in the narrative; they believe that Jesus really expected in the utmost confidence that he would shortly return from beyond the grave to establish his kingdom here on earth. This is the view held by Schweitzer and Kirsopp Lake and many others. A third view is that Jesus was a "mere man," a moral reformer and ethical teacher of the highest type, a preacher of the sublimest form of personal and social righteousness. Strauss,

Matthew Arnold, Sir J. R. Seeley, and Harnack, together with perhaps Bishop Barnes and most Unitarians, may be included in this category. Then there is the great body of orthodox, who are unconcerned with discrepancies and the often contradictory conclusions of the Higher Critics and the Myth Theorists, but believe, as the generations have believed before them, that Jesus is both Son of God and Son of Man, the Redeemer of mankind.

JESUS MYTH THEORY. The theory that Jesus Christ was not a historical character, and that the Gospel records of his life are mainly, if not entirely, of mythological origin. The first modern writer to question seriously the historical basis of the Gospels was Hermann Samuel Reimarus (1727–68), a professor of Hebrew and Oriental languages at Hamburg, but his critical work was not published (by Lessing) until after his death. He and such prominent re-tellers of the life of Jesus as David Friedrich Strauss (1808–74) and Ernest Renan (1823–92) believed in a historical Jesus, albeit one very different from the God-Man of orthodox tradition. Count C. F. C. Volney (1757–1820) was one of the first to maintain that the story of Jesus was originally a solar myth, and that the name Christos was derived from Krishna. C. F. Dupuis (1742–1809) similarly advanced the solar myth theory in his " Origin of all the Cults, or the Universal Religion " (1794). Bruno Bauer (1809–82) argued that Christianity was a 2nd-century amalgamation of Stoicism and Judaism. Criticism became ever more radical as the century drew to its close, until in 1900 J. M. Robertson (1856–1933) published his " Christianity and Mythology," which was followed by a " Short History of Christianity" and other works, in which the historicity of the Gospel Jesus is altogether rejected. There may have been a historical agitator called Jesus (he argues), but if so he lived a hundred years or so earlier than the period usually allotted to Jesus Christ. Jesus is the Greek form of the Hebrew Joshua, and the latter (meaning "Jehovah saves ") is the name given to mythical divine heroes. There may well have been a cult of such a Joshua in pre-Christian Palestine, and the whole story of Christ's Passion, from the Last Supper to the Crucifixion, is neither a contemporary report nor a historical tradition, but the simple transcript of a Mystery-Drama. Thomas Whitaker in England, W. B. Smith in U.S.A., Arthur Drews in Germany, Edouard Dujardin and P. L. Couchoud in France, likewise advanced versions of the Jesus Myth Theory, in the face of opposition not only from Christian apologists but from many heterodox thinkers and scholars.

JESUS the son of Sirach. *See* ECCLESIASTICUS.

JEWS. (Hebrew, *Yehudim*). Name given since the Exile in the 6th century B.C. to the descendants of Abraham, who were called Hebrews or Israelites. *See* JUDAISM.

JEZREEL, James Jershom (1840–85). Assumed name of James White, founder of the English sect of Jezreelites. When a private in the army at Chatham he joined in 1875 a sect called the New House of Israel (or the Johanners, i.e. followers of Joanna Southcott, q.v.), but after a few months he founded his own organization, the New and Latter House of Israel. On his discharge from the army after service in India, he assumed the name of James Jershom Jezreel, whose initials were taken to stand for *J*oanna Southcott, *J*ohn Wroe, and *J*ames White. He married in 1879 Clarissa Rogers, a girl of 19, who took the title of Queen Esther, and with her he toured America and other countries with considerable success. Eventually the sect were established on a site at Gillingham, outside Chatham, where the erection of a temple to hold 20,000 people was begun. Jezreel published what he said were divine revelations in " The Flying Scroll " (1879–81), and many people were drawn to settle near the temple in the belief that they were among the 144,000 persons who were destined to reign with Christ when he comes on earth again for a thousand years. On Jezreel's death, Queen Esther succeeded him in the leadership, but she died in 1888, at the age of 28. Edward Rogers then became leader,

but subscriptions fell off, members drifted away, and work on the temple was discontinued.

JIHAD (Arabic, effort, or striving). The duty to "strive in the Way of God" that is imposed in the Koran on all believers. Both in the Koran and in the Traditions, the religious war against Jews, Christians, and pagans, is stated to be of Divine ordering as a chief means of extending Allah's kingdom. When the Moslem army invades a non-Moslem country, its inhabitants are to be offered three alternatives: receive Islam, pay a poll tax, or suffer death. *See* ISLAM.

JINA. Word meaning a vistor or conqueror, applied to the Jain saints known otherwise as Tirthankaras (q.v.). *See also* JAINISM.

JINN or **Genii.** In Mohammedan mythology, supernatural beings who are supposed to make themselves known as serpents, dogs, cats, etc., and as human beings. Some are good, when they are very handsome; others are bad, and appallingly ugly. They have ethereal bodies, eat and drink, have sexual intercourse, and can produce offspring; they may cohabit with human women, and the resulting children are of double character. The most powerful for evil are the Marids; not quite so devilish are the Ifrits.

JIZO. A Buddhist divinity in Japan, figured as a benevolent old pilgrim who takes women, children, and travellers under his special care. His image is often placed at crossroads.

JNANA-MARGA (Sanskrit, way of knowledge). One of the three ways in which, so Hinduism teaches, release from the succession of lives may be won. It is taught in the Upanishads and the Sankhya philosophy; and also in Buddhism and Jainism. The other ways are Bhakti-marga and Karma-marga.

JOACHIM of FLORIS (c. 1145–1202). A Cistercian monk, who founded and was the abbot of the monastery of Giovanni del Fiore (Floris) in Calabria, in southern Italy. He wrote commentaries on the Scriptures and taught that human history was being directed by God in three stages: the Father directed the first, the age of the Law; the Son was directing the second, the age of the Gospel, until 1260; and then the third stage would open, to the accompaniment of fearful judgments and the reign of Antichrist, but finally it would be directed by the Holy Spirit. The Joachimites soon faded away into the general body of the Cistercians when 1260 came and went.

JOAN of ARC (1412–31). The French girl who rallied her countrymen against the English invaders and was captured and burnt by the latter as a witch in the market-place at Rouen. The Inquisition assisted in her trial and condemnation, but in 1920 she was canonized by the Roman Catholic Church.

JOAN, Pope. A woman who, according to a story widely believed in the Renaissance period, succeeded Pope Leo IV in 859 and for 2 years ruled as Pope John VIII. She was said to be an Englishwoman born at Mainz, who became the paramour of a Benedictine monk at Fulda, fled with him to Athens, and after his death went to Rome, where she disguised her sex and received rapid promotion at the papal court, until she obtained the highest position of all. Her sex was not discovered until she gave birth prematurely to a child while making a pontifical progress through the streets of Rome. The story is now rejected as unhistorical.

JOB. An ancient chieftain or emir in the land of Uz, usually identified with Edom or the country to the south and east of Palestine, whose name is given to a dramatic poem in the Old Testament. When the story opens he is "perfect and upright," blessed with all the good things of this life; but when Satan suggests to the Lord that Job "does not fear God for naught," the Lord allows him to fall into Satan's power. Misfortune after misfortune descends upon him, until he sits in dust and ashes, cursing the day he was born. To him then come three friends, whose firm belief is that since God is righteous and just, the afflictions that have befallen Job must be a punishment for his wickedness. Job indignantly denies their accusations, but at length God speaks to him out of the whirlwind and

convinces him of the impossibility of man ever coming to understand the ways of God. Whereupon Job humbly confesses his ignorance, and renews his repentance. Then the Lord "turned the captivity of Job," and gave him children, flocks, and herds, money and gold, so that he was richer and more prosperous than ever before. The book is one of the first attempts to explain the problem of human suffering in a world created and governed by an all-powerful and all-good God. It is usually dated to the 5th century B.C.

JODO. The "Pure Land" sect of Buddhism in Japan, a branch of Mahayanism. It was founded in China by Hui-Yuan (334–416) and in Japan in 1175 by Honen (1133–1212), and is so-called because the aim set before its members is birth in the Pure Land (Sukhavati), the Western Heaven presided over by Amitabha. The latter is deemed to be all-powerful to save; hence the worshipper is required to repeat his name a number of times each day. Once arrived in Sukhavati, the transition to Nirvana will be swift and easy. Jodo is one of the most numerous Japanese sects.

JOEL. One of the 12 Minor Prophets in the Old Testament, about whom little is known. It is inferred that he lived near Jerusalem after the Exile.

JOHN. Christian apostle and the reputed author of the 4th Gospel, three Epistles, and the book of *Revelation* in the New Testament. He was a Galilean fisherman, the son of Zebedee and the brother of James, and from the beginning of Christ's ministry was one of the inner circle of the disciples. It is assumed that he was the "disciple whom Jesus loved" and on whose breast he leaned at the Last Supper, and the disciple standing by the cross into whose care Jesus consigned his mother. It was this disciple, too, who ran with Peter on the first Easter Sunday, and found the tomb empty. According to Irenaeus (c. A.D. 180) John lived up to the reign of Trajan and published his gospel while he dwelt At Ephesus; he also says that John wrote the Apocalypse under Domitian, and that Polycarp had known him personally. Tertullian adds that John was banished to the island of Patmos after he had miraculously survived boiling in oil.

Until the end of the 18th century the 4th Gospel was unhesitatingly ascribed to St. John the Apostle. Since then, however, an immense controversy has raged over the authorship, arising out of the lateness of the first testimony to the Johannine authorship, the many discrepancies of fact between the Synoptic Gospels and the 4th, and the very different account of the teaching of Jesus—in the Synoptics terse, didactic, ethical in content; and in the 4th, contained in long and discursive speeches, and chiefly concerned not with the Kingdom of God but the Person and claims of Christ. The 4th Gospel is a manual of Christology. The opening passages, in which Jesus is identified with the *Logos*, the Word, suggests acquaintance with the ideas of Philo and the Alexandrian Neoplatonists. Of modern scholars, some argue that the book is the work of a disciple of St. John, who was in intimate daily contact with him. Some find a probable author in one "John the Presbyter." If John wrote the Gospel then it may be dated about A.D. 100; sometimes a date as late as 140 is suggested. There are also three little Epistles in the New Testament that are generally ascribed to St. John; but it is held that whoever wrote the 4th Gospel and the three Johannine Epistles could not have written *Revelation*. The first of the three Epistles was included in the canon before A.D. 200, but the other two seem to have remained for some time longer among the books whose authority was not established.

JOHN of DAMASCUS (Joannes Damascenus) (c. 676–c. 754). Christian saint, of the Eastern Orthodox Church, theologian and hymnwriter; called John Chrysorrhas—John the golden-flowing—because of his honeyed eloquence. He was a powerful advocate of image-worship.

JOHN of the CROSS (1542-91). Saint, mystic, and Doctor of the Roman Catholic Church. He was a Spaniard, born in Castile, the son of a weaver, and he became a Carmelite monk. He was closely associated with St. Teresa (q.v.) in the reform of the Carmelites, but he

is chiefly remembered for his mystical treatises, " The Ascent of Mount Carmel," " The Dark Night of the Soul," and " The Spiritual Canticle." He was canonized in 1726.

JOHN the BAPTIST. The last of the line of Jewish prophets, and the immediate forerunner of Christ. He was the son of Zacharias, a priest, and Elizabeth, cousin of the Virgin Mary, and spent most of his life as an ascetic in the desert; he may have been an Essene. He baptized with water as a sign of repentance and forgiveness of sin, and when Jesus presented himself for baptism hailed him as the Christ who was to come and whose forerunner he was. Soon he was imprisoned for his fearless denunciation of Herod Antipas for having married his brother's wife, and there he was beheaded at the instance of Herodias, the woman in question. His head was asked for on a charger by Salome, Herodias's daughter, as the reward for her dancing. John the Baptist is a Christian saint, and his festival day is June 24.

JONAH. One of the minor prophets of the Old Testament; the book that bears his name is not a prophecy, however, so much as a narrative. Jonah is sent by Jehovah to Nineveh to prophesy its destruction because of its sins, but he is fearful of his reception and sails instead to Tarshish. On the way a tempest rises, and lots are cast by the sailors to decide for whose cause it has been sent. The lot falls on Jonah, and he is cast into the sea. Whereupon he is swallowed by a "great fish" and, after spending three days and nights in its belly, is cast up on dry land. Later he carried out his mission. The book may date from about 400 B.C.

JOSAPHAT. *See* BARLAAM.

JOSEPH. The husband of the Virgin Mary and the reputed father of Jesus Christ. He was said to be a descendant of King David, but was a carpenter in Nazareth when he espoused Mary. By tradition he was an elderly widower with a family of grown sons by his former wife, and the marriage with Mary was never consummated. Since there is no mention of him in the Gospel story of Christ's ministry, it is surmised that he died before it opened.

JOSEPH of ARIMATHAEA. A rich Jew of Jerusalem, possibly a member of the Sanhedrim, who became a follower of Jesus in secret and did his best to protect him. At the Crucifixion he boldly proclaimed his faith, begged Jesus's body from Pilate, and buried it in his own rock-hewn tomb. A late medieval legend has it that years afterwards, about A.D. 64, he carried the Holy Grail (q.v.) to Britain, where he founded at Glastonbury the first Christian church in this country.

JOSEPHUS (37–100 ?). Jewish historian, author of an autobiography, a " History of the Jewish War " (i.e. of the revolt, in which he was a leader, against the Romans in Palestine that culminated in the storming of Jerusalem by Titus in A.D. 70), and " Jewish Antiquities," a history of the Jews from the earliest times down to the end of Nero's reign. In the last-named is a paragraph concerning Jesus which many scholars have held to be an interpolation.

JOSHUA. The Hebrew general who led the Israelites after the death of Moses in the conquest and settlement of the land of the Canaanites (Palestine). The story of the campaign, opening with the passage of the Jordan and the storming of Jericho, is contained in the Old Testament book that bears his name, although this may date from the 5th century B.C. or later.

JOTUN. In Scandinavian or Norse mythology, one of the supernatural race of giants who were hostile alike to men and gods, and lived in Jotunheim, somewhere to the east of Norway.

JOVE. A poetical equivalent of Jupiter (q.v.).

JUBILEE. In the Levitical law of the ancient Jews or Hebrews, every fiftieth year; it was intended to be a year of rest to the land and of liberty to the people, when debts were cancelled, slaves set free, and every man received back the property that had been his. How far the jubilee was carried out, is uncertain; certainly there is no trace of its having been kept before the Exile, though after the return from Babylon it seems to have been observed for a time.

In the Roman Catholic Church, jubilee years have been announced from

time to time, during which pilgrims to Rome have been accorded special temporal and spiritual advantages. The normal interval is 25 years, but extraordinary jubilees may be ordered by the Pope at his discretion.

JUDAISM. The religion of the Jews, the descendants of the ancient Hebrews and the inheritors of their religious books, principles, and traditions. Its cardinal principles are the Unity of God and, consequentially, the fatherhood of God and the brotherhood of man, based on such Old Testament texts as: "Hear, O Israel the Lord our God, the Lord is One"; "And thou shalt love thy neighbour as thyself"; and "Have we not all one Father, hath not one God created us?", etc. It is a revealed religion, whose teachings were made known by God to mankind through a succession of prophets and teachers.

The founder of the Jewish faith is considered to have been Abraham, with whom God (Jehovah) concluded a covenant symbolized by the rite of circumcision, still performed by all orthodox Jews. It was Abraham who conceived and developed the idea of monotheism; and all through the centuries belief in One God, the Father of all, has been held by the deepest thinkers of the Jewish race. But if Abraham was the founder, Moses was the shaper of Judaism. He it was who received from God on Mount Sinai the Law that is still the accepted code of Orthodox Jewry everywhere; he it was who developed the ritual and designed the religious system. When the Jews (or Hebrews as they were then named) settled down on the lands they had conquered in Palestine, the religion they had practised as nomads went through a process of development. An elaborate sacrificial cult, an organized priesthood, festivals, holy places, and altars came into being in fulfilment of Mosaic teaching. After the establishment of the kingship Jerusalem became the religious centre of the people, and the Temple built by Solomon was recognized as their holiest shrine. Always there was the pressure of the competition of the gods of the peoples roundabout, but at all times prophets, God-inspired men, arose to exhort the people, warn them against their erring ways, admonish them, and direct them in the way of the Lord.

The Babylonian Exile (6th century B.C.) marked the beginning of the dispersal (*Diaspora*) of the Jewish race. Yet Palestine, with Jerusalem and the second Temple (the first had been destroyed by the Babylonians in 586 B.C.), built by Zerubbabel in about 520 B.C., was the centre of the Jewish faith, the place which the devout Jew regarded still as his spiritual home. The persecution by the Hellenistic kings of Syria in the 2nd century B.C. fortified the Jews in their faith. Then came the Roman occupation. It was in the interval between the return from the "Babylonian Captivity" and the dawn of the New Testament Age that the Jewish Bible (the Old Testament) took shape, the Apocrypha came into being, and the Oral Law began to be formulated.

The complete destruction of the Jewish state and of the Temple by Titus and his Roman army in A.D. 70 was an event of outstanding importance in Jewish religious as well as political life. Henceforth Palestine was completely in foreign hands, and the Jew, deprived of his Temple and his holy land, developed all his spiritual life about the Torah and the synagogue. No longer could sacrifices be offered on Mount Zion, so the ancient sacrificial worship was supplanted by a service of prayer in the synagogue, the study of the Scriptures, and the living of a life in strict accordance with the Mosaic Law. In rabbinical academies in Palestine and Babylonia the *Haggadah* and the *Halachah* took shape and form. Both at first were the oral pronouncements of the *Soferim* ("scribes," i.e. learned doctors of the Law), but in course of time these were perpetuated in writing. The *Mishnah*, the Palestinian and Babylonian *Gemaras*, and the *Midrashim* (qq.v. and *see* TALMUD) embodied the fruits of many generations of devout and devoted scholarship. The academies in Palestine were suppressed, but at Sura, Nehardea, and Pumbeditha in Babylonia intense literary activity continued under the direction of the *Geonim*, presidents of the schools. The Talmud was made

available to all. The sect of Karaites (" Followers of the Scripture "), in the 9th–12th centuries, adhered to the literal teachings of the Bible and rejected altogether the Talmud. In 1040 the Babylonian academies were suppressed, and Jewish culture found a new home in Arabic Spain. There Maimonides crystallized Jewish doctrine into something like a creed, and also Cabbalistic mysticism was brought to flower. Associated with this was a Messianism which found vent often enough in pseudo-Messiahs. After this, Judaism went through the fires of persecution in Spain, and the Jews were again dispersed. Hasidism, another mystical movement, occupied much of the 18th century, and then came the Haskalah, the Movement of Enlightenment, whose principal figure was Moses Mendelssohn. Judaism was no longer persecuted; it could be professed openly in even the most politically backward lands. Yet always antisemitism might easily be aroused, and in the 20th century those holding the Jewish faith, and even those Jews who had abandoned the faith of their ancestors, were subjected to the most horrible persecutions.

Doctrine. Like the Mohammedans, the Jews are " people of a book," the book in their case being that part of the Bible that is known as the Old Testament. To this day the coming of the Messiah is awaited by the devout. In past centuries there have been false or pseudo-Messiahs who have appeared here and there in the Jewish world, though none has received any general acceptance.

Judaism rejects belief in Jesus as the Son of God, the Incarnation, the Virgin Birth and the Resurrection. It holds to belief in a single God, who is both Immanent and transcendent, a Heavenly Father who may be approached by all direct without the necessary intervention of anyone, however saintly the latter may be. Salvation may be won by repentance, prayer, and practical acts of kindness. Immortality of the soul has been a generally accepted doctrine. Heaven and hell are vaguely visualized, and the rabbis have been loth to conclude that even the most notorious sinners are destined to eternal punishment.

In Judaism there are no sacraments, only ceremonies and symbols, nor is there any creed or set of dogmas that must be accepted. Indeed, it may be said that in orthodox or conservative Judaism, at least, a Jew is one who follows the Jewish way of life. That way is the Mosaic Law laid down in the Pentateuch and developed in the Talmud.

The centre of Jewish religious life is the Sabbath, observed from sunset on Friday to sunset on Saturday. The service in the synagogue consists chiefly in reading the Law, together with a variety of prayers. Jews abstain from foods prohibited in the Old Testament, and the meat obtained from permitted cattle must be slaughtered in a particular way by a fully qualified and approved slaughterer (*see* KOSHER). The principal festivals observed by the Jews are the New Year (Rosh Ha-Shanah), the Day of Atonement (Yom Kippur), the Passover (Pesach), the Feast of Weeks (Shabuot), the Feast of Tabernacles (Sukkot), the Feast of Dedication (Hanukkah), and Purim. They are all ordained in the Old Testament except the Feast of Dedication, which is in the Apocrypha. There are also several days recalling sad events in Jewish history, the chief one being the Fast of Ab (on the 9th day of the month of Ab), commemorating the destruction of the first and second Temples and final exile from the Land of Israel.

An authoritative exposition of the principles of the Jewish faith is contained in the Thirteen Articles drawn up about 1180 by Maimonides, viz. That there is One God, Creator of all things; that He is an uncompounded, indivisible Being; that He is an immaterial and incorporeal Being; that He alone is eternal, without beginning or end; that He alone is to be worshipped, and that there should be no adoration of other beings as mediators and intercessors; that there have been prophets qualified to receive Divine inspiration, whose words are true; that Moses is the greatest prophet of all time and his prophecy true; that the Law of Moses was dictated in its entirety by Almighty God; that this Law is immutable, and

it is not lawful to add to or take away from it; that God knows all our thoughts and actions; that God rewards the observance and punishes the violation of the Law; that a Messiah will certainly appear in God's good time; and that God will raise the dead at the time when it shall please Him.

Jewish Sects. Although all Jews are agreed on the basis of belief in one God, the obligations of prayer and worship, and the religious mission of Israel (as the Jewish people are styled, from the name given to Jacob by God), and the ethical and moral teachings of Judaism, they are divided into schools or sects. The two main divisions are Orthodox and Progressive. In Britain the Progressives are divided into two sects: the Reform and the Liberal. In the Orthodox community the insistence is upon the observance of the Mosaic and Rabbinic Law, whereas in the second section, the Progressive, considerable latitude is allowed in the life of every day. Reform and Liberal Jews admit the value of the Tradition, i.e. the Mosaic Code and the precepts of the Talmud, only in a limited degree; they disagree with the Orthodox to the extent of holding that the Mosaic Code and the Talmud are not of altogether binding authority. The Jews of the Reform, however, do aim at retaining a considerable measure of traditionalism in the services of the synagogue, but Liberal congregations depart much more widely from the ancient forms and ways.

In Britain these divisions are represented by their own organizations. The Orthodox community comprises by far the largest number of Jews, who are joined, in London, in the Spanish and Portuguese Jews' Congregation, the United Synagogue, the Federation of Synagogues, the Union of Orthodox Hebrew Congregations, and in several independent synagogues; while in the rest of the country, they are comprised in the larger or smaller synagogues. The ecclesiastical head is the Chief Rabbi, who is assisted by, and is the "Ab" (President) of, the Beth Din, the traditional Ecclesiastical Court, which is not only the authority in religious matters, but also acts as an advisory and judicial body. The Spanish and Portuguese Jews' Congregation, whilst recognizing and co-operating with the Chief Rabbi and the Beth Din, has its own ecclesiastical head known as "Haham." In the Progressive division the Liberal element is combined in the Union of Liberal and Progressive Synagogues, and the Reform in the Association of Synagogues in Great Britain.

JUDAS ISCARIOT. The betrayer of Jesus Christ; "Iscariot" may refer to a place called Kerioth. He was one of the Twelve Disciples and their treasurer. He was induced to betray the Master to the High Priests for thirty pieces of silver, but after the arrest was filled with remorse, flung back the shekels at the priests, and went and hanged himself (or, as stated in *Acts* he "burst asunder" in the field he had bought with the price of his treachery). Always Judas has been execrated by Christians as the betrayer of the Lord, yet apparently he was foreordained to play the traitor's part. It has been suggested that in the betrayal he hoped to bring matters to a head and get Jesus to declare himself as the Messiah.

JUDE. A little book of the New Testament, whose author is designated "the servant of Jesus Christ and brother of James." Modern scholars have put its date between A.D. 54 and 125, and the heresies attacked in the Epistle have some resemblance to the Gnosticism of the 2nd century.

JUDGES. A book of the Old Testament that relates the history of the Hebrews in Palestine from the death of Joshua to the birth of Samuel. Six principal judges are mentioned—Othniel, Ehud, Deborah, Gideon, Jephthah, and Samson—who may have lived about 1400–1100 B.C. The authorship and date of the book are unknown; some of it may be post-Exilic.

JUDGMENT DAY. In Christian and Mohammedan belief, the Last Day when the present world will come to an end, the dead will rise from their graves, and all will be summoned to appear before the judgment-seat of God.

JUDITH. A book of the Old Testament Apocrypha, which tells how Judith, a Jewish widow in Bethulia,

then besieged by the Assyrians under Holofernes, made her way into the enemy camp, beguiled Holofernes with her charms, and cut off his head. The book is unhistorical, and has been dated to 63 B.C. when the Roman army under Pompey was threatening Jerusalem and Jewish courage was in need of a fillip.

JUGGERNAUT. *See* JAGANATH.

JU-JU. A charm or fetish or other superstitiously venerated object among the natives of West Africa; also the mystic or magic power that is supposed to be present therein.

JULIAN (c. 331–363). Roman emperor, called the Apostate, because he abandoned the Christianity in which he had been brought up, and reverted to the paganism of his ancestors. A nephew of Constantine the Great, he endeavoured to deprive the Church of the privileged position it had secured under his uncle. He rebuilt the pagan temples, practised divination, and took part in the restored ceremonies of the old religion. But he was mortally wounded in battle with the Persians, and his enemies asserted (almost certainly falsely) that when about to die he murmured, "Thou hast conquered, O Galilean" (referring to Christ).

JULIANA of Norwich (1343-1443). English anchorite and mystic, author of "Sixteen Revelations of Divine Love," first printed in 1670.

JUMPERS. Name given to a sect of Welsh Methodists who used to jump for joy in their religious exercises; the Shakers in the U.S.A. have also been given the name, for the same reason.

JUNO. The Queen of Heaven of the ancient Romans; the chief goddess, the consort of Jupiter, the personification of the female principle. She was the Genius of women. Every department of woman's life was believed to be under her protection. Thus as Lucina, the light-goddess, she presided over childbirth; as Moneta she kept watch over the finances; as Pronuba and Juga or Jugalis she was the guardian of marriage; and as Sospita she was invoked as the saviour of women in all their perils. Her chief festival was the Matronalia, held on March 1, when prayers were addressed to her and her son Mars. She was identified by the Greeks with Hera.

JUPITER. The King of Gods in the Roman pantheon; the name comes from Jovis-pater, "Father Jove," the latter word having the meaning of "the bright heaven," and being etymologically related to the Dyaus of the Vedas, the Zeus of the Greeks, and the Tiu of the Teutonic and Gothic tribes. Almost certainly he was a god of the Indo-Aryans before they came into Europe; he was the sky-god, the spirit of thunder and lightning, the wielder of the thunderbolts who spoke in the storm. Later he was given a number of special names and specialized functions. As Jupiter Stator he was the protector in battle and the stayer of rout. In peace he was the god of oaths. But his chief title was *Jupiter Optimus Maximus*, Jupiter the Best and Greatest, and poets and sculptors strove to do justice to the majestic concept of the King of Gods and of Men.

JUSTIN MARTYR (c. 100–163). A Father of the Christian Church. Born in Samaria, he was a Stoic and a Platonist before he became a Christian. He wrote two "Apologies" for Christianity, and a "Dialogue with Trypho the Jew" which purports to be the record of a two days' disputation at Ephesus. He lived latterly at Rome, and is said to have died a martyr's death.

JUVENTAS. The Roman goddess of youth, identified with the Greek Hebe.

KAABA (Arabic, *Ka'bah*, cube or square house). The Mohammedan "holy of holies"; the sanctuary at Mecca standing in the centre of the Great Mosque to which every Moslem turns when he prays, and which he hopes to visit at least once in his lifetime. It is an unpretentious edifice, nearly cubical with a flat roof, about 40 ft. long by 30 ft. wide and 35 ft. high, and was constructed in the second half of the 6th century A.D. on the site of an ancient sanctuary that had been destroyed by fire. For many centuries before Mohammed it was a sacred place of the Arabs; indeed, the original building is supposed to have been built by Adam,

and to have been rebuilt by Abraham and Ishmael after the Flood. In the south-east corner of the structure is inserted the Black Stone which Moslems call " the right hand of God on earth " and believe was given to Abraham by the archangel Gabriel.

KABBALAH. *See* CABBALA.

KABIR (c. 1488–1512). Indian religious thinker, a weaver by trade, who was neither a Moslem nor a Hindu, but is claimed by both religions. He was something of a mystic and eager to seek the truth in whatever faith it might be found. His hymns and sayings exercised great influence. One of his followers was Nanak, who founded Sikhism (q.v.), but to-day the sect of *Kabirpanthis* (" followers of Kabir's path ") are closely associated with the Vaishnavas. They are wandering mendicant monks, chiefly in the northern parts of the country, and are highly respected for the purity and simplicity of their lives.

KAGAWA, Toyohiko (born 1888). Japanese Christian. Born in Tokyo, the son of a rich man and a geisha-girl, he was converted to Christianity by an American missionary, and studied for the Presbyterian ministry. But in 1908 he went to live as a chimney-sweep in the slums of Kobe, and preached Christianity by his example. After three years at Princeton university in U.S.A. he returned to Kobe, and was a prominent co-operator and pacifist. During the World War he protested against American bombing of Japanese cities, but welcomed the democratization of the country when defeat had come, and continued his Christian work. His books include the autobiographical novel " Across the Dead Line," and an imaginative reconstruction of the life of Christ, " The Two Kingdoms " (1941).

KAILASA. The paradise of Siva, the mountain retreat in the Himalayas where the god is supposed to live with Parvati and his hosts of spirits or demons. To Kailasa the worshippers of Siva and the lingam may hope to go.

KALI (the Black). Hindu goddess of death and destruction, and also of creation and fertility; one of the manifestations of Devi, the consort of Siva. As such she is represented (as e.g. in the temple of Kalighat at Calcutta) in fearsome shape—a black female figure, with bloodshot eyes, tongue thrust out and teeth like fangs, blood on her face and bosom, hair matted in horrible clusters. Around her neck hangs a chain of skulls, corpses form her earrings, and her waist is girdled with skulls. She is dancing on a prostrate corpse. In two of her four hands she holds a sword and a severed head, but the others are held out to bless and protect her worshippers. During the festival of *Durgapuja* goats are sacrificed before her image, the worshipper decapitating them with a sword. Sometimes it is said, " In the beginning was Kali, the Life-Force."

KAMADEVA. The god of sexual love in the Hindu pantheon—the Indian Eros or Cupid; also known as Ananga, the bodyless, since he was burnt up and turned to ashes by a fiery glance from Siva, when he tried to arouse amorous desires in that deity for Parvati when he was engaged in his devotions to Brahma. Kamadeva is said to have been the son of Dharma, the god of justice, by Sraddha, goddess of faith, though another account says Lakshmi was his mother. His wife is Rati, the impersonation of sexual delights. In art he is pictured as a handsome youth astride a parrot or sparrow and carrying a bow formed of flowers, which he discharges as arrows that represent the five infatuating powers of love. On his banner appears a fish, as the emblem of procreative power.

KAMADHENU. In Hindu mythology, the sacred cow, the giver of all wealth. She is supposed to dwell in Swarga, Indra's paradise, and her delicious milk is the favourite drink of the gods.

KAMI. Japanese word for God or the whole range of divinities. Shinto is represented in pure Japanese by Kami-no-Michi, " the Way of the Gods."

KANDY. Town in Ceylon, with a famous Buddhist temple containing what is alleged to be Buddha's left canine tooth. According to the Sinhalese tradition, the tooth arrived in Ceylon in miraculous fashion about A.D. 350 and there it has been preserved ever since. But doubts have been thrown on the claim, since in 1560 a band of

Portuguese raiders from Goa sacked the town of Jaffna and carried off what was said to be the tooth of Buddha; and at the instigation of the fanatical archbishop of Goa this was ceremonially ground to powder and its ashes thrown into the sea. But the tooth at Kandy has been revered as authentic since 1592 at least. It is contained in the innermost of six bell-shaped cases, and is the object of daily *puja* or worship by the monks.

KANT, Immanuel (1724–1804). German philosopher, who spent most of his life as a professor at Koenigsberg, in Prussia. In religious philosophy he thought lightly of the design and other arguments for the existence of God, but stressed the moral argument. There are certain " categorical imperatives " that are assented to by our moral consciousness; we should act as if the principle by which we act were about to be turned into a universal law of nature; we should seek the highest good of all human beings, but this we cannot do unless there be a Moral Master of the universe. Because we have the sense of " ought " we are driven to assume the existence of such a moral lawgiver.

KAPILA. A Hindu sage, founder of the Sankhya school of philosophy. He has been accounted an incarnation of Vishnu.

KARAITES. A Jewish sect founded in Babylonia about A.D. 767 by Anan ben David (died about 795), who conducted a violent controversy with the Talmudists. It flourished in the Near East for several centuries, and is said to have representatives in the Crimea today, as well as in Poland, Egypt, and Turkey. The word means " readers of Scripture," and the sect was distinguished by its extreme and exclusive devotion to the Old Testament, and its repudiation of the comparatively new Talmud.

KARMA (Sanskrit: action, deed). In Buddhism and Hinduism, the doctrine that actions—deeds, words, thoughts—have a dynamic quality that finds expression in successive lives through the ages. It is closely akin to the old Jewish pronouncement, that what a man sows that shall he also reap. How Karma is carried over from life to life is not clear. In Hinduism there is belief in an individual personality which continues in a long succession of existences, but in Buddhism the human individual is viewed as having no permanent substratum; rather he is made up of *khandas*, or elements, physical and mental, that are carried on and over from birth to birth but are never wholly dispersed until the power that holds them together is finally extinguished, in Nirvana. Karma may also be described as the law of causality and inevitable retribution. Sometimes it is spoken of as the individual entity that is carried along by the Wheel of Life as it turns incessantly on its eternal round.

The term Karma is also used in Jainism, where it seems to mean the connecting link that binds the soul to its material body. *See* also THEOSOPHY.

KARMA-MARGA (Sanskrit, way of works). One of the ways of release from the chain of existence offered by Hinduism. The proper sacrifices, a life of self-denial, the performance of all the duties required by the laws of caste —these are the way of salvation. *See* BHAKTAS, JNANA-MARGA.

KARMATHIANS. A sect of Mohammedans, a branch of the Ismailis (q.v.), in eastern Arabia in the 9th century A.D. Named after the mystic Karmath their founder in about 887, they warred against their fellow Moslems with great success, and once sacked Mecca. Their thought was pantheistic, and their practice socialistic.

KARTTIKEYA. Hindu god of war, also called Skanda or Kumara. Siva was his father, and he was not born of woman but emerged from the river Ganges, or a thicket on the Himalayan slopes, where Siva had cast his seed. He is represented holding a bow and arrow and riding on a peacock.

KASSAPA (in China, Kasyapa). One of Buddha's principal disciples, to whom on his deathbed he entrusted the superintendence of the Sangha or Order. He is said to have presided over the first Buddhist council.

KASYAPA. An ancient Indian rishi (inspired poet or sage) who is said to have written some of the Vedic hymns and to have had a large share in the

work of mundane creation, since by his twelve wives he became the parent of all living things.

KEB. *See* GEB.

KEBLE, John (1792–1866). Anglican divine and sacred poet. He was ordained in 1816, and published " The Christian Year " in 1827. On July 14, 1833 he preached in St. Mary's, Oxford, the sermon on " National Apostasy " that is taken as the commencement of the Oxford Movement (*see* ANGLO-CATHOLICS), and he wrote eight of the " Tracts for the Times."

KELPIUS, Johann (1673–1708). Christian mystic, leader of a band of Dutch religious communists who left Europe and made in 1694 a settlement near Philadelphia, in North America, which they named the colony of the Contented of the God-loving Soul. They were millenarians, strict celibates, and expected the Second Advent at any moment. After Kelpius' death from consumption, some of the communists married, others drifted away, and in the end the colony was ended by death.

KEMPE, Margery (1364-?). English mystic. Daughter of a citizen of King's Lynn, in Norfolk, and wife of another, and mother of 14 children, she wrote a spiritual autobiography " The Book of Margery Kempe " which was first printed in part in 1501. A new definitive edition appeared in 1936 and was hailed as a religious classic. In it she describes her many temptations and persecutions by devils and by men, her journeys to Germany and Jerusalem, her accusations of Lollardy, her abundant tears, and so on.

KEMPIS, Thomas à. (c. 1379–1471). Catholic monk and mystic, the reputed author of " On the Imitation of Christ." His name was Hamerken, and he was called " of Kempis " because it was in the village of this name that he was born (it lies about 15 miles north-west of Düsseldorf, in the Rhineland). His father was a peasant and his mother kept a village school; he himself went to school at Deventer in an establishment founded by Gerhard Groote (q.v.), and then in 1399 became a monk in the Augustinian convent of Mount St. Agnes, where his brother was prior. He received priest's orders in 1413, and became sub-prior in 1425, but did not show any administrative aptitude. Essentially he was a recluse and an ascetic, and he loved to spend his days and his life in copying MSS. and in composing religious histories and biographies, sermons, letters, and—if the ascription be true—the devotional classic that is linked with his name.

KENSIT, John (1853–1902). English Protestant, who devoted his life to anti-Roman Catholic agitation. He opened a Protestant bookshop in London in 1885, became secretary of the Protestant Truth Society in 1890, and organized interruptions of Anglo-Catholic services. He was fatally hurt in a religious riot at Liverpool.

KERBELA. A town in Iraq, 60 miles south-west of Baghdad, that is a holy city of the Shiah sect of Mohammedans, since it was here that Husain, the son of Ali and Fatima, was slain in A.D. 680 while attempting to establish his claim to the caliphate. Every Shiah should make the pilgrimage to the city, and those who die and are buried there are sure of a place in paradise.

KERIDWEN. A nature-goddess of the ancient Britons. Those who drank from Amen, her mystic cauldron, received inspiration as poets and seers.

KERMESSE or **Kermis.** Originally the Christian mass said on the anniversary of the dedication of a church, but applied in particular to the joyously noisy celebrations which followed the service in Western Europe in the Middle Ages and later.

KESHUB CHUNDER SEN (1838–84). Hindu religious reformer. A Brahman of high caste, he was born in Calcutta and joined in 1857 the Brahma Samaj (q.v.), with which he was closely associated until in 1881 he founded the Church of the New Dispensation. In 1870 he was well received in England. Towards the end of his life he became something of a mystic, and in his Mandir (temple) at Calcutta mingled the ceremonies of Hinduism and Christianity in a very strange way.

KESWICK CONVENTION. An annual conference of Christians, chiefly

belonging to the Evangelical school in the Church of England, held at Keswick in the Lake District.

KEYS, Power of the. The authority held by Roman Catholics to be vested in the Pope as the successor of St. Peter, to whom Christ gave " the keys of the Kingdom of heaven " (*Matt. xvi*, 19).

KHALIFA. Arabic for Caliph (q.v.).

KHALSA. The Brotherhood of the Pure in Sikhism (q.v.).

KHANDA-DI-PAHUL. The " baptism of the sword " in Sikhism (q.v.).

KHARIJITES (Arabic, seceders). In the early history of Islam, those who opposed the accession of Ali (q.v.) to the caliphate. One of them assassinated him in A.D. 660. The " Separators " continued as fanatical puritans, insisting on the perpetual duty of exhortation to do good, and are represented to-day by small communities in Oman, Zanzibar, and southern Algeria.

KHEM. Ancient Egyptian god; the generative principle, giver of fertility and increase, and so represented as a mummied figure with a phallus prominently displayed.

KHENSU. *See* KHONS.

KHEPERI, Khepra, or Khopri. In ancient Egypt, the form assumed by Ra, the sun-god, at his rising from behind Manu, the mountain of sunrise. He was self-produced, the creator of all life and of the universe, and was represented by the scarab-beetle (Scarabeus).

KHLYSTI (Russian, flagellants). A sect of Russian dissenters from the Orthodox Church that arose in Moscow in the middle of the 17th century. The name was given to them because of their supposed habit of self-flagellation, but they called themselves " Men of God." It is also stated that the name is a corruption of Christo, and refers to the succession of leaders who claimed to be incarnations of Christ; their prophetesses were similarly revered as "Mother of God." In their meetings they engaged in dervish-like dances as a means of drawing down the Holy Spirit, sang emotional songs, and fell into trances. They practised complete abstinence from the sexual relation, and called children " little sins." They lived in convents, and were exceedingly austere in their ways, eschewing coffee, even tea. They were brutally persecuted by the authorities. Some have suggested that they derived from Slavic paganism, but it is more likely they were connected with the Bogomils.

KHNUM or Kknemu. Egyptian god, chief of the triad at Elephantine, who presided over the all-important inundations of the Nile. He was the creator, and sometimes is shown as a man with a potter's wheel; inscriptions assign to him the formation of gods and men. Often he is figured with the head of a ram, possibly because of its procreative power.

KHONDS. A Dravidian people in Bengal, who until the middle of the last century used to make human sacrifices to the earth-goddess, Tari Pennou, since they thought that without a periodical blood-offering the earth would refuse to bear. Handsome youths and beautiful girls, well-favoured and plump, were preferred for " meriahs," as the victims were called, and they were specially bought and trained for the sacrifice. On the appointed day, the meriah was tied to a stake in the forest, stupefied with drugs, and then dispatched, by clubbing, stoning, strangling, or stabbing. Hardly was the deed done, when the assembled worshippers rushed forward to tear the flesh from the bones, and to take away a piece, however small, to act as a sacred fertilizer. With great difficulty did the British authorities at length persuade the villagers to substitute animals for human beings.

KHONS or Khensu. The moon god in ancient Egypt; his chief temple was at Thebes. He is figured sometimes as a handsome young man, sometimes with a hawk's head, wearing a solar disc and lunar crescent. Amon or Amen-Ra, and Mut were his parents.

KHUTBAH. In Islam, the sermon or discourse that is delivered on Fridays at the time of midday prayer from the pulpit in the mosque.

KIBLAH. The " point of adoration " in Islam, i.e. the direction of the Kaaba at Mecca, in which every Moslem is required to turn in prayer. In mosques it is indicated by a hole (Mihrab) cut in the wall.

KIERKEGAARD, Soren Aaby (1813–55). Danish philosopher and theologian. Born in Copenhagen, he graduated at the university there, travelled in Germany, and on his return settled in Copenhagen and died there. A broken engagement left him with a sense of sin that deeply affected his outlook. His chief work *Enten-Eller* ("Either-Or"), published in 1843, is an analysis of the ethical and aesthetic ideas of life; it was followed by " Stages on Life's Way " and many other works in which the fundamental principles of Christianity are reinterpreted. In later life he vigorously attacked the arid Protestantism of the Danish national church, and urged an abandonment to the Absolute, to God's will, made possible by the certainty of Divine grace and forgiveness.

KILHAM, Alexander (1762–98). English Methodist, who was admitted to the ministry by John Wesley in 1785, but was expelled in 1796 on account of his violent advocacy of a complete breach with the Church of England, and founded in 1797 the Methodist New Connexion.

KINGS. Two books of the Old Testament, giving the history of the Hebrew kingdoms in Palestine from the death of King David (about 1000 B.C.) until they were conquered, the Northern, of Samaria by the Assyrians in 722 and the Southern of Judah in 586 by the Babylonians. They are based probably on contemporary documents and official chronicles, but bear signs of more than one redaction. Possibly the final form was reached during or after the Exile.

KIRK (Greek *kyriakon*, church). Term used in Scotland for the (Presbyterian) Church or a church. A kirk session is a petty ecclesiastical court, composed of the minister, lay elders, and deacons of a parish.

KISMET (Turk., *qismet*). In Islam, fate or destiny; the will of Allah.

KISS. In the assemblies of the early Christians it was the custom to salute one another, as St. Paul enjoined, with " an holy kiss." The practice soon became a cause of reproach, even though in the churches, as in Jewish synagogues, the men sat apart from the women, and there were therefore no promiscuous embracings. The kiss of charity or of peace, as it was called, was regarded as a symbol of reconciliation and forgiveness of all injuries, and it continued to be given for many centuries. In the Western Church the sexes were not separated, and Tertullian included among the arguments adduced against a Christian woman marrying a pagan, that her husband would object to her going into the prisons to give the kiss of peace to a martyr in his chains, or at any other time to give it to a Christian brother. About the end of the 13th century the kiss of peace in the West gave place to the *osculatorium* or *instrumentum* or *pax*—a plate stamped with a figure of the Crucified Christ, which is kissed in turn by the priest, other clergy, and the congregation. The kiss of peace is still given by bishops to newly consecrated priests at their ordination. In the Greek Church the rite of giving the kiss of peace to the dead is still preserved. Kissing the great toe, or rather the golden cross on the right sandal, of the Pope on his election, and by newly-created cardinals and other persons on being granted an audience, is usual.

KISWEH (Arabic, a robe). The covering of the Kaaba (q.v.) at Mecca. It is made of black brocade or silk in Cairo, and a new one is despatched by the King of Egypt every year on a mahmal or litter. On it is embroidered in Arabic letters the *Shahada*, the confession of faith in Islam.

KNEELING. The general posture adopted by Christians in prayer, although in some churches, e.g. the Reformed and the Lutheran on the Continent, the congregation may stand for prayers and sit during hymns. Kneeling, prostration, standing, and bowing were all in use among the early Christians; only sitting seems to have been excluded. In the modern Roman Catholic Church and the Church of England kneeling at prayer is the rule, and the sacrament is received kneeling; in the Free Churches and the Church of Scotland and other Presbyterian bodies, sitting at prayer and when communicating is the rule.

Moslems, when praying, place their knees on the ground and then sit back on their heels.

KNIGHTS (Hospitallers) of ST. JOHN OF JERUSALEM. A Christian military order founded in Jerusalem after its capture by the Crusaders under Godfrey de Bouillon in 1099. Its first centre was a hospital for pilgrims established some fifty years earlier. A rule was drawn up and approved by the Pope in 1120, and the knights pledged themselves to defend by force of arms the Holy Places against the infidel. In 1187 the order were driven out of Jerusalem by Saladin, and they established themselves first in Cyprus and then from 1310 in Rhodes until Sultan Solyman the Magnificent conquered the island in 1523. From 1530 to 1798 they maintained themselves in Malta. The order practically died out in the years following, but in the last century it was revived as the Grand Priory of the Order of the Hospital of St. John of Jerusalem in England, with its headquarters in St. John's Church, Clerkenwell, which before the Reformation was a priory of the ancient knights. The revived order is a charitable and philanthropic body, and associated with it is the St. John's Ambulance Brigade.

KNIGHTS of COLUMBUS. An American society of Catholic laymen, founded at New Haven, Connecticut, in 1882, for the fostering of Catholic education and practising Catholic charity.

KNIGHTS TEMPLAR. *See* TEMPLARS.

KNOX, John (c. 1505–72). Scottish Protestant Reformer, the principal founder of the Scottish system of church government. After study at Glasgow university he became a Catholic priest, but by 1547 he was a declared Reformer and was formally called to the ministry. With other leaders of the party he was taken away to France as a captive and spent 18 months as a galley-slave. In 1549 he secured his liberty through the intervention of Edward VI of England, and spent the next four years in England. When Mary came to the throne he went to live with Calvin in Geneva. In 1559 he was back in Scotland, where he became the life and soul of the reforming party. From his pulpit he fiercely denounced Queen Mary to her face for permitting the celebration of Mass in her private chapel at Holyrood, and he was largely responsible for the turn of events that led to her flight into England. He died in Edinburgh and was buried beside St. Giles's cathedral. Of his many writings his "History of the Reformation of Religion within the realme of Scotland," first printed in 1584, retains value.

KORAN (Arabic, *Qur'an*, the reading). The sacred book of the Mohammedans; the Bible of Islam. It is written in Arabic of the purest kind, and the orthodox Moslem view is that it is the Word of God, composed and written originally in heaven, and revealed in stages by the angel Gabriel to Mohammed. Hence it is eternal and uncreated. Sometimes the angel assumed the form of a young man, but for the most part the revelation came in dreams or day-time interior visitations. As the words were transmitted by the Prophet, they were memorized by his hearers or taken down by scribes on scraps of parchment and leather, stone tablets, palm branches, camel shoulder-blades and ribs, and any other writing surface that was available. Much of it was only in the form of oral tradition until after Mohammed's death, but under the third Caliph, Othman, a recension of the texts was made by Zaid ibn Thabit, who had been Mohammed's secretary, and this became the Koran for all succeeding generations. All other copies and versions were destroyed. It has been handed down practically unaltered, and has been translated into some forty languages. Moslems claim that it is the most widely read book ever written.

The Koran contains 114 suras or chapters, each bearing a descriptive word and varying in length from a few lines to the 286 verses contained in the longest, the second sura. As a rule the earliest suras are the shortest, but in the volume the arrangement is roughly by length, the longest suras being put first.

It was first printed in Arabic at Rome in 1530, and the first English translation was by Alexander Ross, from a French version, in 1649–88. The most famous

English version is Sale's (1734). That by Rev. J. M. Rodwell appeared in 1861. More recent versions are by R. Bell (1937), and A. Yusuf Ali (1934). *See* ISLAM.

KOREA. Buddhism entered this Far Eastern land in A.D. 371 and for a thousand years flourished exceedingly. Then Confucianism became paramount, and remained so until the Japanese occupation towards the end of the last century. The Japanese enforced State Shinto as the official religion, but this did not survive the national liberation in 1945. Ancestor-worship, combined with animal-worship and sorcery, constitute the universal faith, but these are all on the decline. Christian missions, Catholic and Protestant, have claimed many converts. Buddhist monasteries are numerous, but the monks are regarded with little respect.

KOSHER. Jewish term meaning " fit " or " proper," applied to food prepared in accordance with the dietary laws of the Mosaic Code. Such foods must not be obtained from animals, birds, or fish prohibited in *Leviticus xi* or *Deuteronomy xiv*; the animals or birds must be slaughtered by cutting the windpipe, and must have no physical blemishes; the carcases must be salted to remove the blood; and meat and milk must not be cooked together. *See* SHEHITA.

KRISHNA (Sanskrit, the black). The most celebrated and popular of all the Hindu divinities, held to be the 8th avatar or incarnation of Vishnu. The brief documents in which his career and his cult may be studied are the *Mahabharata*, in which is included the *Bhagavad-Gita*, and the Puranas, in particular the *Bhagavata Purana*. He does not appear in the Vedas.

Although details differ, the outlines of the Krishna saga are generally accepted. He was the son of Vasudeva and Devaki, and he was born at Mathura, between Delhi and Agra, among the race of the Yadavas. His uncle, King Kansa, had been warned in a vision that one of the sons of Devaki would destroy him; and as soon as each boy was born the royal officers were sent to slay him. The seventh, Bala-rama, was abstracted in time from Devaki's womb and transferred to that of Rohini, Vasudeva's second wife, and thus saved. The eighth son was Krishna, born with black or very dark skin (hence his name), and as soon as he was born his father, aided by the gods, managed to get him out of the palace and found him a safe refuge in the house of a poor herdsman named Nanda, whose wife had just given birth to a girl. The latter was substituted for Krishna in the palace, but the deception was discovered by Kansa, who thereupon ordered a " massacre of the innocents " in the hope of destroying Krishna. Time after time Kansa devised plans for his capture and death, but the boy evaded them all and grew up in great beauty and strength with his brother and the herdsman's sons. He sported with the *gopis* or milkmaids in Vrindavana; all loved him, and he loved them all, but Radha, the wife of the cowherd Ayana-ghosha, was his favourite mistress. The stories of the birth and infancy and of the erotic gambles with the gopis constitute an idyll that is the essential and most affectionately remembered and recited part of the Krishna legend.

Arrived at manhood, the young god or demigod joined with his brother in making war on Kansa. The wicked uncle was slain, and Krishna reigned in his stead. Subsequently he performed many deeds of valour. In the great struggle between rival princes described in the *Mahabharata*, Krishna is shown acting, disguised, as the charioteer of the young prince Arjuna; and the *Bhagavad Gita*, interpolated in the narrative, is in the main his reply to Arjuna's expressed doubts about the rightfulness of fighting his way to a kingdom through the blood of his kindred. This long philosophical " Song of the Adorable One " is venerated by all Hindus as the actual utterance of the god, as one of the most sacred portions of the Indian scriptures. Eventually the Yadavas slaughtered each other to the last man, and Krishna himself perished in the ruins of his capital city of Dvaraka, in Gujarat.

Certain parallels in the story of Krishna's birth and infancy and of

Christ's as recorded in the Gospels, and in the performance of miracles—thus Krishna, like Christ, is said to have restored a widow's son to life—have given rise to the theory that the Krishna legend is derived in part from the Gospel story. But there is abundant documentary evidence to prove that the cult of Krishna was flourishing in India long before the Christian era. Krishna's birthday, celebrated on a day in July–August, is one of the greatest of Hindu holidays.

KRISHNAMURTI, Jiddu (born 1897). Indian theosophist. Born at Madanapalle, in southern India, the son of a Brahman civil servant, he was seen bathing one day by Rev. C. Leadbeater, one of Mrs. Besant's collaborators in the Theosophical Society, and recognized as the "Vehicle of the next World Teacher, the Lord Maitreya" (*see* MAITREYA). He and his brother were then educated in England, and in 1923 Mrs. Besant announced that he was the new World Teacher. The Order of the Star in the East was formed to promote the claim, and in Holland great gatherings of Theosophists hailed him as their leader. In 1929, however, he renounced all claims made for him, and lived henceforth mainly in California. His books include "Temple Talks," "Kingdom of Happiness," "Pool of Wisdom," and several volumes of verse.

KSHATRIYAS. The second great caste in Hindu society—the royal and warriors caste, supposed to have come originally out of Brahma's arms. Buddha and Mahavira were Kshatriyas.

KUAN TI or **Kuan Kung** (died A.D. 219). Chinese statesman and soldier, who served the king of Shu so loyally and bravely that he became a model to all succeeding generations. Confucians worship him as the god of loyalty and righteousness; and from 1856, when he is supposed to have helped the Imperial troops to victory over rebels, until 1912 the State honoured him as it honoured Confucius.

KUAN-YIN. The Goddess of Mercy of China, known in Japan as Kwannon. She is a bodhisattva in Mahayana Buddhism, and is regarded as the female form of Avalokitesvara (q.v.). Very often she is represented with a child in her arms after the fashion of the Madonna.

KUKULKAN. Maya god of life and craftsmanship, inventor of the calendar. He is supposed to have been the origin of the Toltec deity, Quetzalcoatl.

KUMARAJIVA (343–413). Indian Buddhist, founder of the Middle Doctrine or Madhyamaka school of Chinese Buddhism. Arriving in China in 401, he translated some 300 important Buddhist texts into Chinese, and explained them to thousands of pupils who came to him from all parts of China.

KWANNON. *See* KUAN-YIN.

KYRIE ELEISON (Gk., Lord, have mercy). A response to petitions to Christ in the Roman Catholic Mass and the litanies of the Eastern Orthodox Church.

LABADISTS. A Christian sect of communistic pietists founded by a French one-time Jesuit, Jean de Labadie (1610–74). Forced to leave France because of his joining the Reformed Church, Labadie and some fifty followers eventually established themselves in Holland. After his death, about a hundred Labadists crossed the Atlantic and formed a community in Maryland, which prospered until its leader, Peter Sluyter, died in 1722. Soon after, it died too. The Labadists were firm believers in the "inner light," had little concern with outward forms, and in the sex relation were rigorously continent.

LABARUM. The standard adopted by Constantine the Great, following his vision of a cross in the sky when on the way to defeat his rival Maxentius (A.D. 312). It was a spear with a crosspiece near the top, surrounded by a golden crown with the monogram of Christ, i.e. the first two Greek letters in the name of Christ intersected to form a kind of cross.

LADY CHAPEL. In Christian churches, a chapel dedicated to the Virgin Mary, situated usually at the east end beside the chancel.

LADY DAY. In the Christian calendar, March 25; also known as the Feast of the Annunciation, since it commemorates the Angel Gabriel's announcement to the Virgin Mary that she was to become the mother of Jesus.

LAITY (from Greek for " people "). Those who are not clergy.

LAKSHMI or **SRI.** The golden-skinned wife of Vishnu. Like Aphrodite she emerged from the ocean—but in the Hindu epics it is an ocean of milk—and so beautiful was she that the gods and demons fought for her possession. She is the goddess of love, beauty, and good fortune. She holds a lotus in her hand, and among her many other names is Padma, the lotus, and Padmalaya, the dweller in the lotus.

LALITA-VISTARA (Sanskrit, " extended account of the sports " of the future Buddha). A Sanskrit work in prose and verse, largely Mahayanistic in tone, giving an account of the life of Buddha from the time when he decided to be born, until his first sermon. It has been referred to the 5th century A.D., and is the chief source of the legend of Buddha's life.

LAMA. In popular use, a Tibetan priest; more properly a saint, a personal spiritual director, or a superior abbot—one who is held to be an incarnation of his predecessors.

LAMAISM (Tibetan *blama*, the title given to monks in the higher ranks of the hierarchy). The religion of Tibet; the form of Mahayana Buddhism that prevails not only in Tibet but in Mongolia, Sikkim, and Bhutan, and elsewhere in Central Asia.

Buddhism was introduced into Tibet in A.D. 640, when King Song-tsen Gampo married two Buddhist princesses, one from Nepal and the other from China, who brought with them sacred relics, books, and pictures, for whose proper reception two large monasteries were erected in Lhasa. Before long Buddhist missionaries from India crossed the Himalayas; and one of these, Padma Sambhava (q.v.), who arrived in the country about A.D. 749, was so successful in preaching a mixture of Buddhist doctrine and Hindu practices of the Tantric type, that he is usually held to be the real founder of Lamaism. The sect or school that he established, the Red Hats (Nyingma-pa), still exist. Considerable progress was made, but in the 10th century there was a revival of Bon, the ancient Tibetan animistic religion; Buddhism was persecuted and almost expelled. But in the 11th century it was reintroduced, by another great Indian missionary, Atisa (q.v.), and his followers, who began the translation of the principal Mahayana scriptures into Tibetan and initiated a number of reforming sects. More centuries passed, during which the scriptures were fully translated and revised. Then a reformation had again become imperative, and it found its instrument in Tsong Kapa, a monk in a convent near Lhasa, who did much to restore the primitive monastic discipline, and made the wearing of the yellow dress obligatory—whence the followers of Tsong Kapa's sect are called Yellow Hats to distinguish them from the Red Hats, although the official style of the " new teaching " is Geluk-pa (" the virtuous sect ") which has continued to this day as the most powerful organization in Tibet.

The head of the Geluk-pa is the Dalai Lama (q.v.), who is not only the " Lamaist Pope " but the secular sovereign, since Tibet is a country ruled by priests. Native historians hold that the first Dalai Lama was Tsong Kapa's nephew, but the first of his successors to bear the title was the third, who converted the Mongols to Buddhism and in 1568 was granted by the Mongol chief the title of Vajradharai Dalai Lama, dalai being the Mongolian word for " ocean." The fifth Dalai Lama, Lob-sang (1617-82) worked hand in glove with the Mongols, and profited by the defeat of a ruler of the Bon religion to establish his own temporal power. He it was who started building the great palace, the Potala, at Lhasa—sometimes styled the Vatican of Lamaism.

The Dalai Lama is held to be an incarnation of the bodhisattva Avalokitesvara (Chenrezi, in Tibetan). The second person in the Tibetan state, the Tashi Lama, is held to be an incarnation of Amitabha, one of the great buddhas; but his spiritual superiority is not reflected in his actual position. By Tibetans he is styled " the great jewel pandit," and since 1663 he has had his seat at Tashilhunpo, a monastery just outside Shigatse. Tibetans believe that the

abbots of the larger and more important monasteries are similarly reincarnations of various Buddhist divinities and saints. An outstanding feature of Lamaism is the number of monks. It is estimated that one in four of Tibetan males belong to the Order. Three great monasteries just outside Lhasa contain 20,000 monks; one of them, Drepung, may claim to be the largest monastery in the world, with its sometimes 10,000 monks. The larger monasteries are theological colleges and grant degrees in divinity, but the scholarship is said to be of a not very high order. There are also many convents of Tibetan nuns.

Another Lamaistic feature is the prayer-wheels or prayer-flags; these are inscribed with prayers, and when they are turned or waved by hand or by the wind they are supposed to constitute a kind of " good works " that will help to secure a happy removal to Amitabha's paradise. The literature of Lamaism is very extensive. The Vinaya (canon law) is printed in the 100 vols. of the Kagyur, and the 250 vols. of the Tengyur contain commentaries, etc.

LAMBETH CONFERENCES. Meetings of the bishops of the Anglican world-wide communion, called from time to time by the Archbishop of Canterbury and held at his palace at Lambeth, facing Westminster across the Thames in London. The first was held in 1867 and the latest in 1948, when 330 bishops attended.

LAMBETH CROSS. A decoration awarded by the Archbishop of Canterbury. The first recipient was Archbishop Germanos, representative of the Oecumenical Patriarch of the Eastern Orthodox Church, in 1942.

LAMBETH DEGREES. Doctorates, usually in divinity but also in law, literature, and medicine, that are conferred by the Archbishop of Canterbury in recognition of some acknowledged merit or public service. A clergyman appointed to a bishopric who is not already a D.D. generally receives a Lambeth doctorate. The right of conferment has been exercised since the reign of Henry VIII.

LAMB OF GOD (Latin, *Agnus Dei*). A title applied to Jesus Christ.

LAMENTATIONS (of Jeremiah). A book of the Old Testament consisting of five dirges or poetical elegies concerning the destruction and desolation of Jerusalem in 586 B.C. The traditional author is Jeremiah, but they were written more probably a century later, in about the mid-5th century B.C.

LAMMAS-DAY. The first of August, on which in olden time it was the custom to offer at the Mass bread made of the first corn to be harvested: hence the derivation of the name from *Hlaf-maesse*, i.e. loaf-mass. In Celtic Britain and Ireland, August 1 was the Lugnasadh festival, held in honour of the god Lug.

LAODICEA. An ancient city of Phrygia, in Asia Minor, which was one of the earliest centres of Christianity. But the members of the church there are referred to in *Revelation* as " lukewarm, and neither hot nor cold "—whence the term Laodicean.

LAO TZU (c. 604– ?). Chinese philosopher, the reputed founder of Taoism (q.v.). Lao Tzu (Lao-Tse, or in the Latinized form Laocius), means " old master " or " philosopher " or " old boy "; his family name was Li. He is said to have been born in a hamlet in Ho-nan province, and was a senior contemporary of Confucius. The two are reported to have met in 517, and the old Lao Tzu was far from favourably impressed with the younger sage, bidding him to put away his proud airs, affected mien, and excessive ambition. Confucius accepted the rebuke in good part, and told his disciples that Lao Tzu was like a dragon which mounts on the wind and ascends to heaven through the clouds. Lao Tzu is said to have become a keeper of the royal archives or treasury at Chow, and to have retired as an old man and gone on a journey to the west. He was last seen by the warden of the gate at the entrance to the pass on the north-west boundary of Ho-nan. The man begged him for a book of his composition before he passed into the unknown land that lay ahead, and Lao Tzu thereupon wrote a book setting out his views on the Tao and virtue (the *Tao Te Ching*) containing more than 5000 characters. Then he went away, and nothing more

was heard of him. Some authorities have maintained that he had no historic existence.

LARES. In the religion of ancient Rome, one class of spiritual beings, of whom *Lares Compitales* were worshipped at crossroads and were considered to be malevolent spirits, probably spirits of the dead; while the *Lares Familares* were domestic spirits, possibly ancestral spirits, who had the guardianship of the home and were worshipped at weddings and on certain days in each month.

LAST SUPPER. The meal taken by Jesus Christ with his disciples on the evening of his betrayal by Judas; in it he instituted the Eucharist (q.v.) or Holy Communion.

LAST THINGS. In Christian usage: death, judgment, heaven, and hell.

LATIN CHURCH. That part of the Catholic Church which uses the liturgy in Latin (thus emphasizing the world-wide character of the Church) and is subject to the Pope, the bishop of Rome, as patriarch as well as supreme pontiff.

LATITUDINARIANS. Name given to a school of theologians in the Church of England in the latter half of the 17th century who, as Bishop Burnet said, "allowed a great freedom both in philosophy and in divinity, from whence they were called 'Men of Latitude'." They strove to unite all Christians, with the exception of the Roman Catholics, in a broad and comprehensive national church, and were willing to give up those practices and doctrines which were not definitely countenanced and commanded by Scripture. Among the more eminent Latitudinarians were Chillingworth, Cudworth, and Archbishop Tillotson. In the 19th century the Broad Church continued the Latitudinarian tradition.

LATRIA (Gk., status of a servant). Term in use among Roman Catholics to denote that measure of supreme worship which is due and accorded to God alone. *See* HYPERDULIA and DULIA.

LATTER-DAY SAINTS. *See* MORMONS.

LATTER-DAY SAINTS. Reorganized Church of Jesus Christ of. A sect of Mormons who, after the death of Joseph Smith, refused to accept Brigham Young as his successor, and from 1852 have maintained a separate existence. In particular they have been opposed to polygamy.

LAUD, William (1573–1645). English churchman. Ordained in 1601, he was appointed in 1628 bishop of London and in 1633 archbishop of Canterbury. He was a High Churchman, a firm maintainer against the Puritans of the Catholic heritage of the Church of England, and his attempt to impose episcopacy on the Scots led to disaster. In 1644 the Long Parliament charged him with endeavouring to overthrow the Protestant religion, and he was executed on Tower Hill, January 10, 1645.

LAUDS (Latin, *laus*, praise). The first of the canonical hours; in the Catholic Church, the service of prayer held at sunrise.

LAURA (Gk., an alley). A collection of hermits' cells set a little apart, whose inmates were in strict and silent seclusion. In a monastery, on the other hand, the cells are close together under one roof, and the monks hold certain intercourse with each other.

LAW. The name for the first of the three groups into which the books of the Old Testament are divided. It comprises the 5 books, *Genesis* to *Deuteronomy*, and the Hebrew name for it is Torah.

LAW, William (1686–1761). English Protestant mystical theologian. An Anglican divine, he became about 1740 spiritual director to Gibbon's aunt and another well-to-do lady at Kingscliffe, Northants, and spent the rest of his life there, engaged in theological writing and pious exercises. His chief work is "A Serious Call to a Devout and Holy Life" (1729), and all his treatises are tinged with mysticism. In his later years he was much influenced by Boehme.

LAWRENCE (died A.D. 258). Christian saint and martyr. He was a young deacon at Rome, and tradition has it that rather than hand over the Church treasures to the pagan officers he sold them and gave the proceeds to the poor. For this he was broiled to death on a gridiron.

LAY BAPTISM. In the Roman Catholic Church, baptism (q.v.) by

someone not in holy orders when the person baptized is at the point of death and no priest is at hand. In Hardy's "Tess of the d'Urbervilles" there is a poignant description of Tess's baptism of her infant, to whom she gave the name of "Sorrow."

LAY BROTHER. A monk who is not in holy orders and has not taken the usual monastic vows. Usually he is engaged in manual work or is concerned only with the business side of the community's life. There may also be lay sisters in convents.

LAY READER. In the Christian Church, a layman licensed to conduct religious services. In the Roman Catholic Church lay readers have constituted one of the minor orders since the 3rd century, but in the Church of England the appointment fell into disuse and was not revived until 1866. Any layman may be invited by the incumbent to read the lessons.

LAYING ON OF HANDS. In the Christian Church, the ordination of a priest by a properly-ordained bishop, in the Apostolical Succession.

LAZARISTS. Popular name for the Roman Catholic "Congregation of the Priests of the Mission," founded by St. Vincent de Paul in 1624 and re-established in 1832 in St. Lazare's College in Paris. Also known as Vincentians, they are secular priests bound by simple vows, and have missions, seminaries, etc., in all parts of the world.

LEAD or **Leade, Jane** (1623–1704). English mystic. Daughter of Schildknap Ward, of a good Norfolk family, she married her kinsman William Lead when 21, and was soon left a widow. As a girl she had shown mystic inclinations, and now she was deeply influenced by Boehme's works. She had visions from 1670 recorded in "A Fountain of Gardens watered by the Rivers of Divine Pleasure" (1696-1701), in "The Heavenly Cloud now Breaking" and "The Revelation of Revelations," published in 1681 and 1683 respectively. Francis Lee (1661–1719), a young physician, married her daughter Barbara Walton, a widow, and became her literary assistant and amanuensis when she went blind. The two formed the centre of a theosophical sect, the Philadelphians, with many members in England and on the Continent. In her last years Mrs. Lead was in poverty. She died in London, and was buried in Bunhill Fields.

LECTERN (from Latin, *legere*, to read). A reading desk or movable stand in a Christian church, from which the Scripture lessons are read. A very frequent form in English churches is a brass eagle (the symbol of St. John the Evangelist) whose outspread wings support the volume.

LEE, Ann (1736–84). Founder of the sect of Shakers (q.v.).

LEGATE (Latin, *legare*, to send). An ambassador of the Pope. The highest class of legates are *legati a latere*, "legates despatched from the side of (the Pope)," and these are commonly cardinals. If the legate represents the Pope as a permanent ambassador he is styled a nuncio, in the case of the most important countries, and an internuncio in those of lesser importance.

LEGATE, Bartholomew (1575 ?–1612). English Protestant martyr. A cloth-dealer in Essex, he became a preacher among the "Seekers,"—bodies of undenominational religionists—and expressed doubt concerning the divinity of Christ. He was committed to Newgate prison on a charge of heresy, refused to recant when argued with in person by James I, and was burnt at the stake at Smithfield.

LEGEND (from Latin, what is read). A traditional story in which there is some element of truth; a myth, on the other hand, is purely fictitious. Collections of lives of the saints are usually regarded as legends. The "Golden Legend" is a collection of lives of the Christian saints made by Jacobus de Voragine (1230–98), who was archbishop of Genoa.

LEMURES or **LARVAE.** In Roman mythology, the spirits of the dead. They were believed to be maliciously disposed towards the living, and were formally exorcized on the 9, 11, and 12 of May each year, in the festival of the Lemuria. The procedure was to throw a handful of black beans in what was believed to be their direction, in the hope that the

spirits would snatch these up and leave the living members of the family alone.

LENT (from Old English word for "spring"). The period in the Christian Year from Ash Wednesday to Easter Eve, of which the 40 week-days (but not the Sundays) should be observed as days of fasting. In the Church of England the extent to which Lent is observed is left to the individual, but in general one meal a day is permitted.

LEO I (died 461). Christian saint, Father of the Church, Pope from 440; known as Leo the Great. He wrote numerous letters to all parts of Western Christendom, saved the city of Rome from being sacked by Attila and his Huns, and left sermons and treatises which were eventually published.

LEO X (1475–1521). Giovanni de' Medici, Pope from 1513. Son of Lorenzo the Magnificent of Florence, he was made a cardinal at 13 and was only 37 when he became Pope. He was an eminent humanist scholar, and a munificent patron of literature and the arts. He planned to rebuild St. Peter's, and the indulgencies that he allowed to be retailed in order to raise the necessary funds were an immediate cause of the Reformation.

LEVELLERS. The followers of John Lilburne (died 1657), who formed the left wing of ultra-democratic republicans in England under the Commonwealth. They believed in the complete separation of Church and State, and in the toleration of all sects, even atheists.

LEVITICUS. The third book of the Pentateuch, and of the Bible. The name means "the Levitical book," and it is appropriate since the book is primarily a manual of instruction for the priestly caste or order, who belonged to the tribe of Levi. One section (chapters xvii–xxvi) is known as the "Law of Holiness" because the idea of holiness, i.e. ceremonial purity and performance, is paramount therein. In this, chapters xix–xx contain a code of moral instruction that is the best representative of ancient Hebrew ethics. The book in its present form dates from about 500 B.C.

LEWIS, Clive Staples (born 1898). Christian theologian. A classical scholar and fellow of Magdalen College, Oxford, he has written books, e.g. "The Problem of Pain" (1940), "The Screwtape Letters" (supposed to be from Satan), "Christian Behaviour" and "Miracles" (1947), in which he gives a lively twist to orthodox theology.

LHASA (Tibetan, place of the gods). The political capital of Tibet and the ecclesiastical capital of Lamaism (q.v.). The great palace of the Potala is one of the finest buildings of the kind; it is the residence of the Dalai Lama, and has been called the Vatican of Lamaism. The chief temple, the holiest place in all Tibet, is the Jokang, built in 652 to contain the Buddhist images brought by the two wives of King Song-tsen Gampo. In the city are many monasteries, packed with monks, and in the neighbourhood are the three monastery-universities of Drepung, Sera, and Ganden, which together have probably 20,000 inmates, resident monks or visiting students. In the festival seasons Lhasa has a population of over 100,000.

LIBATION (from Latin, to pour out a little of). A drink-offering to a god. The ancient Romans used to pour a little wine on to the altar, and in their homes made a similar libation—as a kind of "grace" before meat—to the Lares.

LIBER. A god of ancient Italy, who was specially worshipped by vine-growers: hence he was eventually identified with Dionysus or Bacchus. His consort was called Libera, and some of his rites were orgiastic. St. Augustine says that Liber "lets loose the masculine sperm in men at carnal copulation," and Liberia performs the same function for women.

LIBERIA. In this Negro republic of West Africa there are many Protestant sects; Baptist, Methodist, Episcopalian, African Methodist, Pentecostal, and Adventist, etc. The population is about one-and-a-half million.

LIBERTAS. The goddess of liberty in ancient Rome, represented in art as a matron wearing the *pileus* (brimless felt hat)—the symbol of liberty—or a laurel wreath.

LIBERTINES. A sect of antinomian Christians that arose in Flanders in 1525 under the leadership of Quintin, a tailor of Picardy, and one Coffin of Lille.

LIBITINA. Ancient Italian goddess who presided over the funeral rites. She may have been originally an earth-goddess, concerned with natural abundance and voluptuous delights; her "earthy" character would then be associated with the underworld, and the connexion with the dead would soon be apparent. Sometimes she was identified with Persephone who was intimately linked with death and the underworld.

LIGUORI, Alfonso Maria de (1696-1787). Roman Catholic saint and theologian, renowned as a casuist. Born at Naples, he became a priest in 1726, and in 1732 established with twelve companions the Congregation of the Most Holy Redeemer, usually known as Redemptorists, or Liguorians. For 13 years he was a bishop as well as Superior of the Redemptorists and won high esteem by his piety and pastoral activity. But in 1775 he resigned his see, and passed his remaining years in the chief house of his order, at Nocera dei Pagani. He was canonized in 1839, and declared a Doctor of the Church in 1871. His *Theologia Moralis* (1753) has been recommended for general use among the Roman Catholic clergy.

LILITH. In ancient Jewish rabbinical legend, the first wife of Adam, who was supplanted by Eve. Originally she was an Assyrian demon. In *Isaiah xxxiv*, 14 (R.V.), the name is translated as "night-monster."

LIMBO or **LIMBUS** (Lat. *limbus*, edge or hem). In the theology of medieval Catholicism, the "border" of hell into which, it was believed, were consigned those who died without having committed actual sin, but with their original sin not washed away by baptism. The category was mostly comprised of unbaptized infants, but it also included imbeciles and idiots and so on. The Dominicans maintained that the *limbus infantum* was a dark, fireless, underground chamber, but the Franciscans held that it was above ground and had some light. Other theologians have expressed the view that those "in limbo" are deprived of the vision of God, and others again that they are afflicted with perpetual sadness. Further speculation has revolved about the limbus where the saints of the Old Testament are supposed to have been confined until Christ "descended into Hell" and set them free to enter heaven.

LINDSEY, Theophilus (1723-1808). Unitarian divine and theologian. For many years he was a clergyman in the Church of England, but he came to entertain doubts concerning the Trinity, and in 1771 organized a petition to the House of Commons, asking that clergymen should be relieved from the necessity of subscribing the 39 Articles, and be permitted to interpret Scripture for themselves. On the petition being rejected, Lindsey resigned his living, and in 1774 began to conduct Unitarian services in a room in Essex Street, Strand, London. A chapel (destroyed by bombs during World War II) was built for him there, and he remained its minister until his retirement in 1793.

LINGAM (Sanskrit, *linga*). An image or representation of the male sexual organ; the Indian counterpart of the Greek *phallos*. It is the especial symbol of Siva, and is in evidence throughout India, as a plain column of stone or as a cone of plastic mud.

Twelve great Lingams are listed, including Soma-natha, at Somnath in Guzerat—this was the idol destroyed by Mahmud of Ghazni; and Visweswara, "Lord of All," the chief object of worship in Benares. A form of worship of the lingam consists of pouring Ganges water over it; at the special Siva festival in February it is bathed in milk.

LINGAYATS. One of the Saiva sects in Hinduism. It was founded by a certain Basava in Hyderabad in the 12th century A.D., and its members are easily recognizable from the soapstone lingam which they carry, enclosed in a red scarf round the neck or in a silver box. Under no circumstances must a lingayat ever part with the sacred image, and he allows himself no other god but Siva; the sect's alternative name is Vira Saivas —"stalwart Saivas" or worshippers of Siva alone. In practice he is a puritan, decent in behaviour, an ascetic held in high esteem by the people. Among the lingayats there is, in theory at least, no caste. Women are equal with men. The supremacy of the Brahmans is rejected,

as well as sacrifices and other rites. Monasteries are very prominent; there are five great original monasteries, and in each Lingayat village there is a house affiliated to one or other of them. The dead are buried, not cremated.

LIR. The sea-god of the ancient Gaels. He was the father of Manannain (q.v.), and is identified with the Celtic Llyr, who became King of Britain and is Shakespeare's King Lear.

LITANY (Gk., supplication). In the service of the Christian Church, an appointed form of public prayer, composed of a series of supplications, deprecations, or intercessions, in which the clergy lead and the congregation respond with the same formula for several clauses in succession. In the English Prayer Book the litany closely resembles the ancient form still used in the Roman Church, the chief difference being that invocations to the Virgin Mary and the saints are omitted. Litanies have been used from very early times, and originally they were sung by the people while going in procession. This practice is still maintained in the Eastern Orthodox Church.

LITURGY (Gk., *leitourgia*). Originally a service or public duty rendered by citizens of a Greek city-state. The translators of the Septuagint applied it to public worship, the public service of God; whence the ecclesiastical use of the word for the form of worship prevailing among Christians of a particular church or community; and in especial the forms used in the celebration of the Eucharist. A very large number of liturgies exists, but the only liturgy of the Western Church is the Roman, from which the Anglican is derived. The Presbyterian liturgy is an altogether new form.

LIYR. The sea-god of the ancient Britons, sometimes identified with the Gaelic Lir.

LOCAL PREACHER. In Methodism, a layman who is authorized to conduct services and preach in the district in which he lives, as distinguished from the ordained professional ministers who may be itinerant.

LOFN. Scandinavian goddess, specially charged with the reunion of separated lovers.

LOGIA (Gk., words). Name given to a supposed collection of the sayings of Jesus that was largely embodied in the first gospel (*Matthew*) and partially in the third (*Luke*). The term is also applied to certain sayings of Christ found in 1897 at Oxyrhynchus in Egypt, on a 2nd or 3rd century papyrus.

LOGOS (Gk., a word). In Christian theology the Word or the Second Person (i.e. Jesus Christ) of the Holy Trinity. Considerably earlier writers of the Old Testament Apocrypha had used the word as personifying "Wisdom"; Alexandrian-Jewish philosophers such as Philo meant by it the Divine Reason; and the Stoics regarded the Logos as the active principle that lives in and determines the Universe. In St. John's gospel the doctrine of the Logos reaches its highest development: In the beginning was the Logos . . . all things were made by him . . . in him was life, the light of men. No mention of this doctrine is given in the synoptic gospels.

LOISY, Alfred (1857–1940). French Biblical critic and Catholic Modernist, known as the Abbé Loisy. Professor of oriental languages and Biblical exegesis in the Catholic Institute at Paris, and from 1900 at the Sorbonne, he developed modernistic views on the Virgin Birth and Resurrection of Christ, etc. In 1902 his "The Gospel and the Church" gave rise to great controversy, and in 1908 he was excommunicated. Later he taught in the Collège de France at Paris. His "My Duel with the Vatican: the Autobiography of a Catholic Modernist" appeared in 1924; and in 1934 and 1936 were published his "Birth of the Christian Religion" and "Origins of the New Testament" (translated by Dr. L. P. Jacks in 1948 and 1950 respectively), in which the Gospels are rejected as largely unhistorical.

LOKA. In Hinduism, a world or division of the universe. The triloka are heaven, earth, and hell; but according to other classifications, there are seven upper lokas, viz. Bhurloka, the earth; Bhuvarloka, the space between earth and the sun; Swarloka, the heaven of Indra; Maharloka, the abode of the saints; Janaloka, the place to which the

saints ascend while the lower worlds are undergoing one of the periodic burnings and re-makings, and the residence of Brahma's sons; Taparloka, where the minor deities (Vairajas) live; and Satyloka or Brahmaloka, the abode of Brahma. When a soul reaches this highest heaven, its journeys are ended; there is for it no further incarnation.

LOKAYATAS. A materialistic sect in Hinduism; also called Charvakas, after their founder. Like Cabanis in 18th-century France, they held that matter is the only reality, and mind is a function of the body. At death the soul returns to the nothingness whence it sprang. Happiness is the chief good, and the happy man is he who indulges his senses to the utmost. All the basic principles of Hindu theology they rejected, yet they were included in the Hindu fold.

LOKI or LOPT. In the Scandinavian mythology, the incarnation of evil. He it was who urged on Höd, the blind but powerful god, to throw the mistletoe-bough that pierced and slew Balder. Originally he had assisted Odin in the creation of the world, but then deserted the council of the Aesir, and like a fallen angel carried fire and destruction into the bowels of the earth. He was the husband of Sigyn and father of Hel, the god of death; the monstrous serpent Jörmungander; and Augurboda, the messenger of sorrow. When the Scandinavians had become Christianized, Loki was still believed in, as the inspirer of sensuality, the engenderer of heat and fire, but under the name of Satan.

LOLLARDS. The Christian heretics in 14th–15th century England who followed Wycliffe. The name is derived from an old Dutch word meaning "psalm singers." The movement arose in Edward III's reign, and many of those who took part in the Peasants' Revolt of 1381 were Lollards. In 1395 the Lollards petitioned parliament against such things as the celibacy of the priesthood, the doctrine of transubstantiation, a too-wealthy Church, prayers for the dead, image-worship, war, and capital punishment; but in 1401, in Henry IV's reign, the statute *De Haeretico Comburendo* was passed, and several Lollards were burnt at the stake. Many more perished under Henry V, notably Sir John Oldcastle (Lord Cobham) in 1417. The movement was driven underground, but Lollardism survived to emerge in renewed strength at the Reformation.

LONDON. The capital of England and chief city of the British Commonwealth has been the seat of a Christian bishop since A.D. 604 when Mellitus, one of the companions of St. Augustine, was appointed in what was then the kingdom of the East Saxons. Soon after, Ethelbert, king of Kent and overlord of the East Saxon realm, founded the first cathedral dedicated to St. Paul, on what had been the site of a temple of Diana. "Old St. Paul's" was in course of building and rebuilding from about 1088 to 1240. This was destroyed in the Great Fire in 1666, and the present structure, Sir Christopher Wren's masterpiece, was begun in 1675. The choir was opened for Divine Service in 1697 and the dome was finished in 1710. Until 1796 no monuments were allowed within its walls, but it is now cluttered up with memorials, particularly military and naval, so that it has been called the English Valhalla.

LORD HIGH COMMISSIONER. The King's representative to the General Assembly of the Church of Scotland. The sum of £2,000 for allowances, fixed in 1832, was increased to £4,000 in 1948.

LORD'S DAY. Name given by Christians to the first day of the week, Sunday, which is kept by them as the Sabbath. The original choice may be ascribed to the belief that on the first day of the week Christ rose from the dead. As a day of special sanctity it is observed in different countries and Churches with varying strictness. In England the Lord's Day Observance Society exists to "defend the Christian Sunday" by opposing the opening of cinemas, theatres, etc., on the Lord's Day.

LORD'S PRAYER. The prayer taught by Jesus Christ to his disciples. It is given in *St. Matthew vi*, 9–13 (also *Luke xi*, 2–4), and there is hardly a Christian service of whatever church or sect at which it is not uttered.

LORDS SPIRITUAL. Those archbishops and bishops who have seats in the British House of Lords. They comprise the two archbishops, the bishops of London, Durham, and Winchester, and 21 other bishops in order of seniority of consecration.

LORD'S SUPPER. *See* EUCHARIST.

LORETO or LORETTO. An Italian town in the province of Ancona that is a very popular resort of Roman Catholic pilgrims because it possesses the " Holy House " (*Santa Casa*)—what is alleged to be the actual home in which the Holy Family used to live in Nazareth. According to legend, this house, which had been Mary's birthplace and in which she lived during the childhood of Jesus and after his ascension, was turned into a Christian church by the Apostles. So it remained until 1291 when, to prevent its destruction by the Turks, it was transported by angels through the air to Dalmatia. Three years later they took it across the Adriatic, and in 1295 it was established at its present site. The *Santa Casa*, now a church, is stone-built but cased in white marble; inside is a small black cedarwood statue of the Virgin and Child attributed to St. Luke's artistry. The Madonna of Loreto is the patron saint of airmen.

LORETTO NUNS. A Roman Catholic order founded in 1822 by Mrs. Mary Teresa Ball at Rathfarnham, near Dublin.

LOTUS. This flower features prominently in Hinduism. It is symbolical of the earth, and the creator of the world rests on a lotus. Benares is styled " the lotus of the world."

LOTUS of the GOOD LAW. The *Saddharmapundarika*, one of the most highly regarded scriptures of Mahayana Buddhism, particularly in China and Japan. It consists of discourses said to have been delivered by Buddha on the Vulture Peak near Gaya, and among the doctrines is a multiplicity of "vehicles" and the eternity of the Buddha. Indeed, Buddha is revealed as the Supreme God. Portions of it date from 1st century A.D. It is the special scripture of the Nichiren sect of Japanese Buddhists. The translation by Kumarajiva, made in A.D. 406, is the one generally used.

LOURDES. French town in the Pyrenees, which has become a chief place of pilgrimage for Roman Catholics since Bernadette Soubirous had visions there in 1858 of the Virgin Mary. A great basilica was erected in 1876 above the cave in the Massabielle rocks where the Virgin was said to have appeared and a miraculous spring gushed forth. In the first fifty years over five million pilgrims visited Lourdes in organized parties, and 4,000 cures of physical ailments were reported. A Medical Bureau is maintained in the town for the investigation of reported cures. *See* BERNADETTE.

LOVE FEAST or AGAPE (Gk., love). In the early days of Christianity it was the custom for the believers to meet together in some central place, probably on the first day of the week, for a common meal, religious fellowship and mutual encouragement. The Lord's Supper was partaken of either before or after (or it may have been originally the agape), letters from distant Christians were read, and charity dispensed. When Christians ceased to be a despised and often persecuted sect, special churches were built, and it was deemed improper to eat a meal in them, so that in course of time the " love-feast " died out. It was revived, however, among the early Methodists and the Moravians, and is still observed by the Mennonites, Tunkers, and other of the smaller sects which strive to observe the primitive practice.

LOW CHURCH. Name given to that party in the Church of England that stresses the Evangelical and Protestant rather than the Catholic aspect. As opposed to the High Church (q.v.) party it minimizes sacerdotal claims and ecclesiastical forms.

LOW SUNDAY. In the Christian year, the first Sunday after Easter.

LOYOLA, Ignatius de (1491-1556). Christian saint, founder of the Roman Catholic Order of Jesuits (q.v.). Inigo Lopez de Recalde was born in his ancestral castle of Loyola in one of the Basque provinces of Spain, and in his youth was a gallant soldier. Severely wounded in fighting the French, he spent many months convalescing at

Loyola, and to lessen his boredom happened to take up a volume of the "Lives of the Saints." At once a great change came over him. Abandoning his dreams of knightly prowess, he determined to set out on a pilgrimage to Jerusalem as soon as he was able. Dressed as a beggar, he kept the vigil of the Feast of the Annunciation in 1522 in the chapel of the monastery at Montserrat, and there hung up his arms as a sign of his abandonment of earthly glory and of his devotion in the spiritual war. After many trials he visited Jerusalem, where he had little success in preaching the Gospel to the Turks, and returned to Spain, where he studied at Salamanca to fit himself for the career he had chosen. Then he moved to Paris, and it was there that he, with five companions, founded the Society of Jesus in 1534. The first intention of proceeding to the Holy Land was frustrated by war, so the Jesuits turned instead to combating the Reformation. In 1539 Loyola went to Rome, and in the next year secured the Pope's approval of the "rule" he had formulated. As the first general of the Order he remained in Rome, and there he died, worn out by austerities and overwork. He was canonized in 1622.

LOYSON, Charles (1827–1912). French theologian, known as *Père Hyacinthe*, his name when he was a Carmelite monk drawing crowds to his sermons in the Madeleine and Notre Dame, Paris. His denunciations of ecclesiastical abuses aroused the hostility of the Jesuits, and in 1869 the General of the Carmelite Order stopped his preaching. Whereupon Père Hyacinthe published a letter in which he demanded certain drastic reforms, and was excommunicated. He then became a secular priest as Abbé Loyson, and eventually in 1879 established a church in Paris which became linked with the Old Catholics. In 1872 he married an American lady.

LUCIFER (Lat., light-bearer). Usually taken to be Satan because (*Luke x*, 18) Christ said he saw Satan fall like lightning from heaven.

LUCINA. Ancient Roman goddess who presided over childbirth. The name means "She who brings to light." She was identified with Juno and Diana.

LUCRETIUS, Titus Carus (c. 99–c. 55 B.C.). Roman poet and Epicurean philosopher. Little is known of his life; the story that he was poisoned with a love-philtre administered by his wife is probably a malicious invention by a Christian opponent of the pagan author of *De Rerum Natura* (Of the Nature of Things), a powerfully put exposition of atheistic materialism. Change is the universal law, Lucretius maintains; only death is immortal. Like everything else, the soul is formed of atoms; and when the body dies, the soul dies too. Fear of what may come after death is, then, altogether baseless and absurd. Belief in immortality he traces to the ghosts and apparitions that appear in dreams. Belief in the gods is due to man's ignorance. An evolutionist of a sort, he pictures human history as a long struggle out of savagery and finds in the incessant movement of eternal atoms, working in accordance with immutable law, the explanation of all that has been, is, and ever will be.

LUG. A Celtic god, akin to the Roman Mercury. His festival in the British Isles was August 1—Lugnasadh, later Lammas.

LUKE. Christian apostle, saint, and evangelist. A Gentile, he is described as a "beloved physician" by St. Paul, whose companion he was during his imprisonment in Rome. According to an ancient tradition he was the author of the third gospel, written in Greek, and of its continuation, the *Acts of the Apostles*, and the attribution is accepted by the majority of modern scholars. A much later tradition has it that Luke was an artist, and painted a portrait of the Virgin Mary; in the Holy House at Loretto is a statue of her supposed to be his handiwork. The date suggested for the gospel of *St. Luke* by modern scholars is between A.D. 80 and 90.

LULL, Raimon (Raymond Lully) (c. 1235–1315). A Catalan born in Majorca, who became a Franciscan monk and spent most of his life in missionary activities among the Moslem Arabs. He was deeply interested in

Cabbalism, and a mystic. When over 80 he died from the effects of stoning by a mob of natives in North Africa, where he had gone on a missionary journey.

LUPERCALIA. A festival of the ancient Romans, held on February 15, in honour probably of Faunus under the name of Lupercus, a god of fertility, sometimes identified with Pan. In Rome the worshippers assembled in the Lupercal—the cave on the Palatine hill in which Romulus and Remus were believed to have been suckled by the wolf that was their foster-mother—and there sacrificed goats and dogs. The victims were skinned, and youths known as Luperci dressed in the hides and rushed about the city, whipping with thongs made from the skins women who flung themselves in their path in the belief that the god of fertility would thereby be gracious unto them and allow them to conceive. These thongs were called *februa*, whence the name of the month.

LURIA, Isaac (1534–72). A Palestinian Jew, who studied in Egypt, and lived for thirteen years as a hermit near Cairo. In 1569 he returned to Palestine, and at Safed became the centre of a group of Cabbalistic students, who regarded him as the Messiah of the House of Joseph, the predecessor of the Messiah of the House of David who is to come.

LUSTRUM (from Lat., to expiate or purify). In ancient Rome, the solemn sacrifice of a boar, sheep, and bull made by the Censors in the name of the Roman people when the taking of the quinquennial census had been completed. A lustration was a ceremony of purification consisting of a solemn procession about and around the person, thing, or place that it was intended to purify. At certain stages prayers and sacrifices were made to the protecting deities.

LUTHER, Martin (1483–1546). German Reformer, usually considered to be the chief founder of Protestantism. He was born at Eisleben, the son of a poor miner, but he was given a good education and in 1505 became M.A. at the university of Erfurt. For three years he was a monk in an Augustinian convent at Erfurt. There he made a deep study of the Vulgate, and from a great spiritual crisis emerged with an unshakable faith in the forgiveness of sins through the grace of God freely offered through Christ, and not on account of any amount of " good works." In 1507 he was ordained priest, and he became a teacher and preacher at the new university of Wittenberg. In 1511 he was sent on a mission to Rome, and what he saw there aroused doubts concerning the spiritual character of the Papacy. Arrived back in Germany, he became involved in the controversy that raged over the sale of " indulgences "; fiercely denounced Tetzel, the chief salesman of what were popularly supposed to be pardons for sin; and on October 31, 1517 nailed up on the door of Wittenberg church a statement of 95 theses, attacking indulgences on the ground that sins cannot be compounded for by money, and in any case not the Pope but God alone can forgive them. In 1520 Luther moved on to criticize some of the Church's doctrines. A bull was launched against him by Leo X; he burnt it in public in Wittenberg. In the next year the young emperor, Charles V, summoned him to appear before the diet of princes at Worms. To Worms he went, and before the brilliant assembly made his famous declaration, " Unless I be convinced, by Scripture and reason, I neither can nor dare retract anything. . . . There I take my stand. I can do no other. So help me God. Amen." It was the birth of Protestantism.

On his way back to Wittenberg he was taken into protective custody by the Elector of Saxony, and in the old castle of the Wartburg he translated the Bible into the German tongue. The stain on the wall made when he hurled the inkstand at the Devil who attempted to dissuade him from his labours, is still shown on the wall of his chamber. In 1522 he returned to Wittenberg, and in 1525 married Katharina von Bora, a former nun. Then, until his death at Eisleben on February 14, 1546, he was engaged in consolidating the Protestant position and in defending his own version of Protestant doctrine and ethics against all who ventured to disagree.

LUTHERANS. Those bodies of Protestant Christians which originated in the life and teaching of Martin Luther (q.v.), and profess to be guided by the principles he laid down. At first the name was applied to all the Reformers, but very soon controversy developed between those in Germany and those whose chief centre was in Switzerland, and the world of Protestantism was divided between the Lutheran or Evangelical, and the Reformed Churches.

Lutheranism is the prevailing form of Protestant Christianity in Germany. In Denmark, Iceland, Sweden, and Norway it is the national religion. There are also Lutheran Churches in the Baltic States, Poland, Hungary, Holland, and France, but Germany and the Scandinavian lands constitute the first of what are sometimes called the two " Lutheran empires "; the other is in the Middle West of the U.S.A., where there are many million Lutherans included in churches which were founded by German and Scandinavian immigrants.

Luther's doctrine of " justification by faith " is the basis of Lutheran theology. The three historic creeds of Christianity are accepted, together with some or all of six other statements of belief contained in the " Book of Concord " of 1577. Of these the Augsburg Confession of 1530 and Luther's Shorter Catechism are the most generally held. The chief difference between the Lutheran and the Reformed Churches is that the former believe in consubstantiation (q.v.), whereas the latter hold that there is no " real presence."

The history of Lutheranism in Europe has been largely one of controversy with the Reformed Church, and the smaller Protestant denominations. Always the State has had a very large say in matters of government. In the Scandinavian countries Lutheranism is the State religion, and is episcopal; in Germany, the connexion between the State and the Churches has been very close, and government is consistorial, i.e. not by bishops but by a consistory whose members have been approved by the government. Clergy have been in effect State officials, largely paid out of national funds. There is no uniform liturgy. Crucifixes, altars, holy pictures, etc., are allowed. The services are in the native tongue.

Statistically, Lutheranism is the largest Protestant body, with more than 90 million members; of these 17 million are in northern Europe, 20 million in U.S.A., and most of the remainder in Germany and central Europe.

LXX. In the Roman notation, these letters stand for 70, and are an abbreviation for the Septuagint (q.v.), which traditionally was the work of 72 scholars.

LYCH GATE (Anglo-Saxon, *lich*, corpse). The covered gate often found at the entrance to churchyards in England; here the bearers of a corpse were wont to rest for a moment on their way to the grave.

LYTE, Henry Francis (1793–1847). Anglican divine; vicar of Brixham, Devon; and author of religious poetry, including the famous hymn " Abide with me, fast falls the eventide," which was written on the day he delivered his farewell address before leaving for Nice, where he died.

MA. A goddess of ancient Anatolia, whose worship was introduced into Rome during the wars with Mithridates (1st century B.C.). Her rites were savage and sanguinary.

MAAT. Egyptian goddess of wisdom, right, truth, law and order, etc. Her symbol was an ostrich-feather, which was placed in the opposite scale to the one in which human hearts were weighed in the judgment-hall of Osiris. She was the daughter of Ra and the wife of Thoth.

MACCABEES. Name given to a family of patriotic Jews who revolted against Antiochus Epiphanes, king of Syria, about 170 B.C. The title of Maccabeus was applied to Judas, one of the sons of Mattathias, a priest who first raised the standard of resistance; it is supposed to be derived from a Hebrew root meaning " Hammer." Mattathias was required by the royal officer to offer sacrifice on a pagan altar. He refused, and slew both the officer and a renegade Jew who was prepared

to comply. Crowds of loyal Jews joined him, and when he died about 166 B.C. the guerilla war in the Palestinian hill country continued under the leadership of his four sons, especially Judas until he was killed in battle in 160 B.C. In 134 B.C. Simon, a grandson of Mattathias, firmly established the semi-royal and priestly dynasty of the Hasmoneans. They ruled until 38 B.C. when Herod the Great became king and ended the rule of political high priests.

The story of Mattathias and his sons is the theme of 1 *Maccabees*, one of the books of the Apocrypha; it was written about 100 B.C., and is a mixture of history and legend. 2 *Maccabees* covers much the same ground, but contains a larger proportion of fictional matter; it seems to have been written about 50 B.C.

McTAGGART, John McTaggart Ellis (1866–1925). Philosopher; lecturer at Trinity College, Cambridge, in the Moral Sciences, and author of important works on Hegelianism. In "Some Dogmas of Religion," first published in 1906, he discusses the ultimate nature of reality, and shows himself to be an atheist who firmly believes in the transmigration of souls.

MADHVAS. Hindu Vaishnava sect founded by Madhva Acarya (1199 ?–1276), who travelled in many parts of India, was a vigorous controversialist, and wrote 37 treatises—commentaries on the *Upanishads*, *Bhagavad Gita*, etc. Essentially he was a monotheist, maintaining that the individual soul is not to be identified with the Supreme Soul. Some souls are doomed to eternal suffering, some are to revolve for ever in transmigration, some are destined to eternal bliss in the presence of God. These last are those who are saved through Vayu, the son of Vishnu, without whom there is no salvation. The Madhvas hold that Madhva was an incarnation of Vayu.

MADHYAMAKA. The Middle Doctrine or Vehicle school in Mahayana Buddhism, founded by Nagarjuna in the 2nd century A.D. From India it was introduced into China by Kumarajiva.

MADONNA. Italian word for "My Lady," very frequently applied to the Virgin Mary, or to pictures or statues of her that as often as not show her holding the Infant Jesus.

MAENADS. In ancient Greece, the "mad women" who were the ecstatic votaries of Dionysus or Bacchus.

MAGI or the Three Wise Men, who according to St. Matthew (ii, 1–12) came from the East under the guidance of a star to Bethlehem where they offered gifts of gold, frankincense, and myrrh to the infant Jesus. In ancient Babylonia and Assyria the Magi were the priestly and scholarly class, and under the Persian Empire they were astrologers and divines as well. Zoroaster attempted to reform this sacerdotal and prophetic body, but in course of time the Magi degenerated into soothsayers, magicians—the word "magic" indeed, is derived from their name—conjurers, and suchlike quacks. The names of the Three Wise Men are given by the Venerable Bede as Kaspar, Melchior, and Balthasar; they were elevated in popular imagination to the rank of kings, and in Cologne cathedral they are supposed to lie buried.

MAGIC. The art, or pretended art, of using material substances, rites, and spells to procure supernatural results, usually with the aid of spiritual beings, benevolent or the reverse. The word comes from Magi (q.v.). In "The Golden Bough" Sir J. G. Frazer describes magic as a spurious system of natural law, and declares that the universal faith, the truly catholic creed, is a belief in the efficacy of magic. A magician compels where a priest persuades, and it is probable that magic arose before religion.

MAGNIFICAT. The hymn of the Virgin Mary, given in *St. Luke i*, 46-55; in the Vulgate it begins *Magnificat anima mea Dominum.*

MAHABHARATA. One of the two great Hindu epics, "the great (or war) poem of the Bharatas," descendants of a mythical king of India named Bharata. It is probably the longest epic poem ever produced, since it contains about 220,000 lines. It consists of a mass of episodical matter of a legendary character. Krishna, the 8th incarnation of Vishnu, is introduced into the story; and another apparent interpolation is

the famous theosophic poem, the *Bhagavad Gita* in the 6th book.

The reputed author of the *Mahabharata* was Krishna Dwaipayana, the Vyasa, or arranger, of the *Vedas*. Various dates have been suggested for its compilation in the five or six centuries B.C., but there are much later interpolations.

MAHADEVA or **MAHADEO.** Sanskrit, the great god; i.e. Siva. Mahadevi (great goddess) is Devi, Siva's consort. Another name for Siva is Mahayogi, the " great ascetic."

MAHASAMADHI. In Hinduism, the highest state of Divine Communion, from which there is no return to the cycle of earthly lives.

MAHATMA. Indian term meaning " Great Soul," applied to outstanding spiritual leaders such as Mr. Gandhi. In Theosophy, Mahatmas are a class of " elder brothers," masters of wisdom and compassion," who, like the Mahayanist bodhisattvas, have renounced the right to continue their own spiritual evolution and have decided to remain on earth to help others along the path to salvation. Their home is said to be in Tibet or India, and Madame Blavatsky claimed to have met them.

MAHAVAIROCANA (Sanskrit, Great Sun Buddha). The Buddha of the Mystical School (q.v.) of Mahayana Buddhism. *See* VAIROCANA.

MAHAVAMSA. The " Great Chronicle "; a Buddhist historical work, written in Pali, which tells of the introduction of Buddhism into Ceylon in the 3rd century B.C., and the island's history up to about A.D. 350. The book dates from the 5th century A.D., and was the first important Pali scripture to be translated—by George Turnour in 1836.

MAHAVASTU. The " Great Story ": one of the most important of the Sanskrit writings of Buddhism. It is a kind of encyclopaedia, including a life of Buddha which shows him indifferent to hunger and thirst, while his spouse remains a virgin. The earliest portions may date from a century or so B.C.

MAHAVIRA (Great Soul) or **VARDHAMANA** (The Increasing) (599–527 B.C.). Indian Jain saint, the 24th Tirthankara. Born in Vaisali, now Besarh, about 27 miles north of Patna, he was the son of a petty king or rajah, Siddhartha, and Trisala his wife. He married a lady called Yasoda, and had a daughter. Then at the age of 30 or thereabouts he made the great renunciation and was initiated into the ascetic life. He bade farewell to his family and affairs, and retired into the solitude to meditate upon the miseries of existence and the way of escape and final emancipation. Twelve years he spent mainly in a squatting position, sunk in abstract thought, until at length enlightenment came: he acquired omniscience, knew " all conditions of the world, of gods, men, and demons—all living things." Thus in the early forties he became Jina (Conqueror—of Karma) and soon after a Tirthankara, possessing all the eighteen qualifications. Thirty years of preaching followed, until at the age of 72 " Lord Mahavira " preached his last sermon and entered into Nirvana at Pavapuri, in the Patna district, which since then has been one of the principal places of Jain pilgrimage, with a number of beautiful temples, one containing his alleged footprints.

MAHAYANA (Sanskrit, Great Vehicle or Carriage). The version of Buddhism that is predominant in Tibet, China, Korea, Japan, etc. As the Great Vehicle or means of conveyance to heaven it is contrasted with Hinayana, the Little Vehicle, and its principal characteristics are: (1) a belief in bodhisattvas, and the power of human beings to become bodhisattvas; (2) a code of altruistic ethics which teaches that everyone must do good in the interest of the whole world, and must make over any surplus virtue he may acquire to less fortunate individuals; (3) a polytheistic belief in a vast number of supernatural beings known as buddhas; (4) various systems of idealist metaphysics, e.g. Madhyamaka and Yogacara; (5) a canon composed in Sanskrit, and probably later than the Pali canon of Hinayana; (6) worship of images and an elaborate ritual; (7) the doctrine of salvation by faith in a buddha, usually Amitabha. Sometimes " Mahayana " is rendered " Great Career,"

when its unselfish postponement of Nirvana so as to be able to help others, still struggling through the succession of lives, is compared with the " Lesser Career " of Hinayana, which is more individualistic and self-centred.

Mahayanists hold that a fourth great Council was held about A.D. 70 at Jalandhara in Kashmir by Kanishka, who reigned over a powerful empire in northern India, at which sanction was given to the addition to the canon of a number of Sanskrit commentaries imbued with Mahayanist ideas. Other Councils are mentioned, and it is clear that at this time the Mahayana school already existed and was well on the way to becoming the standard form.

The Mahayana literature is vast, constituting the largest body of sacred writing in the world. The most important texts are; The *Lalita Vistara*, in which the Buddha's divinity is stressed; the *Vajracchedika* (" Diamond-cutter"); the *Saddharma-Pundarika*, " Lotus of the Good Law "; the *Suvarna-Prabhasa*, " Glitter of Gold "; *Ganda-Vyuha*, " Structure of the World " (a bubble); and *Dasabhumisvara*, an account of the stages from bodhisattva to buddha. Mahayana Buddhism was founded in India in the 1st century A.D. by Asvaghosa and others. It was introduced into Siam and Cambodia in the 7th century A.D., but after some six centuries was supplanted by the Hinayana version from Ceylon. It was introduced into Tibet in the 7th century. China received the first Buddhist missionaries in A.D. 65, and Mahayanism began to be widely held in the 4th century, when Chinese were permitted to become monks. Japan received it from Korea in A.D. 552.

MAHDI. (Arabic, the well-directed one). Name given to the Islamic counterpart of the Jewish and Christian Messiah —one who, in Allah's good time, will appear on earth and lead the hosts of Islam to world-wide victory. The Shiahs believe that the twelfth Imam, Muhammed ibn Hasan al-'Askari, representative of the claims of the house of Ali to the caliphate, disappeared as a boy of twelve about A.D. 873, and that he, the " hidden Imam," will reappear as the Mahdi to destroy the wicked and convert all mankind to Islam. A number of supposed Mahdis have made their appearance in Mohammedan history, notably Mohammed Ahmed (1843-85), who made himself master of the Sudan in the 1880s, captured Khartum and killed General Gordon, and died at Omduman.

MAHMAL. A covered litter carried on a camel, that forms part of the caravan of Mohammedan pilgrims from Cairo (and formerly from Damascus) to Mecca. It is an emblem of royalty, and usually contains nothing but two copies of the Koran, one in scroll and the other in volume form.

MAHOMET. *See* MOHAMMED.

MAIMONIDES. (1135-1204). Spanish Jew, one of the greatest theologians of Judaism. Jews call him Rambam, a name formed from his real name, Rabbi Moses ben Maimon. He was born at Cordova, into a Jewish family which had been compelled to make outward conformity to Islam. The best Arabic teachers explained to him the Aristotelian philosophy, theology, and medicine, and eventually he became physician to Saladin, the sultan of Egypt, at Cairo. Among his chief works, nearly all written in Arabic, are an Arabic commentary on the Mishnah, which in its Hebrew translation still forms part of the standard text of the Talmud; the *Seffer Hammizvoth* (Book of the Precepts) and the *Mishne Torah* (Second Law), covering the whole of the Halachah; and the *Delalath Al-Hairin* (Guide of the Erring). All have exercised a tremendous and liberalizing influence on the development of Jewish thought. For his summary of Jewish doctrine *see* JUDAISM.

MAITHUNA. Hindu term for the sexual union of man and woman when practised as a religious exercise, particularly by the " left-hand " worshippers of Siva. *See* SAKTAS.

MAITREYA (Sanskrit; Pali, *Metteya*). The Buddha who is to be the next to appear on earth. In Japan he is called Miroku, and there are many large rock-hewn statues of him. In Mahayana he ranks as a bodhisattva. Buddha prophesied his advent after 5,670,000,000 years, to spread the Doctrine and save

all men. In Buddhist temples he is represented as fat and laughing, welcoming all comers; in one hand he holds a rosary, each bead of which represents a 1000 years that he has spent in works of benevolence and mercy in previous existences, while in the other is a bag full of good things to be distributed in the future.

MALACHI. The last of the books of the Old Testament. Its author was a Hebrew who prophesied in the middle of the 5th century B.C., some time after the Jews had returned to Jerusalem from the captivity in Babylon. He denounces mixed marriages and the sins and religious decline of priests and people.

MALIK. In Islam, an angel who presides over hell and superintends the tortures of the damned.

MALIK (713 ?–795). Mohammedan Imam, founder of one of the orthodox sects of Sunnis, called Malikites or Malikis after him, which is still influential in Egypt and North Africa. He was a native of Medina, and sat at the feet of one of the last surviving Companions of the Prophet, so that he was well acquainted with the most authoritative tradition. His collection is contained in his treatise *Muwatta* ("Beaten Path"). The Malikis predominate in upper Egypt, and north and west Africa.

MALVERN CONFERENCE. A conference of Anglicans organized by the Industrial Christian Fellowship at Malvern, in 1941, whose conclusions were published in "Social Justice and Economic Reconstruction." This lays down the basic requirements for industrial life as seen by modern Christians.

MAMMON (from Syriac for "riches"). A personification of wealth, used in the Gospels, and taken by later writers to mean the god of covetousness.

MANANNAIN. Ancient Gaelic god, the son of Lir, and the patron saint of mariners and merchants. His home was the Isle of Man (said to be named after him), and his three legs are pictured revolving on the island's coat of arms.

MANDAEANS, also known as *Nasoraeans* or *Sabians* or *Christians of St. John.* A small body in Lower Mesopotamia where they have been since early Christian times. Their theology is a mixture of Jewish, Christian, Babylonian, Persian, and Gnostic ideas, and their chief object of worship is the "Light King" (Mana rabba), with whom (among many other emanations) is associated Manda d'Hayye, the "Messenger of Life," who is the Logos and the Incarnate Saviour. They greatly revere John the Baptist, and practise baptism by total immersion in running water. The baptized may partake of a species of Eucharist. The "Great Book" is their chief Scripture, and the priesthood is of three grades.

MANES. In Roman religion, the spirits of the dead, styled the "kindly ones" but in practice feared on account of their supposed malicious propensities. Offerings of food and drink were made on their tombs to keep them in good humour. The *Di Manes* were also recognized, the spirit-rulers of the underworld — Dis, Proserpina, and Hecate.

MANI, MANES, or MANICHAEUS (216 ?–276). Founder of the religion of Manichaeism (q.v.). Born near Ctesiphon, in Mesopotamia, he began to preach his new religion on March 20, 242, and is said to have made long missionary journeys to central Asia, India, and western China. Returning home about 270, he made converts at Court, but was persecuted by the Magi, the priests of the established religion, and executed and then flayed by order of the Persian king, Bahram I. All his many books are now lost.

MANICHAEISM. An oriental dualistic religion founded by Mani (q.v.) in 242 that spread east and west, into Europe and into Central Asia, and for a thousand years and more influenced the religions with which it came into contact. It was a mixture of theological and metaphysical ideas, of practices and organization. In particular there were elements drawn from the ancient Babylonian or Persian religion, and some from Christianity and perhaps from Buddhism.

The fundamental conceptions in the Manichaean system are the two Roots or basic principles of Light and Dark, and

the three Moments of Past, Present, and Future. Light is divine, and in each man there is a divine spark of light. Over the Realm of Light presides the Father of Greatness, the Eternal; set against this is the Realm of Darkness. In the long ago, in the moment of the Past, Satan or the ruler of the Dark invaded the Realm of Light, and was at first successful over the Primal Man, whom the God of Light had begotten. Then the latter took the field himself, and Satan was worsted. The invaders had swallowed much of the Light substance, however, and the task now was to force them to disgorge. Out of what they ejected was formed the sun and moon, and their bodies went to form the earth. Thus the latter is a mixture of good and evil constituents, and so, too, is the human race, descended as it is from Adam, engendered by Satan, and Eve, who is the embodiment of seductive sensuousness and contains even less of the Light substance than her husband. From the first sexual desire was rampant, and Eve, while she bore Seth to Adam was the mother by Satan of Cain and Abel. To make it easier for mankind to take the path of virtue a series of Messengers was sent from the Realm of Light, and these included Noah and Abraham (but not Moses), perhaps Zoroaster and Buddha, Jesus (not the historical Jesus but a phantasmal contemporary), and Mani, who regarded himself as the last and greatest of the line, the Paraclete or Comforter.

The task of the Present is the liberation of the particles of Light from their prison-house of matter, and one of the many strange Manichaean notions was that of a cosmic water-wheel which takes up in its buckets light particles from the bodies of dying men, places them in the sun and moon, where they are purified, and then finds them a home in the Column of Glory (the Milky Way ?). When all the light capable of being squeezed out of human souls has been extracted, the world will be burnt like a bonfire for 1468 years. So in the Future the world, the result of a deplorable accident, will have entirely disappeared, and only the Realm of Light will remain.

The Manichaeans were divided into two sects; the Elect Righteous, monks and nuns who had been initiated into its mysteries and lived apart from the world, and pledged to vegetarianism and to refrain completely from the gratification of sexual desire; and the much more numerous Hearers, who lived in the world, avoided any form of killing, idolatry, sorcery, fornication, etc., and were charged with the support of the Elect. St. Augustine was a Hearer for 9 years before he became a Christian. The sect were fiercely persecuted by the Christian emperors of Constantinople and by the Popes of Rome, but they seem to have survived until the 10th century, and their ideas influenced many heretical sects for two or three hundred years more.

MANIPLE. One of the Catholic eucharistic vestments: a strip of material about 3 ft. long and 3 in. wide, of the same colour and make as the stole, and fringed at the ends. It is buttoned to the left sleeve of the alb, and is derived from the handkerchief which was used in olden times in handling the sacred vessels.

MANJUSRI. One of the principal bodhisattvas in Mahayana Buddhism. The name is interpreted as meaning " wonderful and auspicious," and he is the symbol of Wisdom. On his forehead are five curls symbolizing the five-fold wisdom of the Buddha, and in his hand he carries a sword. Sometimes he is said to be the ninth of the predecessors of Sakyamuni Buddha, sometimes his chief disciple or his son. But he is always regarded as a very prince of bodhisattvas.

MANTRA (Sanskrit, instrument for conveying thought). That portion of the Vedic literature of ancient India that constitutes the first samhita or division; a hymn of praise, or a text used as an incantation.

MANU. Hindu lawgiver, the reputed author of the " laws " or " code " of Manu, which is the foundation of Hindu religious and social law. The name " Manu " means " the man," and in Hindu mythology there are fourteen Manus, including one who was the hero

of a flood epic—the Indian Noah, he has been styled—who became the progenitor of the human race. The work that bears Manu's name is ascribed to the first Manu, Swayam-Bhuva, who is said to have lived thirty million years ago; it deals with the creation of the world, education, marriage, means of getting a living, rules of diet, duties of women, the life of hermits and ascetics, functions of a monarch, law and justice, caste rules and regulations, penances and expiations of sin, transmigration of souls, and the final state of the blessed. The date is variously given as between 1200 and 250 B.C.

MAORIS. The aboriginal inhabitants of New Zealand were polytheists like the other Polynesian peoples. They believed in some sort of ghostly self or soul which at death passed to a subterranean region known as Po; the upper regions above the sky were thought of as constituting the realm of the gods or spirits. There were many temples or shrines, in which images—usually rough pieces of wood or stone, rudely shaped in human form—were to be found as the objects of reverence. Omens were carefully observed. Tabu permeated everything. Sorcerers occupied an important place in the society. The dead were sometimes buried, sitting up, in the floor of the hut, and in the case of a man of dignity and wealth one or perhaps two of his wives, and several slaves, were slaughtered to attend him in the shades. The Maoris are now recognized as an integral part of the Dominion's population, and have adopted the religions of their white fellow-citizens. The Mormons are very numerous among them.

MARA. In Indian mythology, the Spirit of Evil, the tempter; the ruler of the sixth and highest heaven, the one of sensual enjoyment. It was he who tempted Buddha.

MARABOUT. A Mohammedan monk, hermit, or holy man, particularly amongst the Berbers and Moors of North Africa. When alive, marabouts are consulted as oracles and liberally supported by alms, and when dead their tombs are made into shrines at which the humble folk offer their prayers.

MARAI MATA. The Hindu goddess of cholera, worshipped by the small caste of Kohlis.

MARCION (c. 100–c.165). A Christian heretic, or as some say, a Gnostic, who founded the ascetic sect of Marcionites in Rome about A.D. 144. He was inclined to dualism, believing in God the Father and a Creator or Demiurge. The former sent his son, Jesus Christ, to deliver mankind from the domination of the latter; yet since matter is essentially evil, Jesus was never incarnated but had a phantasmal body. Marcion rejected the Old Testament, and also the New with the exception of a version of St. Luke's gospel and ten of the Pauline epistles. Thus he was, perhaps, the first to prepare a New Testament canon. After his death his followers were absorbed in the Manichaeans.

MARCUS AURELIUS (121–180). Stoic philosopher and Roman emperor from 161. In the intervals of managing the affairs of a vast empire he composed a collection of "Meditations" which constitutes the finest flower of the Stoic philosophy. Under him the Christians were subjected to persecution, because they were considered to be disloyal and dangerous to the State.

MARDUK or **MERODACH.** The city-god of ancient Babylon, where was his temple E-sagila ("lofty house") with its tower reaching up towards heaven. City and god grew in importance together; as the one became the capital of an empire, the other absorbed deity after deity and acquired such aspects as the wise god, the creator, who slew the primeval monster Tiamat and out of her body made the heavens and the earth. Often he is given the name of Bel ("lord"). The hymns composed in his honour represent the highest level of ethical aspiration in Babylonian literature.

MARGARET (c. 1045–93). Christian saint and Scottish queen. She was the daughter of the exiled English prince, Edward the Atheling (son of King Edmund Ironside), and became the queen of Malcolm Canmore of Scotland. She did much to civilize the still barbaric Scots, and to bring the old Celtic Church into line with that of the Roman communion. In 1223 she was canonized.

MARIA GORELLI (died 1902). An Italian twelve-year-old peasant-girl who was killed at Nettuno while resisting an attack on her virtue by Alexander Serelli, a youth of 18. The latter was sentenced to 30 years' imprisonment, in the course of which he was reformed and had a vision of the child he had murdered, and on his release he became a Capuchin monk. In 1947 Maria was canonized in the Catholic Church, and the saint's mother was present at the ceremony—a unique event in the history of the Church, since usually 50 years must elapse before the process is completed. Serelli gave evidence in support of the canonization.

MARIOLATRY (Gk., *Maria* and *latreia*, adoration). The idolatrous worship of the Virgin Mary, attributed by their opponents to Roman Catholics and in lesser measure to members of the Eastern Orthodox Church. Those accused of practising it maintain, however, that while holding the Virgin in highest veneration, their prayers to her, e.g. the *Ave Maria*, are but petitions imploring her intercession with her Divine Son for mercy on sinners. In technical language, the Catholic worship is *hyperdulia*. Some early Christian sects regarded Mary as the third person in the Trinity.

MARISTS. Members of the Roman Catholic Society of Mary founded by Père Colin (1790–1875) at Belley, France, in 1815. There are Marist fathers, brothers, and sisters, and both priests and lay members conduct educational work, nurse the sick, and engage in missionary activities, particularly in New Zealand and the islands of the Pacific.

MARITAIN, Jacques (born 1882). French Catholic scholar, the principal modern exponent of the teachings of Aquinas and of the Scholastic philosophy. In 1945 he was appointed French ambassador to the Holy See at Rome. His books include *Le Docteur Angélique*, "Religion and Culture" (1931), "True Humanism" (1939), etc.

MARK. Christian Apostle and Evangelist, whose name is given to the second Gospel. His first name was John, and his mother Mary's house in Jerusalem was a meeting-place of the first Christians. He accompanied Barnabas and Paul on their first missionary journey as a "minister" or personal attendant. Later he was a fellow-worker with Paul in Rome or perhaps at Ephesus, and he seems to have attached himself to Peter as his interpreter after Paul's death. Papias, writing about A.D. 150, says that Mark, having become the interpreter of Peter, "wrote down accurately all that he remembered of the words and acts of Christ, but not in order." According to tradition he was the founder of the Christian church in Alexandria, and Jerome says that he died and was buried there. Most modern scholars are now agreed that St. Mark's is the oldest of the four Gospels. It was written in colloquial Greek, probably between A.D. 65 and 70 and for Gentile readers (since Jewish customs and Aramaic words are explained), possibly for the Christians in Rome. But a date of as late as A.D. 135 has been suggested for the book.

MARONITES. A Christian sect found in Syria and Lebanon, constituting one of the Uniate churches associated with the Roman Catholic Church. The name is said to come from their founder Maro, a monk of the 5th century, and their first home was Mount Lebanon which is still their principal seat. Union with Rome dates from 1736. The old Syriac liturgy has been retained, although the Bible is read in Arabic. Marriage is not a bar to the priesthood, though most priests are now celibate. The Maronite patriarch at Antioch is confirmed in his position by the Pope, and Maronite clergy are trained at their own college in Rome.

MARPRELATE TRACTS. Pamphlets, many of them highly scurrilous, that were published from a secret press by a band of Puritans in 1586–89 against the episcopal church established under Queen Elizabeth. They were published under the pseudonym of Martin Marprelate, and the principal authors were John Penry, a Welshman, who was hanged, and a clergyman named Udall who died in prison.

MARRANOS. The descendants of those Spanish Jews who accepted Christianity following the fierce persecution of 1391, when they were offered

the choice of massacre or conversion. Many continued to practise Jewish rites in secret, until in 1492 they were required to conform. Thousands perished at the hands of the Inquisition and many more went into exile.

MARRIAGE. That form of sex-relation that receives the approval of society. Among Christians the only permitted form is monogamy, and Catholics and many Protestants oppose divorce on religious grounds: in the wedding ceremony the man and woman have taken one another to the exclusion of all others, and the union is deemed to be life-long. Moslems may have up to 5 wives at a time, in addition to concubines. Polygamy (more properly, polygyny) is permissible, and indeed, usual, among Hindus. It has been practised by the Christian Anabaptists and the Mormons; Milton advocated it in his "Christian Doctrine." Polyandry has existed in certain times and places, e.g. among the Todas in India.

MARS. The Roman god of war, identified with the Greek Ares. He was supposed to have been the father of Romulus, and hence of the whole race of Romans, who styled him *Pater* equally with Jove. The wolf was sacred to him, probably because of its predatory disposition. In March, the month named after him, his priests, the Salii, carried his shields in procession round the city; and the Roman soldiers performed their exercises on the Campus Martius (Field of Mars) where stood his altar.

MARSYAS. In the mythology of the Phrygians, in Asia Minor, a satyr, shepherd, or herdsman who was a friend of the goddess Cybele, played entrancingly on the flute, and was slain by Apollo. He had challenged the god to a musical contest, and Apollo tied him to a pine tree and flayed him. Possibly the myth derives from the actual sacrifice of a priest who played the part of Attis, Cybele's lover, in the annual worship.

MARTIN (c. 316–399 ?). Christian saint. Born in Pannonia (Hungary), he served in the Roman army; and when stationed at Amiens, divided his cloak one night with a beggar. Whereupon the next night he had a vision of Christ commending this act of charity as being one done to himself. Shortly afterwards he was baptized, and in 371 was called by the people to become bishop of Tours. He was zealous against heathenism and in extending monasticism. His "day" is November 11—Martinmas—which took the place of an old pagan festival. Perhaps this is why Martin is held to be the patron saint of conviviality and of reformed drunkards.

MARTINEAU, James (1805–1900). English Unitarian divine and theologian. Born in Norwich, he was a Unitarian minister in Liverpool and then in London, and for 45 years was a professor at the Manchester New College (Unitarian). A profound thinker, he wrote much on religion and ethics from a broad Christian standpoint.

MARTYR (from the Gk. for "a witness"). One who in time of persecution refuses to save his life by renouncing his faith or a vital part thereof. The first recorded Christian martyr was Stephen, who was killed in Jerusalem shortly after Christ's ascension. *The* martyrs are those Christians slain in the three centuries before the establishment of Christianity under Constantine. A *Martyrology* is a catalogue or list of martyrs or of saints arranged in the order of their anniversaries. St. Jerome is said to have made one, but the martyrology in use in the Roman Catholic Church originated in the 9th century.

Mohammedans count as martyrs those Moslems who are killed in defence or fighting for the faith, particularly in a *jihad* or holy war; also those who have been killed unjustly, or whose deaths have aroused the sympathy and pity of mankind, e.g. women in childbed and strangers in a foreign land.

MARUTS. The "storm gods" of Vedic India, warlike beings who may be compared with Mars.

MARY (Hebrew, Miriam; Gk., Maria, or Marian). The mother of Jesus Christ, called by Catholics the Blessed Virgin Mary, St. Mary, and the Madonna. According to one of the apocryphal gospels she was the daughter of Anna and Joachim. The New Testament tells little of her life. Matthew says she was espoused to Joseph, who when

he found her to be with child " was minded to put her away privily," but the angel of the Lord informed him that the conception was due to the Holy Ghost. After the marriage Joseph refrained from relations with her until she had brought forth her firstborn son—Jesus. Luke gives details of the Annunciation to Mary by the angel Gabriel, and of the meeting of Mary with her cousin Elisabeth, who became the mother of John the Baptist.

St. John describes the incident of the marriage-feast at Cana, when Mary was present; he also states that she was among the women standing at the foot of the Cross when Jesus was crucified, and that almost with his last breath Jesus consigned her to the care of the disciple standing by whom he loved, usually identified with John. The last mention of her in the New Testament is in *Acts i*, where she is mentioned as one of the band of disciples in Jerusalem after the Ascension.

The Apocryphal Gospels—the " Nativity of Mary " and the " Protoevangelium of the Birth of Christ "—contain many more details, but none is authenticated. Traditionally, she lived with John at Ephesus, and died and was buried there. Another tradition is that she died at Jerusalem and was buried at the foot of the Mount of Olives; when the apostles visited the grave on the third day after her burial they found no body but sensed " an exceeding sweet fragrance." On this story is based the Catholic belief of her translation direct to heaven (the Assumption). Another Catholic dogma is that of her Immaculate Conception, i.e. that she was conceived in Anna's womb without the slightest taint of sin. It is also held by Catholics that she was perpetually virgin, and that references in the New Testament to the brethren of the Lord are not to be taken literally. *See* HYPERDULIA; MARIOLATRY.

MARY MAGDALENE (Mary of Magdala, a town on the Sea of Galilee, in Palestine). A woman mentioned several times in the Gospels as one who had been healed of evil spirits by Jesus, stood by the Cross on Calvary, and was one of the women who went to the tomb on the first Easter Morn to anoint the body, but found the stone rolled away and the grave empty. Pope Gregory the Great identified her with the fallen woman who anointed Christ's feet with ointment and her tears (*Luke vii*, 37); and as a harlot restored to purity and a good life she appears in the Western hagiology. The identification is by no means certain, but in common speech a Magdalen is a contrite prostitute, and a Magdalen hospital is one where prostitutes are given a refuge.

MASS. Holy Eucharist; the Sacrament, as celebrated in the Catholic Church. Since the Reformation the " Mass " has referred almost exclusively to the eucharistic service of the Roman Catholics, but the term has been generally adopted amongst Anglo-Catholics as well. It is derived from the Latin *missa*, which originally had the meaning of a religious service, though referring in particular to the Eucharist. As early as the 7th century, the origin of the word was being disputed; apparently it comes from the Latin verb *mittere*, to send away or dismiss, and as it was used in the formula of dismissal at the end of a service, *Ite, missa est*, it came to be applied to the service itself.

Roman Catholics believe that the Mass is a real offering in which the bread and wine are transubstantiated, i.e. are converted into the actual body and blood of Christ. Anglo-Catholics believe that Christ is really present under the forms of bread and wine. Protestants maintain that Christ's sacrifice was made on Calvary once and for all, and that Holy Communion is a commemorative rite.

The two chief kinds of Mass are *Low Mass*, which is said by the priest without music, and *High Mass* in which the priest is assisted by a deacon and a subdeacon, and there are incense and music. A pontifical High Mass is one celebrated by a bishop or an abbot. A private Mass is one in which only the server is expected or required to be present.

MASSORAH or **MASORA** (Hebrew, tradition). A collection of critical and explanatory notes on the Hebrew

Bible, made by a class of Jewish scholars known as the Massoretes, from about 500 to 1100 A.D. The earlier form is *Massorah Parva* (Small Massorah); a later and larger version is the *Massorah Magna* (Great Massorah). The two together are called *Massorah Marginalis*. The name of Massoretes is also given to the band of scholars who, a little earlier, undertook the vocalization of the Hebrew text, which hitherto had consisted entirely of consonant.

MATHS. Convents of Hindu monks, found in many parts of India. Here the clergy of the various religious bodies live very much as do the monks of the Christian orders. One of the oldest is Sringeri, in the Western Ghats, which was founded by Sankara. The Maths probably originated as a counter-stroke to the order of monks founded by Buddha.

MATINS or **MATTINS.** Name given to the first of the seven canonical hours of prayer observed in the Catholic Church; it is usually sung between midnight and dawn. In the Church of England it is the service of morning prayer.

MATRONALIA. A Roman festival in honour of the goddess Juno, held on March 1, when the usual restrictions on women were relaxed. Thus married women might receive presents from married men, and matrons served meals to their slave domestics.

MATTHEW. Christian Apostle and Evangelist, the traditional author of the first Gospel. He is usually identified with Levi, who was a tax-collector in the service of Herod Antipas, and was called by Christ to be a disciple as he sat at the receipt of custom by the Lake of Galilee. Little is said of him in the New Testament, and the tradition that he was the author of the first Gospel rests on a passage from Papias (about A.D. 150) preserved by Eusebius, which states that "Matthew composed the logia (sayings) in the Hebrew dialect". Traditionally, St. Matthew's Gospel was written in Hebrew or Aramaic, but the present work seems to have been written in Greek. It is supposed that it was written for a church of Greek-speaking Jews, possibly the one at Antioch. It has been argued that this was before the fall of Jerusalem in A.D. 70, since there are prophecies of that event, but a later date (say 80–90) is as likely.

MATUTA. Roman goddess, the protectress of women in childbed and the especial divinity of matrons, who worshipped her on June 11, the festival known as the Matralia.

MATZA(H). The unleavened bread that is the prescribed food for the Jewish Passover.

MAUNDY THURSDAY. In the Christian year, the Thursday in Holy Week, the one before Easter. The name has been derived from the Latin *mandatum*, the first word of the service chanted at the ceremony of washing the feet of pilgrims on that day—a ceremony which was instituted in commemoration of Christ's washing the apostle's feet at the Last Supper and of his injunction that his disciples should act likewise (*John xiii*, 14). The ceremony was observed in the Church from about the 4th century onwards, and was commonly followed by the distribution of clothing, money, or food. English sovereigns performed it for centuries until William III delegated the foot-washing to his almoner, and it was abandoned altogether in 1754. But the presentation of Maundy money (Maundy pennies) still takes place in Westminster Abbey on Maundy Thursday.

MAURISTS. A congregation of French Benedictine monks, established in 1621 at the Benedictine monastery of St. Maur-sur-Loire. (St. Maur, who died in 565, was one of the first disciples of St. Benedict.) Subsequently its chief house was in Paris, and there the Maurist fathers produced scholarly editions of the Christian Fathers, annals and lives of the Benedictines, etc., while still maintaining the strict monastic discipline. At the Revolution in 1792 the congregation was suppressed, and the last superior-general perished on the guillotine with 40 of his monks.

MAY. The month is supposed to be named after Maia, an ancient Italian goddess, and the maypole and other May Day circumstances were originally associated with pagan fertility rites.

Roman Catholics hold that the month is specially the month of the Blessed Virgin.

MAYA (Sanskrit, illusion or deception). Hindu term found in the Upanishads. It is the inscrutable and indescribable power inhering in Ultimate Reality—in Isvara (Brahman-Atman) which projects the material universe and all that it contains. But in truth these things—the material forms, finite beings, birth and death, joy and pain and so on—are not really real: they are *avidya*, ignorance. The man who rises to the great Truth that all that he sees and knows is *maya*, is well on the way to *moksha* or salvation. *Maya-devi* or *Maha-maya* is the name given to Illusion's embodiment in female form, sometimes seen as the goddess Durga; and to a personification of the unreality or essential fragility of earthly things.

MAYAS. A people of Central America who, at the time of the Spanish Conquest early in the 16th century, inhabited southern Mexico and the south coasts of Costa Rica, Nicaragua, and Honduras. Judging from the reports of the Spaniards, their religion was a worship of the powers of nature. Thus there was a sky-god Itzamna, akin to the Greek Zeus, and a rain-god Chac, who was responsible for the maize-crop on which the economy was based; a death-god, who is represented on the monuments by a skull and skeleton; a sun-god, and a maize-god. If there was a supreme being it was probably Kukulkan the creator-god, who was represented as a man with bird and serpent features, and the Aztecs and Toltecs of Mexico knew him as Quetzalcoatl.

MAZDAISM (from Mazdah, the Great Creator). The ancient Persian religion that centred about Ahura Mazda and was based on the Zendavesta.

MECCA. The holiest city of the Mohammedan world, since it was here that the Prophet was born. It stands in the Arabian desert, about 45 miles east of Jidda, its port on the Red Sea; and long before the time of Mohammed it was a place of religious pilgrimage. In the centre of the city is the Great Mosque, in whose courtyard is the Kaaba (q.v.), the well of Zem-zem, the graves of Hagar and Ishmael, and the Maquam Ibrahim, a holy stone supposed to bear the imprint of Abraham's foot.

MECHITARISTS. A Christian congregation of Benedictine monks, founded by Abbot Peter Mechithar (1676–1749) in Armenia in 1701, and eventually established on the island of St. Lazzaro at Venice. They are Uniates, i.e. are in communion with the Roman and not the Eastern Orthodox Church.

MEDINA or **EL-MEDINA** (Arabic, the city). City of Arabia, formerly known as Yathrib, about 250 miles north of Mecca. To Mohammedans it is a holy city second only to Mecca, since it was here that the Prophet fled in 622 when the Meccans rejected him and his message, and here he died. The Mosque of the Prophet contains his richly-curtained tomb, and also the graves of Abu-Bekr, his father-in-law and most trusted follower; Omar, who succeeded Abu-Bekr as Caliph; and Fatima, Mohammed's daughter.

MEGILLOTH (Hebrew, rolls or scrolls). Jewish term for the 5 books (*Song of Songs*, *Ruth*, *Lamentations*, *Ecclesiastes*, and *Esther*) that are written on separate rolls and are read in the synagogues on days of festival.

MELANCHTHON, Philip (1497–1560). German Protestant Reformer and humanist scholar. Appointed professor of Greek at Wittenberg in 1518, he helped Luther in his translation of the Greek New Testament into German. In 1521 he issued the first systematic formulation of Protestant theology, and in 1530 composed the Augsburg Confession.

MELCHITES (Syrian, royalists). Those Christians of the Eastern Orthodox Church, included in the patriarchates of Alexandria, Jerusalem, and Antioch, who follow the anti-Monophysite doctrines laid down by the Council of Chalcedon in A.D. 451. The name is derived from the allegation that the Council was dominated by the Emperor Marcian.

MENCIUS (372 ?–289 B.C.). Latinized form of Meng-tse, Chinese sage, second only to Confucius as a preacher and teacher of Confucianism (q.v.). He was born in Shan-tung, and was

brought up by his mother, who was a model of what a mother should be. When grown up, he founded a school of young enquirers as Confucius had done, and when about 40 set out to discover a ruler who would be ready to apply the Confucian teaching. After 20 years of unavailing search, he went into retirement until his death. Subsequently his disciples collected and published his conversations and teaching in "The Book of Meng-tse." Like Confucius, he had a firm belief in the inherent goodness and reasonableness of human nature, and he strove to provide a rule of life that could be followed by all men. *See* CONFUCIANISM.

MENDICANT ORDERS. In the Roman Catholic Church, the four Orders of Mendicant Friars—Franciscans, Dominicans, Carmelites, and Augustinian Hermits, or Austin Friars.

In Hinduism there are many mendicant and ascetic orders, chiefly amongst the Saivas. The principal are the Dandins, Yogis, Sannyasis, Paramahamsas, and Aghorapanthis.

MENNONITES. A Christian Protestant sect that took its rise in Zurich in 1523, in the early days of the Reformation. They were baptists; refused to take oaths, bear arms, and serve in civic and state offices; and were persecuted by Catholics and Protestants alike. Nevertheless they spread fast, and in Holland they found a leader in Menno Simons (c. 1496-1561 or 1559), a reformer who had been a Catholic priest, and they were named after him. Menno was chosen as "elder" of the baptists at Groningen early in 1537, and until his death he was engaged in missionary journeys in the Low Countries and western Germany. The Mennonites continued to spread, but their peculiar tenets brought them to the unfavourable notice of the authorities, and in 1683 the first band escaped persecution in Europe by removing to Pennsylvania, where at Germantown they made a settlement. Here for generations they flourished, but not without many differences of opinion, so that to-day there are more than a dozen separate Mennonite "churches" in U.S.A. and Canada. They are fundamentalists in theology, baptists, and still maintain their pacifism and speak the languages (Dutch, German, or Russian) that their ancestors brought with them to America. They spin their own cloth, and use no buttons but only hooks and eyes on their garments. There are Mennonite churches in Holland, Switzerland, Germany, France, and Russia, and colonies in Brazil and Paraguay also.

MENOLOGY or **MENOLOGION.** The calendar of the Eastern Orthodox Church, containing biographies of the saints arranged in the order of the dates on which they are commemorated.

MENORAH. The golden, seven-branched candlestick that stood in the Tabernacle and the Temple of the ancient Jews. It symbolized the Divine Presence.

MEPHISTOPHELES. In the Faust legend, the Evil Spirit who makes a bargain with Faust for his soul. He has been traced to one of the evil demons of the seven planets of the ancient Akkadian (northern Babylonian) religion, who arrived in medieval magic by way of the Jews, Babylonians, and Chaldeans.

MERCURY. A Roman god, identified with the Greek Hermes (q.v.), the messenger of the gods and the guide of the souls of the dead. He was introduced into Rome in 495 B.C., where he became the god of merchandise. His festival was May 15. In art he is shown holding a caduceus and a purse.

MERIAH. *See* KHONDS.

MESSIAH. Term derived from the Hebrew *mashiah*, "anointed," equivalent of the Greek *Christos*, and applied by Christians to Jesus Christ as the Deliverer and Saviour of God's people. For Jewish messiahs, *see* MESSIANISM; for the so-called English messiahs, *see* JAMES NAYLOR, JOANNA SOUTHCOTT, R. BROTHERS, J. N. TOM, H. J. PRINCE, and J. H. SMYTH-PIGOTT.

MESSIANISM. The belief held by the Jews that in God's good time a personal Messiah, a descendant of King David, will free Israel from foreign domination and lead them back to Palestine, where an ideal kingdom will be erected with Jerusalem as its capital —a kingdom which will be the model state of religious purity and social

justice. From time to time there have arisen Jews who have given out that they were the long-expected Messiah, e.g. Bar-Cocheba who led the desperate revolt against Rome in A.D. 135, David Alroy in the 12th century, David Reubeni in the 16th, and Shabbetthai Zebi in the 17th. In course of time the Messianic hope became linked with the aspirations and activities of the Zionists, but modern Zionists lay little stress on the coming of a personal Messiah. The Reform movement in Judaism likewise rejects Messianism.

METEMPSYCHOSIS (from Greek words for expressing change in a soul). The passing of a soul after death into some other body, whether that of a human being or of an animal. *See* TRANSMIGRATION.

METHODIST NEW CONNEXION. A Methodist body, founded in 1797 as a secession from the Wesleyan Methodists, and merged in 1907 in the United Methodist Church. Its chief feature was the important part played by the laity.

METHODISTS. Those Protestant Christians who are members of the Methodist Church and other churches that derive from the preaching of John Wesley in the 18th century. The name "Methodist" was originally applied in 1729 in half-humorous contempt to the members of a group of graduates and undergraduates at Oxford, including John Wesley and his brother Charles, and George Whitefield, because they displayed in their meetings for Scripture study and spiritual edification, in their prayers and fastings, their visits to prisoners in the city gaols and their teaching of poor children, a measure of methodical regularity and seriousness that in those days of religious indifference seemed passing strange. The name was not repudiated by Wesley; on the contrary, before very long he was referring to the similar societies that he founded elsewhere as composed of "The people in derision called Methodists," or simply, "The people called Methodists."

This "Oxford Methodism" was strictly Anglican, and High Church at that; it was the possession of a little fraternity, as loosely organized and depending on personal influence as the Tractarian movement that arose in Oxford a century later. But when John Wesley came back from Georgia in 1738 he was already a believer in salvation by faith and not by ritual, and his belief became the profoundest conviction on the evening when he experienced "conversion" in the room in Aldersgate Street. Very shortly he became the magnetic centre of a body of earnest and eager men, converts like himself, and he and they went out to preach the Gospel whereby men were to be made "new creatures in Christ." So was launched a movement that was destined to revolutionize the lives of millions. It is a commonplace that the Methodist Revival of the middle years of the 18th century was an event of outstanding importance in the history of the English people, and indeed of the world. The Church of England was rich, self-satisfied, and sunk in slumber; the Dissenters had lost their original fire. Millions in the new towns now heard Christianity preached for the first time. The Wesleys were ordained clergymen, but the parsons and bishops refused to allow the Methodists to preach their too-stimulating sermons from their sober pulpits. So in 1739 John Wesley set the example to his preachers of taking the Gospel to the people, in the open air if no suitable building were available. Furthermore, from the beginning he allowed an important place to the layman. Traveling preachers were ordained ministers who moved from place to place, but local preachers were an entirely new class of lay evangelists, who followed their crafts during the week but on Sundays preached to congregations in their own localities. Then women, too, were given work to do. Dinah Morris in George Eliot's "Adam Bede" is a fairly-drawn portrait of a type of female preacher to whom the Methodist movement was greatly indebted. The aggressive evangelism of Methodism's early days has never been entirely lost, and at the present time the "central halls" in the great cities are vigorous centres of religious activity.

Not long before his death John Wesley declared that he had lived and would die a member of the Church of England. Throughout he strove to keep the Methodists within the Church, but none the less he was compelled to take step after step in the direction of separation. Quite early he established Methodist chapels, and by 1742 a Methodist Society was in full operation. Two years later was held the first Conference, which has had its successor every year since. In 1763 he drew up a legal Deed, which provided that the trustees of each chapel adhering to the Conference should permit only those to preach therein who had been appointed by the Conference and who preached no other doctrine than that contained in Wesley's " Notes on the New Testament " and the first four volumes of his sermons. In 1784 he drew up a Deed Poll that defined the organization and powers of the Conference, and provided for its continuation after his death. Finally, he ordained Methodist ministers to work in Scotland, America, and elsewhere. When Wesley died in 1791, the Methodists—numbering some 71,000—were still a Society within the Church of England; in the United States and British North America there were some 43,000 more, but in their case organized under a system of bishops, presbyters or elders, and ministers. The episcopal system has been perpetuated in U.S.A., but in Britain the Conference, immediately after Wesley's death, divided the country into districts, each under its own committee, and each containing not less than eight " circuits."

In that same year (1791) there befell the first division. Alexander Kilham (q.v.) who had been one of Wesley's travelling preachers, demanded that laymen should be admitted to the Conference—as yet it was composed of ministers only—and that all connexions with the Church of England should be severed. When his demands were unsatisfied, Kilham led a small body of supporters out of the Society, to form the Methodist New Connexion (1797).

In 1806 the Independent Methodists came into being, and immediately after there took place the much more important secession of the Primitive Methodists (1807–10). Later secessions were the Bible Christians (1815), the United Methodist Free Churches (1836), and the Wesleyan Reform Union (1850). Meanwhile the Wesleyan Methodists continued to make great progress as the original body, and since the early years of the century as an independent Church. In 1907 the reverse movement began, when the Methodist New Connexion, Bible Christians, and United Methodists came together as the United Methodist Church. Then in 1932 the Wesleyan Methodists, Primitive Methodists, and United Methodists combined in the Methodist Church, which thus includes the great majority of British Methodists.

All the Methodist Churches have been, and are, Evangelical Protestant. In the main, their theology may be described as Arminian, although in the Methodist Church there is a small Calvinistic section, and the Welsh Calvinistic Methodists are, as their name implies, Calvinists. The Bible is accepted as the supreme rule of faith and practice, and great stress is laid on the personal experience (conversion) of the forgiveness of sins by Christ and the necessity for joining in Christian fellowship with all believers. There are no Confessions of faith, but Methodist ministers and lay preachers are pledged to maintain the Evangelical doctrines contained in the works of John Wesley above-mentioned. Congregations are divided into class-meetings, each under a " leader," for Christian fellowship and instruction. The Methodist "Book of Offices" authorized for use in the Methodist Church in 1936 includes an order for Morning Prayer, based on that of the Church of England, and containing the Apostles' and the Nicene creeds; collects, Epistles and Gospels for use throughout the year; orders of service for the administration of the Lord's Supper or Holy Communion, baptism (by sprinkling) of adults and infants, thanksgiving of mothers on the occasion of the birth of a child, the public reception of new members, ordination of candidates for the ministry, ordination of deaconesses, public recognition of lay preachers,

dedication of Sunday School teachers, solemnization of matrimony, and the burial of the dead. There is also a special service " for such as would enter into or renew their Covenant with God,"which was urged upon Methodists by John Wesley in 1747. Ministers are ordained by the laying on of hands of the President or an ex-President of the Conference (always a minister), and three or four senior ministers. Women are excluded from the ordained ministry, but it is not denied that a woman may receive a call to preach. The work of women has been extended to include local preachers, deaconesses, etc. As a general rule, ministers are not allowed to remain more than three years in one charge. The whole country is divided into districts (corresponding to Anglican dioceses), and districts into circuits under superintendents; representatives are sent from the district synods to the Annual Conference, which is the supreme legislative assembly.

It is estimated that there are nearly 30,000,000 Methodists in the world.

METROPOLITAN. A Christian archbishop having authority over the bishops of a province, e.g. the Archbishop of Canterbury.

MEXICAN RELIGION. The religion of the Toltecs and their successors the Aztecs, who inhabited Mexico at the time of the Spanish invasion in A.D. 1519. It seems to have been based on that of the Mayas (q.v.). The chief deity was Uitzilopochtli or Huitzilopochtli, at first the Aztec tribal god but later the god of war and the chase and eventually associated with the sun. Other deities were Quetzalcoatl, the creator-god; Tlaloc, the rain-god; Mictlantecuhtli, the death-god; and Tezcatlipoca, the sky-god. The basic belief was that the sun required to be fed with human hearts if he were to be kept alive in the heavens. War thus became a religious duty, and the Aztecs engaged in almost constant campaigns and forays to keep up the supply of prisoners-of-war who were stretched on the sacrificial stone. Native records state that on the occasion of the dedication of the great Pyramid of the Sun at Tenochtitlan, about 1486, some 20,000 human victims were slaughtered and their hearts torn out by the stone knives of the priests. Victims offered to the fire god were thrown into a huge fire before being cut open; and those offered to Xipe, the god of vegetation, were flayed and their skins were worn by the worshippers until the festival was over. Women and girls offered to the fertility goddesses were decapitated. Death on the altar of sacrifice was believed to lead, equally with death on the field of battle, straight to the Paradise of the Sun. The victims were held by the worshippers to be honoured in their end. By rejuvenating the god to whom they were sacrificed they benefited both the deity and the people he had within his care. Sometimes the flesh of the sacrificed was eaten, a ceremonial cannibalism that is paralleled in the sacramental meal of many other religions. But the neighbouring peoples regarded the sacrifices on the high places of Mexico in a very different light, and the ease with which the Spaniards overran the land may be attributed in large measure to the constant religiously-inspired wars of the Aztecs. A further contributory factor was the reluctance of the Aztec warriors to kill the white invaders: they wished by taking them alive to provide their gods with a particularly acceptable offering.

MEXICO. Nominally the great majority of the Mexicans are Roman Catholics, but Church and State were separated in 1857 and there have been periods, e.g. 1917–29, when the Church has been virtually suppressed, because its interests were held to be contrary to that of the revolutionary movement in politics. The archbishop of Mexico City is the primate. No ecclesiastical body may own property: since 1917 the former Church property has been vested in the State. All religions are strictly regulated.

MEZUZAH (Hebrew, door-post). A piece of parchment, on which is written the passages *Deuteronomy vi*, 4–9 and *xi*, 13–21, that is placed by pious Jews in a little container nailed beside their front-door. It symbolizes their trust in God.

MICAH. One of the minor prophets of the Old Testament. He was a native of the southern kingdom of Judah, in

Palestine, and he prophesied in the 8th century B.C. when the Assyrians had already invaded Samaria, the northern kingdom, and were threatening to do the same to Judah. Micah laments the calamities that are about to befall, and the evils that have incurred Jehovah's wrath. In his 6th chapter appears what is perhaps the sublimest definition of religion in the Old Testament: " What doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God ? "

MICHAEL. Christian saint, mentioned in the Bible as an archangel. He is the patron saint of France. In the Church of England the feast of St. Michael and All Angels is observed on September 29, known as *Michaelmas Day* (i.e. Michael's mass day). Michael also appears in the angelology of Islam as " the Friend of the Jews " and one of the four archangels.

MICTECACIUATL. The " Lady of the Place of the Dead " or Hades in the Aztec pantheon; her consort, also associated with death, was Mictlantecuhtli, who was pictured as reaching down for the souls of the dead like a spider after a fly.

MIDDLE PATH. Name given by Buddha to his Eightfold Path of salvation, which should avoid the extremes of " the enervating pleasures of sense, which are degrading, vulgar, sensual, vain, and profitless " on the one hand, and " painful, vain, and useless " asceticism on the other.

MIDGARD-SERPENT. In Scandinavian mythology, the Jörmungander, a monstrous serpent that was Loki's offspring and, when thrown into the sea by Odin, encircled the earth.

MIDRASH (Hebrew, exposition). The homiletical commentary on the Hebrew Bible, that is divided into Haggadah and Halachah (qq.v.). *See* also TALMUD. The *Midrash Rabbah* (Great Mishnah), compiled between the 5th and 12th centuries; and the *Midrash Tanchuma*, on the Pentateuch, the work of the 4th century Palestinian rabbi Tanchuma, are among the chief of this form of rabbinical literature.

MI-LA (1038– ?). Tibetan Buddhist saint, known as " the Revered." As a youth he mastered the arts of sorcery, but having found a teacher (guru) in Mar-pa, a prominent Buddhist, he determined to strive after buddhahood. He lived in a cave, fed on nettles, went about in rags and, when these had rotted away, went stark naked. He wrote his autobiography and a book of songs which are the most-read works in Tibet. Eventually the poet-saint attained Nirvana.

MILANDA, Questions of. A work contained in the Pali canon of Buddhism, consisting of a series of dialogues between Nagasena, a Buddhist sage, and a king who has been identified with Menander, who in the 2nd century B.C. had an extensive empire in northern India and central Asia. He was a Greek or Macedonian, and the founder of his house was one of Alexander the Great's soldiers.

MILLENNIUM (from Latin, " a thousand " and " year "). The period of a thousand years during which Christ in person will reign on earth, as foretold in the book of *Revelation*. Millenarianism or Chiliasm (Gk. *chilioi*, a thousand), as belief in the Millennium is called, began in the first century of Christian history; the *Parousia*, or Second Coming of Christ, was confidently expected to occur at any moment. As the centuries passed, and Christ's Advent was still delayed, millennial views slipped into the background. But they were never dropped altogether. The more or less heretical sects of the Middle Ages indulged in millennial hopes, and at the Reformation the Anabaptists and other bodies of enthusiastic believers looked up at the sky in ardent expectation. Mystics and Quietists in France, Fifth Monarchy men in England, carried on the tradition. Later still Swedenborg, Sir Isaac Newton, Charles Wesley, Edward Irving, and William Miller were all millennarians. At the present day millennial views are held by the Adventists, Plymouth Brethren, Jehovah's Witnesses, the Latter Day Saints, and many other Christian or near-Christian sects. Sometimes a distinction is drawn between *pre-millennialists*, who hold that the Parousia will precede the thousand years, and *postmillennialists*, who think that it will follow it.

MILLER, William (1782–1849). Leader of the Protestant Christian sect of Second Adventists in U.S.A. A farmer in Massachusetts, he made a deep study of the Bible, and deduced from the book of *Daniel* that Christ would come to set up his kingdom in 1843. When that year passed uneventfully, he declared that he had made an error in the reckoning and that 1844 was the year. October 22 was the appointed day, and as it approached many of Miller's disciples left their businesses, donned gowns of white muslin, and gathered on roofs and hills. The day and the year passed, but many still believed in Miller's spiritual gifts. The Adventists are sometimes called Millerites after him.

MILTON, John (1608–74). English poet, in religion sympathetic to the Independents, but showing an Arian (Unitarian) tendency. His "Paradise Lost" (1667) and "Paradise Regained" (1671) are based on the Adam and Eve story in *Genesis*, and the temptation of Christ in the wilderness recorded in the Gospels respectively. Popular conceptions of Satan, hell, and heaven are largely derived from these epic works.

MIMAMSA (Sanskrit, investigation). One of the six *darsanas* or orthodox systems of Hindu philosophy. Sometimes it is styled *Purva Mimamsa*, "prior inquiry" or "inquiry into the ritual," since it is concerned mainly with the Mantras and the Brahmanas only, whereas the Uttara Mimamsa or Vedanta (q.v.) is founded on the latter portion of the Veda. It is attributed to Jaimini (4th–5th century A.D.), and its primary aim is to reach certainty on the Dharma, the religious law of Hinduism, as given in the Vedic texts. It is not so much a philosophy as a mode of logical study. No Supreme God is posited; the Veda is the supreme authority, and what the Veda (regarded as existing from all eternity) prescribes, is the Dharma, which must be obeyed without question. The system arose to answer any doubts that the sacrificing priests might have concerning the "how" of the ritual; and to this day it is studied by the householders of the twice-born castes who wish to know their duty, and how to do it. It is not in the least ascetic. One singular speculation, following on the doctrine of the eternity of the Veda, is that sounds, too, are eternal.

MIMBAR. The pulpit in a Moslem mosque. It usually consists of three steps, and the preacher stands on the middle one.

MIN, MENU, or **AMSU.** The Egyptian god of virility and generation, the personification of the reproductive power of Nature. His sacred animal seems to have been the ram. His figure was ithyphallic.

MINARET. The turret adjoining a Moslem mosque from which the muezzin calls the people to prayer.

MINERVA. Roman goddess, identified with the Greek Athena, and forming with Jupiter and Juno the great triad of divinities. She was a goddess of war, but was more important as the divine patroness of all the arts and crafts, and the inspirer of all that was wise and valiant.

MINHAG (Hebrew, custom). Name given in Judaism to any old or established religious and civil usage; in particular, to the variations in the synagogue ritual that are found in different places and periods, the pronunciation of Hebrew, etc. In medieval times the differences between the Ashkenazim and the Sephardim (qq.v.) were largely Minhagic.

MINIMS. An order of Roman Catholic monks founded by St. Francis of Paola (q.v.) in Calabria, in the middle of the 15th century. They took the name (*minim*, least) to express their extreme humility—they ranked themselves below the Franciscans, who called themselves Friars Minor ("the less").

MINISTER (Lat., a servant). Name given by Presbyterians and the Free Churches to their clergy, as ministers or servants of Jesus Christ.

MINOANS. The people who developed a high level of culture in Crete 3000–1100 B.C. and whose first king bore the name of Minos and was supposed to be the son of Zeus and Europa. They seem to have worshipped a Mother-goddess, sometimes styled the "Mistress of Animals," who was a

huntress and perhaps the origin of Artemis. With her was associated a young male god. Religious symbols included a double axe, shield, tree, and dove, and a cross has been found. Ritual dances were performed, and cave shrines existed.

MINORITES or **FRIARS MINOR.** The Franciscans.

MINSTER. Shortened form of " monastery." A term applied to churches to which a monastery or ecclesiastical fraternity was attached, e.g. Westminster. Often, however, it is given to cathedral churches, e.g. York, which had no monastic origin.

MIRA BAI (B.C. 1504). A Hindu poetess of the Vaishnavite school. She was the wife of the Rajah of Chitore, and a devotee of Krishna; legend has it that once her erotic ecstasy was crowned by the young god's descent from his pedestal to embrace her.

MIRACLE PLAYS. *See* RELIGIOUS DRAMA.

MIRACLES (Lat. *miraculum*, a wonderful event). Supernatural interferences with the ordinary course of nature for a definite religious or moral purpose. A marvellous event is not necessarily a miracle. Not only must the " how " of the event be unknown and unexplainable, but the " why " must be possessed of spiritual significance. Materialists, deists, and pantheists usually reject belief in miracles. But the theist, who believes in a God who is a Person, one capable of loving and being loved, confidently maintains the possibility of Divine intervention in the world. Otherwise prayer would have no meaning.

Hume defined a miracle as a violation of the laws of nature; and proceeded to argue that as a firm and unalterable experience has established these laws, no testimony is sufficient to establish a miracle unless the testimony be of such a kind that its falsehood would be more miraculous than the fact which it endeavours to establish. But whatever may have been believed in the past, it would not be generally admitted to-day that a miracle is necessarily a violation of a law that unbroken experience has proved to hold good.

MIRAJ. Mohammed's ascension: name given to his supposed transportation by night from Mecca to Jerusalem, and thence through the seven heavens to God's presence, and back again to Mecca.

MISERERE. In Catholic usage, *Psalm li*, which begins in Latin with the words *Miserere mei Deus*, and also a short anthem, etc., containing these words. Certain seats in the stalls of medieval churches are also known as misereres. These may be folded back, and on their lower side they have small projections, often elaborately carved, intended as a support for the priest when standing during the long services.

MISHNAH (from Hebrew, to repeat). A great collection of *Halachoth*, forming the text of the civil and canonical or religious law of the Jews that constitutes one main division of the Talmud—the Gemara, which is commentary on the Mishnah, forming the other. It is based on the work of Rabbi Judah Hannasi, 135-c.219, for over 50 years *Nasi* (Prince or leader) of the Jews of Palestine; which in turn was based on various collections made by Hillel and other eminent religious lawyers. It became the subject of vast commentaries by later authorities, e.g. Maimonides. *See* TALMUD.

MISSAL. The volume containing the service of the Mass for the whole year. The use of the Roman Missal throughout the Roman Catholic Church was made compulsory by Pope Pius V in 1570.

MISSIONS. Organized efforts to spread a religion. The great missionary religions are Christianity and Islam, but Buddhism, Zoroastrianism, and some forms of Hinduism have also embarked on campaigns of proselytism.

Christ bade his disciples to " teach all nations," and within a generation the Gospel had been preached and many converts made in all the countries of the eastern Mediterranean. The first and greatest Christian missionary was St. Paul. By the 4th century the countries on the Roman fringe had begun to be evangelized, and for two hundred years Irish-Scottish missionaries of the Celtic form of Christianity competed

with the missionaries, many of them Irish or English, of the Roman allegiance. At the other end of the known world the Nestorians carried Christianity into the heart of Asia, even into India. In the Middle Ages there was a check to Christian expansion. Islam arose as a most formidable rival, and the vast Arab conquests, made in so short a time, threatened to submerge the world of Christendom. With the discovery of the seaways to the East and to America the outlook for Christian missions was dramatically improved. The Portuguese and Spaniards were devoted Catholics, and their political expansion was accompanied by the spread of Catholic missions. The Society for the Propagation of the Gospel in Foreign Parts, the first British missionary society, was founded in 1701. The Moravians began their pioneer work as Protestant missionaries in 1732. The first English Protestant missionary society was the Baptist, founded in 1792. Three years later the London Missionary Society was founded; the Church Missionary Society was founded in 1799, the Wesleyan in 1817, and the China Inland Mission in 1853.

From the first Protestant missions have devoted themselves to educational work, in particular translating the Bible into the native tongues (e.g. Carey in India and Robert Morrison in China). More recently, medical missions have been increasingly developed. After more than a century of missionary effort, there are now considerable numbers of native Christians in various Oriental and African lands, and highly significant was the creation in 1947 of the United Church of South India.

In the Roman Catholic Church missionary work is carried on by religious orders and missionary societies under the direction of the Pope and the *Congregatio de Propaganda Fide*. Of late years several Chinese and Japanese bishops have been consecrated. The Eastern Orthodox Church has carried on for generations missionary work in Siberia, China, and Japan.

Mohammed was the first missionary of Islam, and in the Koran the duty of converting the unbelievers is enjoined most strongly. Within a century of the Prophet's death the Mohammedan empire extended from Spain to Persia, and vast numbers of the population of hitherto Christian countries had accepted Islam. Before long Moslem missionaries had achieved considerable success in Mongolia and China (13th century), while northern India was conquered by Moslem armies in the 12th century. From Java in the 15th century Islam spread throughout the East Indies. Somewhat earlier the Arabs had carried the religion of Allah into the ports and along the trade routes of Africa. Among the pagan tribesfolk, Mohammedanism has proved a successful rival of Christianity. A more recent development has been the spread of the Ahmaddiya movement (q.v.), to various parts of the Christian world, including England.

King Asoka (3rd century B.C.) is considered to have been the inaugurator of Buddhist missions, when he sent missionaries to Ceylon and perhaps to Tibet. Hinduism is not missionary, since it is regarded as essentially the religion of Hindus. Such movements as Brahma Samaj, the Ramakrishna Mission, and Theosophy have endeavoured to present Hindu beliefs more generally and sympathetically to Western peoples. Early Zoroastrianism sought converts far afield, but until recently the Parsees of India were not concerned with making converts. Judaism is not a proselytizing faith; such missionary work as Jews engage in nowadays is directed towards the retention of the young Jew in his ancestral church.

MITHRAISM. A religion of the ancient world, consisting of the worship of Mithras, a deity who appears in the Vedas as the god of heavenly light and in the Avesta as a warrior-god, a powerful helper of Ormuzd in his eternal fight for the advancement of righteousness and the cause of light. When the Persian empire collapsed, the worship of Mithras invaded the Roman world, and was carried far and wide by the soldiery—Mithraic remains have been found, for example, by the Roman Wall and in other places in England—who were remarkably partial to the worship of the "Invincible Sun." About the 2nd century A.D. its expansion

became very rapid as the educated classes fell under its spell, and for several centuries it might have seemed that Mithraism was quite as likely as Christianity to achieve supremacy in the Roman world.

In the Mithraic legend, the god is born in human form from a rock or in a cave, and shepherds are his first adorers. He performs miracles, and slays, as the chosen servant of God, a sacred bull by whose blood the earth is fertilized. At length Mithra ascends to heaven, and there dwells among the immortals. Yet he is ever ready to help and to bless those who trust in him. Because of the god's birth in a cave, Mithraic worship was performed in caves, natural or artificial, called *Mithraeums*.

In various parts of Europe sculptured reliefs have been found depicting the Mithraic legend. Mithra is shown as a youth, with conical cap and flying drapery, plunging a dagger into the side of a bull, while a scorpion bites the animal's genitals and a serpent drinks his blood.

To become a Mithraist, a long and severe initiation was required. There were seven degrees through which the aspirant had to pass, each known by a symbolical name, viz. Corax (raven), Cryphius (occult), Miles (soldier), Leo (lion), Perses (Persian), Heliodromus (sun's courier), and Pater (father). The forehead was marked in a baptismal rite, bread and water (perhaps wine) were taken in communion, honey was placed on the tongue and hands, sacrifices and prayers were offered, and initiates were baptized in the blood of the lamb or the bull as the case might be, i.e. they stood beneath a grating, above which the animal was slaughtered so that its blood poured down on the naked neophyte.

Many resemblances between Mithraism and Christianity have been noted. Mithraists believed that this life is not the end, but the gateway to a life of eternal bliss or woe. At the last day the dead will rise from their graves at Mithra's call, and those who strove to do good will mount to heaven, while those who were essentially evil will be flung into the realms of darkness. The first day of the week was the Mithraic Sunday before it was the Christian, and December 25 was Mithra's birthday.

At the close of the 4th century Mithraism with the other pagan cults was sternly suppressed. Its temple-caves were sealed up, and the great mass of its followers made an easy profession of Christianity, although some became Manichaeans.

MITRA. In Hindu mythology, a name given to the sun. In the Vedas he is the god of day while Varuna is the god of night, and together they uphold the world and work for righteousness. The Persian Mithra (q.v.) is probably closely connected.

MITRE. The tall cap, deeply cleft at the top, that is worn by a Christian bishop during services of special solemnity.

MIXCOATL (" Cloud Serpent "). Ancient Mexican god of war and the chase. Originally the god of the hunting tribes, he became the rain and lightning-bearing cloud, the Great Hunter who wields the thunderbolt and the arrows of lightning.

MIZVAH (Hebrew, commandment). In Judaism, a religious duty enjoined by God or by the rabbis. Maimonides made a list of 248 positive commands binding on Jews (" thou shalts "), and 365 prohibitions (" thou shalt nots ").

MODERATOR. In Presbyterianism, the president of a general assembly, synod, presbytery, or kirk session. There are now moderators among the Congregationalists also.

MODERNISM. A movement or tendency in Christianity towards the reinterpretation and restatement of the traditional beliefs and doctrines in accordance with the findings of recent criticism and historical research. It first came into prominence in the Roman Catholic Church on the Continent towards the end of the last century, during the pontificate of Leo XIII, and in 1907 his successor Pius X condemned in the Encyclical *Pascendi* doctrines stated to be those of the Modernists. A prominent exponent of Modernism was Abbé Loisy, who was excommunicated in 1908. Father Tyrrell, an Irish Jesuit,

was expelled from the Society in 1906 for expressing Modernist views. The latter described a Modernist as one who believes in the possibility of a synthesis between the essential truths of his religion and of modernity, and it is the characteristic of a Modernist that he hopes and intends to remain a good Christian and a good Catholic; and while liberalizing the Church's theology, to retain its liturgy and ritual, its organization, and institutions, its sacred books and even its creeds, although he claims the right to give to these an interpretation different from that which they have borne in past centuries. He believes that God's revelation is a progressive one, and that the Church as His instrument through the ages should be concerned with its continuous development as God's gifts of new knowledge are made manifest. Whatever the uncertainty about Christian origins the Church is a fact, and some Modernists have expressed the hope that it will become so comprehensive that even non-Christians and pagans may be attracted unto its fold.

In England, Modernism developed out of the intellectual ferment created by the discoveries of modern science. Darwin's doctrine of Evolution, and the Higher Criticism of the Bible. Professor F. J. A. Hort (1828–92) of Cambridge has been described as the Father of English Modernism, but Mrs. Humphrey Ward's novel " Robert Elsmere " (1888) may be said to have first brought it to the attention of the general public. Professor W. Sanday was an outstanding Modernist scholar, and he defined his attitude as aiming at " thinking the thoughts and speaking the language of my own day, and yet at the same time keeping all that is essential in the religion of the past." Among present-day Anglican Modernists, Bishop Barnes of Birmingham, Dean W. R. Matthews of St. Paul's and his predecessor Dr. Inge, Rev. J. F. Bethune-Baker, and Rev. H. D. A. Major may be mentioned. The Modern Churchmen's Union is a society of members of the Church of England formed in 1898 to promote Modernist views. A kindred body is the Union of Modern Free Churchmen.

In U.S.A., Modernism may be described as the movement that is opposed to Fundamentalism; it is not primarily anti-medieval as it is in the Church of Rome and anti-traditional as in the Church of England.

MOHAMMED (c. 570-632) or **Mahomet** or more correctly **Muhammad** (Arabic, The Praised One). The founder of Islam, often called Mohammedanism after him. He was an Arab, born at Mecca into the powerful tribe of the Koerish (Quraish). His father Abdallah was a poor merchant who died shortly before the boy's birth, and his mother Aminah died before he was six; he was brought up by his grandfather, and when he too died after 2 years, by his paternal uncle Abu Talib. As a youth he was a shepherd, and as a young man a conductor of caravans of Meccan traders to Syria, and perhaps to Egypt. This employment led to his marriage to Khadijah, a rich widow, fifteen years his senior. The union, in spite of the disparity of years, was a happy one. Mohammed became the father by Khadijah of two sons (both of whom died young) and four daughters. After his marriage he was a merchant in agricultural produce in Mecca. But before long he gave himself up more and more to the contemplative life in the adjoining deserts. He looked with increasing disgust on the prevailing idolatry of the Meccans, and in dreams and ecstatic interviews with the angel Gabriel he became convinced that he was commissioned by God to work a reformation in both religion and social life. He knew something of Judaism and of Christianity, since they were represented in the Arabian peninsula, and no doubt he had met members of the one faith and of the other in his business journeys. The religion he slowly formulated should be a new faith, one which combined Jewish monotheism with something of the Christian ethic, and it should have a place, too, for what was not too obnoxious of the local paganism. He reported his visions to Khadijah, who, like a faithful wife, accepted them for what he believed them to be. His daughters, his two adopted sons, and his trusted friend

Abu Bekr likewise believed in him and his mission, but Abu Talib (although he continued his protection throughout), and his fellow tribesmen and citizens, rejected his claim to speak as the messenger of Allah and fiercely persecuted his converts. Slowly the little band of followers grew, but the hostility of the rest increased; then Khadijah and Abu Talib died within a few weeks of one another (A.D. 620). Not long afterwards Mohammed took two wives, one of them the 9-year-old Ayesha, daughter of Abu Bekr. About this time is said to have occurred the Miraj—Mohammed's "ascension," the night journey through the air to Jerusalem, and thence through the seven heavens into the presence of Allah.

Now came the turning-point in his career. Some of his missionaries had found a ready welcome in Yathrib (Medina), and about a hundred and fifty followers, men, women, and children, went in small parties to the friendly city. Then he, too, slipped away along the road to the north. From this event (July 16, 622), the Hegira (q.v.), dates the Mohammedan Era.

At Medina he became ruler and judge and religious leader all in one. Within seven months he had finished the erection of the great mosque and his own living quarters adjoining; there he established what soon grew into a considerable harem. In the second year after his arrival he commenced hostilities against his old enemies of the Koreish in Mecca, and in 624 defeated them in a pitched battle at Badr. Two years later he suffered a reverse and was wounded at their hands, but before long he had come to an understanding with them and effected a truce for 10 years. He seized the occasion to send missionaries all over Arabia, and also to the Emperor Heraclius, Chosroes II of Persia, the king of Abyssinia and the king of Egypt, demanding that they should embrace Islam. His last years were filled with military expeditions against the Jews of the peninsula and a final successful assault on Mecca. Before he died the whole of Arabia was under his sway.

In 631 he made his last solemn pilgrimage to Mecca, and while there negotiated his union with his eleventh and last wife. Returned to Medina, he fell sick and retired to Ayesha's apartments, and it was in her lap that he breathed his last, on June 6, 632. He was buried in the ground beneath Ayesha's bed on which he had died. Eventually the room (the Hujrah) was added to the adjoining mosque. *See* ISLAM.

MOHARRAM. The first month of the Mohammedan year. The Shiahs keep the first ten days as a period of lamentation and the performance of a Passion Play in memory of Husain, grandson of the Prophet, who was slain in battle at Kerbela in A.D. 680. The Sunnis keep the 10th, as it is supposed to have been the day on which Adam and Eve were created.

MOKSHA. In Hinduism, the general term for "release" or "salvation."

MOLINA, Luis (1535–1600). Spanish Catholic theologian. At 18 he became a Jesuit, and for 20 years he was professor of theology at Evora. Of his works the most famous and controversial is one in which he endeavours to reconcile predestination with free will (1588). God knows in advance, he argues, what a man will do, but this foreknowledge does not cause the man to do good or evil as the case may be.

MOLINOS, Miguel de (c. 1640–97). Spanish Roman Catholic priest, whose name is closely associated with Quietism (q.v.). Born near Saragossa, he received holy orders, and went to Rome where he speedily rose to favour as a director of consciences through the confessional. In 1675 he published a little volume *Guida spirituale*, in which he shows how inward peace may be found by the exercise of passive prayer, frequent communion, and complete subjection of the will to God. For a time this was well received, but in 1687 68 doctrines imputed to him were condemned as heretical. He escaped the stake by a timely abjuration of his errors, but he was kept in prison by the Inquisition until his death.

MOLOCH. Greek form of the Hebrew Molech, a god who is mentioned in the Old Testament among both the pagan Canaanites and the Jews. Under Ahaz, Manasseh, and later

Jewish kings, children were sacrificed to him and their bodies burnt in the Valley of Hinnom on the outskirts of Jerusalem. The Biblical phrase is " to make one's son or daughter pass through (or by means of) fire to Molech " (2 *Kings xxiii*).

MONARCHIANS. Name given to those Christians (2nd-3rd centuries) who maintained the doctrine of the unity (*monarchia*) of the Divine nature as against those who declared that there was more than one nature in the Godhead. The second view ultimately prevailed. *Dynamistic Monarchians* affirmed that Christ was a mere man who became the Son of God by being filled in an exceptional measure with the Divine Spirit. *Modalistic Monarchians* maintained that Christ contained the whole Godhead, and that Father and Son were two words for the same Being. This view became the patripassian heresy.

MONASTICISM or MONACHISM (Gk. *monastes*, a monk, from *monos*, alone). A state or system of living apart from the world with a view to the development of the religious life by contemplation and meditation, devotional exercises, and ascetic practices. As an institution it is ancient and widespread. The Essenes among the Jews and the Therapeutæ in Egypt have been regarded as monastic communities; the Serapis cult in Egypt had its monastic side; and in Hinduism and Buddhism—particularly in Tibet, where are the largest monasteries in the world—monasticism has been for ages very prominent. But even greater is the part it has played in Christianity.

The earliest form was the eremitical, i.e. it consisted of eremites, hermits, or anchorites who lived in the desert or waste places, each solitary in his own little cell. This was the manner of life of St. Antony, or his disciple Pachomius, until he became the spiritual head of a collection of hermit cells, whose members met together at stated intervals for worship and religious edification. So arose the cenobitical form. Yet in the West, up to the Middle Ages, as in the East up to the present time, the eremitical form continued.

The first monastic order was that of St. Basil whose standards and directions have remained in force in the Eastern Orthodox Church. Cenobitic monasticism was introduced into the West by St. Athanasius in A.D. 340. In both East and West it spread with great rapidity. A great impetus was given by St. Benedict in the 6th century, who developed a " rule " in which not only manual but mental work had a far larger place than in the older systems of Pachomius and Basil. The corporate spirit was fostered and intensified, and the monastery became a school of learning and a theological training-college of priests. In the West the Benedictine model soon became the norm; its only rival of any consequence was the Irish rule of St. Columba, but by Charlemagne's time the rivalry had been decided practically everywhere in favour of the Benedictines. Thousands of Benedictine monasteries were soon to be found in all parts of Western Christendom. And not monasteries only; nunneries, too, were numerous, and in the cloister unmarried women found scope for their energies and enthusiasm otherwise denied them in a masculinely martial society. But by the 10th century a period of decline had set in. Monks had a bad name; monasteries were disorderly or in ruin. It was, indeed, a dark age. Then out of the great, almost formless, body of Benedictinism there emerged order after order bound by stricter rules and organized and directed on more centralized and authoritative lines.

The Cluniacs were the first, founded in 910. The Austin or Augustinian Canons (Canons Regular) arose about 1060; they represented a new departure, in that the canon was first and foremost a priest, with priestly duties to perform, while monks were primarily concerned with living the religious life as something good in itself. Then in quick succession were founded the Carthusians (1084), Cistercians (1098), Premonstratensians (1120), and Gilbertines (1148).

The Crusades gave rise to the great military orders of Knights Hospitallers (1104) and Knights Templars (1119);

the Teutonic Knights followed in 1190. The opening years of the 13th century saw the birth of the four orders of mendicant friars: Franciscans (1208), Dominicans (1215), Carmelites (1210), and Augustinian Hermits (1256). The friars were the preachers of the Middle Ages; they combined a corporate life with active missionary work outside the convent in the cities and towns. An associated development was the Tertiaries. Then came the Sylvestrines, the Celestines and the Olivetans. Another period of decline set in, and the Brothers of the Common Life (1384) were but one of a number of efforts at reform and revival. With the dawn of the next century the wealth of the monasteries provided an irresistible temptation to the secular monarchs: in England and over northern and much of central Europe the monasteries were destroyed or adapted to secular uses.

The monastic spirit was not killed, however. The challenge was met by the institution of new orders, e.g. the Capuchins, Discalced Carmelites, Trappists, and Maurists. Yet another pattern was devised, that of regular clerks—men who take the solemn vows of a monk yet are sent out into the world to preach and teach, and do other religious work. Of these, the most important was the Society of Jesus (Jesuits), founded in 1540, although they were preceded by the Theatines (1524), and Barnabites (1530). Later congregations of the same type are the Passionists (1741) and Redemptorists (1732). Another variation is the congregations of secular priests who have not taken irrevocable vows and may leave the choister if they wish; e.g. the Oblates of St. Charles, the Oratorians, the Lazarists, the Sulpicians, etc.

At the French Revolution the monasteries in France and countries that came under French control were destroyed, and in the 19th century there were more suppressions in Spain and Portugal, Italy and Germany. In France the religious orders were suppressed as recently as 1903. Yet there have been recoveries in many parts; and in the New World, South Africa, and Australia, the monastic orders are going ahead.

In the last century there was a revival of monasticism on a limited scale in the Church of England, e.g. the Cowley Fathers.

MONISM. The philosophical doctrine that only one being exists. Idealism, Pantheism, and Materialism are all monistic; in dualism on the other hand, matter is opposed to spirit or mind.

MONK (Gk. *monakhos*, solitary). A member of a male religious community, living separated from the world and under the vows of poverty, chastity, and obedience to his superior. *See* MONASTICISM; ABBEY.

MONK, Maria (c. 1817–50). A girl who pretended in 1835 that she had escaped from the Hotel Dieu nunnery at Montreal. Going to New York, she published "Awful Disclosures" of immorality, infanticide, etc., that she said she had witnessed in the convent, and the book has continued to hold a place in semi-pornographic reading.

MONOPHYSITES (Gk. *monos*, single, *phusis*, nature). Those Christians who in the 5th and 6th centuries held the view that Christ had only one nature, both human and divine. Their opponents, who were the orthodox party, maintained that Christ had two natures, each perfect and distinct in itself yet united in the one Person who was both God and Man, and their view was adopted by the Council of the Church held at Chalcedon in 451.

MONOTHEISM (Gk., *monos*, single; *theos*, god). Belief in one God. The three great monotheistic religions are Judaism, Christianity, and Islam, but Moslems have often denied the applicability of the term to Christianity in view of its basic dogma of the Trinity. Unitarians are monotheistic Christians.

MONOTHELITES (from Greek for "single" and "agent"). Christian heretics of the 7th century who maintained that Christ had only one will, as against the orthodox doctrine that since Christ had two natures, he must have had two wills, a divine and a human—the latter ever acting in accordance with the former. The heresy was finally condemned at the Council of Constantinople in 680.

MONSIGNOR (Italian, my lord). A title, abbreviated to Mgr., granted by the Pope to prelates and other high dignitaries of the Papal court.

MONSTRANCE (Lat., *monstrare*, to show). In the Roman Catholic Church, an open or transparent, gold or silver-plated vessel in which the Host is carried in procession or exposed for adoration. It consists of a foot or stand, and a semi-circular holder, shaped like a star or sun with rays, called the *lunula* or crescent, in which the Host is fixed.

MONTANISTS. An early Christian sect founded by and named after Montanus, a religious enthusiast who flourished in Phrygia, in Asia Minor, in the middle of the 2nd century. Christianity was becoming too successful and too worldly, in Montanus' eyes, and he was perhaps the first to raise the cry of " back to the first Christians." He had the gift of prophecy, and so, too, had two women and others of his sect. He was hailed as the Paraclete, the Comforter promised by Christ, and he declared that he had been sent to denounce second marriages as adulterous, flight from persecution, attendance at the games in the amphitheatre, and military service in the Imperial army. He insisted on long and severe fasts, and other austerities. He also preached the imminent Advent of Christ, and pointed out the place where the New Jerusalem was to be established. The Montanists spread considerably, and at Carthage they formed a strong party among whom was Tertullian. But by the end of the 4th century they had almost disappeared.

MOODY, Dwight Lyman (1837–99). American Protestant Evangelist and revivalist. Born in Northfield, Mass., he was a shoe-salesman in Chicago, where he organized Sunday Schools for street waifs, which developed into a highly-successful Bible Institute. In 1870 he joined forces with *Ira David Sankey* (1840-1908), and they toured America and, in 1873 and 1883, Britain, as preachers of a simple undenominational Christian gospel, the success of which was greatly furthered by Sankey's " Sacred Songs and Solos."

MORAL REARMAMENT. *See* OXFORD GROUP.

MORALITY PLAYS. *See* RELIGIOUS DRAMA.

MORAVIANS. The Moravian Church; a body of Christians constituting an ancient Protestant Episcopal Church. They had their rise in Bohemia in the Hussite movement of the early 15th century, when after Huss's martyrdom there was a division of his followers. Some (the Utraquists) became the national Church of Bohemia, acknowledging the supremacy of the Pope; but others formed little independent communities who endeavoured to follow in the strictest fashion the teaching of Christ. In 1467 the Communion or Unity of Brethren (*Unitas Fratrum*), as they called themselves, repudiated all connection with Rome, and set up their own ministry under a bishop consecrated, according to a later tradition, by a bishop of the Waldenses. Thirty years later they had anticipated very largely the Protestant reformation, and by the opening of the 17th century had translated the Bible into Czech (the Kralitz Bible), issued several hymn-books, opened many schools, and constituted more than half the Protestants in both Bohemia and Moravia. Then came the Thirty Years' War (1618–48), which proved disastrous for the Protestant cause and for the Brethren in particular. Thousands went into exile; amongst these some groups, particularly in Poland (where later they amalgamated with other Protestants) were under the leadership of Bishop J. A. Comenius (1592–1672), who preserved the Brethren's traditions in his writings. But in their own country they almost ceased to exist, only a handful of " Hidden Seed " maintaining the faith in secret conventicles. Amongst those in Moravia there was in 1722 a revival following the preaching of Christian David, a carpenter, and a body of Moravians crossed the border into Saxony and were allowed to settle and build a town at Herrnhut on the estate of the young Count Zinzendorf (1700–60; q.v.). Christians of other persuasions also found a home at Herrnhut, and this somewhat heterogeneous and discordant community was unified by such a potent experience of the Spirit of Fellowship at a solemn

Communion Service on August 13, 1727, that the day came to be observed as the birthday of the renewed Moravian Church. In 1735 a bishop was consecrated by a survivor of the apostolical succession which had been handed down through Comenius, the last bishop of the old Unity. Zinzendorf was also consecrated a bishop in 1737. His great desire was to foster Christian fellowship amongst Christians of all denominations; his gift was to perceive the unity in Christ underlying differences of Confession and practice. He remained leader of the Moravians to the end of his life, encouraging and directing their activities in Europe, America, and also in the mission fields. For the Moravians have the honourable distinction of being the first Protestants to declare that it was the duty of the Church to evangelize the heathen. As early as 1732 their missionaries were at work among the Negro slaves in the American colonies, and they went to Greenland soon after; the first Moravian bishop of America was consecrated in 1735. That same year John Wesley met some Moravian emigrants on the voyage to Georgia, and on his return to England he was "converted" by Peter Boehler, a Moravian minister.

In common with the whole of Christendom the Moravians acknowledge the doctrines contained in the Apostles' Creed, and recognize further that in the fundamental Confessions of the Reformed Churches the chief articles of the Christian faith are clearly set forth. The liberty of conscience of members is not bound thereby, for no other canon or rule of faith and life is authoritative apart from the Holy Scriptures. Moravian worship is simple, but includes the use of various liturgical forms. Hymn-singing has always had a prominent place. Holy Communion is celebrated usually once a month, apart from special seasons. Infant baptism is the practice, confirmation following later as initiation into full membership.

The service of Lovefeast is frequently observed. The three Orders of the Ministry are maintained: Bishops, Presbyters, Deacons. Bishops have the sole power to ordain, but they have no special privileges of rank or salary, nor have they administrative functions by virtue of episcopal office alone. Church government lies in the hands of elected Boards, the Synod being the final authority. The churches or congregations are grouped into Provinces (British, Continental, U.S.A., Czechoslovakia), each Province being self-governing under its own Synod, but all under the control of the "General Synod" composed of representatives of the Provinces and of the mission fields; the latter are found in Labrador, Alaska, Central and South America, West Indies, East and South Africa, Kashmir, and Jerusalem. The number of Moravians in Britain is about 3,400.

MORE, Sir Thomas (1478–1535). English statesman and humanist, who became Lord Chancellor in 1529 but resigned three years later because of his disapproval of Henry's divorce of Catharine of Aragon and the break with Rome, and was executed for refusing to acknowledge Henry as Head of the English Church in place of the Pope. He was canonized in 1935.

MORGAN, George Campbell (1863–1945). British Nonconformist preacher and expounder of the Bible. He was ordained in the Congregationalists in 1889, was minister of Westminster Chapel, London, 1904–17 and 1935-43, and lectured and wrote much on the Bible.

MORISCOS (Spanish, little Moors). Those Spanish Mohammedans who, following the fall of Granada, the last Spanish Moslem state, in 1492, accepted Christian baptism, and their descendants. In 1609 the survivors were expelled from Spain in circumstances of great cruelty.

MORMON, Book of. The volume that the Mormons (q.v.) or the Church of Jesus Christ of Latter-day Saints, hold to be the word of God equally with the Bible. It is their own particular scripture, and they believe that its existence and whereabouts were supernaturally revealed to Joseph Smith (q.v.). It professes to give the history of America from its settlement by the people of Jared, who arrived in the continent from the Tower of Babel, to

the 5th century A.D. The Jaredites were originally good and prosperous, but they degenerated and dissolved in bloody civil strife. But about 600 B.C. a new family of colonists arrived from Jerusalem and landed in Chile. Among them were four brothers and their wives. From three of the brothers, called Lamanites, were descended in course of time the dark-skinned American Indians. The descendants of the other brother, the Nephites, were fair and handsome, highly civilized and greatly blessed by the Lord, but they and the Lamanites were almost always at war. The time of the Crucifixion dawned, and America was visited by awful earthquakes, darkness, and destruction. Then immediately after his death on the cross, Christ himself appeared and preached the Gospel to the righteous Nephites. For long the influence of his mission was felt, but about A.D. 385 the Nephites were practically wiped out in battle by the Lamanites near the hill Cumorah. One of the few survivors was a Nephite prophet named Mormon, who was commissioned by God to write an abridgement of his people's history. This was buried in the hill Cumorah by Moroni, Mormon's son. And there it remained, until Moroni, as an angel from heaven, revealed it to Joseph Smith in 1823.

This is Smith's account. Some opponents of the Saints declare that the book was in reality a romance written by a one-time clergyman, Solomon Spalding (1761–1816).

MORMONS. The name by which the members of the Church of Jesus Christ of Latter-day Saints are generally known. This religion was founded in 1830 by Joseph Smith (q.v.) in New York State, U.S.A., following his discovery and publication of the Book of Mormon (q.v.). Smith announced that he had been appointed "seer, translator, prophet, apostle of Jesus Christ, and elder of the church," and forthwith began to baptize converts to his new faith. Before the year was out branches had been established in New York, Pennsylvania, Ohio, the New England States, and across the border in Canada. In 1831 Smith received a revelation that the New Jerusalem—to form the home of the expected Christ—should be established at Kirtland, Ohio, and there the new religion began to prosper amazingly. In 1831 an offshoot was established in Jackson county, Missouri. In 1835 twelve Apostles were sent out on mission-tours in the eastern states. Two years later the first Mormon missionaries landed at Liverpool, and in eight months they converted and baptized about 2000 people in the British Isles, many of whom eventually proceeded to the Mormon settlements in America.

By this time opposition to the "Saints" in Kirtland was so bitter—a bank that Smith had established had failed—that it was decided to migrate to Missouri. At Far West a new temple and printery were started, and a considerable area of farmland bought and brought under cultivation. But political and religious opposition was soon aroused, and in 1838 there was a general uprising against the Mormons, who—now numbering 12,000 or 15,000 souls—passed over the Mississippi into Illinois. There they founded in 1840 the new city of Nauvoo, and once again they prospered. Many converts arrived from England and South Wales. But after a few years of comparative peace and prosperity Smith was accused of preaching and practising polygamy, and he and his brother were lodged in Carthage gaol. There they were murdered by the mob.

Brigham Young (q.v.) was elected president in succession to Smith, and it was under his leadership that the Mormons in 1846 made the great trek of 1500 miles to the Salt Lake valley in Utah, where they proceeded to found Salt Lake City which was soon the centre of a flourishing agricultural and pastoral area. From Britain and Scandinavia numbers of emigrants proceeded to join the community, and in 1850 the American government declared Utah a Territory of the U.S.A., with Brigham Young as its first governor, and in 1895 it was admitted to the Union as a state.

The head of the Church of Jesus Christ of Latter-day Saints is called the President. The ecclesiastical organization

is that of the Primitive Church, viz. Apostles, prophets, pastors, teachers, evangelists, etc.

The articles of faith of the Church were defined by Joseph Smith. Latter-day Saints believe in God, Jesus Christ, and the Holy Ghost; in baptism by immersion, laying on of hands for the gift of the Holy Ghost, the gift of tongues, prophecy, revelation, spiritual healing; that the Bible is the word of God, so far as it is translated correctly, and that the " Book of Mormon " is also the word of God; that Zion will be built in America, and that Christ will reign personally upon an earth made new and like paradise.

Most distinctive of the original Mormon tenets was polygamy or plurality of wives. This was advocated and practised because it was the patriarchal order of marriage, but in 1890 the then president of the Mormons, Wilford Woodruff, bowed to outside public opinion, and declared that henceforth his church no longer taught the doctrine of polygamy or plural marriages, and unhesitatingly accepted the U.S. law against them.

Missionary activity is maintained by some 4000 men and women, mostly young, who devote several years of their life to the work in all parts of the world. The missionaries are self-supporting.

MORPHEUS. The god of dreams in ancient Greece. From his name the word " morphia " is derived.

MOSES. The great lawgiver of the Jews, the leader of the Children of Israel in their exodus from Egypt and their wanderings in the wilderness. From Jehovah on Mount Sinai he received the tables of stone on which were engraved the Ten Commandments, and he became the instrument whereby the Law was pronounced and accepted by the people. The belief that he wrote the Pentateuch is now abandoned by most Bible scholars, and his historicity has been questioned.

MOSQUE (Arabic, *masjid*). A Mohammedan church, or place of public prayer. Some mosques are roofed after the fashion of Christian churches, but for the most part, save in the Near East, they consist of cloisters surrounding a central square which is open to the sky. In the wall facing towards Mecca is the *mihrab* or niche to show the worshippers which way to turn when praying. Inside the entrance is a low wall, beyond which lies the sacred portion; on the outer side is found the tank and latrines or washing-place for the ritual ablutions. Near the mihrab stands the pulpit (*mimbar*) from which the Friday discourse is delivered. There is a separate enclosure for women worshippers.

Mosques may belong to private owners, or more usually they are endowed. The staff consists of an Imam, who receives an income from the endowment and from offerings; several professors of divinity, who teach the students in the cloisters and receive fees; and a muezzin, who utters the calls to prayer from the adjoining minaret or within the mosque. In large mosques there is also a preacher (*Khatib*) who delivers the *khutbah* or sermon. In towns each mosque has a parish attached to it, and the parishioners call upon the Imam to marry and bury just as in the case of a Christian vicar.

The chief mosques in the Moslem world are: the " Sacred Mosque " at Mecca, which contains the Kaaba; the " Prophet's Mosque " at Medina, which contains the Prophet's tomb; the mosque at Mina, near Mecca, which contains the reputed grave of Adam; and the mosque in Jerusalem known as the Dome of the Rock, which stands on the site of Solomon's Temple.

MOTHER OF GOD. A Catholic term for the Virgin Mary, as she was the human mother of the Incarnate Deity.

MOTHER-GODDESS. A type of divinity very prominent in the ancient religions of the eastern Mediterranean world, e.g. Isis, Astarte, Cybele, and Demeter (qq.v.) in Egypt, Phoenicia, Phrygia, and Greece respectively. They were all intimately connected with fertility.

MOZARAB (Arabic *mustarib*, would-be Arab). In the time of Moorish rule in Spain, a Spanish Christian who owed

allegiance to a Moorish ruler and was permitted to exercise his religion in return.

MOZETTA. A little buttoned cape, reaching to the elbows with a hood of silk or wool, that is worn by Roman Catholic prelates. It is red, black, or violet.

MUCKERS. Nickname given to those in Germany who followed the teaching of Johann Heinrich Schönherr (died 1826) and Johann Wilhelm Ebel (1784–1864). The former was a kind of Christian theosophist; Ebel, Lutheran pastor at Königsberg, was his disciple. Assisted by Heinrich Diestel, another pastor, Ebel became a very popular father-confessor to fashionable ladies, and eventually scandal ensued over their regulation of marital relations and they were both deprived (1841).

MUEZZIN. The official in Mohammedan countries who calls the *azan*, the summons to prayer. In large mosques he speaks from a minaret; in smaller ones from the side of the building.

MUFTI. A canon lawyer of Islam, an exponent and administrator of the sacred law. Under the Turks there was a Grand Mufti at Constantinople. When this office was abolished in 1924, his place was assumed by the Grand Mufti of Jerusalem.

MUGGLETON, Ludowick (1609–98). English religionist, who gave his name to the sect of Muggletonians that arose about 1651. He was a journeyman tailor, and he and his cousin John Reeve (1608–58) declared that they were the two witnesses mentioned in *Revelation xi.* For agitating against Cromwell they were imprisoned for a time, and in 1677 Muggleton was fined £500 for blasphemy. He wrote many treatises in which he expressed unitarian views, maintained that the Devil was incarnated in Eve, that God had a real human body and Himself descended to die on the Cross while Elijah was his viceregent in heaven. His writings, notably "The Divine Looking-Glass" (1656), have been several times collected and reprinted, and the sect endured until the last century.

MUHAMMAD. *See* MOHAMMED.

MUJTAHID. A member of the highest class of Mohammedan divines, one who is capable of making an *Ijtihad*, or logical deduction.

MULLAH or **MOLLAH.** In Islam, a learned teacher or expounder of the sacred law.

MUMBO JUMBO. Among the pagan Negroes of West Africa, a grotesque idol described by Mungo Park (1799) as a bugbear to keep wives in order.

MURJITES or **MURJIYAH** (Arabic, procrastinators). An early sect of Arab Moslems, who received their name because of their unreadiness to judge who was and was not a good Moslem, preferring to leave the matter in the hands of Allah. They stressed the doctrine of predestination and "faith" rather than "works."

MUT. Egyptian goddess; the mother-goddess of Thebes, wife of Amon, and personification of the life-giving waters of the Nile.

MUTAZILITES (Arabic, dissidents). A Mohammedan sect, founded at Basra in the 8th century A.D. by Wasil ibn 'Ata. They emphasized the Infinite Justice of Allah, and denied that the Koran was uncreated and eternal. They also maintained that men have perfect freedom to do good or evil, and deserve reward or punishment accordingly. They have been called the Freethinkers of Islam, but probably they would be better described as extreme puritans. The sect eventually merged with the Shiahs in Persia.

MYLITTA. The Babylonian goddess of fruitfulness, procreation, and birth. Herodotus tells a story that at her temple in Babylon every woman was obliged to offer herself as a sacred prostitute at least once in her lifetime; but the evidence for this rite is not now regarded as conclusive.

MYSTAGOGUE (Gk., leader of initiates). In ancient Greece, a priest charged with the instruction of candidates for initiation in the mysteries and the conduct of the initiation rites. A similar office and title was found in the early Christian church.

MYSTERY RELIGIONS or **MYSTERIES** (Gk., from *myo*, I close the lips or eyes). In the ancient religion

of Greece and Rome, rites and ceremonies of a secret kind, practised at appointed times by congregations of initiated men and women, and based on doctrines which were likewise kept from the knowledge of the uninitiated. All above a certain age, men and women, high born and lowly, free citizens and probably slaves, the educated and the simple, might apply for initiation. This was in four stages. First, the preliminary purification: a bath in river or sea, a ceremonial sprinkling with sea-water or, perhaps, animal blood, abstinence from certain foods and drinks. Then the communication of the mystic knowledge by the hierophant or priest in a sermon or lecture. Next the central portion of the rite—the revelation to the awestruck assembly in the darkened hall of the holy objects, perhaps very old and deeply revered images of gods and goddesses, perhaps some such simple symbol as a corn-stalk, and the performance of some kind of holy pageant or play. Apparently there were processions, songs and dances; mysterious voices were heard, doors opened and shut, curtains flapped, lights came and went. At Eleusis the sacred drama was that of Demeter's search in the underworld for her abducted daughter Kore (Persephone), and there can be little doubt that the congregation saw in her eventual return to the light of day, bearing her loved one with her, a promise of the triumph of springtime over winter—still more, of human love and life over the stroke of death.

The drama over, the initiates may have shared in a sacramental meal, a kind of holy communion in which they showed their new sense of oneness with their fellows and with the divinity by partaking of some holy food or drink. Possibly there was some mystic conception of eating the god's flesh and drinking his blood.

The chief Greek mysteries were the Eleusinian and the Orphic. There were other mysteries, however, associated with the oriental religions connected with Attis, Isis, Cybele, and Sabazius. In these the orgiastic ecstasy was very pronounced, and the initiates went to great lengths in their enthusiastic abandon, in their violent desire to enter into communion with the god. The mystery of procreation was celebrated in such contrasted ways as the self-emasculation of the devotees of Attis, and female prostitution. Sometimes there was a blood-bath (the Taurobolium); sometimes, it would seem, there was a sacred marriage in which the catechumen was ceremonially united in the flesh with the goddess in her bridal chamber. It was the oriental mysteries that brought the movement into discredit; the Mysteries degenerated into orgies, and were suppressed by the authorities concerned for public order and decency, or simply sank into disuse and oblivion in face of the relentless hostility of the triumphant Christians. Yet in the terminology and liturgy (particularly baptism) of the Christian Church the Mysteries left ineffaceable traces.

MYSTIC(AL) ROSE (Lat. *Rosa mystica*). A title applied to the Virgin Mary; it is inspired by *Ecclesiasticus xxiv*, 18; *xxxix*, 17.

MYSTICAL SCHOOL. One of the 10 historic sects of Chinese Buddhism. It regards the universe as being the Great Sun Buddha (Mahavairocana), made up of the six elements (earth, water, fire, air, space, and consciousness). The "three mysteries" of action, speech, and thought are viewed as Mahavairocana's manifestation; it is from the second of these that the sect gets its name of True Word or Shingon sect in Japan. Its principal text is the *Mahavairocana sutra*, which was translated into Chinese by the Indian Buddhist Subhakarasimha in 716. The sect is now extinct in China.

MYSTICISM. The belief and practices of those who seek intimate communion with, perhaps absorption in, the Deity. It has appeared in various phases in all the higher religions; and it has been claimed that the descriptions given by mystics of their experiences, in so far as it has proved possible to describe the indescribable, have a remarkable similarity in their essential features. Complete passivity in the presence of the Divine, concentrated meditation, absorption in the things of

the spirit, calm receptivity—these have been followed in the experience of the Neoplatonists of ancient Alexandria, the saints of Hinduism, the Sufis of Islam, and in all the communions of Christianity, ranging from Catholics to Quakers and Swedenborgians, by a realization of "warmth" and an intensity of joy, of oneness with all that is, and with the One who is All in All.

Christian mysticism may be traced as far back as Dionysius the Areopagite at the end of the 5th century. Great mystics of the Catholic Church include Scotus Erigena, Bernard of Clairvaux, the Victorines (*see* MYSTICS OF ST. VICTOR), Bonaventura, Joachim of Floris, Thomas à Kempis; and after the Reformation, St. Teresa, St. John of the Cross, St. Francis of Sales, Mme. Guyon, and Molinos. Germany has produced such mystics as Meister Eckhart, Suso of Constance, Tauler of Strasbourg, and Jan van Ruysbroeck. Sects in which mysticism was very pronounced include the Fraticelli, the Beghards and Beguines, the Brethren of the Free Spirit, the Brethren of the Common Life, and perhaps the Anabaptists. In Protestantism, the Seekers were, and the Quakers are, essentially mystics. Walter Hilton (died 1396), a Carthusian monk; Richard Rolle of Hampole (q.v.); the unknown author of the 14th century "Cloud of Unknowing"; Margery Kempe and William Law (qq.v.) are among the outstanding English mystics, and such Cambridge Platonists as Henry More may be so designated. Swedenborg's whole system is based on mystical experiences. Mysticism has appeared in a number of the smaller Christian sects, the Perfectionists e.g. The more philosophical and less theological mystics include Paracelsus, Bruno, Campanella, and Boehme.

Of recent years much attention has been devoted to Mysticism, notably by W. R. Inge, Evelyn Underhill, and Rufus Jones; and William James in his "Varieties of Religious Experience" (1902) originated the scientific study of the subject from the psychological standpoint. It is sometimes said that the religion of the future will be a combination of Mysticism with the Christian ethic.

MYSTICS of ST. VICTOR. The school of Christian mystical philosophy whose centre was the abbey of St. Victor, near Paris, founded in 1108 by William of Champeaux. Its principal members were Hugh of St. Victor (1096–1141), Peter Lombard (c. 1100–62), and the Scotsman Richard of St. Victor (died 1173). In the later Middle Ages the school declined, but the abbey was not dissolved until the French Revolution.

MYTH. A fanciful tale told of supernatural persons, actions, and events; it is distinguished from a legend in that it is purely fictitious, whereas a legend is supposed to have a substratum or core of fact. The framers of myth may be supposed to believe in the actual reality of what they relate, however. The religious thinking of primitive peoples is mainly or entirely composed of myth; and in all the religions, the long extinct as well as the still existing, there is a greater or smaller mythical element.

NABI. Arabic word for a prophet; one who has become inspired by God in a dream or in speaking direct to the heart, or by speech with an angel.

NAGARJUNA (lived in the 2nd or 3rd century A.D.?). Indian Buddhist of the Mahayana school. According to tradition, he was a Brahman of Berar, and enjoyed a great reputation both as philosopher and magician. The Chinese hold that he was the second patriarch after Asvaghosha, and the legend has it that he descended into the depths of the sea and obtained sacred books from the Nagas. The Middle Doctrine (Madhyamaka) school of Far-Eastern Buddhism derives from him.

NAGAS. In Hindu mythology, semi-divine creatures with a human head on a snake's body. They appear in countless legends and are frequently represented in religious art. Sometimes they are conceived of as spirits who have assumed serpent forms in order to guard or possess treasure.

NAHUM. A minor prophet of the Old Testament, who prophesied in the later part of the 7th century B.C. He foretells the approaching doom of Nineveh at the hands of the Babylonians, and in dramatic poetry describes the city's fall (in 612 B.C.).

NAKAYAMA, Mrs. (1798–1887). Japanese religious leader, founder of the sect of Tenri Kyo (q.v.). Born in a village in Honshu, Omiki San (as her name was) came of well-to-do farmer stock, who were devout Buddhists of the Jodo sect. She was married at the age of 12 to Nakayama Zenbei, a 23-year-old farmer, and she bore six children in her early twenties. In 1838, she had the conviction that the god Tenri had taken possession of her body, and from this "First Revelation" the Tenri Kyo church dates its foundation. She encountered much opposition at home and from the authorities, but long before she died in her ninetieth year the sect was well established. The work of conversion was greatly helped by reports of miracles of healing that "Grandmother Miki" had performed. Mrs. Nakayam'as writings have become the scriptures of Tenri Kyo. Like her contemporary, Mrs. Eddy, with whom she is sometimes compared, she believed that mental and physical health are most intimately related.

NAMAM. The emblem of Vishnu, painted by Vaishnavas on their foreheads. It consists of 3 lines, something like a trident.

NANAK (1469–c. 1538). The founder of Sikhism. A Hindu of the Khatri caste (a little below the Kshatriya), he was born in the village of Talwandi, near Lahore in the Punjab. His father was the village accountant, in rather poor circumstances. Brought up in a Hindu home, Nanak had a Mohammedan for his first teacher, and as a youth was given to associating himself with the religious devotees who thronged the neighbourhood. Several times his father set him up in a small way of business, but he gave away his money to the poor. He was a steward to a Moslem gentleman, took a wife, and had two sons. Then at the age of 35 or so he underwent a kind of conversion. He had a vision of the gates of Paradise opening before him, a hand offered him a goblet of water, and a voice bade him preach a new religion: "Go thou, repeat My Name and cause other people to repeat it. Continue steadfast in the Name, in almsgiving, ablutions, service, and in remembrance of Me. . . ." In the years that followed he seems to have travelled widely, perhaps as far as Mecca, and made many converts to the monotheistic faith that he compounded out of Hindu and Moslem elements. He died in his homeland, and very much the same story, of Moslems and Hindus claiming his corpse and finding that it had become a heap of flowers, is told of him as of Kabir, the Hindu poet who may well have influenced his thought.

NANDI. In Hinduism, the bull of Siva, whose chamberlain and chief of personal attendants he is. His milky-white image is to be seen before every temple of the Great God, and he is regarded as the guardian of all four-footed creatures.

NANNA. In Scandinavian mythology, the wife of Balder; like him she personified human perfection of body and mind. After his death she died of grief and was cremated on his pyre.

NARAKA. The Hindu hell, a place of eternal darkness where the souls of the wicked are tormented by fire, serpents, venomous insects, birds of prey, burning oil, crushing rocks, and so on, until they have expiated their crimes in some measure and may be released to stagger again up the stairway of lives.

NARAYANA. In Hinduism, a name given by Manu to Brahma the creator, because he first moved in or on the waters (*nara*). Vishnu is often represented in sculpture as Narayana in human form, floating on the waters or reclining on the thousand-headed serpent Sesha.

NARTHEX. Greek word for a portico, and applied to the portico or entrance of a Christian church. In early times it was the only part to which catechumens and penitents were admitted.

NAT. Name given in Burma to a spirit, such as is held to be present in each house, village, tree, stream, etc.

NATARAJA. *See* DANCE OF SIVA.

NATIONAL CHURCH LEAGUE. In the Church of England, a fellowship of those desirous of maintaining and promoting the Church's Scriptural character. It is Evangelical in character, and stands for the recognition of the Reformation settlement.

NATIONAL SOCIETY. Founded in 1811, to secure that the poorer members of the Church of England should have their children instructed in the religious principles of the Church, this was for long responsible for much of the elementary education in England. The "Church schools" were under its auspices, and it is still the principal educational organization associated with the Church. At its colleges it trains men and women teachers, Sunday school teachers, youth leaders, etc.

NATIVITY. In Christian use, the birth of Jesus Christ.

NATURALISM. The belief that the universe is governed by "laws of nature," which may or may not be divinely-ordained; and there is no sign of, nor room for, supernatural interference in its working.

NATURAL RELIGION. That knowledge of God and His ways that may be obtained by the exercise of the human reason and observation of nature, without the help of a divine revelation. The 18th-century Deists were believers in it.

NAVE. The middle part of a Christian church, with an aisle on either side.

NAYLOR, James (c. 1618–60). English Quaker. Born in Yorkshire, he served in the Cromwellian army and became a Quaker in 1651. Shortly afterwards he conceived the notion that he was an incarnation of Christ, collected a band of disciples, and in 1655 rode into Bristol attended by his followers singing "Hosannas." Arrested on a charge of blasphemy, he was convicted in 1656 and sentenced to be whipped through the streets, branded on the forehead with "B" (blasphemer), have his tongue bored through with a red-hot iron, and imprisoned for 2 years.

NAZARENES. A Jewish-Christian sect of the 4th century A.D. in Syria, who accepted the divinity of Christ yet conformed to the Mosaic Law. The name is also given to Christians by Jews and Moslems because Jesus is called the Nazarene (of Nazareth).

NAZARETH. Town in Palestine (now called En-Nasira) in Lower Galilee, where Jesus is reported to have lived before the commencement of his ministry. He worked as a carpenter there, and in the synagogue preached his first sermon. Many sites associated with him are shown, but only St. Mary's well may be authentic.

NAZARITES or **NAZIRITES** (from Hebrew, to separate; i.e. the separated or devoted). A special kind of religious devotees among the ancient Hebrews. Samson was the first to be mentioned individually in the Bible, and the young Samuel may have been one. Unshorn hair, abstinence from wine, and also strict avoidance of contact with a dead body were the chief distinguishing marks. Similar devotees were found in ancient Arabia; they, too, kept their hair unshorn, probably as a sign that the Nazarite was under a vow, and abstained from wine, women, and the use of ointments and perfumes during the currency of their vow.

NEBO. The god of wisdom and writing in ancient Babylonia. The chief centre of his worship was Borsippa, where the temple-school continued until the conquest by Cyrus in 538 B.C. His symbol is the stylus.

NECTAR. Name given by Homer and other Greek poets to the beverage of the gods. It was of the most beautiful colour and delicious taste, and those who drank it obtained the gift of immortality.

NEFERTEM. Egyptian god, son of Ptah and Sekhmet, forming with them the triad of Memphis. He is represented as a bearded man, wearing on his head a lotus flower and two plumes.

NEGATIVE CONFESSION. The 125th chapter of the Book of the Dead (q.v.) of the ancient Egyptians, containing a list of sins that the dead man was supposed to recite when he stood before Osiris and his forty-two assessors in the Judgment Hall. It begins with "I have not done evil to mankind," and among the other denials are the ill-treatment of servants, the causing of

anyone to weep or suffer pain or hunger, fornication, use of false weights, snatching away of milk from the mouths of children, defrauding the gods or the priests of their dues, etc. It concludes with the bold affirmation, twice repeated, " I am pure! "

NEGRO RELIGION. The Negroes in their homeland of Africa are in the main animists, save when they have been Christianized or Islamized. In the U.S.A. something that may be called " Negro religion " has developed, based primarily on the homely relationship of God and man revealed in the narrative sections of the Old Testament. What are called the Negro spirituals are a kind of religious folk-song, throbbingly intense, moving in their simplicity, turning the thoughts of the congregation from the depressing subjection of the present to the glorious liberty that will be enjoyed with Christ when the river of death be passed. Negro Christians in the U.S.A. are mainly members of Christian sects known as Negro churches.

NEHEMIAH. A Hebrew governor of Judea under the Persians from 444 to 432 B.C. and again about 424. One of the books of the Old Testament bears his name. It relates the rebuilding of the wall of Jerusalem under his leadership and the reforms that he enacted; it was written, probably by the same author as *Chronicles* and *Ezra*, in the 3rd or 4th century B.C.

NEKHEBET. Egyptian goddess represented as a woman or sometimes as a vulture, wearing the crown of Upper Egypt, of which land she was the guardian.

NEMESIS. In Greek mythology, a daughter of Night, and regarded as the personification of the decrees of a strictly just Providence.

NEOPHYTES (Gk. newly planted). In the early Christian Church, converts who had been recently baptized. The name is still used in this sense, and is also applied to new entrants into religious orders.

NEOPLATONISM. A school of religious philosophy which originated at Alexandria in the 3rd century A.D. and found its basis and inspiration in the Platonic theory of Ideas or Forms, developed by Aristotle, with which was combined the ethical teaching of the Stoics and the doctrine of emanation derived from oriental mysticism. Its real founder was Plotinus (q.v.), who was followed by his pupil Porphyry, and he, in turn, by his disciple Iamblichus. One of the most famous preachers of the school in later years was Hypatia (q.v.). The last of the great Neoplatonist teachers was Proclus (5th century), who was as hostile to Christianity as he was devoted to the occult science that had come down from the Orphic mysteries. Yet Neoplatonism was still very much alive when Justinian ordered the closing of the schools of the pagan philosophers at Athens in 529, and it survived in Alexandria, in spite of official persecution, until the end of the century. Its influence may be traced in St. Augustine, medieval philosophy, the Cambridge Platonists of the 17th century, and the Christian mysticism that has found an exponent in Dean Inge in our own day.

In its essence, Neoplatonism was an attempt to pierce the bounding walls of sense, and reach out and into the Absolute, the Infinite, the Divine, that lies beyond. The vision that Plotinus and his followers lived and worked in the hope of enjoying in moments of supreme ecstasy was regarded as the highest gift of God, who in the Plotinian thought is a Triad of Unity, Pure Intelligence, and the World Soul, from whom the universe and mankind have emanated.

NEPAL. In this Himalayan kingdom, the mass of the primitive tribesfolk are animists, with a thin overlay of Buddhism. Buddha was born in the Nepalese foothills, and it was through Nepal that Buddhism reached Tibet. But to-day there are no monastic institutions, the priesthood is hereditary in certain families, and caste rules are observed. As in Tibet, prayer-wheels are much used. The Gurkha aristocracy are adherents of Brahmanical Hinduism. The cult of Siva is very popular, and the lingam and yoni are frequently seen. Sometimes the first is said to represent the lotus in which Adibuddha was

manifested in the form of a flame to the bodhisattva Manjusri, and that the yoni is the holy spring from which the lotus emerged. At the annual festival of Siva's spouse as Bhairavi great numbers of buffaloes are slaughtered in the most brutal fashion.

NEPHTHYS or **NEBHAT.** Egyptian goddess, the sister of Isis and the wife of their brother Set. She assisted Isis in the obsequies of Osiris. She is represented as a woman wearing on her head the hieroglyph of her name.

NEPTUNE. The old Roman god of the sea, worshipped particularly on July 23 (the Neptunalia), and identified with the Greek sea-god Poseidon.

NERGAL. In the Babylonian pantheon, the god of the underworld, the ruler of the country of the dead—a huge subterranean cavern; in this capacity he has associated with him the goddess Allatu. He was also the deity responsible for plague and war and the chase, and of the death-dealing power of the sun. His chief seat of worship was Kutha.

NERI, Philip (1515–95). Roman Catholic saint. Born into a well-to-do family in Florence, he went to Rome as a youth of 18 and devoted himself to religious exercises and works of charity. In 1551 he was ordained, and in 1564 he founded the Oratorians (q.v.). He was canonized in 1622.

NERO (37–68). Roman emperor from A.D. 54, when he succeeded on the death of Claudius. Seneca the philosopher was his tutor and he inherited some capable ministers, but as soon as he obtained full power he abandoned himself to profligacy. In A.D. 64 two-thirds of Rome went up in flames, and Nero was accused of starting the fire; to shift the blame, he put it on the disliked and suspected sect of Christians, many of whom were put to death in the most cruel fashion. His vanity, his infamous life, his manifold crimes made a deep impression on the age, and in Christian memory he lives as an arch-persecutor; the early Christians, indeed, identified him as Antichrist. He committed suicide.

NERTHUS or **HERTHA.** Goddess of the earth or fertility in the mythology of the Germanic tribes described by Tacitus in the 1st century A.D. She was supposed to dwell in an island in the ocean, and slaves were sacrificed to her by drowning in a lake.

NESTORIANS. In Christian Church history, the followers of Nestorius, bishop of Constantinople 428–431, who stressed the reality of the manhood of Christ as against the Alexandrian divines who emphasized his Godhead. In the Nestorian view the union of the Divine and human in Jesus might be illustrated by the union in marriage of husband and wife; two separate natures and persons combined to form " one flesh." Nestorius was condemned, at the instigation of Bishop Cyril of Alexandria, by a synod held in Rome in 430, and later ratified by the Councils of Ephesus (431) and Chalcedon (451). For a time he was imprisoned in a monastery. Then he withdrew to Arabia and Egypt, and died in exile. The sect of Nestorians lived on, however, outside the Roman Empire from which it had been excluded. The Nestorians flourished under the tolerant rule of the Caliphs, and spread rapidly in Arabia, Syria, and Palestine. Mohammed is supposed to have obtained his knowledge of Christianity from a Nestorian monk. In the 16th century the sect was divided, one portion transferring its allegiance to the Roman Catholic Church—they exist to-day under the title of Chaldean Christians—and the other maintaining their old traditions and independence. The chief sect of the latter is in Kurdistan. Their patriarch always bears the name of Simeon. The inferior clergy may marry, but the bishops are celibate. There are also Nestorians in Southern India; *see* CHRISTIANS OF ST. THOMAS.

NET or **NEITH.** Egyptian goddess of war, whom the priests of Sais taught was self-begotten and self-produced. Though a virgin, she was the mother of Ra, the sun-god. She is represented human-headed, and her emblem is a shield with crossed arrows.

NETHERLANDS or **HOLLAND.** The Dutch have no State Church, but the religious organizations of Protestants, Roman Catholics, Jansenists, and Jews, are financed out of the national budget.

The largest Protestant denomination is the Reformed Church, to which the royal family belong. Its government is presbyterian, and the controlling body is the main Synod which meets annually. There are also Walloon, English Presbyterian, and Scottish Protestant Churches. The Roman Catholics are mainly in the southern provinces; their primate is the archbishop of Utrecht. Utrecht is also an Old Catholic archiepiscopal see. The Jews constitute the Netherlands Israelite Church.

NEW CHURCH, properly the New Church signified by the New Jerusalem in the Revelation. An independent Christian body, sometimes known as Swedenborgians after their inspirer, Emanuel Swedenborg (1688–1772; q.v.), the Swedish natural philosopher and seer. Swedenborg himself took no steps to found a church, although he believed that the church of the first Christian age, founded at Christ's Advent, came to an end in 1757, and that there then commenced a new dispensation, signified by the New Jerusalem in the Revelation, of which he was the divinely-commissioned precursor. Those who had read his works and accepted his teachings were first organized as a separate denomination by Robert Hindmarsh (1759-1835), a printer in Clerkenwell, London, in 1787. A prominent part in the propagation of Swedenborg's ideas was played by Rev. John Clowes (1743–1831), a rector of the Church of England in Manchester, and indeed there have been a number of Anglican clergymen who have embraced Swedenborgian ideas without becoming members of the New Church. The first organized Swedenborgian congregation met in Eastcheap, London, early in 1788, and within a few years churches had been established in Birmingham, Manchester, Liverpool, and Accrington. A National Missionary Institution was founded in 1857. In the U.S.A. Swedenborgianism is represented by the General Convention of the New Jerusalem (1817) and the General Church of the New Jerusalem (1890). In both Britain and U.S.A. the policy is congregational. There are Societies of the New Church in Sweden, Switzerland, Italy, Czechoslovakia and Germany; also in Australia since 1844, New Zealand since 1883, Japan, British Guiana, and South Africa. The total number of professed adherents in the world is about 20,000.

None of the Swedenborgian organizations or churches has produced a creed, but a series of affirmations taken from the theological works of Swedenborg, in particular his "True Christian Religion", constitute a "faith." The chief statement is that the New Church worships "the one God, the Lord, and Saviour Jesus Christ, in Whom is the Father, the Son, and the Holy Spirit." The Lord Jesus Christ while in this world endured temptation, suffered the Passion of the Cross, overcame the hells, and redeemed mankind from evil.

The hells referred to are parts of that spiritual world which is considered to pervade our present world. The latter is included in a vast realm in which persons are engaged in working out their destiny, learning their way, as it were, to the heavens, where the spiritual gains of the race are garnered and the blest have their home, or to the hells, where iniquities and the iniquitous are to be found. In its belief in the spiritual world, a world in which all men live after death—and love, since marriage is permitted there—the New Church perpetuates the teaching of its inspirer, who declared that for thirty years he lived in daily contact with the spiritual world. In his writings the description of the spiritual world is carried to a degree of detail not to be found in the books of any other church or faith.

NEWFOUNDLAND. The people of Newfoundland and Labrador are divided into nearly equal bodies of members of the Church of England and Roman Catholics and a rather smaller number in the United Church. No Church is State-supported.

NEWMAN, John Henry (1801–90). English divine; leader of the Oxford Tractarian movement and eventually a cardinal of the Roman Catholic Church. The son of a London banker, he was ordained in 1824 in the Church of England. In 1827 he became vicar of St. Mary's, Oxford, and after a visit to

Italy—in the course of which he wrote his most famous poem "Lead, kindly light"—launched in 1833 the "Tracts for the Times," from which the Anglo-Catholic movement was first known as Tractarianism. For eight years in his Sunday afternoon sermons at St. Mary's he supplemented the High Church teaching of the Tracts, and strove to emphasize the Catholic character of the Church of England. A bitter controversy surged around him, and *Tract* 90, the last of the series, in which he argued that the 39 Articles might be reconciled with the authorized creed of Roman Catholics, aroused particularly deep and loud reprobation. In 1843 he resigned his living, and two years later was received into the Roman Catholic Church. Later he went to Rome, and was ordained priest. On his return to England he established in 1848 a branch of the Oratory of St. Philip Neri, and for nearly forty years lived at the Oratory at Edgbaston, Birmingham. Of his literary works the most famous is the *Apologia pro vita sua*, published in 1864 in reply to Charles Kingsley, who had asserted that "Father Newman informs us that truth for its own sake need not be, and on the whole ought not to be, a virtue of the Roman clergy." In 1865 appeared his poem "The Dream of Gerontius," and in 1870 his "Grammar of Assent," a book on the philosophy of faith. In 1879 he was made a cardinal by Leo XIII.

NEW TESTAMENT. The collection of sacred books which, added to the Jewish books of the Old Testament, consitute the Bible (q.v.).

NEW THEOLOGY. Name given to the near-Unitarian doctrines preached at the (Congregational) City Temple in London by Rev. R. J. Campbell (q.v.) from 1907 until 1915, when he joined the Church of England. It was expounded in his book "The New Theology" (1907), and in the weekly "Christian Commonwealth." Its basis was belief in the Divine immanence in the universe and in mankind.

NEW THOUGHT. A movement devoted to the teaching of "the infinitude of the Supreme One, the Divinity of man and his infinite possibilities through the creative power of constructive thinking and obedience to the voice of the Indwelling Presence which is our source of Inspiration, Power, Health, and Prosperity." It stems from the work of an American mental or spiritual healer, Phineas P. Quimby (1802–66) of Portland, Maine, who is said to have healed Mrs. Mary Baker Patterson, later Mrs. Baker Eddy, the founder of Christian Science. National conventions of Free Thought groups began to be held in 1894, and they were loosely organized into the International New Thought Alliance in 1914. A considerable literature is circulated, notably of works by Ralph Waldo Trine ("In Tune with the Infinite").

NEW YEAR. There is no official celebration of the New Year in the Christian Church, and January 1 is in the ecclesiastical calendar the day commemorating the circumcision of Christ. The early Methodists, however, used to hold "watchnight" services shortly before midnight on December 31, and this custom has spread to other denominations. The Jewish New Year's day (Rosh Ha-Shana), generally falling in September, is kept as a most solemn memorial of God's sovereignty.

NEW ZEALAND.—When Captain Cook landed in New Zealand in 1769 he found that the islands were inhabited by tribes of savage Maoris, who were cannibals and animists at a low stage of culture. Missionaries of the Church Missionary Society commenced work in North Island in 1814. The New Testament and Prayer Book were translated in 1833, and in 1836 New Zealand was included in the Anglican diocese of Australia. The bishopric of New Zealand was established in 1841, and the first bishop was George Augustus Selwyn (1809–78), who laboured in the islands until 1867. The first Maori deacon was ordained in 1862. British settlement began in 1840, and Presbyterians, Methodists, and Roman Catholics were active. Canterbury became an Anglican bishopric in 1856, and five more dioceses were created in the next decade. There are now 9 sees in the New Zealand province of the Anglican communion; the archiepiscopal see is

at Christchurch. There are 4 Roman Catholic sees, under the Archbishop of Wellington. *See* MAORIS.

In 1946 of the total population of 1,700,000, some 625,000 were returned as members of the Church of England, about 370,000 as Presbyterian, and 126,000 as Methodist. Baptists, Brethren, Salvation Army, Congregationalists, Adventists, etc., had fewer than 25,000 members apiece. Roman Catholics numbered 206,000. Jews (Hebrews) were about 4,000. The Maoris are now all Christians. No direct State aid is given to any form of religion, and the national system of education is completely secular.

NICENE CREED. One of the three principal doctrinal statements of Christianity. It was framed at the Council held at Nicaea (Nice), a city of Bithynia in Asia Minor, under the presidency of the Emperor Constantine in 325. In the main it is an explanation of the orthodox view of the nature of Christ, who is stated to be not only of like substance or nature (*homoiousion*) but of one or the same substance or nature (*homoousion*) with the Father. At the Council of Constantinople in 381 the addition was made of the tenet of the divinity of the Holy Spirit, whence the creed is styled the Nicaeno-Constantinopolitan Creed. Finally, some time in the 5th century the Western Church added the statement that the Holy Ghost proceeds from the Son (*filioque*)—an addition which was repudiated by the Eastern Church. In spite of this, the Nicene Creed is the only one that is adopted by all the Christian Churches. In the Church of England it is recited at Holy Communion. *See* ARIANISM.

NICHIREN (Japanese, sun lotus). An important sect of Japanese Buddhists, founded by Nichiren (1222–82), a one-time follower of the Shingon sect. He was a unitarian in politics and in religion: he protested against an allegiance that was divided between an emperor and his shogun or regent, and between the buddhas of the Mahayana system. Not Amida but Buddha should be supreme, he taught, but it is not the historic Gautama Buddha but one who sits in eternal majestic passivity in heaven. With fervent zeal he denounced the worshippers of Amida and those who adhered to Shingon or Zen. His intolerance on behalf of the ever-tolerant Buddha has persisted in the sect to this day. The chief scripture of the sect is the "Lotus of the Good Law."

NICHOLAS (Santa Claus). Christian saint, bishop of Myra in Lycia, early in the 4th century A.D. His festival is observed on December 6. Little is known about him, yet he became the patron saint of Russia, children, scholars, sailors, virgins, and thieves, and there are hundreds of English churches dedicated to him. "Santa Claus" is an American corruption of San Nicolaas; and the custom of giving presents on Christmas Day is said to have originated in the custom of giving them on St. Nicholas's Eve. This, in turn, has been traced to the story of his secretly giving dowries to three girls who were about to be consigned by their father to prostitution, since he lacked the means to provide for them.

NICOLAITANS or **NICOLITES.** In the early Christian Church a sect who advocated unrestricted sexual intercourse. They are condemned in the book of *Revelation*, and their founder is sometimes identified with "Nicolas a proselyte of Antioch" mentioned in *Acts vi*, who is said elsewhere to have offered his wife to his fellow-disciples because he loved her with too exclusive a love. In the 11th century the name was applied opprobriously by the champions of sacerdotal celibacy to their opponents who wished married priests to retain their wives on moral grounds.

NIEBUHR, Reinhold (born 1892). American Protestant theologian, since 1930 professor of ethics at the Union Theological Seminary, New York. He has written much on Christianity and present-day problems, e.g. "Moral Man and Immoral Society" (1932), "The Nature and Doctrines of Man" (1942), and "Discerning the Signs of the Times" (1946).

NIEMÖLLER, Martin (born 1892). German pastor of the Protestant Evangelical Church. During the Great War of 1914–18 he was a submarine-commander in the Kaiser's navy. When

Hitler began the Nazification of the German Church in 1934, Niemöller protested, and was fined and imprisoned. Throughout the World War he was in a concentration camp. After the War, he was elected in 1947 first bishop of the new Evangelical Church of Hesse and Nassau.

NIETZSCHE, Friedrich Wilhelm (1844–1900). German philosopher. Son of a Protestant pastor, he was given a pious education but in time preached violently against religion. God is dead, he declared, and he would wish that Christianity were dead too. The Christian ethic he denounced as ignoble and contemptible, since it tends to favour and preserve the morally and physically weak. He developed the theory of the "will to power," and urged men to "live dangerously" and strive to produce a race of supermen who would be gloriously untrammelled by scruples, religious or other, in the satisfaction of their desires.

NIFLEHEIM. The underworld of the ancient Scandinavians, a place of deadly cold and dense darkness where the dead lived in one or other of nine regions. The world tree Yggdrasil had its roots there. Hel was its presiding spirit.

NIMBARKAS. Hindu (Vaishnava) sect in North India who worship Krishna, with Radha, his mistress and consort, as the embodiment of his virility and the "Spouse of God." Nimbarka seems to have been a religious teacher who flourished about the 12th century, and was thought of as an incarnation of the sun god. Another name for the sect is Nimavats.

NIMBUS. In sacred art, the disc or halo which is painted surrounding the head of Christ, saints and angels, etc. Usually it is round, but sometimes the nimbus of the Virgin Mary is a crown or diadem. In Christian usage the nimbus is supposed to represent the unearthly radiance proceeding from those who have received the gift of the Holy Spirit, but it features prominently in Egyptian, Etruscan, Greek, and Roman religious art. Some have derived it from the round metal disc placed over the heads of statues to keep them free of bird-droppings. *See* AUREOLE.

NINIAN (c. 360–432 ?). Christian saint. The son of a Cumbrian noble, he was ordained a Christian bishop in Rome by the Pope. Returning home, he carried the Gospel into Galloway, and built a church at Whithorn which he dedicated to his friend St. Martin of Tours, who had just died. The Lowland Scots greatly revered his memory, and there are many churches dedicated to him.

NINIB. One of the chief gods of the Babylonians and Assyrians. He was a mighty hero and warrior, and among the Assyrians was the god of war and the chase. Yet he was also a powerful god of healing. Nippur and Kish were chief seats of his cult.

NIÖRD or **NJÖRDHR.** The Scandinavian god of the ocean, the ruler of the winds and the stiller of the waves, the patron and protector of mariners and fisherfolk. He was the father of Frey and Freya; and before he was given a place among the Aesir, he was the chief of the Vanir, the atmospheric elves or divinities. His consort was Skadhi, a Finnish goddess.

NIRMALINS. A sect of Sikh ascetics, who devote their lives to the study of the sacred books. They wear reddish-yellow robes, and let their hair grow.

NIRVANA (Sanskrit; Pali, *Nibbana*). In Buddhism, the final goal of human life, the extinction of karma, the arrival at a state of blessedness that never has been and cannot be described; the end of the long road of existences, of ignorance, striving, and pain. The word in Sanskrit means "a blowing out," as in the case of a candle. But it does not imply extinction or annihilation of personality; rather, the "blowing out" of that desire which is the cause and effect of reincarnation, the cycle of births and deaths. In Hinayana Buddhism only the arahats may achieve Nirvana. "Nirvana with remainder," i.e. with the natural conditions of being still remaining, but with their cause destroyed, may be achieved in this life; "Nirvana without remainder," when the conditions of life are all destroyed, occurs at death. Hinayanists conceive of Nirvana in terms of non-being, emancipation, permanence, bliss, and purity. Mahayanists, on the other hand,

hold that Nirvana may be attained by anybody and everybody in this life or at death. To them it is the Void, "thusness," the state of being able to see through the veils to reality as it really is.

NIVEDITA, Sister. Name (meaning "the dedicated one") assumed by Miss Margaret Noble (1866–1911), an Englishwoman who embraced Vedanta (Hinduism) on the inspiration of Vivekananda when he visited England on his return from U.S.A. She accompanied him back to India in 1896, and settled in Calcutta, living as a Hindu and engaged in educational activities. The school she founded still exists as the Nivedita Girls' School. She also engaged in plague relief under the auspices of the Ramakrishna Mission. She wrote works in explanation and defence of Hinduism, e.g. "The Web of Indian Life," "Studies from an Eastern Home," "Kali the Mother," "Cradle Tales of Hinduism," etc.

NJÖRDHR. *See* NIÖRD

NOAH. Hebrew patriarch, whose story is told in *Genesis vi.* He was the exception to the general run of human wickedness, and when the Lord had decided to send a great flood to destroy all mankind, he received the Divine command to make an ark, and to place in it his wife, three sons, and their wives, and a male and a female of every living thing. (A second account says that the clean beasts and fowls of the air were taken into the Ark in sevens, and the unclean beasts in twos.) In the Ark, Noah and his freight rode the storm; and when the dove he had sent out did not return, he knew that dry land had appeared again. Emerging from the Ark (settled according to tradition on Mount Ararat in Armenia) he built an altar and offered burnt offerings. The story of Noah given in *Genesis* has close affinities with that of Utnapishtim, the "Babylonian Noah," whose story is one of the principal literary relics of ancient Babylonia.

NOBLE EIGHTFOLD PATH. *See* BUDDHISM.

NOMINALISTS. Those philosophers of the Middle Ages who maintained that "universals" have no substantial reality in themselves but are just names invented to describe particular things. The opposite school were the Realists. *See* SCHOLASTICISM.

NONCONFORMIST CONSCIENCE. Name given in Victorian times to the Nonconformists organized and led as a political force. Lord Palmerston once declared that "in the long run English politics will follow the conscience of the Dissenters," and this was markedly true in the days when the franchise after 1867 was extended to the lower middle-class to which most Nonconformists belonged. Sir Charles Dilke became a political outcast because his divorce offended the Nonconformist conscience. Parnell was dropped by Gladstone because of his liaison with Mrs. O'Shea. Lord Rosebery failed as Liberal leader partly because he was too fond of the Turf to please the anti-gambling, anti-racing Nonconformists. But after 1918, when adult suffrage was granted, the power of the Nonconformist conscience dwindled, because the votes of the religiously-minded were swamped by those of the indifferentists. The Liberal party was the chief organ of the Nonconformist conscience, and it shared its decline in influence.

NONCONFORMISTS. Those Protestant Christians in England who have refused to conform to the Church of England; the members of the Free Churches. The term was originally applied to the clergy, numbering about 1760 (although 2,000 is the traditional number), who in 1662 refused to conform with the requirements of the Act of Uniformity, and left the Church of England, giving up the livings they had held under the Commonwealth. Until 1690 Nonconformists were subject to legal persecution, and some of their disabilities remained until the last century. The term Nonconformist is practically synonymous with Dissenters and Free Churchmen.

In the United Kingdom, a Nonconformist minister is not a "clerk in holy orders," and his chapel is not a consecrated building in the legal sense. Unlike an Anglican clergyman, he may be elected a Member of Parliament.

Nonconformist places of worship may be registered for marriages, and since 1898 the attendance of the registrar of marriages is not required. Nonconformists may be buried in a churchyard, with the Church of England or any other Christian burial service.

NONES. In the Christian day, the Divine Office of the 9th hour. In the Middle Ages it was often said about midday, hence our word " noon."

NORTHERN IRELAND. In 1937, out of a population of 1,279,745, the Roman Catholics numbered 428,290; Presbyterians 390,931; Church of Ireland 345,474; Methodists 55,135; others 59,915.

NONJURORS. Name given to those clergymen of the Church of England who, as believers in the Divine Right of Kings, refused to take the oath of allegiance to William III in 1689. Archbishop Sancroft of Canterbury, eight bishops, and some 400 clergy were thereupon deprived of their benefices. In Scotland, too, all the episcopalian clergy similarly refused, and episcopalianism was abolished. The Nonjurors maintained their separate episcopal organization for many years—the last of their bishops did not die until 1805—and many, but not all, of them were Jacobites.

NORBERT (1080–1134). Christian saint, founder in 1119 of the Premonstratensians. He was born at Xanten, in Clèves, and after a wild youth turned to religion. The Virgin in a dream indicated to him the spot of Prémontré, in the forest of Courcy, where his monastery was to be established. In 1127 he became archbishop of Magdeburg.

NORWAY. The endowed State religion is the Evangelical Lutheran, to which the sovereign must belong. The clergy are nominated by the King, and organization is episcopal. The metropolitan cathedral is at Trondhjem. In large measure primary education is in the hands of the local pastors. There are considerable numbers of Methodists, Baptists, Adventists, and also Roman Catholics. Jesuits are not allowed in the country.

NOSAIRIS, NUSEIRIYEH, or **ANSARS.** A Mohammedan sect of the Lebanon and Syria, whose name may be derived from Mohammed ibn Nosair, their founder in the 9th century, or be a corruption of Nazareans. They are Shiahs, but Gnostic and Christian ideas have been incorporated in their theology. Ali, Mohammed's son-in-law, is regarded by them as practically divine, and they look forward to the advent of the 12th Imam. They believe in the transmigration of souls, have their own sacred books, and practise secret rites of initiation, etc.

NOTRE DAME (French, Our Lady). Name given to the very many Christian churches in France that are dedicated to the Virgin Mary. The most famous is the cathedral church in Paris.

NOUS. Word used by the ancient Greeks for " intellect " or " mind," but in the philosophy of Pythagoras, Plato, Plotinus, and the Neoplatonists it may be said to represent the intellectual element which, combined with the spiritual or mystical, makes religion.

NOVATIAN (3rd century A.D.). A Christian priest in Rome who, soon after the cessation of the persecution of the Christians by the Emperor Decius in 249–250, urged that those Christians who had lapsed, i.e. renounced the faith and worshipped the pagan idols under threats, should be refused readmission to the Church. A furious controversy ensued, and when Cornelius, who favoured a lenient course towards the lapsed, was elected bishop of Rome in 251, the supporters of Novatian chose him as rival bishop. Thus he became the first of the anti-popes. The Novatian sect lasted until the 6th century.

NOVICE (Lat., *novitius*). A probationer in a religious establishment (monastery, nunnery, e.g.) During the period of probation or novitiate the novice makes no vows, and may eventually return to the world if he or she desires.

NOYES, John Humphrey (1811-86). American religionist, who while a theological student became a Perfectionist, holding that those who accept the Gospel are henceforth free from sin, that God has a dual (male and female)

body, and that communion with him saves from disease and death. In 1848 he established a community at Oneida, in New York State, which lasted until 1879. Members dispensed with their marriage ties, and entered into " free love " relationships, there being community of women and children. In 1880 public opinion brought about more normal relationships, and the Society became a joint-stock company.

NUMBERS. The fourth book of the Pentateuch, and of the Bible. It continues the story of the Children of Israel's march through the desert of Sinai after their escape from Egypt, their wanderings in the wilderness, and their arrival at last on the borders of the Promised Land of Canaan. The name was given to the book because of the censuses or numberings of the people that it relates, but the original Hebrew title, " In the wilderness," better describes its contents. It is held that most of the book was compiled during the Exile in Babylon (586–538 B.C.).

NUMEN. In the religion of ancient Rome, the guiding and directing spirit that was believed to dwell in such natural objects as trees, streams and fountains, the earth itself, and also in each individual man.

NUMINOUS. *See* OTTO, RUDOLF.

NUN (Late Lat., *nonna*). A member of a religious order or congregation of women. In Catholic Christianity a distinction is drawn between *moniales*, who belong to institutes having solemn vows, and *sorores* (sisters) who take only simple vows. Nuns are contemplative and strictly enclosed in their convent, or active, when they go out into the world as teachers, nurses, etc. Widows and penitents may become nuns in some orders, but in others, e.g. the Carthusians, a candidate must have complete bodily integrity. There are nuns in Buddhism and Hinduism.

NUNC DIMITTIS. Name given to the song of Simeon (*Luke ii*, 29–32) because in the Latin it begins with these words. It is contained in the compline office of the Roman Breviary, and in the Church of England is sung at evening prayer.

NUNCIO. A representative of the Pope who resides permanently as an ambassador at a foreign court. *See* LEGATE.

NUSKU. The god of light and fire of the ancient Sumerians, Babylonians, and Assyrians; also the personification of the moon. His chief centre of worship was in Harran, and his symbol was a lamp.

NUT. An Egyptian sky-goddess. She was the wife of Seb or Geb and the mother of Isis and Osiris. In pictorial representations she is shown as a woman on all fours, her body being the sky, her limbs the horizons, and the stars decorations on her skin. Sometimes she is shown as a woman with wings outspread or folded about her.

NYAYA (Sanskrit, method, or rule). That darsana or system of Hindu philosophy that is concerned with the analytical investigation of all that may be known, in particular of the truths which lead to bliss and deliverance from the round of lives. Sixteen topics are listed, including proof, things to be proved, doubt, motive, sophistry, fallacious reasoning, quibbling, etc., each of which is divided and subdivided. Thus among the " things to be proved " are the soul, body, senses, objects of sense, understanding, mind, transmigration, consequences or fruits, pain, faults, activity, and emancipation. Much of the system is concerned with logical reasoning, and a complete *nyaya* or syllogism comprises five members, that may be thus illustrated: proposition (" this hill is fiery"); the reason ("for it smokes") the instance (" like a kitchen hearth "); the application (" this hill smokes "); and the conclusion (" therefore this hill is fiery "). The system is attributed to a sage named Gotama.

OATH. A promise or asseveration made as it were in the presence of God, the implication being that any falsehood will meet with Divine retribution. Witnesses in English courts of law are required to give evidence under oath, swearing that what they shall say is " the truth, the whole truth, and nothing but the truth. So help me God." Since Quakers, Moravians, and some other Christian

sects consider the taking of oaths to be un-Christian, it is provided that they may affirm instead; the same concession is made to persons without religious belief (*see* AFFIRMATION). A Christian takes the oath on a copy of the New Testament, holding it uplifted in his ungloved right hand, and with his head bare. A witness may choose to be sworn on any edition of the Bible that he regards as most binding on his conscience, e.g. a Roman Catholic may select the Douai New Testament. A Jew is sworn on a copy of the Pentateuch, and he keeps his hat on. A Mohammedan swears on the *Koran*, Buddhists on a copy of their doctrines, Sikhs on the *Granth*, Parsees on the *Avesta*, and so on. Hindus may be sworn by touching the foot of a Brahman or his hand if they themselves are Brahmans; sometimes they have sworn by the water of the Ganges, or by the Vedas.

OBADIAH. The smallest of the books of the Old Testament. It consists of only 21 verses, and its theme is the wickedness of the inhabitants of Edom, a nation on the borders of Palestine who had shown hostility towards the Jews since early times. The booklet may have been composed about the time of the Exile in 586 B.C., but some scholars put it a century later.

OBEAH. *See* OBI.

OBERAMMERGAU. Bavarian village some 45 miles south-west of Munich, famous for its Passion Play. This was instituted in 1633, when the villagers vowed that they would regularly perform it as an act of devotion if God would end the plague that was then raging. It has been performed every tenth year since 1680, with the exception of 1810, 1920, and 1940.

OBI. The snake god of the tribes of West Africa, whose worship was introduced into the West Indies and the U.S.A. by Negro slaves. There it long survived as a species of witchcraft or sorcery (*obeah*) practised by medicine-men who dealt in love philtres, poisonous potions, and cures for physical ills.

OBIT. In the Roman Catholic Church, a religious office or service performed on behalf of the soul of a deceased person, often on the anniversary of his death.

OBLATES (Lat., *oblatus*, offered). Bodies of lay persons in the Roman Catholic Church who engage in religious work without actually taking the vows required of a monk and nun.

OBSERVANTS. *See* FRANCISCANS.

OCCAM or **OCKHAM, William of** (c. 1270 or 1300–1349 ?). One of the great Schoolmen of the Middle Ages, surnamed *Doctor Singularis et Invincibilis*. Born at Ockham in Surrey, he became a Franciscan and studied at Paris under Duns Scotus, whose Realism he subsequently opposed. Indeed, he became the chief preacher of a revived Nominalism. His later years were spent at Munich, and he may have become the general of the Franciscans.

ODIN. The chief god of the northern peoples of Europe, particularly those of Scandinavia and Germany. He was the *Alfadur*, ruler of heaven and earth; the god of agriculture, so that to him was dedicated the last sheaf in the harvest-field; and the god of war, so that his were the slain on the field of battle and to him were sacrificed prisoners of war. His seat was in the palace Hlidskalf in Asgard, the Norse heaven; but as the warrior god his throne was set in Valhalla, where all brave soldiers killed in battle shared his interminable carousals. He was the supreme magician, the inventor of runes, the inspirer of poets. Some of his mysterious wisdom he obtained by drinking from the magic cauldron of his uncle Mimir, who exacted one of Odin's eyes in exchange; some came from his mysterious experience as a young man when he hung for nine days on a gallows-tree, transfixed by a spear that he had dedicated to himself. From his lofty throne he kept watch over the world, and every night his two ravens, Hugin (Thought) and Munin (Memory) perched on his shoulder and told him all that they had learnt in their day's flights. In popular imagination Odin was pictured as an old and kindly man, with a long white beard wearing a broad-brimmed hat and a flowing cloak, and riding the winds on a white horse. When thought of as a warrior, he was visualized as wearing

a golden helmet and breastplate, and carrying a spear that the dwarfs had made for him and that he hurled into the ranks of the Vanir in the first of the world's wars. The Germans called him Wotan or Woden, whence Wednesday —Woden's Day. Of his many wives, Frigga was his queen, and their son was Balder. By other wives he had numerous offspring. It has been said that Odin was originally a great chief in the country of the Don, and that, possibly in the first century B.C. he led a vast migration of his people rather than submit to the Roman yoke. Moving northward across Russia, they came at length to the Malar Lake in Sweden and there settled on the site of the present Upsala.

OLAF (995–1030). Patron saint of Norway. He was a Viking who terrorized the coasts of England and Normandy with his raids for slaves and plunder. After becoming a Christian, he made himself king of Norway and by fire and sword did his best to extirpate paganism and supplant it by Christianity. He was buried in Trondhjem cathedral, and his bones were soon said to have shown miraculous power.

OLCOTT, Henry Steel (c. 1830–1907). American Theosophist. Distinguished as an agriculturist, he became a colonel in the American Civil War and held military and naval posts. Subsequently he interested himself in Theosophy, and was closely associated with Madame Blavatsky (q.v.) in the establishment of the Theosophical Society.

OLD BELIEVERS. *See* RASKOLNIKS.

OLD CATHOLICS. Name assumed by a number of Roman Catholics in 1870 who protested against the promulgation of the dogma of Papal Infallibility. Under the inspiration of Professor J. J. I. Döllinger (1799–1890) those in Germany established relations with similar dissentients in France, Austria, and Switzerland, and with the Jansenist Church in Holland. A congress was held at Cologne in 1872, and a number of departures from Catholic practice were sanctioned. Thus the Old Catholic priests were permitted to marry, private confession was made voluntary, and services were held in the vernacular. The first bishop was consecrated in 1873 by the Jansenist bishop of Deventer. The sect continues, though in no great strength. In 1931 intercommunion was effected with the Church of England.

OLD TESTAMENT. That portion of the Bible (q.v.) that is concerned with the Covenant of Jehovah with Abraham —the old Covenant, distinguished from the new Covenant of Jesus Christ that is the subject of the New Testament. The Old Testament is the Bible of the Jews.

OLGA (died 968). Wife of the pagan Duke Igor of Kiev, she became a Christian, and was baptized with the name of Helena. She strove to convert the people to the Christian faith, and was canonized after her death. She is one of the most highly revered saints of the Eastern Orthodox Church.

OLIVETANS. An offshoot of the Benedictines, founded by St. Bernard Ptolemei on his estate at Mount Olivet, near Siena, Italy, and approved by the Pope in 1319. A few houses still exist in Italy.

OLYMPUS. A mountain in Greece, between Thessaly and Macedonia, which was regarded by the ancient Greeks as the home of their gods. On its cloud-capped summit, nearly 9,800 feet above the sea, was the palace of Jupiter (Zeus).

OM. In Hinduism, a word of solemn invocation, affirmation, and benediction which is so sacred that it may not be said aloud if there be anyone within earshot. Prayers and books begin with it. A compound of the three letters, *a*, *u*, *m*, which are typical of the three main *Vedas*, it became in later ages the monosyllabic symbol of the Trimurti.

OM MANI PADME HUM. A formula which figures very prominently in Tibet, where it is written on the walls of houses, monasteries, towns and villages, and inscribed on prayer-wheels. The literal translation is "Om, the jewel in the Lotus, hum!" *Om*: see above. The jewel is something precious, in particular the Buddhist Doctrine. *Padme* (in the Lotus) may refer to the world in which the Doctrine is enshrined, or the spirit in whose depths the initiate may discover knowledge, reality, and liberation. *Hum* is an exclamation of defiance;

a challenge hurled at the passions—lust, stupidity, hatred, and so on—which are the enemies of the seeker after enlightenment.

OMPHALOS (Gk., navel). The sacred stone in the shrine of Apollo at Delphi which the Greeks of old supposed to mark the centre of the world; the actual stone was discovered in 1916.

ONEIDA. *See* NOYES, J. H.

OPHITES. An obscure sect of Gnostics in Egypt in the 2nd century A.D. Their peculiarity was the special reverence they paid to the serpent (Gk., *ophis*) that tempted Eve and so enabled men to gain a knowledge of good and evil.

OPS. Roman goddess of the harvest, whose festival was celebrated on August 25. She came to be identified with the Greek Rhea.

OPTIMISM. The theory that since God is a perfect, all-wise and all-good Being, this world that he has made must be the best of all possible worlds. This was the root of the philosophy of Leibniz, that Voltaire satirized in "Candide."

ORACLE (Lat., from *orare*, to speak). A special place at which the Greeks and other peoples of antiquity were wont to consult one or other of their deities on matters of particular difficulty or importance, or to obtain some prophetic pronouncement. The word is also applied to the response delivered by the god through his mouthpiece, the priest or priestess in charge of the shrine. The most famous of the Greek oracles was that of Apollo at Delphi (q.v.), and one of the oldest was that of Zeus at Dodona. In Rome oracles were widely resorted to under the Empire. The two most famous were the Sibyl at Cumae, in a cave under the temple of Apollo, and one whose home was the temple of Fortune at Praeneste. The Urim and Thummim that were contained in the sacred ephod of the High Priest of the ancient Hebrews were probably oracles. The Egyptians had a famous oracle in the temple of Ammon, in the Libyan oasis.

ORATORIANS. The Congregation of the Oratory of St. Philip Neri, a Roman Catholic institute founded by St. Philip Neri (q.v.), and composed of secular priests who are bound by no monastic vows but live together under a common rule, and contribute to the common fund sufficient to cover their living expenses. The Oratorians were introduced into England from Italy in 1847 by F. W. Newman, and in 1849 Father F. W. Faber founded the Brompton Oratory.

ORCUS. One of the gods of the underworld of the ancient Greeks, whose particular function was the punishment of perjurers. The Romans gave him the name of Dis.

ORDER. In the Roman Catholic Church, a religious institute whose members take solemn vows (q.v.), e.g. the Benedictine monks, the Franciscan friars, etc. There are also religious orders in the Church of England, e.g. for men, the Society of St. John the Evangelist, Cowley; the Community of the Resurrection, Mirfield; and the Society of the Sacred Mission, at Kelham; and for Anglican women, there are important mother-houses at Wantage, East Grinstead, St. Albans, and Clewer.

ORDINATION. The act of conferring holy orders (q.v.). In episcopal churches the power to ordain is held to be invested in the bishops, as the successors in unbroken line from the Apostles. Priests and deacons are ordained by the imposition or laying on of hands of a bishop; in ordaining a bishop, usually at least three bishops join in the imposition.

ORGY. Originally orgies were the secret rites or ceremonies practised, usually at night and not necessarily accompanied by extravagant or licentious behaviour, in the worship of Dionysus or Bacchus and other divinities of ancient Greece and Rome. The Dionysiac festivals became, however, the occasion for frantic dancing, singing, overmuch drinking, and so on, and thus the word came to have its present meaning of a wild and dissolute revel.

ORIGEN (c. 185–c. 254). Christian theologian and a Father of the Church. He was born in Alexandria of Christian parents, and as a youth he studied both the Holy Scriptures and the classics of pagan philosophy. In his manner of life

he became an ascetic, and Eusebius says that he castrated himself so that he might teach women without being tempted and falling into sin. For 28 years he was a teacher in the Christian schools at Alexandria, and there he wrote most of his dogmatic treatises. In 232 he left the city and eventually established a theological school at Caesarea in Palestine; a year earlier he had been ordained a presbyter. Famed as a Bible scholar, he made frequent journeys among the Christian churches in the eastern Mediterranean world. He died at Tyre. Of the 6000 works that he is said to have written, very few have survived. Among these is his essay in Christian apologetics, "Against Celsus," which preserves in quotation much of that pagan philosopher's criticisms of Christianity; homilies on a number of the books of the Bible, in which he gives full rein to his fancy for allegorical interpretation; and considerable portions of the Hexapla, a compilation of the Hebrew text of the Bible, with five other versions placed side by side.

ORIGINAL SIN. The innate depravity and corruption of the whole nature of man that, in Christian belief, is due to the sin of Adam and Eve in the garden of Eden, and has been transmitted from them by ordinary generation to all their posterity, i.e. the whole human race. A similar doctrine is held by Moslems and Jews, but it is hardly to be met with in the Far Eastern religions. In Confucianism it is completely rejected.

ORMUZD. The supreme deity of the ancient Zoroastrians and of the modern Parsees; Ahura Mazda, the Good God.

ORPHISM. A mystery-cult of ancient Greece, prominent from about the 6th century B.C. The legendary founder was Orpheus, who was said to be the son of a Thracian king (sometimes of Apollo) and one of the Muses. He was a wonderfully effective performer on the lyre, so that the wild animals and even the trees and rivers were never tired of listening to his music. He was one of the Argonauts, but he is chiefly remembered for his descent into Hades to recover his dearly-loved wife Eurydice, who had died of a snake bite. Down in the underworld he softened the hearts of the infernal deities so that they allowed him to take Eurydice back with him, on condition that she should walk behind him and he should not look back. But to make sure that she was following safely, Orpheus glanced back, and immediately Eurydice became a wraith once more. Orpheus returned to the upper world alone, and was filled with distaste for life and living. Because he refused to have anything to do with women, or because he had interfered with their Bacchic revels, a band of Thracian maenads tore him to pieces.

In later legends Orpheus is represented as a great traveller in search of knowledge, a sage and a sorcerer, an astrologer and a missionary of civilization. But his supreme importance and value to the religiously-minded Greeks was his venture into the world beyond the grave and his safe return. The legend became associated with the Thracian deity known as Dionysus Zagreus (q.v.), who was supposed to be the son of Zeus and Persphone, and to have been torn to pieces and devoured by the Titans. But his heart had been saved by Athena, and conveyed to Zeus, who in anger burnt up the Titans with his lightning. Whereupon there sprang from their ashes the race of men, who thus have something of the divine in their nature, derived from Zeus. The Orphics seized on the story to illustrate their doctrine that man is half-human and half-divine. The object of the initiate, the would-be "saved," should be to divest himself of the earthy element in his composition, to cultivate the spiritual element until the "circle of birth or becoming," until the wheel of life, has ceased turning, and man is united with the Divine. To achieve this passionately-desired consummation the Orphics lived lives of simple asceticism; they avoided flesh food, used wine only as a sacrament, kept their bodies free of polluting touch and stain, dressed only in white garments, and performed ritual representations of the death of the god and his rebirth. The Orphics founded churches or communities open to men and women alike once they had been properly initiated; some have seen in

these fellowships a kind of monastic brotherhood, a union of believers in a mystical faith that secured its adherents a life in the world beyond the tomb. Most of the Orphic literature—which seems to have been considerable—has been lost; but among the surviving fragments are little gold tablets on which are inscribed directions, based probably on Orpheus's journey into Hades, for the guidance of the soul in its journey through the underworld to Paradise. These tablets were placed with the corpse, and provide an interesting parallel to the " Book of the Dead " of the ancient Egyptians.

The Orphic communities seem to have originated in Attica, but they spread with remarkable rapidity through Greece and southern Italy and Sicily. Some of them survived into the Christian era, and they may have had their influence on the development of Christian monasticism and theology.

ORTHODOX CHURCH. *See* EASTERN ORTHODOX CHURCH.

ORTHODOXY (from Greek for " right opinion "). The doctrines and practices held to be vitally true by the dominant section in a church or other body of religious believers. There is a saying that the heterodoxy of one generation or age becomes the orthodoxy of the next.

OSIRIS. The greatest of the gods of ancient Egypt, called in the texts and inscriptions the " king of eternity, lord of the everlastingness, prince of gods and men, god of gods, king of kings, lord of lords, prince of princes, the governor of the world, whose existence is everlasting." He was regarded as the god-man, who suffered, died, was buried, rose again from the dead, and entered into heaven where he reigns eternally. He was the deity who gave men the sure and certain hope of resurrection, of a life beyond the grave to be lived in the earthly body. (It was this belief that largely inspired the practice of mummification; it seems to have been thought that the actual body had to be preserved, and that as long as it endured, the man whose it was would continue to dwell happily and securely in the Other World of Osiris, the " Field of Peace.")

Osiris may well have been a deified man. The Egyptian priests maintained that he was a king who ruled in the Delta of the Nile in the early age of Egyptian history, who taught his people the arts of agriculture and vine-growing, made excellent laws, instructed them in proper worship, and governed wisely and well. But he had a twin-brother, Set, who was as evil as Osiris was good. Set plotted to destroy Osiris, seize the kingdom, and marry his wife, their sister Isis. To the extent of killing Osiris he succeeded, but he had not allowed for the wifely devotion of Isis. By magical means the queen discovered the body of her slain lord that Set had flung into the Nile; she buried it for the time being in the mud, and went to see her son Horus. While she was away Set accidentally came across Osiris's corpse, and, to dispose of it once and for all, cut it into fourteen pieces which he flung to the winds. But Isis, when she discovered this fresh outrage, was still undaunted. Carefully she collected all the pieces with the exception of the genitals, which had been eaten by fishes, and arranged for their honourable burial by friendly priests in as many different places. Further still, she practised her magic arts to such effect that she and Horus raised Osiris from the sleep of death, and he was able to establish himself as king of " the West " or the Other World. Then Horus challenged his uncle to mortal combat, and Set was defeated and emasculated.

So Osiris became king of the Other World, a place of extreme fertility and watered by many a stream. In one corner of it stood the Judgment Hall, to which the dead were brought immediately on their demise and there judged in the presence of Osiris and forty-two assessors. Those who passed the test were eligible for admission to the Osirian heaven, where the blessed live in unbroken happiness, dressed in fine linen and sandals, eating bread that never goes dry and drinking wine that never turns sour. But something more was required if mortals were to overcome death and decay for ever. The dead person had to be completely identified with Osiris. He was given the

name of Osiris in the magical texts that were inscribed on his funerary papyrus and tomb equipment; his body was made to undergo exactly the same process of embalming that Isis had employed in order that it might remain incorrupt and receive again the breath of life. A number of amulets were placed with the mummy, each on a particular part of the body, and each representing some object closely associated with Osiris or some other of the greater gods. When all had been done, the mourners believed that the man they had loved was henceforth assured of a life of everlasting happiness in the Other World. *See* EGYPTIANS, ANCIENT; ISIS, etc.

OTTO, Rudolf (1869–1937). German Protestant theologian, born in Hanover, who was professor of systematic theology at Marburg 1919-37. In his *Das Heilige* (1917; translated as "The Idea of the Holy," 1925) he maintains that the subject of religion is the *Numinous*—something beyond reason, something superior to goodness and beauty, something that is essentially awe-inspiring, terrible, holy—in a word, Deity.

OUR LADY. The Virgin Mary.

OXFORD GROUP. A Christian movement, mainly among young people of the middle classes in Britain and the U.S.A., that was started by Rev. Frank Buchman (q.v.) in 1921, among a group of undergraduates at Oxford. Seven Oxford men carried their new spiritual experiences to South Africa in 1928, where the press dubbed them the Oxford Group. Ceremonies are reduced to a minimum. The characteristic feature is the "sharing" by personal public confession of one's sins; often this is done at house-parties of people of both sexes. Divine guidance is confidently expected on these occasions. Complete surrender of the human will is demanded to God's will, and the utmost measure of honesty, purity, love, and unselfishness are required. Shortly before the World War, when the nations were desperately rearming, Buchman announced a Moral Rearmament campaign, which was patronized by the Queen of Holland and many other notabilities. "World-changing through life-changing" is the Group's programme.

OXFORD MOVEMENT. Name given to the movement in the Church of England that is represented to-day by Anglo-Catholicism (q.v.) and has also been styled Tractarianism, Ritualism, Puseyism, etc.

PACHOMIUS (c. 292-348). A famous monk of early Christianity, who is supposed to have been the first to prescribe a rule for monks and to have been the founder of the cenobitical form of monasticism. Born a pagan in the Upper Thebais of Egypt, he was baptized a Christian, and became one of the most strict followers of St. Antony. After some years Pachomius established himself on an island in the Nile, where he received from an angel instruction in the building of a monastery and the drawing up of the rule of living. Within a short time many hundreds of ascetics had joined him in his pioneer venture. He later built other monasteries, including one for women. Many miracles are related of him, and he is regarded as a saint.

PACIFISM. A term that usually refers to the attitude of those Christians who hold that Christ would not have had anything to do with war, and who endeavour as his disciples to maintain the same refusal. Quakers and Mennonites have been pacifists from the beginning, and in the two World Wars the former were exempted from military service. Not all Pacifists in Britain are Quakers; indeed, many of them are not professed Christians. The Peace Pledge Union is a largely Christian organization that had its rise in a letter sent to the Press on October 16, 1934, by Canon "Dick" Sheppard, of St. Martin's in the Fields church, London, in which he stated that he had become convinced "that war of every kind or for any cause, is not only a denial of Christianity, but a crime against humanity, which is no longer to be permitted by civilized people." Buddhists and Jains profess religions that are essentially pacifist.

PADMA SAMBHAVA. Buddhist missionary who introduced the religion into Tibet, and founded in 749 the still-existing monastery at Sam-ye, some 30 miles from Lhasa. He was a native of

Swat, the country between Kashmir and Afghanistan, and the version of Buddhism that he introduced was Tantrik, which because of its magical character was eminently suited to the Tibetan temperament. The Tibetans still remember him as "the Teacher" and they believe that he is still alive, living somewhere in the south-west, busily engaged in converting the heathen. His last years were clouded by the opposition of the priests of the old nature-religion of Bonism, and he is supposed to have gone back to India to die.

PAEAN. A kind of lyric poetry in ancient Greece; originally it was a song in honour of Apollo, later of Dionysus and Ares.

PAEDOBAPTISTS. Those Christians who believe that the rite of baptism should be administered to infants (Greek *pais*, child).

PADRE (Portuguese, father or priest). Name given in the British armed forces, etc., to a chaplain.

PAGANISM. Name given to the polytheistic religions of the ancient Greeks and Romans by the early Christians. It first appears in an edict of the 4th century, and comes from *pagus*, "a country district," since by that time it had come about that only the country-dwellers, the rustics, still made any profession of belief in the ancient gods. The urban population were either Christians, or followers of one of the philosophical schools, or—like the masses who are denounced as "pagan" to-day—altogether indifferent to religion.

PAGODA (Portuguese, idol-house). Name given to Buddhist temples in Burma. The most famous is the Shwe-Dagon pagoda in Rangoon, in which there are enshrined several alleged hairs of Buddha and relics of his predecessors.

PAINE, Thomas (1737-1809). English journalist, often described as an atheist, although in fact he was a Deist.

In his book "The Age of Reason" (1793) he criticized some of the Bible stories and advocated a religion of common sense, based on belief in God and the brotherhood of man. The book aroused furious hostility, and in the next twenty or thirty years many a bookseller and shopman went to prison or was fined for giving it circulation. Though long outmoded, it exercised a very great influence on liberal religious thought.

PALESTINE. Southern Syria; otherwise the Holy Land, because it was the scene of Christ's earthly ministry and the background of the Bible Story as a whole. The name comes from the Philistines, a people who arrived in the land as conquerors shortly before the invasion of the Israelites in about the 14th century B.C. From c. 1025 B.C. to 586 B.C. there were Hebrew kings in Palestine, and thenceforth at intervals there was some kind of a Jewish state until A.D. 135. From the 7th century A.D. until 1917 the land formed part of the empire of the Mohammedan caliphs. After the Great War it became a British mandate, under the League of Nations, and it was the intention that it should become the national home of the Jews, while at the same time the rights of other peoples and religions should not be adversely affected. This provision was impossible to enforce, and in 1948 the Jews proclaimed a Jewish state under the name of Israel when the British formally gave up the mandate. The population in 1946 was about 1,700,000 Arab Moslems, 1,130,000 Jews, and 220,000 Christians.

PALEY, William (1743-1805). Moral philosopher and Anglican divine. He was archdeacon of Carlisle, and wrote "The Principles of Moral and Political Philosophy" (1785); "A View of the Evidences of Christianity" (1794), which ran through many editions; and "Natural Theology, or Evidences of the Existence and Attributes of the Deity" (1802). He was essentially a Utilitarian in politics, ethics, and religion, and is now remembered for his "argument from design" in support of theism: a watch implies a watchmaker; similarly the world implies a creator, who is God.

PALI. The dialect or "text" in which the canon of the Theravada or Hinayana school of Buddhism is written. It is not now a living language, but is in the same class as Sanskrit and Latin. Its origins are uncertain.

PALLADIUM. In ancient Greece and Rome, an image of Pallas, who

seems to have been one of the Titans or giants, and a hero of Attica (Athens). But the Greeks identified Pallas with Athena and the Romans with Minerva, and the statue was supposed to have fallen from heaven in answer to a prayer by Ilus, the founder of Troy. Not until it had been stolen and carried off by Diomedes could Troy be captured by the Greeks. Ultimately it was supposed to have reached Rome and was treasured in the temple of Vesta.

PALLIUM. A round band of white wool, 2 in. wide, ornamented with six black crosses, that is worn on the shoulders by the Pope and archbishops of the Catholic Church as the symbol of metropolitan distinction and power. Pallia are made in Rome by the Oblates of St. Francis, from wool taken from two lambs which are blessed in the church of St. Agnes (q.v.) on her feast-day.

PALM SUNDAY. The sixth Sunday in Lent, when Christians commemorate Christ's entry into Jerusalem before his Passion. On that occasion he was greeted by the crowd waving palms, and in the Catholic Church the day is marked by processions in which branches of palm and other trees are displayed. In medieval times, the branches were sometimes those brought back from Palestine by *palmers* as a proof that they had actually been to the Holy Sepulchre.

PAN. The Greek god of flocks and herds, and of the pastures on which they feed. He was reputed to be the son of Hermes, or perhaps of Zeus, and the chief seat of his cult was Arcadia, where the people thought that they could still hear him making music on the Pandean pipes or Syrinx that he had invented. He piped and danced in the forest glades with the nymphs. Syrinx was originally the name of a nymph whom he loved and who was changed into a reed to escape his pursuit; the nymphs Pitys and Echo were similarly changed into a pine tree and a voice that can repeat only the last words of what has been said to her. Pan was a jovial, lustful fellow, and is usually represented with horns, pointed ears, a tail, and goat's feet, and the medieval conception of the Devil may well have been derived from him. An unpleasant habit of his was to pounce out suddenly on travellers through the woods, thus causing what came to be called a panic fright.

PANACEA SOCIETY. A religious body in England, with its headquarters at Bedford, which practises a method of mental and bodily healing by " Water and the Spirit." It originated about 1916 when a group of persons who had been studying the works of a succession of modern prophets discovered thereby that a divine visitation of healing and help was to be expected about 1923 to 1927. The prophets in question are: Jane Lead (q.v.); Richard Brothers (q.v.); Joanna Southcott (q.v.); George Turner (d. 1821) of Leeds, who with Jane Townley held the Southcottians together after her death, and taught that Joanna had had at an advanced age a child who was possessed of an etheric body and at the moment of birth was caught up to heaven, but would come again as Shiloh, to bring the means of promised deliverance of the bodies of men, even as Jesus Christ had delivered their souls; William Shaw, who prophesied for two years on very much the same lines, but intimated that if England did not accept the Child the latter would return as a Warrior; John Wroe (q.v.) who with Turner and Shaw is accounted a Christian Israelite; James Jershom Jezreel (q.v.); and Helen Exeter, the contemporary prophetess, who since 1916 has been engaged in an endeavour to persuade the Church of England to appreciate the importance of the Southcottian teaching. The Society believe that in a sealed box left by Joanna Southcott there are prophetic writings of immense importance to Britain in a dangerous hour, and since 1924 they have demanded that the 24 bishops stipulated in Joanna Southcott's instructions should meet and, while observing the other conditions laid down by the Prophetess, open the box and make its contents known. In the same year the Society began to offer the benefits of the " mechanical part of the Visitation," consisting of Water that is said to be of great healing and saving virtue. The end of the " Adamic Age " is near: it will certainly finish in 2000, which will be exactly 6000 years from

the Creation. It may finish earlier. Those who " take the Water " and die before the end of the Age and the coming of Jesus as King will be healed in this life of their ailments and will have reduced sufferings at death. Those who survive the present troubles will then live in the New Age, a perfect life in a perfect world— the " greater glory " than the glory of going to heaven.

PANCHARATRAS. A heterodox sect of Vaishnava Hindus, supposed to have been founded by Panchasikha, a teacher of theistic Yoga. The earliest scriptures seem to belong to the 8th century A.D.; they are the earliest Vaishnava manuals and mark the emergence of Sakta principles in the sect. The theology is a mixture of theism and the Yoga philosophy.

PANTHEISM (Gk. *pan*, all; *theos*, god). The doctrine that all that is, is God, and God is all in all. Thus divine personality is denied. Spinoza was a pantheist, and also Bruno, Vanini, and many another theosophical thinker in East and West.

PANTHEON (Gk., all the gods). The deities of a people taken collectively. The use derives from the Pantheon at Rome, a great temple built in 27 B.C. and originally dedicated to all the gods. In 609 it was re-dedicated to the Virgin Mary and all the saints.

PAO-P'O TZU or **KO HUNG** (c. 268–c. 334). Taoist philosopher, the " philosopher who embraces Simplicity," who gives his name to a book that contains Taoist views mixed with Confucian ethics.

PAPA (Lat., father). Title given by Roman Catholics to the Pope, the "Holy Father" at Rome. In the Eastern Orthodox Church all the clergy are given the style of *papa*.

PAPACY. The office of the Pope of Rome, but more usually the system of ecclesiastical government in which supreme authority is exercised by him, and whose history is in effect the history of the Roman Catholic Church from the earliest times.

Traditionally, the first Christian bishop of Rome, and the first Pope, was St. Peter. From the first the church in Rome enjoyed a peculiar distinction, since Rome was the capital of the Empire; even when the capital was removed to Constantinople the Roman bishop gained rather than lost by the change. Innocent I (402–417) was the first Pope to claim superiority over Western Christendom; Leo I (440–461) fully maintained the claim; and Gregory the Great (590–604) firmly established the papal position.

Gradually the papal dominion was extended. In 754 the Pope became a temporal ruler when a large area of northern Italy was bestowed on him by Pepin, King of the Franks; the temporal power so begun was to continue until 1870. On Christmas Day 800, Leo III crowned Charlemagne as Emperor of the West and so inaugurated the Holy Roman Empire that lasted, at least in theory, until 1806. After a dark and difficult period the Papacy made fresh advances in power and reputation under Hildebrand, who was Pope as Gregory VII 1073–1085. The only Englishman to occupy the papal chair was Nicholas Breakspear, who ruled as Adrian (or Hadrian) IV from 1154 to 1159.

Innocent III (1198–1216) raised the Papacy to its highest level of power and prestige. He made and unmade kings, rebuked monarchs for their sins, suppressed heresy, sanctioned the foundation of the orders of friars, and ruled the " States of the Church " in central Italy as undisputed monarch. Over all Western Christendom he presided as spiritual overlord. The Middle Ages was a period of ever-increasing strain and conflict. For about 70 years from 1305—the so-called Babylonian Captivity—the Popes resided at Avignon and were much under the influence of the French king. In 1378 the Pope returned to Rome, but until the Council of Constance in 1417 there was the sorry spectacle of schism during which two, and even three, Popes claimed to be the true successor of St. Peter. Martin V (1417–31) did much to restore the institution's diminished prestige, but the 15th century saw the dawn of the Renaissance, and the Popes tended to be fine scholars, magnificent patrons of the arts, and very literally Princes of the Church.

Then came the long-expected Reformation, and in the course of a few years England and much of northern and central Europe was lost to the Roman allegiance. In 1527 there was the supreme indignity of the sack of the Eternal City by the troops of Charles V, the greatest Catholic monarch of the age. There was a time when it seemed that the Papacy and all that it stood for was doomed, but under Paul III (1534-50) the tide began to turn. The Jesuits brought an immense accession of missionary zeal, and the Council that opened at Trent in 1545 did much between then and 1563 to reform the Church's discipline and morals and restate its accepted teaching. The great breach between Catholic and Protestant Europe remained, however, and during the 18th century the Church was often a pawn in the game of power-politics played by Austria and France. The French Revolution involved the Papacy in deep humiliation, and when Pius VI died in 1799 he was the prisoner of the French, and Napoleon decreed that no successor should be elected. But the cardinals met at Venice, and Pius VII (1800-23) managed to weather the storm. His successors were men of high character, and much of the lost ground had been regained when during the reign of Pius IX (1846-78) a United Italy came into being and what remained of the Pope's temporal sovereignty was swept away. In 1870 Rome became the capital of the new Italian kingdom, and henceforth the Pope was the (voluntary) "prisoner of the Vatican." By the treaty of the Lateran, concluded between Pius XI and Mussolini in 1929, the Pope abandoned his claim to Rome, but was recognized as the absolute sovereign of the newly-created state of the Vatican City. The Italian republic set up in 1947 made no change in this arrangement. *See* POPE; ROMAN CATHOLICISM, etc.

PAPHOS. Town in Cyprus where Aphrodite was supposed to have emerged from the sea. Here was held the most celebrated of the *Aphrodisia* in the presence of great crowds drawn from all parts of the Greek world. Mysteries were performed, including a ritual bath and a mimic dance, and it is probable that there was some representation of the goddess dying and being raised to life again. Initiates on entering the sacred precincts were handed a phallic image and a lump of salt, and placed a coin in the temple chest. The city's erotic reputation is reflected in Paphian, an old term for a courtesan.

PAPIAS (c. 70-c. 160). An early Christian writer, said to have been a disciple of St. John and a friend of Polycarp. His writings have perished save for some fragments that are quoted by Irenaeus and Eusebius. He was bishop of Hierapolis in Phrygia.

PARABLE (from Gk., *parabole*, a comparison). Word used in the Bible for proverbial expressions and stories illustrating a particular moral lesson or rule. The outstanding examples are the parables of Christ, e.g. of the Good Samaritan, the Prodigal Son, and the Good Shepherd.

PARACLETE. Word used in St. John's gospel for the Holy Spirit; usually it has been rendered "the Comforter," i.e. one who strengthens by coming to one's assistance.

PARADISE (from Greek and Hebrew words for "a park"). Name given in the Septuagint to the Garden of Eden. Since Christ on the cross promised the dying thief that he should that day be with him in Paradise, the word came to mean "heaven." The Mohammedan Paradise is *al-Jannah*, the Garden.

PARAGUAY. In this South American republic Roman Catholicism is the established religion; Asuncion is the archiepiscopal see. Jesuit missionaries began to evangelize the country in 1605, and they established over the native Indians a kind of theocratic rule that endured until the expulsion of the Jesuit Order in 1767. It is parodied in Voltaire's *Candide*.

PARAMATMAN. In Hinduism, the Supreme Soul of the universe.

PARENTALIA. In ancient Rome, the days of sacrifice in memory of the dead, that began on February 13 and reached their climax on the Feralia, February 21. At this time the temples were closed, and the living members of a family performed rites at the tombs of

their ancestors. February 22 was a day of family reunion and of worship of the Lares.

PARISH. An ecclesiastical territorial division, the area under the spiritual control of a priest. The whole of England is divided into some 12,500 parishes of the Church of England, and so far as possible each of these has its priest (rector or vicar). Many parishes retain the boundaries that were fixed in Anglo-Saxon days, and until recent times the ecclesiastical parish was the basic unit of local government. Its place has been taken by the civil parish, which is often not coterminous with the ecclesiastical.

PARKER, Theodore (1810–60). American Unitarian, minister of a church at Boston, Mass., from 1837. He belonged to the advanced school of liberal religious thought.

PAROCHIAL CHURCH COUNCIL. *See* ENGLAND, CHURCH OF.

PAROUSIA (Gk., presence or coming). The return of Jesus Christ in glory to the world, over which He will rule as King and Lord. *See* MILLENNIUM.

PARSEES or **PARSIS.** The modern Zoroastrians, found chiefly in the Bombay district of India. The name comes from the old Persian province of Parsa, or Persia Proper (the modern Fars), and the Parsees are supposed to be descended from a band of Zoroastrians who were driven from Persia by Moslem persecution and landed at Din in Kathiawar about 716 A.D. Bombay has been their principal seat since 1640. The refugees brought with them their sacred fire, and in their churches, often called by Western writers "fire-temples," the flame burns on, perpetually tended and revered as the symbol of the Divine light that burns in the soul of man.

For centuries the Parsees lived in India as petty traders and farmers, sunk in obscurity. Sanskrit translations were made of a large part of the Pahlavi version of the *Avesta*, and in the 15th century the Indian Parsees were enabled to renew contact with the Zoroastrians who had remained in their homeland. But situated as they were in the heart of a Hindu land and people, they were inevitably affected by the ever-present influence. The priesthood became hereditary after the fashion of the Brahman caste. The teaching of the *Gathas* was neglected. Child marriage was practised. Religion became very largely a matter of ceremonial observances. So the matter stood until towards the end of the 18th century when Western scholars began to take an interest in the ancient Zoroastrian writings—in the *Gathas* rather than in the *Vendidad*, which was all the Parsees themselves had. Early in the 19th century Christian missionaries began to make converts among the Parsees of the younger generation. Stimulated by Christian rivalry and a new realization of the spiritual treasures that had been neglected for so long, a section of the Parsee community embarked on a vigorous reform movement. "Back to the Gathas!" was their watchword, and they urged the abandonment of such apparently senseless customs as washing every morning in the urine of an ox or she-goat, and masses for the dead. The result was a revival of Parsee cultural and religious independence and individuality.

Parsees are initiated into their religion between the ages of seven and fifteen. The boy or girl repeats the creed, which includes the profession of faith in "the good, true, and perfect religion brought to this world from God by the prophet Zoroaster, the religion of Ahura Mazda," and is then invested with the *kusti*, the sacred cord or girdle, to be worn henceforth through life. As it is put on, the child makes a further vow to perform good thoughts, good words, and good actions, and to uphold the Zoroastrian religion as the "greatest, best, and most excellent." This declaration has to be uttered three or four times a day.

The priesthood is professional and hereditary. There are three grades: the Dasturs, or High Priests; the Mobeds, who officiate in the "fire-temples"; and the Ervads, the lowest and most numerous class. The temples are plain in appearance (there are no images or pictures) and simple in plan, and they are classified according to the number of fires from which the fire burning in a metal vase on the altar has to be compounded when it is first lit. Devout

Parsees attend the temples and pray to Ahura Mazda before the sacred fire, but they do not worship the latter. Offerings are made of haoma juice, sacred bread, ghi (clarified butter), holy water, etc. In the course of the year there are many festivals; the most generally observed is that on New Year's Day, the Day of Yazdegard, that commemorates the last of the Sassanian kings of Persia, who was dethroned by Omar about A.D. 640. On this day Parsees visit one another and exchange presents and civilities. Prayers may be said almost anywhere; a favourite spot is the beach at Bombay, facing the setting sun.

In Zoroastrianism there is strict insistence upon the necessity of avoiding any pollution of the elements—earth, fire, and water—and for this reason the Parsee dead are not cremated or buried, but laid on shelves in a round " Tower of Silence " and exposed to the vultures. After a few days the bones, picked clean, drop down into a pit, whence they are periodically removed to a charnel-house. Parsees believe in immortality after this life; they reject the concept of reincarnation.

Two sects of Parsees are distinguished, the Shahanshahis and the Kadmis, whose chief difference is the dating of the fall of Yazdegard mentioned above. This results in some calendar differences.

The Parsees in India numbered in 1941 just under 115,000. The influence they exercise, however, is out of all proportion to their size as a sect. Many of the leading business men of India are Parsees, and in education, philanthropy, and social responsibility the Parsees have long been eminent.

PARSON. The incumbent (rector or vicar) of a benefice in the Church of England. The word comes from the Latin *persona*, and its origin may be that because he represented the church and parish, the clergyman was considered to be the chief person thereof.

PARTICULAR BAPTISTS. *See* BAPTISTS.

PARVATI (Sanskrit, the mountaineer). A name of the consort of Siva (q.v.). She is described as the daughter of one of the gods of the Himalayas.

PASCAL, Blaise (1623-62). French Catholic writer, author of *Pensées sur la Religion* (Thoughts on Religion). In his youth he was a mathematical genius, and he became eminent as a physicist. He joined the Jansenist circle at the abbey of Port Royal, where one of his sisters was a nun, and in 1654 had a mystical experience, which helped to make him an ascetic. In 1656 appeared his first " Letter written to a Provincial by one of his Friends," a masterly defence of Arnauld against the charges brought against him by the Jesuits, and the seventeen " letters " that followed were as remarkable for their graceful expression and serious reasoning. His *Pensées* were published seventeen years after his death, at first in a garbled version. *See* PORT ROYAL.

PASCH (Hebrew, *pasach*, to pass over). The Jewish Passover (q.v.).

PASCHAL CANDLE. A tall candle used in Catholic worship. It is blessed on Holy Saturday and lit at all liturgical services from Easter to Ascension Day. It symbolizes the resurrection-body of the " Light of the World " (Jesus Christ).

PASCHAL LAMB. *See* PESACH.

PASHT. Ancient Egyptian goddess, represented as a woman with the head of a lioness; her cult centre was Benibasan. She was also called Pakhet.

PASSION (from Latin *pati*, to suffer). The sufferings, or the narrative of the sufferings, of Jesus Christ on the cross. *Passion Week* is the name given to the week immediately preceding Easter; it is also called Holy Week, and in it the Passion is commemorated. In the Middle Ages, Passion Plays were performed at this season of the year in particular.

PASSIONISTS. The (Roman Catholic) Congregation of the Discalced Clerks of the Most Holy Cross and Passion of our Lord Jesus Christ. It was founded in 1741 by St. Paul of the Cross—Paul Francis Danei (1694–1775) —to keep alive in the hearts of men the memory of Christ's sufferings on the cross. Parish work and foreign missions engage the Passionists' attention. Their habit is a black tunic and mantle, marked with a heart-shaped badge.

PASSION PLAY. *See* RELIGIOUS DRAMA.

PASSOVER. Jewish festival celebrated each year from the eve of the 15th Nisan to sunset on the 22nd. It commemorates the " passing over " of the first-born by the Lord when he smote the Egyptians, the liberation of the Children of Israel from their bondage in the land of Egypt, the institution of the sacrifice of the paschal lamb, and the eating of the Matzah or unleavened bread. The story is given in *Exodus xii.* *See* SEDER.

PASTOR (Lat., a shepherd). Term often applied to a Christian minister as the shepherd of Christ's flock.

PASTORAL STAFF. A long staff with a hook at the end, resembling a shepherd's crook, that is carried by Christian bishops as the symbol of pastoral care and authority.

PASUPATA. A system of theology in Sivaite Hinduism, in which Pasupati (Lord of creatures) is the Lord, who by prayer and praise and passionate devotion may be induced to release his worshippers from the round of lives.

PATANJALI. Founder of the Yoga system in Indian philosophy. His date is given variously between 200 B.C. and A.D. 400.

PATARINES. A Christian or Manichaean sect that originated in the Balkans about the 12th century A.D.; they were closely associated with the Bogomils and the Cathars. A little later they appeared in Italy, and their name has been traced by some to Pattaria, a slum quarter of evil reputation in Milan. They were opposed to wedlock, and regarded matter as evil. A number were burnt by the archbishop of Milan, and the name was applied opprobriously to all heretics.

PATEN (Lat., *patina*, a dish). The small round plate or dish on which the consecrated bread or wafers are placed in the Christian Eucharist.

PATER NOSTER (Lat., our father). The first two words of the Lord's Prayer in Latin, and hence the name by which the prayer is known among Catholics.

PATIMOKKHA. Pali, " the words of the Disburdenment "; the Sanskrit word is Pratimoksha. That part of the Buddhist Vinaya that consists of 227 rules which have to be observed by the Buddhist monks. It is recited on the solemn fast days every fortnight, and the monks are supposed to confess any violations thereof.

PATRIARCH (from Greek for "head of a tribe "). Name given to the chief Hebrew characters from Adam to Abraham, Isaac, and Jacob. Since very early times the bishops of certain great metropolitan sees in the Eastern Orthodox Church have borne the title.

PATRICK (c. 373 or 389 ?–461 ?). Christian saint, called the Apostle and patron saint of Ireland. He came of mixed Roman and British stock, and his father is said to have been a Christian deacon and a country gentleman. His birthplace has been given variously as Somerset, South Wales, and near Dumbarton, in Scotland. In 389 he was kidnapped in a raid by pirate Picts and Scots, and carried away with a number of his neighbours to Ireland, where he was sold to a petty chieftain in Antrim. At length he managed to escape and became a monk in France, and was ordained priest. In 405—or it may have been as late at 432—he went as a missionary to Ireland, landed in Wicklow, and spent years preaching to the pagan tribes, making numerous converts, performing mass baptisms, and founding churches. About 454 he made Armagh his see, and he died at Saul, where he had established his first church years before, and was buried at Downpatrick, in Armagh.

PATRIPASSIANS (from Latin, *Pater passus*, the suffering Father). Name given to a school of Christians prominent in the 2nd century A.D. The founder was one Praxeas who, as Tertullian put it, taught that " the Father Himself descended into the Virgin, was Himself born of her, Himself suffered; in fact, He Himself was Jesus Christ."

PATRONAGE. *See* ENGLAND, CHURCH OF; ADVOWSON.

PATRON SAINT. In the Christian Church, a man or woman of exceptionally holy life and reputation who is chosen by a country, city, village, religious body or institution, etc., as its special protector and advocate with

God. Catholics (like Mahayana Buddhists) also have their patron saints. In the Church of England and the Church of Scotland many churches are dedicated to saints. Patron saints of countries include: George (England), Andrew the Apostle (Scotland), Patrick (Ireland), David (Wales), Denis (France), James the Greater (Spain), and Olaf (Norway). There are also patron saints of trades and occupations, e.g. Andrew (fishermen), Anne (housewives and miners), Cecilia (musicians), Francis of Sales (journalists), Joseph (carpenters), Vitus (comedians), and so on.

PAUL (c. 3–64 or 67). A Jew of Tarsus, in Asia Minor, who became the greatest of Christian apostles, missionaries, and theologians. In a pagan city of the Roman Empire, Saul (as his name was originally) was brought up as a "Hebrew of the Hebrews," knowing the Scriptures intimately and obtaining some knowledge of classical literature and the pagan mysteries and religious cults. Though a Jew he was born a Roman citizen. As a youth he went to Jerusalem, and studied there for a number of years under Gamaliel; in due course he himself became an eminent and learned doctor among the Pharisees. He does not seem to have known Jesus in the flesh, although he was probably in Jerusalem at the time of the Crucifixion. After Christ's ascension he was to the fore as a persecutor of the new sect, and he was the chief instigator in the martyrdom of St. Stephen. At the height of his career as a persecutor he went to Damascus to root out the Christians there, but on the way he had a vision of Jesus which transformed him from persecutor into devoted disciple (A.D. 33 ?). After three years' retirement in Arabia, he returned to Damascus as a Christian apostle, and then moved to Jerusalem where he was received at first with some suspicion by the Christians. Some scholars have detected traces in the New Testament of a long struggle in the early Christian Church between Paul, the "foreigner" who would throw open the new religion to all men, and Peter, who insisted at first on the maintenance of the Mosaic Law and the privileged position in the Kingdom of God of the Jews as the inheritors of the promise made to Abraham. But for Paul's persuasive importunity Christianity might have remained a sect, and a Jewish one at that. About A.D. 46 Paul and Barnabas set out on the first missionary journey, in the course of which they visited Cyprus—where Saul changed his name to Paul—and Asia Minor.

Paul's second missionary journey began in A.D. 49 or thereabouts, and with Silas he carried the Gospel to the cities of Asia Minor, founding churches where circumstances permitted, and then into Europe where churches were established in the Greek cities of Thessalonica and Philippi. At Athens Paul preached a sermon reported at length in *Acts*, and at Corinth founded another church. About A.D. 53 he started on his third missionary journey, again to the cities of Galatia and Phrygia in Asia Minor. At Ephesus he stayed a year. Then he crossed into Europe again, and revisited Corinth. About this time he wrote some of the most important of his Epistles (*Corinthians* and *Romans*, e.g.). In 57 or 59 he returned to Jerusalem, and there he was taken into protective custody by the Romans because of the fury of the fanatical Jewish mob. Tried before the procurator Felix, at Caesarea, he was left two years in prison. Tried again before Festus, he made appeal unto Caesar, and was accordingly sent under guard to Rome. On the voyage he suffered shipwreck at Malta (59 or 61). Arrived at Rome he was a prisoner there for two years, and allowed to live in his own hired house or rooms. Probably when he was at length brought to trial he was acquitted. Again he went on his missionary travels, and he seems to have been arrested in Ephesus and sent a second time to Rome. There, according to tradition, he was martyred with Peter in the persecution under Nero (A.D. 64).

Fourteen epistles in the New Testament have been ascribed to Paul; of these, four — 1 and 2 *Corinthians*, *Galatians*, and *Romans*—are attributed to him by practically every Biblical authority, but over the authorship of the rest there has been great controversy.

PAULICIANS. A sect of Christian heretics whose name is derived from their particular reverence for the writings of St. Paul. It was founded about 660 by Constantine of Mananalis, near Samosata in Syria, who was executed by order of the emperor in 687. The Paulicians were dualists. They rejected the Old Testament and some of the New, e.g. the epistles of Peter. They condemned Mariolatry, maintaining that Mary was only the channel through which the body of Christ came into the world, and that his body was only phantasmal, since matter is of the devil, and the Divine Spirit could not be confined within it. They also rejected baptism and the Eucharist. They had no priests. In 752 large numbers of the sect were transported to Bulgaria, where they may well have influenced the Bogomils. The sect was still existing in Thrace in the 13th century.

PAULINUS (died 644). Christian saint, who as a Roman priest was sent to England by Pope Gregory the Great in 601 to help Augustine in the work of evangelization, and about 627 became the first archbishop of York.

PAULISTS. The (Roman Catholic) Missionary Society of St. Paul the Apostle, founded in Rome and New York in 1858 by Father Isaac Thomas Hecker. They do not take the regular vows, and are engaged chiefly in propaganda among non-Catholics.

PAUL of SAMOSATA. Christian bishop of Antioch 260–272, a prominent supporter of dynamic monarchianism, i.e. the belief that Christ was a man who had been adopted or constituted the Son of God.

PAUL of the CROSS. *See* PASSIONISTS.

PAX (Lat., peace). The "kiss of peace" mentioned by St. Paul in *Romans xvi*, 16. In Catholic worship, it is a plaque or tablet used when the Eucharist is being celebrated by a high ecclesiastic, to convey the kiss of peace to the congregation; or it may be a crucifix, a tablet with the image of Christ, or a reliquary.

PAX VOBIS (Lat., Peace be with you). An ancient salutation by the priest of the Christian congregation, the reply being, "And with thy spirit."

PECTORAL CROSS (Lat., *pectus*, breast). A metal cross, ornamented and jewelled, worn by a Christian bishop on his breast.

PECULIAR PEOPLE. A Protestant sect, founded at Plumstead, near London, in 1828. Their chief peculiarity is their reliance on spiritual healing in cases of sickness and disease, although in surgical cases they call in a doctor. Treatment consists of anointing with oil by the elders, who are also preachers and teachers. Adult baptism is practised.

PEEPUL or **PIPAL.** A tree (*Ficus religiosa*) sometimes called the sacred fig of India, that is held to be sacred by Hindus, since Vishnu is supposed to have been born under it; and by Buddhists, since it was under it that Gautama obtained Enlightenment. The Bodhi-tree is a peepul.

PELAGIANISM. A Christian heresy that originated in the teaching of Pelagius (Latinized form of Morgan), a British or Breton monk who settled in Rome about A.D. 400; his birth and death dates are unknown. In 410, after the sack of the city by the Goths under Alaric, he withdrew with his devoted disciple Celestius to Carthage, and later went to Jerusalem, where he met St. Jerome. Here he was accused of heresy, in that he denied "original sin," maintaining that Adam's transgression affected only himself, and that he would have died in any case; asserted that children are born as innocent as Adam was before the Fall, and that they are baptized not to be purged of original sin but to unite them with Christ—hence unbaptized infants are not doomed to hell; and also maintained that Christians may live a holy life if they determine to do so, without the necessity of supernatural grace. Acquitted at Jerusalem, Pelagius was condemned by a council at Carthage in 416, and again at Ephesus in 431. St. Augustine was one of the greatest opponents of Pelagianism.

PENANCE. A sacrament of the Roman Catholic Church, consisting of the three stages of contrition, confession to a priest, and satisfaction on the penitent's part, accompanied by priestly absolution. The Eastern Orthodox Church

also holds it to be a sacrament, but not so the Church of England.

PENATES. In the religion of ancient Rome, the spirits of the store-cupboard who were worshipped along with the Lares (q.v.) as protectors of the home. In a devout household, a portion of a meal was set aside for the Lares and Penates, and then thrown on the fire as a sacrifice to the spirits. Sometimes statues of the godlets were placed at the festive table. There were national Penates just as there were national Lares.

PENITENTS. Name applied to certain Christian fraternities that flourished in Italy, France, and Spain in the 13th–16th centuries. They wore a sombre garb, sometimes publicly flagellating themselves as they marched through the streets, and devoted themselves to such works of mercy and penance as burying executed criminals and corpses found in the streets, visiting prisoners, and the sick. There are several orders in the Roman Catholic Church of women penitents who strive to reclaim prostitutes.

PENTATEUCH (from Greek for "five books"). Term first applied by Origen in the 3rd century to the first five books of the Bible, the so-called books of Moses, called by the Jews the Torah.

PENTECOST (Gk., fiftieth (day)). In the Christian calendar, Whitsunday —the 7th Sunday after Easter, that commemorates the descent of the Holy Ghost and the bestowal of the gift of tongues on the disciples after Christ had ascended into heaven (*Acts ii*). This event took place on the day of the Jewish feast of Pentecost, or Feast of Weeks, which was held on the fiftieth day after the Passover, and celebrated the ingathering of the harvest. Pentecost is in effect the Jewish harvest festival.

PENTECOSTAL SECTS. Those bodies of Protestant Christians, found for the most part in U.S.A., who regard the "gift of tongues" as a sign of Divine presence and blessing. Sometimes they are called "holy rollers" because when they "speak with tongues" some may fall on the ground in a trance or conduct themselves in an extravagantly emotional manner. Many of the "holiness churches" and Negro sects are pentecostal, and so is the Catholic Apostolic Church.

PERFECTIONISTS. Name given to those Christians who believe that it is possible, by the operation of Divine Grace, for man to attain to and maintain a state of moral and religious perfection in this life. The belief was held by some in the early centuries of the Christian Church and by some Roman Catholic theologians, but it is most marked in the religious history of the U.S.A. where a number of small Perfectionist sects, some of them communistic, have appeared from time to time. The Pentecostal and Holiness churches are generally Perfectionist.

PERI. In the mythology of the Arab and Persian world, a class of Jinn or Genii who are supposed to be the offspring of fallen spirits. They are both male and female, and the latter are of surpassing loveliness. Generally speaking, they are harmless, even friendly to mankind, but they can have no hope of paradise.

PERSECUTION (from Latin for "through" and "pursue"). The unrelenting pursuit and injury of those who hold pernicious or obnoxious opinions. Generally speaking, the oriental religions are not given to persecution. Buddhism, in particular, has a fine record of tolerance. Mohammedanism teaches that unbelievers should be made to conform to the will of Allah. Christianity has the distinction of being the most persecuted and the most persecuting of the world religions.

The early Christians were persecuted by some of the Roman emperors, on political grounds, since they were believed to be enemies of the State. Ten principal persecutions are listed: under Nero, A.D. 64; Domitian, 95; Trajan, 107; Marcus Aurelius, 165; Septimius Severus, 202; Maximian, 235; Decius, 250; Valerian, 257; Aurelian, 275; and Diocletian, 303. Soon after the last, Christianity became the established creed, and at once the persecuted became the persecutor. The Arians were the first victims, and henceforth the lot of the heretic was hard. Sometimes the

dissenters were crushed out of existence, e.g. the Cathari and the Albigenses, or nearly so, as the Lollards in England and the Hussites in Bohemia. The Reformation brought a fresh impetus to persecution, as the one side refused to tolerate the other. Often one section of Reformers persecuted another section. The Inquisition wrote a terrible page in human history. The Jews have been persecuted at intervals for much more than a thousand years. The first notable stand against persecution was by Montaigne, who remarked that " it is setting a high value on one's opinions to roast men on account of them."

PERSEPHONE (Greek; the Latin form is Prosperpina). A beautiful goddess of the ancient Greeks, who also called her Kore, the Maiden. She was the daughter of Zeus and Demeter, and one day she was picking flowers in the Sicilian meadows when she was snatched away by Hades or Pluto to his grim kingdom in the underworld. Demeter searched the world over for her child, and at last by Zeus's influence was able to arrange with Hades that the girl should spend half the year in the light of day with her mother and the other half live with him in the subterranean gloom. The myth seems to be an expression of the renewal of nature in the spring after the long sleep of winter, a symbol of burying the seed in the ground and the growth of the corn; and dramatic representations of Demeter's search and eventual finding were probably performed in the mysteries of Eleusis.

PERSIA or **IRAN.** The official religion is Ithna-'Ashariyya, the Shiah version of Islam, in which the twelve Imams or spiritual successors of Mohammed are recognized. Persia is, indeed, the stronghold of Shi'ism. There are also many Moslems of the Sunni sect, Parsees, Armenian and Nestorian Christians, Bahais, and Jews. The head of the Moslem church is considered by many to be the representative of the Imam; he resides at Najaf or Kerbela, near Baghdad.

PERSON. Originally, a Latin word for the mask assumed by a player in a dramatic performance; it came to be applied to the player himself, and eventually to mean an individual. In Christian theology there are three Persons in the Holy Trinity—Father, Son, and Holy Spirit—and the definition of their relationship gave rise to a number, probably the majority, of the heresies of the early centuries.

PERU. The great majority of the Peruvian people belong to the Roman Catholic Church, which is State protected. The primate is the archbishop of Lima, a see founded in 1545.

PESACH. Jewish term for the Paschal lamb which is symbolically represented in the modern festival of the Passover by a shank-bone placed on the Seder plate, together with an egg.

PESSIMISM. The doctrine that the world contains more of evil than it does of good, and is getting worse instead of better. It finds expression in the book of Job and other Wisdom literature of the Hebrews, and Christians of many sects and ages have echoed the remark of the old Hebrew sage, " Vanity of vanities, all is vanity." But it is in Buddhism that pessimism is most marked, for the whole of Buddhist teaching is directed towards escape from the dreary round of existence into the indescribable peace of Nirvana. In philosophy the outstanding exponent of pessimism is Schopenhauer, who acknowledged his debt to Buddhism and the Upanishads. Yet he lived before the Atomic Age.

PETER (1st century A.D.). Christian apostle, saint, and martyr. He was a Palestinian Jew, a fisherman on the Sea of Galilee, and was one of the first disciples to be called by Jesus. His original name of Simon was changed by Jesus to Cephas (rock or stone), of which Peter is the Greek form. At once he assumed a position of importance in the little band, and Matthew says that Jesus called him the rock on which his kingdom should be founded and that he should have the keys. Just before the Crucifixion he denied the Master thrice, but after the Resurrection he was bold enough, becoming one of the principal champions and missionaries of infant Christianity. He did not see eye to eye with Paul over the relations between

Jewish and Gentile Christians, but ultimately he opened the Church to non-Jews. Traditionally, he preached in Asia Minor, and was the author of two epistles that bear his name and are included in the New Testament; several uncanonical books are also attributed to him. The Catholic Church has always maintained that he was bishop of Rome, and hence the founder of the Papacy, from A.D. 42 to 67. Better authenticated is the tradition of his martyrdom; but the date is variously given as 64, 65, 67, and 80. The account is that he was impaled and then crucified head downward. On June 29 is celebrated the Feast of St. Peter and St. Paul.

PETER CANISIUS (1521–97). Roman Catholic saint, one of the most powerful preachers of the Counter-Reformation. He was born at Nijmegen, became a Jesuit, and spent years as a wandering missioner. Canonized in 1925, he was at the same time declared a Doctor of the Church.

PETER CHRYSOLOGUS (406–450). Christian saint and Doctor of the Roman Catholic Church. He was an eloquent preacher and bishop of Ravenna.

PETER LOMBARD (c. 1100–c. 1160). Italian theologian, one of the most famous of the medieval Schoolmen. Born near Novara in Lombardy, he was professor of theology at Paris, and in 1159 was appointed bishop there. He made a collection of sentences from the Christian Fathers on various points of doctrine, whence he was called the "Master of Sentences."

PETER DAMIAN (1007–72). Christian saint and (since 1823) Doctor of the Roman Catholic Church. Born at Ravenna, he became a follower of the hermit Romuald, founder of the Camaldulian order. Later he was a priest, and was cardinal bishop of Ostia. In this capacity he inveighed against the immorality and other evils of the age.

PETER THE HERMIT (d. 1115). French monk, born at Amiens, who some time before 1095 went on pilgrimage to Jerusalem and was so moved by the indignities inflicted by the Moslems on the Christians that he became one of the most effective preachers of the First Crusade. In 1096 he led a deluded, ill-armed mob through Constantinople into Asia Minor, where they almost all perished. Later he joined in the successful march of the warriors to Jerusalem. Returning to Europe, he died in a monastery at Louvain.

PETER'S PENCE. A tax, originally fixed at a penny per head, that was exacted by the Pope from England (and other Catholic countries) in the Middle Ages. It was abolished by Henry VIII.

PEW (from Greek *podion*, footstool). A place in a Christian church that is appropriated to the use of a particular person, family, etc.; the earliest in England date from about the 15th century, when they were little more than benches, but after the Reformation they became large and solid structures. The "squire's pew" was a prominent feature in old parish churches. Box pews have mostly been abandoned nowadays in favour of open seats.

PHALLICISM, PHALLISM, or **PHALLIC WORSHIP.** The worship or adoration of the phallus (Gk., *phallos*), an image of the male generative organ, as the symbol of fertility and of the reproductive power of nature. Phallic worship has been traced in the religions of antiquity, as it may be found in the religions of primitive peoples at the present time, and even in the higher religions. Stones, pillars, and carved representations of the male organ—and the female, since in some countries and cultures there is worship of the sexual organs of both sexes—play a large part in the history of religious development. Usually there is no idea of indecency, or anything that may be properly termed obscene. Generation is looked upon as a perfectly natural process, and phallic rites and ceremonies are intended to help nature in the essential work of maintaining the human, animal, and plant population of the globe. Excavations in the Indus valley in northwestern India have revealed phallic images, and Siva may have been a prehistoric phallic deity. The religion of ancient Egypt was permeated with phallism. The Bacchic processions described by Herodotus in Egypt included images with huge phalli moved by

strings as they were borne along. The same custom was observed in Greece, in the Bacchic or Dionysian celebrations, and there were phallic features in the worship of Hermes, Demeter, and Priapus. Phallic worship was practised in the religions of ancient Mexico and Peru, and among the tribes of North America. There are many references to it in the Bible; the stone at Bethel on which Jacob slept was probably phallic. Phallic emblems may be seen in many medieval churches, and to this day there are performed in rural corners rites that are definitely phallic. A number of statues have been reported in France and elsewhere, of saints—originally probably they were of some pagan god—with a prominent sexual organ, which has been nearly worn away in the course of centuries by barren women who have scraped powder from the stone to make a fertilizing potion. The steeples of Christian churches are, in the opinion of some writers, phallic. But it is in India that phallicism finds the most prominent and popular expression. The cult of Siva is saturated with phallicism, and everywhere the lingam and yoni, the symbols of the male and female sexual organs, are prominently displayed. The Saktas are essentially a phallic sect. Associated with the temple worship there is sacred prostitution, but the most modest and devout of Hindu women may be seen anointing with pious care the lingam, that is the symbol of life that one generation hands on to the next.

PHARISEES. The popular party among the Jews of Palestine in the time of Christ. They first appeared about 130 B.C. under the Maccabees. The name means " separated," and it was applied because of their endeavour to maintain the Jewish faith uncontaminated by any heathen addition. Unlike their chief rivals, the Sadducees, they believed in an after-life and a place of punishment for the wicked, and were ardent Messianists. Yet they refused to allow Christ's claim, and were among the most bitter of his opponents. In the Gospels they receive most unfavourable mention, but a much more favourable picture is painted of them by Josephus, who was a Pharisee himself.

PHILADELPHIANS (from Greek for " brotherly love "). A Christian sect founded by Jane Lead (q.v.) about 1695.

PHILEMON. A Christian member of the church at Colossae, in Asia Minor, to whom St. Paul addressed one of his New Testament epistles. Its bearer was one Onesimus, a runaway slave of Philemon's, and the little letter is a plea for leniency on the latter's part. Its probable date is about 60–63 A.D.

PHILIP. One of Christ's twelve apostles. Another Philip was " the Evangelist," mentioned in *Acts* as one of the first seven deacons.

PHILIP NERI. *See* NERI.

PHILIPPIANS. One of the Pauline epistles in the New Testament; a letter addressed to the Christians of the church at Philippi, a Greek city in Macedonia, and written by the Apostle during his imprisonment—probably at Rome, about A.D. 62. It contains spiritual counsel and exhortations to Christian virtue.

PHILO, or **PHILO JUDAEUS** (c. 20–10 B.C.–A.D. 50?). Jewish philosopher, who was born and mostly lived at Alexandria. He received a good education in Greek as well as in Jewish learning, and almost the only fact known of his later life is that he visited Rome in late middle age, to dissuade the Emperor Gaius from insisting that the Jews should accord him divine honours. Deeply versed though he was in Greek culture, Philo remained a Jew, and many of his writings are by way of explanation of Judaism for the Greek reader. He argued that the Greek philosophers were indebted to Moses for some of their leading ideas, and he interpreted the Old Testament allegorically. He believed in God who is pure Spirit, and in a multiplicity of Divine Forces, daemons or angels, who do His bidding. The highest of these Forces is the Logos, or Divine Reason, described as God's firstborn son, the archangel of all revelation, the creative " Word." Through the Logos and the other Divine Forces the world was made out of lifeless matter. Man has a higher and a lower origin, a higher and a lower nature. On the one hand, the pure soul within him strives upward towards God; on the

other the body is a prison-house, a coffin, a grave for the aspiring soul. The aim of the wise and virtuous man is to escape from the bonds of flesh to reunion with God. To some, death will bring this happy consummation; to most there must be further experiences in a succession of bodies, for like the Pythagoreans to whom he is considerably indebted, Philo believed in the transmigration of souls. Of his writings that have been preserved, the majority are commentaries on the Pentateuch.

PHOENICIANS. A Semitic people who in antiquity inhabited Phoenicia, the coastlands lying north of Palestine up to the great bulge of Asia Minor. Carthage was originally a Phoenician colony. Religion played a great part in their lives. Their gods were many, and bore the general title of Baal. Tyre's Baal was Melkart, and Baal-Hammon was the Baal worshipped in the African colonies. Astarte was known as "Baal's name." Human sacrifices and sacred prostitution were regular features.

PHYLACTERY (from Greek for "amulet"). Name given to small square boxes, made of parchment or calfskin, and containing strips of parchment or vellum on which were written texts from the Bible, that were worn by pious Jews in New Testament times. They are still worn, indeed, on weekday mornings at prayer-time—one on the left arm and one strapped to the forehead. Only the Suferim, a special class of scribes, may write the texts (taken from the Pentateuch) contained in the phylacteries.

PIARISTS, or Fathers of the Pious Schools. A Roman Catholic institution founded in Rome by Joseph Calasanctius at the end of the 16th century and approved by the Pope in 1617. The Fathers are chiefly engaged in educational work on the Continent.

PICARDS. A Christian sect of the early 15th century, named after one Picard, a Fleming, who was their founder. They were said to be Adamites, i.e. they went without clothes in their places of assembly in the hope of attaining the primitive state of innocence of the Garden of Eden. They were massacred by the Hussites.

PICUS. A prophetic divinity of the ancient Romans or Latins, supposed to be the son of Saturn and the father of Faunus. The woodpecker (Lat., *picus*) was his emblem, and its movements were studied by the augurs as being auspicious.

PIETÀ (Italian, piety or affection). In Christian art, a representation of the Virgin Mary holding in her arms the dead body of Christ.

PIETISTS. A party of devout German Lutherans who originated in the teaching of Philipp Jakob Spener (1635-1705), a pastor at Frankfort-am-Main. His *Pia Desideria* (1675) provided the movement with a doctrinal basis, and on his recommendation circles were formed for Bible study and prayer. Powerful support was forthcoming from August Hermann Francke (1663–1727), a Leipzig philanthropist, and the university of Halle, founded by Spener, became the centre of the cult, whence it spread throughout Germany and into Switzerland and Scandinavia. The Pietists insisted on personal piety, on emotional warmth rather than on strict doctrinal orthodoxy. Although in its later stage Pietism became identified with religiosity, the movement greatly influenced the Moravians and the early Methodists.

PILATE, Pontius. Roman Procurator or governor of Judaea A.D. 26–36, who condemned Jesus to be crucified. Nothing is known of him for certain after he was recalled to Rome in 36 to answer for having executed a number of Samaritans on Mount Gerizim. One account says that he committed suicide, another that he became a Christian—in the Ethiopian Church, indeed, he has been canonized. Pilate's wife, Procla or Claudia Procula as she is named in tradition, has also been claimed as a Christian, and in the Eastern Orthodox Church she is a saint.

PILGRIMAGES. Visits paid to sacred places for religious purposes, e.g. to acquire merit or wipe out the demerit of some sin. Hindus believe that a happier incarnation may be expected by those who have made the pilgrimage to Benares and washed away their sins in the waters of the Ganges. Moslems are

required to make the pilgrimage to Mecca at least once in their lifetime (*see* HADJ). Christians quite early began to swarm to the holy places in Palestine; in the Middle Ages the " Canterbury Pilgrims " to Becket's tomb might have been parallelled in every land of Christendom, and the pilgrimages to Lourdes are a famous modern example of an ancient practice.

PILLAR-SAINTS. *See* STYLITE.

PIR. In Islam, a religious teacher, often one inclined to Sufic mysticism; in India he is the Moslem equivalent of the Hindu guru.

PISCINA. In old Christian churches, a basin or sink on the south side of the altar into which was poured water used in cleansing the sacred vessels after Eucharist.

PITAKA (Pali, basket). Buddhist term for one of the three collections of scriptures that make up the *Tipitaka* (*Tripitaka* in Sanskrit). The word is said to mean " something handed on "; as Indian workmen excavating a site pass baskets filled with material from one to another, so a long line of scholars have passed on or transmitted the Buddhist scriptures. *See* BUDDHISM.

PIUS X (1835–1914). Pope from 1903. He excommunicated Abbé Loisy and denounced Modernism.

PIUS XI (1857–1939). Pope from 1922. He issued encyclicals on Christian education, marriage, and family life (in which birth control was condemned), concluded the concordat with Mussolini, and showed an active interest in Catholic missions in Japan and China.

PIUS XII (born 1876). Pope from 1939. Born in Rome, Eugenio Pacelli was ordained priest in 1899, and was under-secretary to Cardinal Merry del Val, the Papal Secretary of State, 1912–17. He was then sent as nuncio to Munich, and the attempt by Pius XI to end the Great War in 1917 was largely his work. In 1929 he was made a cardinal, and in 1930 became Papal Secretary of State. In 1939 he was elected Pope, and during the World War exerted himself to secure an alleviation of the lot of the invaded peoples.

PLATO (c. 427–347). Ancient Greek philosopher. He was born in Athens, or in the island of Aegina, and came of aristocratic family; his descent was traced from the god Poseidon, and the admirers of " divine Plato " claimed that Apollo was his father. He received an excellent education, and probably served in the Athenian army in the closing stages of the Peloponnesian War. From 407 to 399 he was a pupil of Socrates, and it is an open question how much of the doctrine that Plato put into Socrates' mouth is Socrates or pure Plato. After the death of his master, Plato spent some time at Megara, and is said to have travelled extensively. About 388 B.C. he began to teach in the Academy, a grove in Athens equipped as a place of exercise and named after Academus, a Greek hero; and there for a period broken only by two visits to Sicily he taught until his death in his 81st year.

Most, if not all, that Plato wrote on philosophical subjects has been preserved. Outstanding is the " Republic," the first of Utopias; *Euthyphra* (c. 399) was the first book to be written on the philosophy of religion; in *Phaedrus* and *Timaeus* is revealed Plato's ideas of God, nature, and the soul; and immortality is the main subject of *Phaedo*.

The philosophy of Plato is based on the dialectic (i.e. truth-seeking by question and answer), devised or developed by Socrates. Its principal tenet is that the objects of sense perception (phenomena) are not really real, and about them only opinion may be formed. The objects of thought (noumena), on the other hand, are eternally and completely true, and about them the philosopher may obtain certain knowledge. The highest realities are mathematical concepts and such things as beauty, goodness, truth, justice. These are " universals " and they are supposed to exist as " ideas " or " Forms " in a heavenly world. The highest Form is the Good. The human soul is immortal, and it remembers fitfully the knowledge it once had of the Forms in its previous existence; the supreme ambition of the wise and good man is to return to that world where the Forms may be viewed in all their indescribable beauty. Plato's god is the Good, or perhaps the

Demiurgos — the builder, artificer, moulder—who forms the Cosmos in accordance with the pattern in the Divine Mind. Plato's god is thus a finite one, and his system is essentially dualistic.

The influence of these and other conceptions on religion, Christianity in particular, has been profound. In Athens the three Academies—Old, Middle, and New — covered the centuries until Justinian's closing order in A.D. 529. Carneades was a principal figure of the Middle Academy. Neoplatonism (q.v.) derives from the New Academy, but flowered most splendidly in the fertile soil of Alexandria. Plotinus exercised an influence only second to Plato's. Another great and influential figure was Philo. Origen and Clement were two of the Christian Fathers who were styled Christian Platonists of Alexandria. In the Middle Ages the influence of Plato was very great in spite of the few texts that were available. The vast controversy over Universals and Particulars that occupied the attention of the Schoolmen was based on Plato's doctrine. John Scotus Erigena and Anselm were outstanding Platonists. The Scholars and artists of the Renaissance were steeped in Platonism and its Neoplatonic derivative. In England the Cambridge Platonists, Ralph Cudworth and Henry More, exercised a deep influence on 17th-century thought, and Bishop Berkeley was similarly affected by Platonic concepts. In the world of to-day the influence of the great Greek thinker is as great as ever. Whitehead was a Platonist, and W. R. Inge is an outstanding Neoplatonist.

PLOTINUS (c. 204–270). Neoplatonic philosopher. Born in Egypt, he lectured in Rome on the philosophies of Pythagoras and Plato, and advocated a life of self-denial and contemplation on the highest things. He was planning to create a society on the lines of Plato's Republic when he died. His treatises were edited by his pupil Porphyry after his death. Based largely on Plato, his philosophy is a mystical theosophy. Man belongs to two worlds—the world of Pure Intelligence, whence he has proceeded, and the world of Sense; purification, meditation, and virtuous living are the stepping-stones whereby man may mount into the spiritual realm and at last find union with God.

PLUTO or **HADES.** The god of the underworld in the mythology of ancient Greece. He was the son of Cronus and Rhea and brother of Zeus and Poseidon, and he was thought of as sitting in a subterranean hall where the spirits of the dead lived a shadowy existence. Later, both Elysium and Tartarus were included in his province, and the sinister aspect of his character was somewhat modified. His rape of Persephone, whom he married, and subsequent compact with Demeter, was the basis of the Eleusinian mysteries. As the judge of the dead he was pictured with a visage that was majestic yet with a touch of the sombre and terrible.

PLUTOS. Ancient Greek god of wealth. He was represented as blind, since riches are distributed so unevenly; lame, because they come slowly; and winged, because they so soon fly away. He was the son of Demeter.

PLYMOUTH BRETHREN. A body of Protestant Christians that originated in Dublin in 1827; one of their first congregations was at Plymouth, whence the name. Other groups came into being about the same time elsewhere, and they had in common a pronounced dislike of formalism in religion and of all that was in the nature of "High Church." A prominent leader was J. N. Darby (q.v.), and sometimes they were styled Darbyites. But they call themselves the Brethren. They are strongly opposed to any organization on denominational or church lines. They accept the Bible as the Word of God, absolutely and completely inspired. In general their theology is Calvinistic, and they are millenarians. They practise adult baptism, partake of the Lord's Supper every first day of the week, and have no holy orders. Yet they recognize pastors, teachers, and exhorters, maintain some of them by voluntary contributions, and send out evangelists at home and abroad. Women play only a small part in the sect. Their meeting-place is usually known as "The Room."

An intimate picture of the Plymouth Brethren is given in Sir Edmund Gosse's " Father and Son."

POLAND. Before the 2nd World War, Poland was an almost entirely Roman Catholic country. The census of 1946 did not enquire into religious allegiance, but the Catholics are much the most numerous Church. The concordat with Rome was suspended in 1945, and Methodists, Baptists, and other Protestant sects have been given legal status.

POLYCARP (c. 69–155). An Apostolic Father of the Christian Church. At Ephesus as a young man he met St. John and other of the Apostles. According to tradition he was made bishop of Smyrna, and was martyred there.

POLYTHEISM (from Greek for " of many gods "). Belief in, worship of, many gods, or at least of more than one god; examples are the religions of ancient Greece and Rome, Egypt, and Mexico, and present-day Hinduism.

POMONA. The Roman goddess of fruit, represented as a buxom girl carrying a basket of fruits or holding them in her lap, with a garland of fruits about her head.

PONTIFEX. In ancient Rome, a member of the sacred college who was responsible for the proper performance of the religious rites, had charge of the state archives, and kept the official annals. There were 15 Pontifices, including the *Pontifex Maximus*, and they held office for life. The Pontifex Maximus appointed the Flamens and the Vestal Virgins, regulated the sacrifices, consecrated temples, supervised the calendar, and had certain powers in connexion with the adoption of children and marriage. Julius Caesar (although he was a Freethinker) assumed the dignity for political reasons, and the title was held by every Roman emperor until Justin I (died 527). Since the time of Pope Pius II (1464-71) it has been one of the papal titles.

PONTIFICAL. One of the service-books of the Roman Catholic Church; it contains the forms for rites performed by a bishop, e.g. ordination of priests, reception of monks and nuns, confirmation, benedictions, etc.

POOR CLARES. A congregation of Franciscan nuns in the Roman Catholic Church that was founded by St. Clare (q.v.) in 1212. The rule was adopted in 1246. To-day the nuns are chiefly engaged in the education of young girls.

POPE (Latin, *papa*, father). The Holy Father, the head of the Roman Catholic Church. His full style is: Bishop of Rome, Vicar of Jesus Christ, Successor of St. Peter, Prince of the Apostles, Supreme Pontiff of the Universal Church, Patriarch of the West, Primate of Italy, Archbishop and Metropolitan of the Roman Province, and Sovereign of the State of the City of the Vatican.

Theoretically, any male Catholic may be elected Pope, even one not yet in holy orders, but in practice all Popes since 1378 have been cardinals, and all since Adrian VI (1523) Italians. Pius XII is the 262nd. Fifteen days after the death of a Pope the cardinals meet to elect his successor, in what is called the conclave (q.v.). Immediately on election the new Pope takes a new name, receives the homage of the cardinals, and blesses the Roman city and the world. A Pope may be deposed by a General Council of the Church for heresy, but this has never been done. Popes who have been removed have always been declared to have been anti-popes. Seventy-six Popes have been canonized—the last being Pius V (died 1572).

PORPHYRY (233–306 ?). Neoplatonic philosopher. He was born probably at Tyre, and St. Augustine says he was originally a Christian; certainly he was a pupil of Origen. After studying at Athens, he became the devoted disciple in Rome of Plotinus, whose biography he wrote and whose works he edited.

PORT ROYAL. A convent of Cistercian nuns near Versailles, with a second convent in Paris, that was very prominent in the religious history of France in the 17th century. It had the right of receiving as paying boarders lay persons who were wishful of living the religious life without taking the regular vows. Among these lay associates were Pascal and Antoine Arnauld (1612-94); the latter became the spiritual director of the nuns, while his sisters Marie Angélique and Agnes, and niece La

Mère Angelique, held the position of abbess 1602–84. The nuns strongly supported the Jansenist movement (*see* Jansenism), and in 1707 the establishment at Versailles was ordered to be closed, although the convent in Paris continued until 1790.

PORTUGAL. Roman Catholicism is the established faith, although possibly only 70 per cent. of the population give it a nominal attachment. The Protestants may number 10,000 out of 7 millions, and they are divided into 24 sects, including Adventists, Jehovah's Witnesses, and spiritualists. The constitution granted by the Salazar regime is liberal in spirit, but Protestant missions operate only under difficulty.

PORTUNUS. Roman god of harbours and gates; he is represented holding a key.

POSEIDON. The Greek god of the sea, identified by the Romans with Neptune. He was also the god of horses and earthquakes, and is represented as a dignified man carrying a trident.

POSITIVISM or the **RELIGION of HUMANITY.** The religion invented by the French philosopher Auguste Comte (q.v.). In his " Positive Philosophy " (1830–42) Comte propounds a Law of the three stages of knowledge and development—the theological, the metaphysical, and the scientific or positive. In the course of history the theological has been supplanted by the metaphysical, and now the time has come for the supplanting of the metaphysical by the Positive or scientific. Social existence is due for regeneration, in which the guiding principle will be an enlightened altruism. But the ideal of altruism in itself is incapable of revolutionizing our life. It must have a religious backing, and this Comte provides in the person of the Great Being, the personification or embodiment of Humanity, of all men and women, past, present, and to come. This abstract idea of the Great Being takes the place of God. The Religion of Humanity was launched on the world in 1848, the year of revolutions, and Comte firmly believed that it would prove itself the religion for the modern age, just as certainly as Catholicism had been the religion of the age of feudalism.

Having invented a god, Comte proceeded (1851–54) to provide his religion with the adjuncts that have proved most useful in other faiths. He redrafted the Sacraments, revised and re-wrote prayers, proposed a priesthood of State-supported philosophers, and adopted a calendar in which each day is dedicated to the memory of some great man. He canonized his dear friend Clotilde de Vaux, and urged that she should be revered as is the Virgin Mary in Catholicism. In a word, as one critic declared, he created a religion that was Catholicism without Christianity.

Positivism made a number of converts in England, and a Church of Humanity existed in London until after the Great War. Outside Europe it was most successful in Brazil and other parts of Latin America.

PRAJAPATI (Sanskrit, Lord of Creatures). A name given in the Vedas to the great nature gods, and by Manu to Brahma as the Lord and Father of all beings. It is also given to the ten Rishis, the sons of Brahma, from whom all mankind has descended.

PRAKRITI. *See* SANKHYA.

PRATYEKA BUDDHA (Pali, private buddha). *See* BUDDHISM.

PRAYER (Lat., *precem*) Devout supplication to God or other object of religious worship or adoration. Usually it is a solemn request for the granting of some favour or benefit, spiritual or material. The term may be extended to include not only supplication but praise and adoration, confession of sin, and grateful acknowledgment of mercies received. Communion with the Divine such as is claimed by mystics may also be considered as prayer.

In one form or another prayer is practised in most religions. Protestant Christians hold that prayer should be addressed to God alone, but Catholics may pray as well to the Virgin Mary and the saints (*see* LATRIA, HYPERDULIA, and DULIA). In Islam, prayer is one of the " pillars " of the practical religion.

PRAYER of MANASSES. A booklet of the Old Testament Apocrypha, supposed to be a prayer offered to Jehovah by Manasseh, King of Judah, when he was carried away to Babylon

as a captive. It is quite unhistorical, and since it was not written until about A.D. 200 may be the latest book in the Bible. Catholics are at one with Protestants in rejecting it as uncanonical.

PRAYER-WHEEL. A mechanical contrivance, much used by the Lamaists of Tibet, for the convenient multiplication of the prayer-wheel formula, " The Jewel in the Lotus, amen." The words are written on strips of paper wrapped on cylindrical wheels or mills that are turned by the wind. There are also prayer-flags bearing the same message.

PREACHERS, Order of. The Dominicans.

PREACHING (from Latin for " to proclaim "). The proclamation or exposition of religious truth by word of mouth. In the history of religion the preacher may be clearly distinguished from the priest—the proclaimer of doctrine from the celebrant of sacred rites or sacraments. In ancient Israel there was the distinction between the prophets and the priests of the Temple at Jerusalem, just as in Christianity the priest is characteristic of Catholicism while the preacher is usually most prominent in Evangelical Protestantism. The giants of the English pulpit have been mainly Nonconformists, e.g. C. H. Spurgeon, R. W. Dale, Joseph Parker, John Clifford, R. J. Campbell, and Campbell Morgan.

PREBENDARY (Lat., *prebenda*, an allowance). In the Church of England, a canon or other member of a cathedral chapter who holds a prebend, i.e. a fixed portion of the church's revenue in return for rendering certain clerical services. Originally the prebend was the portion of food allotted to each monk at the communal meal.

PRECENTOR. In Anglican cathedrals and collegiate churches, the musical director (a clerk or a layman) who leads the singing; sometimes he is a member of the chapter, ranking next to the dean.

PREDESTINATION. The theological doctrine that is distinctive of Calvinism (q.v.), denoting God's eternal purpose, whereby He has preordained whatever comes to pass. Many Catholics, following St. Thomas Aquinas, are also predestinarians.

PRE-EXISTENCE. The belief that this life is not our first—that we have lived before as human beings on this earth; or, put in another way, that our souls were in existence before the bodies in which they are at present housed. The ancient Egyptians and Pythagorean Greeks held the doctrine, and it is a basic principle of Hinduism and Buddhism.

PRELATE. A dignitary of the Christian Church who exercises jurisdiction in his own right, e.g. a metropolitan, archbishop, or bishop. " Prelacy " is a synonym for episcopalianism.

PREMONSTRATENSIANS. A Roman Catholic Order of Regular Canons founded in 1120 by St. Norbert (1080–1134) at a place in the forest of Courcy, in France, which had been pointed out to him by the Virgin Mary, whence it was called in French *Prémontré* (" meadow pointed out "; Lat., *pratum monstratum*). They formed a branch of the Augustinian Canons, and were called White Canons from their habit.

PRE-MUNDANE FALL. The theory put forward by some Christian theologians who can no longer accept the Bible story of the Fall in the Garden of Eden, that man and the universe were created originally perfect, but that man asserted his individuality against the unity of God. The result was the shattering of the universe, the disruption of the pristine unity. Thus the world that we see at present, with so much pain and loss and waste, is not as God made it and intended it to be, but is a fallen world, the home of a fallen race, who fell through selfishness " premundanely," before the world as we know it came into being. Origen held some such theory.

PRESBYTER (Gk., *presbyteros*, elder or senior). In the early Christian Church, one who was set aside to govern and guide the believers, preach sound doctrine, baptize converts, celebrate the Eucharist, and lead the congregation in prayer. In the New Testament " presbyter " and " bishop " seem to be applied to the same officer, but a distinction began to be drawn about the end of the 1st century.

PRESBYTERIANS. Those Protestant Christians who belong to Churches in which rule is exercised by presbyters or elders, both clerical and lay, all of whom are of equal rank, as opposed to the hierarchical system of episcopalianism. It is claimed that Presbyterianism is the system inaugurated by the Apostles, but modern Presbyterian Church government, which has been called "ecclesiastical republicanism," dates from the Reformation. It was Calvin (q.v.) who, with his genius for organization, established the Presbyterian form. In his theocratic republic of Geneva, the people chose the presbyters, some of whom were ministers who were to preach and teach, and others were elders, who ruled the Church. All were presbyters and recognized as holding a spiritual office; all together constituted a presbytery. Calvin's plan was adopted in the Reformed Church in France and in Switzerland, and through Knox it was introduced into Scotland, where it endeared itself to the Scottish people to such an extent that it has ever since remained predominant. In England, Presbyterianism was introduced in the reign of Queen Elizabeth, when (in 1572) a presbytery was established at Wandsworth. In the Puritan movement the Presbyterians took a most prominent part, and in 1648, following the complete defeat of Charles I and the episcopalian party in the Civil War, Presbyterianism was made the established form of Church government. At the Restoration in 1660 the Presbyterian ministers formed the great majority of those ministers who were ejected from the livings to which they had been appointed under the Commonwealth. In Scotland (*see* SCOTLAND, CHURCH OF), where Presbyterianism had been established for generations, it was now proscribed and episcopalianism was re-established. With the Revolution of 1689, however, Presbyterianism was once again restored, while in England the Presbyterians were included among the tolerated sects of Dissent. In the next century many Presbyterian congregations both in England and in Ireland moved steadily towards Unitarianism, and many of the present-day Unitarian churches were originally Presbyterian. But especially in the north of England there remained old orthodox congregations, and here and there were congregations of the Church of Scotland and of the Secession Church. Out of these varied elements was formed in 1876 the Presbyterian Church of England, which has ever since been recognized as one of the principal of the Free Churches. The Presbyterian form of government has meanwhile commended itself to many Congregationalists, and since 1919 there have been Moderators in the Congregational Church exercising a pastoral oversight. The question of an actual union of Presbyterians and Congregationalists in England has been mooted, but in 1949 it was found not to be practicable.

There are also Presbyterian Churches in Wales and in Ireland, and the movement is strong in the Dominions. On the Continent of Europe the Reformed Churches are Presbyterian. In North America the first Presbytery met in 1705; seventeen Presidents of the U.S.A. have been members of one or another of the several strong Presbyterian Churches.

The doctrinal standards of the Presbyterian Churches is the Westminster Confession of Faith, prepared by the Westminster Assembly of Divines in 1646; this is strongly Protestant, and definitely Calvinistic. In some quarters, however, the Calvinism has been modified.

Presbyterianism may be established, as in Scotland, Holland, and some of the Swiss cantons, or it may be completely independent of the State, as in England and U.S.A. Each individual church or congregation is governed by its church- or kirk-session, that is composed of the minister or teaching elder, who is ordained to his office, and a number of elected lay elders, who are charged with the spiritual welfare of the congregation. Its financial affairs are in the hands of deacons or managers. A Presbytery consists of the ministers of a district and an elder commissioned from each congregation. In the larger Churches, Presbyteries are joined in Synods, similarly constituted. The supreme

court, the General Assembly, contains a representative number (approximately equal) of ministers and elders from the whole Church. The president of each court is a minister, known by the title of Moderator, who usually holds office for a year.

The Reformed Churches throughout the world that hold Presbyterian principles of faith and order are joined in the General Presbyterian Alliance, a purely deliberative and consultative body, that was formed in 1877.

PRIAPUS. In ancient Greece and Rome, the god of procreation and fertility of gardens, flocks and herds. He was said to have been the son of Aphrodite and Dionysus, and he was born so deformed that the goddess ordered him to be exposed to die, so ashamed was she at having given birth to such a monster. But the infant was preserved by shepherds. Statues representing him as a deformed, even grotesque, human being, painted red, with a club and sickle, and having a disproportionately large phallus, were placed as scarecrows in gardens and at house doors.

PRIEST (from Latin *presbyter*, an elder). A minister of religion, more particularly one who is entrusted with the offering of sacrifice. In most of the great religions there have been, or are, organized priesthoods. Islam is a notable exception. In Britain a priest is usually an Anglican clergyman or a Roman Catholic cleric. Nonconformists do not apply the term to their ministers, since they do not look upon Holy Communion as a sacrificial rite; moreover, they believe in the " priesthood of all believers," lay as well as clerical.

PRIESTLEY, Joseph (1733–1804). Unitarian divine (and eminent scientist), who was minister of a chapel at Leeds and then at Birmingham; after his house had been sacked by the mob because of his sympathy with the French Revolution, he removed to U.S.A.

PRIMATE. The senior archbishop in a particular country or province of the Christian world in the West. In the Church of England the Archbishop of Canterbury is Primate of All England, and the Archbishop of York is Primate of England. The Primate of the Church in Wales is chosen from among the bishops when a vacancy occurs. In the Episcopalian Church in Scotland the Primate is the Archbishop of St. Andrews; and in Ireland, the Archbishop of Armagh.

PRIME. The first of the canonical hours of the Christian Church.

PRIMITIVE METHODISTS. An offshoot of the Methodists that arose in 1810 in Staffordshire, when Hugh Bourne and William Clowes were expelled from the (Wesleyan) Methodist Church because they insisted on holding " camp-meetings," i.e. religious services in the open air. (The first was at Mow Cop, a hill on the boundary of Cheshire and Staffs on Sunday, May 31, 1807, when Clowes preached.) The name was taken in 1812, as a sign of the intention to walk as closely as possible in the footsteps of John Wesley. The Primitive Methodists admitted a majority of laymen to their governing annual conference, allowed women to preach, distributed bread and water at their love-feasts, and expressed their devotion in great excitement (whence they were sometimes styled " ranters "). They were particularly strong among the industrial populations of the midlands and the north of England. In 1932 the denomination was merged in the Methodist Church.

PRINCE, Henry James (1811–99). Founder of the Agapemonites (q.v.). While studying for the Anglican ministry he was a leading spirit in a band of theological students at Lampeter. In 1840 he was ordained in the Church of England, and as a curate at Charlinch, near Bridgwater, found a companion soul in Starky, the rector. Together they were responsible for a religious revival that was not altogether approved by the Church authorities, and in 1841 Prince's licence to preach was withdrawn by the Bishop of Bath and Wells. About 1840 he seems to have become persuaded that the Holy Ghost had personified itself in him, and he and Starky broke with the Church and took to preaching in barns at Charlinch. With funds provided by some wealthy ladies, they established themselves in a large house

at Spaxton, which became famous as the Agapemone or Abode of Love. Early in his career there Prince declared that neither he nor any member of the community would suffer death or even sickness. Letters were addressed to him as " Our Holy Lord God at Spaxton." He assumed the title of " the Beloved," and signed with a pontifical " B." Unpleasant notoriety was had in 1860, when Prince was sued in the Court of Chancery by Nottidge, the brother of three sisters who had joined and largely financed the Agapemone; in the course of the trial there were references to a state of " free love " and other strange happenings. Prince wrote a " Journal " (1859), " Leaves from the Tree of Life," " The Counsel of God in Judgement, or Brother Prince's Testimony to the Closing of the Gospel Dispensation " (1888), and other works in which orthodox Christianity is combined with luscious erotic imagery. He died at the Agapemone and was buried there.

PRIOR. In a Christian monastery, the second in command to the abbot; sometimes, however, he is the superior, equivalent to the abbot elsewhere.

PRISCILLIANS. A heretical sect of Christians in Spain in the 4th–5th century, named after Priscillian, a Spanish churchman who was put to death as a heretic in A.D. 385. They were rigid ascetics, refraining from marriage and meat-eating, and their theology seems to have been a blend of Gnostic and Manichaean ideas. The sect died out about 450.

PRITHIVI. In the Vedic pantheon, the earth or the " broad one," who was thought of as being the mother of all beings.

PROBABILISM. In Roman Catholic theology, the principle that when any doubt arises as to the binding force of some divine or human law or precept, it is permissible to act on the view that the law is not binding, providing that this later principle is "probable"—by which is meant that it has been supported by a theologian or theologians of repute. The great authority in such matters of casuistry is Liguori (q.v.).

PROCLUS (c. 411-485). A Neoplatonist, who was born in Constantinople, studied in Alexandria, and taught at Athens. He believed that he was the incarnation of a Pythagorean, had visions of Apollo and Athena, and eagerly studied all the religions and philosophies that came within his ken. His own system is one of triads: the soul has three parts—divine, demonic, and human; there are three orders of divinities, and three of demons, etc. By faith man is enabled to receive Divine illumination, and achieve union with the Deity.

PROPHET (from Greek, to speak before, or on behalf of). One who proclaims and interprets the will of God. Usually by " the Prophets " is meant the succession of Hebrew men of religion—mystics and moralists, perfervid preachers, religious reformers and political leaders, prophesyers of Divine rewards and punishments—who flourished particularly in the 8th and 7th centuries B.C. The Major Prophets are Isaiah, Jeremiah, Ezekiel, and Daniel; the Minor Prophets are the remainder of those who give their names to books of the Old Testament.

PROSELYTE (from Greek for " one who has come "). A convert from one religion to another. The name was first used by the ancient Hebrews, who distinguished between the Proselytes of the Gate, who refused to submit to circumcision but agreed to conform to Jewish ethics, and Proselytes of the Covenant, who accepted Judaism in its entirety.

PROSTITUTION, Sacred. Courtesans (*devadasis*) are part of the establishment of many temples in Hindu India, and similar bands of *hierodouloi* have accompanied the religious worship of other peoples, ancient and modern. Herodotus reported the custom associated with Mylitta in Babylonia; some of the Egyptian gods had their retinue of sacred prostitutes; the Greek worship in Ephesus, Corinth, and other cities was renowned for the provision it afforded for sexual licence. In the Bible the ancient Hebrews were forbidden to prostitute their daughters, to bring " the hire of a whore " into the House

of the Lord—injunctions probably referring to sacred prostitution—and the " high places " mentioned by Ezekiel may have been temple brothels. Possibly the custom owes its origin to the desire to offer to the god the worshipper's most precious possession, in this case a woman's virginity. More likely, however, it originated in the " sacred marriage ": by performing sexual intercourse in the temple precincts it was hoped to induce the deity to grant fertility to man and beast. In India sacred prostitution may be seen as the symbol of the union of man with God.

PROTESTANTISM. The faith and practice of those Christians who belong to Churches that separated from the Roman communion in the 16th century. The name " Protestant " was first given to the followers of Luther who protested against a decree, passed by the Diet of Spires in 1529, which forbade any further changes in the religion of the German states. The chief Protestant types are Lutheranism, Calvinism, Anglicanism, and Presbyterianism.

PROTOMARTYR. The first to suffer in a cause, e.g. St. Stephen, the first Christian martyr.

PROTOPOPE. In the Eastern Orthodox Church, a rank equivalent to a dean in the Church of England.

PROVERBS. A book of the Old Testament that consists of moral precepts, wise sayings, exhortations to virtue, ethical discourses, as well as maxims, pithy sayings, saws and adages. Some are attributed to King Solomon; some have been traced to an Egyptian work of 1000 ? B.C., but the date of any of the seven sections into which the book is dissected is not to be determined.

PROVIDENCE. The foresight and care that God exercises over all His creatures; sometimes, God Himself. Theists hold that Divine Providence is constantly operative; Deists that God created the world and then withdrew from interference in its working.

PSALMS. A book of the Old Testament that consists of " songs of praise " that are generally accorded a very high place in the world's literature of devotion. Five main collections are recognized, and most of the individual pieces are given a post-Exilic date by modern scholars. David was the traditional founder of Hebrew psalmody, but there is no reason to suppose that he wrote the psalms that bear his name. One of the oldest psalms is probably the 18th, which may date from the reign of Josiah (7th cent. B.C.). The Psalter was in course of composition over a number of generations, and it may have reached its present form in the Maccabeean Age.

The Psalter in the English Prayer Book was the work of Miles Coverdale (q.v.). A metrical translation (known as the " Old Version ") of the Psalms by Thomas Sternhold (died 1549) and John Hopkins, a Suffolk clergyman, published complete in 1552, was in general use in the Church of England until it was supplanted by the " New Version " of two Irishmen—Dr. Nicholas Brady (1659–1726) and Nahum Tate (1652-1715), published in 1698. A supplement was added in 1703, and for generations the version was bound up with the Prayer Book.

PTAH. Egyptian god, represented as human-headed and thought of as the creative force, the divine potter, the builder of the world, the giver of all life. His chief centre of worship was Memphis. The Greeks identified him with Hephaaestus, and the Romans with Vulcan.

PUJA. In Hinduism, daily worship, whether performed by the people in their homes or by the Brahmans in the temples.

PULPIT (Lat., *pulpitum*, platform). In a Christian church, a raised and generally enclosed desk from which sermons are preached; the usual place for it is on the north side of the nave, against the chancel arch. In Islam the pulpit is called the *nimbar*.

PUNDIT (Sanskrit *pandita*, a learned man). In India, a teacher, usually a Brahman, who is a master of the religious, legal, and social lore.

PURANAS (Sanskrit, old). A body of Indian sacred writings consisting in the main of legendary accounts of the creation, destruction, and renewal of the universe, the genealogy of the gods and patriarchs, and other ancient matter, together with a mass of encyclopaedic

information. They are the nearest approach to historical writing in ancient Indian literature. They followed upon the *Vedas*, and 18 are usually listed, consisting of 400,000 couplets. Six original collections are said to have been taught by Vyasa to six sages, his pupils; the customary division is into those which relate to Brahma, those which exalt Vishnu, and those which prefer Siva. But in all, praise of Vishnu is most marked. The oldest has been dated to the 6th century A.D. The *Bhagavata* and *Vishnu Purana* are the most famous.

PURE LAND. A prominent school of thought in Mahayana Buddhism; in Japan it is known as Jodo (q.v.).

PURGATORY (from Latin *purgo*, I cleanse). In the belief of Roman Catholics, a place where the souls of the dead are purged and purified from venial sins, and suffer the temporal punishment (generally supposed to be by fire) which remains to be endured by the sinner after the guilt of mortal sin has been remitted. When sufficiently purified the soul is permitted to pass to heaven.

PURIFICATION OF THE BLESSED VIRGIN MARY. A Catholic festival in honour of the purification or churching of the Blessed Virgin Mary, which, according to Jewish ceremonial, was performed 40 days after the birth of Christ; it is observed on February 2.

PURIM. A Jewish feast, stated in the Old Testament book of *Esther* to have been instituted in commemoration of the deliverance of the Jews in Persia from a threatened massacre. The real origin is uncertain. It is kept on Adar 14 (about March 1), and in present-day Palestine is a 3-day carnival.

PURITANS. Originally those in England who refused to accept the Elizabethan settlement of the Church of England in the second half of the 16th century, but demanded that the Church should be purified of what they regarded as Popish doctrines, rites, and ceremonies. Later the term came to be applied to all those who adopted stricter views than were general in matters of Sunday observance and the ordering of everyday life. During the period of the Civil War the Puritans were predominant in England; and the founding of the colonies in New England was largely the work of Puritan settlers.

PURUSHA (Sanskrit, man). In Hindu mythology, the original and eternal Man, the Supreme Being, the soul of the universe; Brahma.

PURVA MIMAMSA. *See* MIMAMSA.

PUSEY, Edward Bouverie (1800-82). Anglican divine, a leader of the High Church (Anglo-Catholic) party in the Church of England; an early name for them was *Puseyites*. In 1828 he was appointed Regius professor of Hebrew at Oxford, and he joined with Newman and Keble in issuing the "Tracts for the Times." Newman seceded to Rome in 1845, but Pusey refused to follow.

PYTHAGOREANS. A brotherhood of mathematical scientists inclined to mysticism that flourished in the Greek-speaking world of antiquity. Its founder was Pythagoras, who was born about 582 B.C. in the island of Samos, and for years wandered about the world in search of knowledge. He is said to have visited the philosophic academies in Ionia, the priestly colleges in Egypt, the Persian Magi, the Indian ascetics (from whom he may have learnt the doctrine of the transmigration of souls that was prominent in his teaching), the Jews, and even the Druids in western Europe. More reliable is the statement that he finally established himself in Croton, a Greek city-state in south Italy, where he formed a society of disciples. He died at Metapontion, also in southern Italy. Bertrand Russell has described him as a combination of Einstein and Mrs. Eddy. He is reported to have said that "all things are numbers," and he and his school seem to have looked on numbers with a mystical rapture. With him a theory in mathematics was indeed a case of passionate contemplation, which "theory" meant when first used by the Orphics.

The Pythagorean brotherhood was formed, no doubt, to preserve and spread the Master's teaching in a world of few and expensive books. They had a community of goods, and a common way or rule of living. Many of the rules

can be regarded only as taboos, e.g. not to eat beans, not to pick up what has fallen down, not to poke the fire with an iron poker, and when one gets up in the morning, to smoothe out the body's impress on the bed. The ethical standard was high. The soul was thought to be immortal, and to be transformed time and again as it is reborn in a certain cycle. Pythagoras preached to animals because he regarded them as man's kindred. The highest kind of life is that of the man who pursues knowledge with disinterested zeal.

PYX (Lat., *pyxis*, a box). In Catholic Christianity, the sacred box in which the Host is kept after consecration. It is commonly cup-shaped with a lid.

QADIRIYA or **QADARITES.** An important dervish fraternity in Islam, founded by Abd al-Qadir al-Jilani (1077-1166), a teacher in Baghdad of the Hanbali school of jurisprudence, who was strongly inclined to mysticism and spent some time as an ascetic in the neighbouring deserts. Later his enthusiastic followers claimed that he had worked all manner of miracles. He was married, and is said to have had 49 children. Eleven of his sons carried his doctrine during his lifetime to distant parts, and founded branches of the Qadiriya brotherhood. Many mystical treatises (some in verse) and collections of prayers and services are attributed to him. His tomb is preserved at Baghdad, and its keeper (his direct descendant) is the head of the Brotherhood, which has branches in North Africa and the East. Great numbers of pilgrims visit the tomb every year.

QUAKERS or the **SOCIETY OF FRIENDS.** A body of Christians in the Protestant tradition that originated in England in the middle years of the 17th century. The founder was George Fox (q.v.), but he drew his followers largely from the little groups of sectaries, such as the Seekers, who were already striving to create a form of simple Christianity that they felt was the Apostolic type. The name that these rebels against Calvinistic theology and ecclesiastical authority first took for themselves was " Children of Light," but as early as 1652 they were calling themselves " Friends in the truth " or simply " Friends," having in mind Christ's saying, " I have called you friends." They endeavoured indeed to be friends, of each other and of Christ. The term " Society of Friends " was first used about 1665. The name " Quaker " was first applied to Fox and his following by Justice Bennett at Derby in 1650, when Fox bade the court before whom he was being charged, to " tremble at the word of the Lord." Some years earlier, however, the name had been given to members of a foreign religious sect in Southwark, who were said to " swell, shiver, and shake " and " preach what hath been delivered to them by the Spirit." Originally the name was one of reproach, but it has long been accepted as one of honour.

The Society's distinctive belief is that of the Inner or Inward Light, the " Light which lighteth every man that cometh into the world." Friends hold most firmly that the Holy Spirit will be, and is, poured out on the two or three who are gathered together in Christ's name, on all—irrespective of sex or class or race—who are ready to receive it. They reject the whole idea of a priesthood: Christ speaks direct to the human soul. Their meetings are marked by the complete absence of anything in the nature of ritual or formalism. The meeting-house is austerely plain. There is no pulpit, usually not even a desk. There is no minister to conduct the service. The meeting opens in silence, and the silence may be maintained throughout, or now one and now another may speak as the Spirit moves. There is no set order of service, and as a rule there is no music. The Bible is deeply revered, but of even greater authority is the voice of God speaking to and in the individual soul. Passages from the Scriptures may be read in the meetings, but resort may be had also to other books of spiritual value. There are no creeds or doctrinal statements that are of binding acceptance. There are no external sacramental practices; Quakerism is not a sacramental religion in the usual sense of the term. Worship is entirely spiritual.

Marriage is solemnized with a simple religious ceremony. Formerly the names of Sunday, Monday, etc., were scrupulously avoided because of their pagan origin and associations; First Day, Second Day, etc., were used instead. In the same way, Friends used to speak of First Month, and so on. This is not the usual present-day practice, nor do Friends use " thee " and " thou " in conversation as was formerly their wont. The " Quaker dress " is no longer seen. Men do not keep their heads covered, as Fox laid down, in meeting-houses or what he styled " Steeple-houses." But Friends are strictly careful to obey Christ's injunction to swear not at all; their refusal to take an oath has been met by statute. Throughout their history Friends have been resolutely opposed to war and the use of force, and they refuse to undertake military service or engage in military preparations of whatever kind. Yet in the Friends' Relief Service and other organizations the younger members of the Society played their part in the World War in ways which their consciences would allow. Peace, social and international, is still a paramount concern with Friends everywhere. The philanthropic activities of the Society—in such movements as anti-slavery and prison reform they have been honourably distinguished—have been fully maintained.

So far as organization is concerned, the Society is a spiritual democracy, in which men and women are on an equality. The members are grouped in " meetings "—monthly, quarterly, and annual. The first may include only one congregation but more usually includes several; it receives and dismisses members, and appoints " elders " and " overseers " who are responsible respectively for the community's spiritual welfare and its pastoral and business oversight. The Quarterly Meeting includes a group of Monthly Meetings and transacts the business that affects them all. The more important matters are referred to the Yearly Meeting, which is the highest and most authoritative body in the Society so far as Great Britain is concerned; in Ireland there is also a Yearly Meeting, and in U.S.A. there are twenty-nine such Meetings. In all these assemblies there is no chairman in the ordinary sense; no motions are proposed, no votes are taken. The business is introduced by the clerk, and he sums up at the end by declaring what is " the sense of the meeting " and records this in a written minute which receives the assent of the meeting.

History. The " Apostolic Age " of Quakerism was the period from 1648, when the movement was fairly launched by Fox, until about the end of the century, when the first generation of Friends had finished their course. Fox and his followers were most enthusiastic missionaries, and within a few years there were Quaker groups in most parts of the country. Great audiences gathered to hear the preachers, drawn in part by their eccentricities of dress and behaviour. Some of the Quaker prophets copied ancient Hebrew ways and language in their denunciation of evil in high places, and a few went naked, barefoot or dressed in sackcloth. James Naylor (q.v.) was but one of these. Women emulated the men in an enthusiasm that often passed into extravagance. One Quakeress, Mary Fisher, visited the Sultan at Adrianople with a view to his conversion. Fox and Penn preached Quakerism in Holland and Germany, and North America. Fox was no scholar, though he left behind him a " Journal " which was edited by his disciple Thomas Ellwood and became an autobiographical classic, but Robert Barclay and William Penn were capable propagandists with the pen. Under Charles II and James II thousands of Quakers went to gaol, but at the Revolution in 1688 persecution was stopped and statutory relief was given in the matter of the oath. The Quakers then developed into a highly respectable and respected sect. Early in the 19th century there were doctrinal troubles in the movement. About 1826 Elias Hicks (q.v.), an American Quaker, openly denied the divinity of Christ, declaring that he recognized no other Saviour than the Inner Light. Many of the American Quakers followed him. and the division still exists in U.S.A, The controversy spread to Britain,

where it became known as the " Beacon controversy," from the name of a book by Isaac Crewdson published in 1835, in which there was criticism of the view of some older Friends, that the Inner Light was superior to the letter of Scripture. Those who advocated a more evangelical approach and a relaxation of the formality of Quakerism found a leader in Joseph John Gurney (1788–1847). As the century wore on, there was a deeper interest in the wider world. Sunday schools were fostered, the Adult School movement was encouraged, foreign missions were started, and the admission of Quakers to the universities and Parliament opened up new avenues for service. In the 20th century, Friends have dropped most of the peculiarities that were theirs, but there has been no disposition to abandon or to weaken the distinctive character of the Quaker witness. Now, as always, the emphasis is on the " Inner Light."

In Scotland Quakerism was preached not long after it arose in England, and similarly it drew its early supporters from persons who were already "seekers" after a more spiritual and less rigid faith than that of the Establishment. Aberdeenshire was an early stronghold. William Edmondson preached Quaker doctrine in Ireland in the 1650s, whence he is called the " Father of Irish Quakerism."

The first Quaker missionaries to America were Mary Fisher and Ann Austin, who arrived at Boston in 1656. The Puritan authorities suspected them of heresy and more; their books were burnt, their persons were searched for the signs of witchcraft, and after five weeks in prison they were ordered to leave the colony. Savage laws were at once passed against the Quakers in New England, and four of the sectaries were hanged. At the Restoration, Charles II put a stop to the hangings in the colonies, but the persecution continued. At length a number of Quakers were allowed to settle in New Jersey, and in 1681 William Penn embarked on what he called the " holy experiment " of founding Pennsylvania, a colony in which the Quaker principles of brotherly love, toleration, and unarmed authority were for the first time tried out on a large scale. As early as 1676 Quakers in America had begun their protest against Negro slavery, and John Woolman (1720–72) was only the best-known of a long succession of anti-slavery agitators. By 1780 it was stated with pride that no Friend in England or America owned a single slave, at least so far as the Society was aware.

In the U.S.A. to-day there are about 120,000 Friends, among whom there is considerable variety of faith and practice; the chief division is between the General Conference or " Hicksite " group, and the Conservative group, which is also sometimes styled the Wilburite, after John Wilbur, who towards the middle of the last century took up a middle attitude between the ultra-mystical teaching of Hicks and the ultra-evangelical doctrine of Gurney. Yet a third group is the Philadelphia Yearly Meeting.

Groups of Friends exist in the British Dominions, China, Denmark, France, Germany, Holland, India, Japan, Norway and Sweden, Switzerland, etc. It is estimated that there are about 164,000 Friends in the world to-day, of whom about 21,000 are included in the London General Meeting, which includes Friends in Great Britain and also in Australia and New Zealand.

QUEEN ANNE'S BOUNTY. *See* CHURCH COMMISSIONERS.

QUEEN OF HEAVEN. In the Old Testament book of *Jeremiah*, the name given to one of the celestial bodies that was worshipped. The goddess Ishtar was so called in Babylonia, and the title is given to the Virgin Mary by present-day Catholics.

QETESH. An ancient Egyptian goddess of love, represented as a naked woman standing on a lion's back and holding flowers in her hand. She was sometimes identified with Hathor.

QUETZALCOATL. Originally the god Kukulcan of the Central American people, the Mayas; a human-bird-serpent deity, he was adopted by the Toltecs and Aztecs of Mexico and became their great culture-god. According to an ancient legend, he instructed the people in all useful arts, and then

sailed away (about A.D. 895) across the sea to the east, promising to return at some future time. He was thought of as being bearded and white-skinned; and when, in the year expected (1519) the Spaniards arrived from the east, Montezuma and the Aztecs thought that Cortez was Quetzalcoatl come again as he had promised. This delusion smoothed the way for the Spanish conquest.

QUIETISM. A religious movement that emerged from Roman Catholicism in Spain, France, and Italy in the 17th century, and was characterized by the adoption of an attitude of complete passivity in devotion. The Quietists were like Quakers in believing in the "Inner Light." They held that God is most likely to speak to the individual soul when, neither praying nor praising, neither willing nor wishing, it awaits in utter quiet and serenity what He sees fit to disclose. Molinos, the Spanish mystic, is usually regarded as the first of the modern Quietists; he inspired through his writings Mme. Guyon, who in turn influenced Fenelon.

QUIRINUS. A god of the ancient Romans, who with Jupiter and Mars formed the first great triad of divinities. Originally he may have been the god of the Sabine tribesfolk who lived on the Quirinal hill before Rome was built. Later he was identified with Romulus, and his festival, the Quirinalia, was observed on February 17.

QURAN. *See* KORAN.

RA. One of the names of the sun, or the sun-god, in ancient Egypt. He is represented as a falcon-headed man, holding in one hand the royal sceptre and in the other the ankh, the symbol of life, while above his head is the solar disc encircled by a coiled Uraeus, the symbol of power over life and death. For a thousand years Ra was the supreme deity of the Egyptians. In the "Book of the Dead" he is described as "Lord of heaven, lord of earth, maker of things celestial and of beings terrestrial, the One God, who came into being in primeval time, maker of the world, creator of men, maker of the sky, creator of the Nile, fashioner of whatsoever is in the waters, and creator of their life, maker of mountains, creator of men, and women, and beasts and cattle, and the heavens and the earth." The Egyptians believed that Ra's tears were transformed into men and women, their ancestors. After he had been reigning some time, men began to blaspheme him. So he sent Hathor, his "eye," who destroyed nearly all mankind. At length Ra's anger was appeased, but in disgust he withdrew henceforth from the management of worldly affairs to the Sekhet-Hetepet (Elysian Fields).

RABBI (Hebrew, master). Title given to the Masters of the Law in Palestine in the time of Christ, who was himself addressed as such on occasion. *The* Rabbi is R. Judah the Prince, compiler of the Mishnah (*which see*). In present-day Judaism, the rabbi teaches the young, preaches sermons, assists at weddings, etc., and sometimes has to decide legal issues, as in the Jewish court of arbitration in London. There is no priestly or sacerdotal element in the office.

RABI'A al-Adawiya (died 801). Woman saint, sometimes called the founder of Sufism (q.v.). She lived at Basra and was buried at Jerusalem. In her poems she teaches that the essence of mysticism is love.

RADHA. The favourite mistress of Krishna (q.v.). She was one of the gopis, and wife of Ayana-ghosha, a cowherd.

RAGNAROK. In the Scandanivian mythology, the twilight of the world.

RAIKES, Robert (1735–1811). A printer and publisher in Gloucester, who became oppressed by the miserable plight and ignorance of the poor children in the city, and about 1780 started a Sunday School where boys and girls were taught to read and repeat the Church of England catechism. He was thus the founder of the Sunday School movement in England.

RAJCHANDRA RAVJIBHAI (1868-1900). Indian Jain reformer. Born in Kathiawar, he was a jeweller in Bombay, belonged to the Sthanakavasi sect, and because of his poetic gifts received the title of Kavi, "poet." He protested against the idea that idols and

mouth-cloths (*murti* and *mumati*) lead to release (*moksha*); only a virtuous life can do that.

RAMA. In Hinduism, the seventh of Vishnu's avataras or incarnations, and the hero of the great epic of the *Ramayana* (" Adventures of Rama "). He was the son of King Dasaratha of Ayodhya, who had long been without a son and heir and had thereupon performed the asvamedha (horse-sacrifice) in the hope of persuading the gods to grant him offspring. The sacrifice was successful, for not only was Rama born, but other of the king's wives gave birth to sons at about the same time. Rama received one-half of the divine nature from Vishnu, who was regarded as his male parent. As a youth he displayed great strength and daring, and because he alone could bend a certain wonderful bow, he obtained as wife the lovely princess Sita. To this day Sita remains as the model of Indian womanhood, the ideal wife, just as Rama is honoured as the devoted and faithful husband. Before long Rama was banished by his father as the result of a palace intrigue, and he retired to the forest with Sita, who refused to leave him, and his brother Lakshmana. For ten years Rama lived in exile, and the outstanding event of the period was the carrying off of Sita by Ravana, the demon king of Ceylon. A great war was fought, but at length Rama crossed into Ceylon, killed Ravana, and rescued Sita. Joyful as he was at recovering his wife from her captor, he refused to take her back until she had proved her chastity by passing through the ordeal of fire. Eventually Sita retired to a hermitage and there gave birth to two sons who soon gave sign of their semi-divine ancestry. When the boys were fifteen Sita died, and Rama, unable to live without her, sought his own death.

Rama receives widespread worship as a god, and this worship is free of licentious accompaniments.

RAMADAN (Ramazan, in India). The 9th month of the Mohammedan year. To observe it as a strict fast from dawn to sunset, or until it is no longer possible to distinguish the colour of a thread, is one of the pillars of practical Islam; no one is excused save the sick, infirm, young children, pregnant women, and nursing mothers. Travellers making journeys of more than 3 days are temporarily excused, but they must make up for the deficiency as soon as possible; the same rule applies to the sick.

RAMAKRISHNA (1836–86). Hindu saint and seer. Born of Brahman parents in a village of the Hooghly district of Bengal, Gadadhar Chatterji, as his boyhood name was, had ecstatic religious experiences even in early years and at 18 became a priest of the Kali temple at Dakshineswar, near Calcutta. Hardly had he been instituted, when constant contemplation of the goddess's image inspired him with an overwhelming desire to see the Divine Mother in person, and at length his wish was granted, at first only in trance and later with open eyes in the state of normal consciousness. Still he was not satisfied. He practised the mystic ritual of Tantrikism, the meditation of Yoga, the devotional worship of Bhakti. He meditated on and realized the "Absolute (Brahman) beyond attributes". For a time he lived and prayed as a Moslem, and realized Allah as God without form or attributes. Then he turned to Christianity, and came to acknowledge that Jesus was indeed the Master-Yogi, who poured out his heart's-blood for the redemption of mankind. At length he reached the conclusion that God, the only Reality, is One, but has various names and forms and aspects. All religions are different ways to the realization of God, which is the aim of them all. For the Hindu, however, Sri Ramakrishna—the name he was given when he became a *sannyasin*—believed that Hinduism is the religion most suitable to his needs, and of the many forms of religious and philosophic thought, the Vedanta—which is beyond all sects and creeds—is the best. In essence, his teaching is pure Vedantism. He himself was regarded as a living embodiment of the Harmony of Religions and of the Fellowship of Faith.

In the last six years of his life Ramakrishna formed a body of disciples, with Swami Vivekananda as their chief, whom he entrusted with the continuation of his work. He taught them that

God may be served best by serving man, and it is recorded that he saw God in all men and all women, and treated them as such. His wife, who was betrothed to him when she was six, and whom he received into his residence at Dakshineswar when she was 18, was his devoted disciple, at one and the same time virgin and wife. His order of disciples complete, Ramakrishna shortly before his death formally transmitted his spiritual powers to Narendranath (Vivekananda q.v.). The Ramakrishna Movement is his memorial and legacy to the world. Romain Rolland paid tribute to him in two books.

RAMAKRISHNA MOVEMENT. In Hinduism, a religious revival, based on the universal principles of the Vedanta as the Eternal Religion, that was inspired by Ramakrishna (q.v.). It finds expression in the Ramakrishna Math, an organization of monks or *sannyasis*, and the Ramakrishna Mission, which is a philanthropic and educational body. Both have their headquarters at Belur, on the banks of the Ganges, in India, and there are permanent centres in U.S.A., Britain, and other countries.

RAMANANDA (mid-15th century A.D.). Hindu religionist, an ascetic who lived most of his life in Benares, and founded a sect—the Ramanandis—who offer devotion (*bhakti*) to Rama and Sita, the former as an incarnation of the Supreme Being and the latter as his *sakti*. He accepted caste as an institution, but enlisted disciples of any caste as well as Outcastes. Women and Moslems, too, were among his followers, and the writings of the sect are not in Sanskrit but the Hindi of the masses.

RAMANUJA (died c. 1137). Founder of the Sri-Vaishnava sect of Hinduism. He was born at Sriperumbudur, near Madras, and after studying the Saivite philosophy abandoned it for Vishnuism. He travelled widely, perhaps as far as Kashmir, founded many monasteries, and died at Srirangam, near Trichinopoly. There in the temple his tomb may be seen. His image is worshipped.

The Sri Vaishnavas believe that Siva revealed the truth to his consort Sri or Lakshmi, she to a demigod named Visvaksena, and so on through a number of great teachers to the eighth, who was Ramanuja. The latter teaches in his writings the worship of a loving God, one who " in sport produces, sustains, and reabsorbs the entire universe," and on the whole he bases his doctrine on the Upanishads. There are two schools among his followers, northerners and southerners; the former maintain, to mention one of the differences, that the soul holds on to the Lord (Siva) as a monkey hangs on to its mother, while the latter insist that the Lord picks it up because of its helplessness.

RAMAYANA. The older of the two great epic poems of India, the other being the *Mahabharata*. It is the poem describing the adventures of Rama, the 7th incarnation of Vishnu, and consists of about 50,000 lines, arranged in seven books. It is supposed to date from several centuries B.C. and to have been written by a sage who was divinely inspired, Valmiki.

RAM MOHUN ROY (1774–1833). Hindu thinker, founder of the Brahma Samaj (q.v.). The son of a Bengali Brahman, he revolted against idolatry as a boy of 15, and was forced to leave home. In Tibet he studied Buddhism and in Benares Hinduism, while from a missionary he obtained a knowledge of Christianity. He then went into the service of the East India Company until 1814 when, having made a fortune, he retired and settled at Calcutta. During the next 14 years he wrote pamphlets and books on religion, including " The Precepts of Jesus, the Guide to Peace and Happiness " (1820). In 1828 he started a deistic society in Calcutta, which soon developed into the Brahma Samaj. For the first time in Hinduism there was a weekly congregational worship, consisting of reading from the Vedas and the Upanishads, hymns, and a sermon. The first church was opened in 1830. From the outset Ram Mohun was the inspirer and director of the venture, and he was also indefatigable in social and religious reform. The abolition of sutee by the Governor-General, Lord Bentinck, in 1829, was largely due to his propaganda. In 1830 he visited England as the envoy of the king of Delhi, who gave him the title of

Rajah, and he was warmly received, particularly by the Unitarians. His sudden death at Bristol was widely deplored.

RANTERS. A Christian sect which arose in England about 1645, during the Civil War period. Its members had the slogan of " Christ in men," and were said to have declared that, filled as they were with the Spirit, they could not sin and were in the same state of virtue as was Adam's in Paradise. Nearly two hundred years later the early Primitive Methodists were given the name of Ranters by the crowd, since in their preaching and praying they often adopted extravagant or ranting gesticulations.

RAPP, Geo. (1770-1847). Founder of the Harmonists, a sect of communistic Christians in U.S.A.; they were also called *Rappites.* The son of a godly farmer in Würtemberg, he became a preacher of a pietistic mysticism, which aroused much persecution. Eventually in 1803 he emigrated with his son John and a few followers to U.S.A., where they settled first in Pennsylvania, then at New Harmony in Indiana, and finally at a place they named Economy, on the Ohio some 18 miles below Pittsburg. As long as Rapp lived, they increased in wealth, but subsequently they went downhill, until in 1906 the society was disbanded. In its early days the members practised strict celibacy, since Rapp had adopted the doctrine that Adam had been created both male and female, and that men and women who were properly consecrated might recapture the dual sex by the practice of continence.

RASHI (Rabbi Solomon bar Isaac) (c. 1040–1105). French Jew, who lived at Troyes, and was one of the greatest Hebrew scholars of medieval Europe. His commentaries on the Bible and the Talmud are highly valued; the latter, indeed, is still printed with the Talmud.

RASKOLNIKS (from Russian for " cleft," i.e. schism or dissent). Originally, name given to a number of members of the Russian branch of the Eastern Orthodox Church who in 1666 separated themselves from the main body because they disagreed with certain changes that had been made in the liturgy by the Patriarch Nikon. They called themselves *Starovertsi* or " Old Believers," as opposed to the Nikonians or " New Believers." They used only unrevised service-books, crossed themselves with 2 fingers and not 3; used only an 8-pointed cross; turned from left to right at divine service, because that is the way the sun goes; never shaved their beard for fear of spoiling God's image; and never took tobacco.

RATI (Sanskrit, love or desire). The Venus of Hinduism. The wife of Kama, the god of love, she is the goddess of sexual pleasures. Other names for her are Reva, Kami, Raga-Lata (" Vine of love"), Subhangi (" fair-limbed"), etc.

RATIONALISM. " The mental attitude," to quote the definition of the Rationalist Press Association, " which unreservedly accepts the supremacy of reason, and aims at establishing a system of philosophy and ethics verifiable by experience and independent of all arbitrary assumptions or authority." In modern English usage a Rationalist is one who adopts a critically hostile attitude towards Christianity in particular and revealed religion in general.

REALISTS. Those Schoolmen of the Middle Ages who maintained that " universals " are real things—that they actually exist and are not mere names. Further, that they are the only really real things, inasmuch as all visible things come into being, grow, change, and eventually perish. The founder of this school of thought is held to have been Anselm. *See* SCHOLASTICISM.

REAL PRESENCE. The doctrine, held by Roman Catholic, Anglican, Lutheran, and Eastern Orthodox Christians, that Christ is actually present in some way in the sacramental bread and wine.

RECOLLECTS. *See* FRANCISCANS.

RECTOR (Lat., ruler). A clergyman in the Church of England who has the right to receive all the ecclesiastical dues in the parish in which he has the cure of souls. In Scotland and U.S.A. all episcopalian clergymen are called rectors.

RED CROSS. A red cross on a white ground is the emblem of the international Red Cross organization, founded in 1863, that exists for the alleviation of human suffering caused by man-made

wars, natural disasters, sickness and disease, etc. Among Moslems the corresponding emblem is the Red Crescent.

REDEMPTION. In its religious sense, redeeming or delivering man from the disabilities of human existence. In Buddhism and Hinduism redemption or salvation means release from the cycle of lives, from the burden of *Karma*, Christianity is above all things a religion of redemption, but it is eternal life that Christ's sacrifice on Calvary is believed to have secured for those who take him as their Saviour.

REDEMPTORISTS. Name given to the (Roman Catholic) Congregation of the Most Holy Redeemer, founded by St. Alfonso Maria de Liguori at Scala, near Salerno in Italy, in 1732. Another name for them is Liguorians. The special work of the order is the conversion and religious instruction of the most poor and miserable. The nuns are called Redemptoristines.

RED HAT. The broad-brimmed red hat with a flat crown and two bunches of 15 tassels that is the distinctive sign of a Roman Catholic cardinal. He wears it only on appointment; on his death it is hung above his tomb.

REFORMATION, The. The disruption in the first half of the 16th century of the Catholic Church, whereby Western Christendom was divided between the Roman Catholic Church on the one hand, and on the other a number of Protestant Churches, differing widely on matters of dogma, rite, and organization, but all agreed in repudiating the supremacy of the Pope. For more than a thousand years the Papacy had maintained its sway over the minds and lives of men, but from Joachim de Floris (died 1202) there was a succession of more or less heretical protests against the teaching of the Church and the lives of its ministers. Though the sectaries were savagely repressed, the protests continued. Increased knowledge added to the fires of discontent, and there was popular envy of the wealthy leisured class of the clergy, and national resentment at the vast financial contributions made towards the support of a foreign court. Then, in the 14th–15th century there was the disgraceful " Babylonish Captivity " of the Popes at Avignon (1305–79) and the ensuing Great Schism (1378–1417), when two or sometimes three Popes claimed at one and the same time to be Christ's Vicar. Yet another century went by before the storm burst, and in the interval the great movement of intellectual liberation known as the Renaissance came to fruition.

Two men in particular may be styled the father of the Reformation. Both lived north of the Alps, but there was a world of contrast between Erasmus, the Catholic scholar, lover of books and learning and an existence of quiet comfort, and Luther, the Catholic monk, deeply read in the Bible but in not much else. The spirit of Luther triumphed over that of Erasmus. The sound of his hammer as he nailed his Theses on the door of Wittenberg church was the death-knell of a reasoned and reasonable accommodation.

Luther assailed indulgences in 1517 and burnt the papal bull condemning him in 1520. In 1529 Protestantism (q.v.) had its historical beginning. The Protestants promulgated the Confession of Augsburg in 1530, and for more than a hundred years Germany was distracted by religious feud and war. In the 1530s England broke with Rome, and the Huguenots rose to prominence in France. Soon the Low Countries, the Scandinavian kingdoms, Scotland, and much of Switzerland had become Protestant. In Spain the heresy was fiercely repressed, and in Italy there were few who revolted against the Pope.

Very soon the Protestants disagreed among themselves. Lutherans were opposed to Calvinists, and Zwinglians to both; in England Puritans protested against the rule of bishops, and before long bands of religious refugees were crossing the Atlantic in search of a wider and fuller liberty. Within a quarter of a century of Luther's dramatic and epoch-making outburst the Council of Trent embarked upon the Counter-Reformation, and through the devoted efforts of Loyola and his Jesuits the Protestant advance was stayed, and Europe settled down into the two camps whose boundaries have remained very much the same to this day.

REFORMED CHURCH. That branch of Protestantism that arose in Switzerland about the same time as the Lutheran branch arose in Germany, i.e. in the early 16th century. Its founders were Zwingli and Calvin, and to this day its theology is Calvinistic. It includes the Reformed churches in Switzerland, Holland, Germany, France, Hungary, etc., and has been represented in the U.S.A. since the 17th century.

REFORMED EPISCOPAL CHURCH. A Protestant Christian body, founded in U.S.A. by Bishop C. D. Cummins in 1873, and sharing the succession of its holy orders with the Church of England. In theology it is Evangelical. There are branches in Canada, India, and England.

REGULAR CLERGY. Name given to those Roman Catholic monks and friars who belong to one of the Orders or Congregations, have taken monastic vows, and live in the monastery; secular clergy, on the other hand, live in the world as parish priests.

REIMARUS, Hermann Samuel (1694–1768). German scholar, professor of philosophy at Hamburg, who was the author of several essays published by Lessing in 1774–78, in which for the first time the historicity of the Bible miracles was seriously challenged. The authorship was not revealed until after Reimarus's death.

REINCARNATION. The belief that when we die we are reborn on earth in another human body. Very often it is regarded as another name for Transmigration (q.v.) but this, strictly speaking, teaches that the reappearance on earth may be in non-human (plant or animal) form equally with human. The Greek term for very much the same idea is Metempsychosis.

RELICS (Lat., *reliquiae*, remains). Objects venerated because of their divine or sacred association. The veneration of relics may be traced to a very early stage of Christianity, and it is also present in other religions, notably Buddhism. Often it is held that the relics have healing virtue, and many miracles have been attributed to them. Or the care with which they are treated may be considered to dispose the saint in question most favourably to his suppliants. Or again, they may be supposed to exercise a hallowing influence in the place of their enshrinement. Relics feature largely in the practice of Roman Catholicism; they are encased in the altar of a church, and usually a certificate of authenticity is hung near by.

RELIEF CHURCH. *See* SCOTLAND, CHURCH OF.

RELIGION (Lat., *religio*, from *relegere*, to treat with care, or perhaps *religare*, to bind). Of the immense number of definitions of religion one of the simplest is E. B. Tylor's "Religion is a belief in spiritual beings," a definition which may be said to include the religion of the most primitive of human beings, the polytheism of the ancient world, the faiths of the Hindu and of the Catholic, the experience of the mystic and of the modern spiritualist. Comprehensive as it is, however, it is not so broad as to include the Buddhists of the earlier school, and the generations of Confucians to whom religion has been a code of behaviour, a way of gentlemanly living.

Matthew Arnold, thinking in particular of the sublime ethics of the Hebrew prophets, defined religion as "morality touched with emotion." But as Prof. W. K. Clifford pointed out, religious facts include immorality touched with emotion. Human sacrifice, sacred prostitution, castration, suttee, thuggery, persecution—these are some of the more deplorable expressions of the religious instinct.

The term includes all that a long line of truth-seeking thinkers and writers have thought fit to regard as religious. Religion is a complex of doctrines and practices and institutions. It is a statement of belief, in gods and God, in a world of spirits and a world or worlds that lie beyond the one in which we have our home. It is an emotional experience, as when the savage bows down before his "image of wood and stone" and the mystic is enraptured in the Beatific Vision. (Here may be mentioned J. E. McTaggart's description of religion as "an emotion resting on a conviction of harmony between ourselves and the universe at large.") It

is an attitude of mind, something that may be described in an ascending scale of spirituality as fear, awe, reverence, admiration and love of what is indescribably beautiful, good, and holy.

In its more colloquial sense, religion is spoken of as *a* religion, e.g. Christianity or Islam, the religion of Catholics or Jews or Latter-day Saints. It is then the sum-total of beliefs, sentiments, and practices, individual and social.

RELIGION, Comparative. The scientific and therefore impartial study of the various religions of the world with a view to discovering their resemblances and differences, and the body of religious ideas and practices that they may have in common. The religious idea is something that is present in all peoples, in all ages, in all stages of culture; its study is an essential part of the understanding of the development of human society and of mankind.

The first (so far as is known) attempt at a philosophy of religious beliefs is that contained in the fragmentary writings of Xenophanes (6th century B.C.). Herodotus (5th century B.C.) shows a lively curiosity in the religions of the people he studied. Aristotle is disappointing. Cicero, Sallust, Lucian, and Plutarch all wrote on the gods, but chiefly the Roman and Greek gods only. The Middle Ages and the Age of the Reformation were too convinced of the certainties of Catholicism to have any interest in other faiths, which were all regarded as unquestionably and necessarily false. Lord Herbert of Cherbury, Locke, and Anthony Collins made some attempt at classifying religions. At the end of the 18th century Carey and his fellow Baptist missionaries at Calcutta began to study and translate the sacred books of India; in the last century another missionary, James Legge, did fine work in translating the Chinese classics. The decipherment of the Rosetta Stone in 1799 provided a key to the Egyptian tomb and temple inscriptions; Rawlinson's work at Behistun, in Persia, was similarly important in connexion with the Babylonian religions. The French Catholic missionary Abbé Dubois (died 1848) wrote a book on the Indian religions which is unrivalled for intimacy and exactitude. Robertson Smith, Sir James Frazer, and Max Müller (who launched the "Sacred Books of the East" series) greatly advanced the study. More recently workers in the field have been Archbishop Söderblom of Uppsala; Rudolf Otto; Lewis Spence (Mexico); Dr. and Mrs. Rhys Davids, and Dr. E. J. Thomas (Buddhism); Flinders Petrie, J. H. Breasted and Wallis Budge (Egypt); Sir M. Monier Williams, A. Berriedale Keith, Sir Charles Eliot, Dr. Nicol MacNicol, Sir S. Radhakrishnan (Hinduism); Dr. D. C. Holtom (Shinto); Sir Charles Bell (Tibet). The study in general is discussed in books by Prof. E. O. James, Dr. A. C. Bouquet, J. Estlin Carpenter, Father C. C. Martindale, etc.

RELIGIOUS. In Catholic usage, a person, male or female, clerical or lay, who has taken the vows and is a member of a religious institute, i.e. a congregation or an order (qq.v.).

RELIGIOUS DRAMA. That form of acting or stage representation that has a religious content, meaning, and purpose. When and where the drama arose is unknown, but there is much evidence to suggest that its origins were in a religious connexion.

Among the ancient Egyptians the doctrine of the immortality of the soul was given dramatic expression in recitations and ritual centred about Osiris. In Greece the drama was from beginning to end in the most intimate connexion with the national religion. According to Aristotle, Tragedy originated in the leaders of the dithyramb, the choral lyrics sung by the choir, dressed as satyrs, at the worship of Dionysus; while Comedy had its beginnings in those who "led off the phallic songs," in the jovial young men who during the Dionysian or Bacchic vintage-festivals went about in carts or on foot, displaying the phallic emblem and roaring out songs in which praise of the god was combined with the grossest ribaldry and personal ridicule. The paean was a choral lyric addressed to Apollo and later to other gods as well; sometimes it was accompanied by a dance.

At Athens, where the ancient drama received its finest and noblest form, the theatrical performances were held at the great religious festivals, in particular the Dionysia. An altar to Bacchus stood in the middle of the stage, and the distinctive dress of the actors was originally the attire of the Dionysian priests. The actors were held in high esteem because of their semi-sacred profession, and the companies of strolling players carried Greek religion as well as Greek literature to the farthest corners of the Greek-speaking world.

The Roman drama similarly had its beginnings in the religious celebrations that accompanied weddings and other occasions for jollification. It arose in paganism; and in Rome as in Greece it declined as belief in the old pagan divinities diminished and died out.

With the triumph of Christianity the drama fell into disrespect. For centuries the art was kept alive only by scattered and persecuted bands of strolling players, and when it eventually revived about the 10th century the themes were almost entirely religious. The Mass is itself a dramatic performance of a particularly solemn and moving kind, and at a very early date the " liturgical mystery "—dramatic illustrations of the Gospel Story—constituted the earliest form of the Christian drama. A distinction is usually drawn between the *mysteries*, which properly deal only with Scriptural events, ranging from the Old Testament stories of Adam and Eve, Noah's Ark, and the like, to the Nativity, Passion, and Resurrection of Christ; the *miracle-plays* or miracles, whose subject-matter was the legends of the saints and martyrs of the Church; and the *moralities* or moral-plays, designed to bring home the force of moral teaching. The performances were in church, and also in the shape of tableaux carried in procession on Corpus Christi Day and other great festivals of the Church. In England the transition to " straight drama " was effected in Elizabeth's reign, and the close connexion between the Church and Stage was practically suspended until towards the end of the last century. A survivor of the old " mystery " is the Passion Play, of which the best known is that of Oberammergau (q.v.).

In Spain Lope de Vega, founder of the national drama in the 16th century, produced a number of *comedias de santos*, based on the lives of the saints, and he also initiated the *autos sacramentales* (solemn " acts " or performances in honour of the Blessed Sacrament) which were played in the open air following the sacred procession.

In India the invention of acting is attributed to Brahma, and the drama originated in the union of song and dance in the festivals of the gods. The most ancient Indian play is said to be one describing Vishnu's choice of Lakshmi as his wife. The divinities are shown delighting in the spectacle of the nymphs dancing in Indra's heaven. Siva is usually represented in a dancing pose, and is said to have invented new styles of dancing. Krishna and his shepherdesses gave rise to a particular kind of dramatic performance. Kalidasa (?3rd century A.D.) composed dramatic idylls of surpassing beauty. The Passion Play of Ram Lilla, based on the Ramayana epic, is the counterpart of the Moslem drama performed in Moharram (q.v.). In the East Indies such ballets as the Wajang Wong in Java are based on religious mythology.

RELIGIOUS EDUCATION. The education of children in the principles and practice of some particular religion. This may be done in the home, in church and special schools (Sunday Schools, e.g.), or in the schools in which instruction in secular subjects is ordinarily given.

In Hinduism and Buddhism education has always been largely a priestly or monastic affair. The same is true of Islam. Confucianism is in effect a long course in education. In Judaism the school and the synagogue have been closely connected. In Christendom, too, after the collapse of the Roman Empire such education as continued to be given was largely in monastic schools. At the Reformation the contending sects strove to win the young by educating them in schools in which the church or denominational atmosphere should be apparent. But with the spread of humanism and a

rationalist and secular temper, the teaching of religion was gradually excluded from the schools. Particularly was this so when the schools became chargeable to the population as a whole.

In the Dominions as in the U.S.A., France, and many other countries the teaching of the doctrines of a particular Church is not permitted, and there is next to no instruction in religion as a whole. In England and Wales the Education Act of 1944 made (for the first time in English history) it compulsory for all children attending the State schools to receive a grounding in the principles of the Christian faith. The school day begins with an act of collective worship, and instruction is given in Christianity in accordance with a " syllabus " agreed between the educational and the religious authorities. In those schools which were originally established by the Church (Church of England, Roman Catholic, or Methodist) and are still Church-owned although in the main supported out of national funds, the religious instruction given is denominational. Elsewhere it is instruction in a broad Christianity.

RELIGIOUS TRACT SOCIETY. A Christian organization, founded in 1799 by Churchmen and Nonconformists for the production and circulation of Evangelical literature. The united action is still maintained, and publishing and missionary activity is carried on.

RENAN, Joseph Ernest (1823-92). French scholar. Born into a devout Catholic family in Brittany, he was educated at seminaries in Paris, but when he left that of St. Sulpice in 1845 his studies in Hebrew and in German criticism had made it impossible for him to become a priest as had been intended. In 1861 he became professor of Hebrew at the Collège de France, although the opposition of Napoleon III kept him out of his chair until 1870. He travelled extensively in the Near East, and it was while on a visit to the Holy Land with his sister Henriette, who was his soulmate and died there, that he conceived his *Vie de Jésus*, which was published in 1863 and achieved world-wide circulation. Later volumes in his *Histoire des Origines de Christianisme* were devoted to the Apostles, St. Paul, Anti-Christ, the Christian Church, and the Age of Marcus Aurelius; and these were followed by a *Histoire du Peuple d'Israel.*

REQUIEM (Lat., *requies*, rest). In Catholic usage, a Mass for the Faithful Departed sung on All Souls' Day (November 2). Palestrina, Cherubini, and Dvorak are among the great composers who have composed music for these solemn occasions. Requiems are also sung at funerals and anniversaries of decease.

REQUIESCAT or **Requiescat in pace** : Lat., " May he (or she) rest in peace." A term used frequently in Catholic countries, for a prayer for the dead. It (and its abbreviation, R.I.P.) is also inscribed on tombstones.

REREDOS (Lat., " rear back "). In Christian architecture, the screen behind the altar. It is usually adorned with sculptures, statues, paintings, tapestry, etc., and sometimes is large enough to cover the whole east wall.

RESERVATION. The custom in Catholic and Eastern Orthodox churches of placing in the aumbry or the pyx a portion of the consecrated Host, to be carried to the sick if need be and to form a constant focus of adoration.

RESPONSA. That branch of the rabbinical literature of the Jews that consists of answers made by the most authoritative rabbis to questions on faith and order put to them from time to time. It may be described as a kind of case-law.

RESURRECTION. The belief held widely among Christians, and universally by Moslems, that the human body will be revived after death in a future state. Some passages in the Old Testament books of *Ezekiel*, *Isaiah*, *Psalms*, and *Job* are supposed to imply or teach it, and by the time of Christ it had become a distinguishing tenet of the Pharisees as against the unbelieving Sadducees. Since the time of the Fathers, it has been Catholic doctrine that the dead will be provided with their bodies at Judgement Day, but some theologians have argued that a spiritual body is intended. The belief is contained in the Apostles' Creed, and is generally accepted by the Christian

Church; part of the popular opposition to the practice of cremation has been associated with the fear that if the body be completely destroyed by fire, it will be next to impossible to resurrect it when the Last Trump sounds.

RESURRECTION, Community of. A community of celibate clergy of the Church of England living under a rule and with a common purse. It was founded at Oxford in 1892, and since 1898 the House of the Resurrection at Mirfield, Yorks, has been its centre. It does mission work in South Africa.

RETREAT. Amongst Catholics, both Roman and Anglican, a period of withdrawal from the world by priests and sometimes by laity. Usually they are held for 3 or 7 days in some convent or other religious establishment, under the direction of an experienced cleric, and the time is spent in devotional exercises and religious studies.

REVELATION. Divine knowledge communicated to mankind, whether in Nature as God's handiwork; in conscience as the voice of God; or, more generally, in inspired scripture such as the Bible, the Koran, and the Veda.

REVELATION. The last book of the New Testament, and of the Bible; also called the *Apocalypse*. It is the only Christian apocalyptic writing to be admitted to the canon; this was in the 2nd century, when it was attributed to the Apostle John. The Eastern Church did not accept it until the end of the 5th century. In the book itself the author is stated to be "John"; it is generally held that it cannot have been written by the same author as the 4th Gospel and the Johannine epistles. The date suggested is in the reign of Domitian (81–96). Its interpretation has given rise to a vast literature. Sometimes it is held that the apocalyptic visions it contains are forecasts of universal happenings, in which Christians will be ranged against their enemies; others hold that they are a picture of the historical conditions of the first Christian era. These conditions point to the persecution under Domitian, and the Number of the Beast (*see* APOCALYPTIC NUMBER) is taken as referring to Nero, who was expected to return from the dead. The general theme of the book would seem to be the eventual triumph of the Christian Church, of the Messiah, over the Roman Empire and all the powers of evil. *See* APOCALYPSE.

REVEREND (Lat., *reverendus*, to be respected). A respectful epithet applied to the clergy. In the Church of England a priest is addressed as Reverend, a dean as Very Reverend, a bishop as Right Reverend, and an archbishop as Most Reverend. Ministers of other churches and denominations are also styled Reverend. The Moderator of the General Assembly of the Church of Scotland is addressed "Very Rev." The Superior of a Catholic convent is addressed as Reverend Mother.

REVISED VERSION (R.V.). The version of the English Bible made in 1870-84, and published, Old Testament in 1881 and New Testament in 1885, that was a revision of the Authorized Version (A.V.) of 1611. Two companies of the most eminent scholars were engaged, twenty-four in each, under the chairmanship of Bishop Ellicott of Gloucester (N.T.) and Bishop Thirlwall of St. Davids (O.T.).

REVIVALIST. One who endeavours to revive or reawaken religious feeling in a community which has become lax and indifferent in its observance. Revivals are characteristic of Evangelical Christianity, and the more successful itinerant revivalists have included Moody and Sankey in the last century, and Torrey and Alexander, Gipsy Smith, and George Jeffreys in this. But the early Benedictines and Cistercians, the Friars, and the Methodists may also be classed among the revivalists.

RHEA. An ancient earth-goddess of Crete, whom the Greeks declared was the daughter of Uranus and Ge, wife of the Titan Cronus (who was also her brother), and mother of the chief Olympian deities. Later she was identified with the Great-Mother or Cybele of the Western Asiatics, and her bloody rites were performed by self-castrated priests.

RICHARD of ST. VICTOR. *See* HUGO OF ST. VICTOR.

RIGORIST. A Roman Catholic theologian who, in doubtful cases of conscience, inclines to the stricter course. *See* PROBABILISM.

RIGVEDA. The oldest and most important of the *samhitas* or collections of the Mantras of the Hindu Vedas. It contains 1028 hymns comprising 10,417 verses or *riks* in praise of the personified elements of nature. The deities are addressed as *devas*, " shining ones." Each hymn bears the name of the patriarch, called a *Rishi* or seer, to whom it is supposed to have been originally conveyed by Brahma. It was many centuries before the hymns were committed to writing; like the Homeric poems they were handed down from generation to generation, and to this day a large part of the life of a Brahman is taken up by memorizing the Vedic hymns. When the hymns were composed is undecided; the general opinion is that some of them, the oldest portion of the Vedic literature, were being sung or recited by the Aryans while they were yet in central Asia, say 1500 B.C. Possibly the hymns were collected by 800 B.C.

RING. The use of a ring in marriage dates from a very early age in Christianity. In the marriage service it is a token and pledge of the promises that are made, and it also symbolizes the worldly goods with which the husband endows his bride. It is made of gold, because gold is the symbol of truth and constancy, and it is placed on the third finger of the left hand because it was believed that a vein directly connects this finger with the heart, seat of love and devotion; and because in the old-time ceremonial the bridegroom placed the ring in turn on the bride's thumb, first finger, and second finger, saying as he did so, " In the name of the Father, and of the Son, and of the Holy Ghost." As he left it on the third finger he concluded with " Amen."

A Bishop wears a ring to signify the mystical union of the see with himself. The Fisherman's Ring is the seal-ring of the Pope, used only for sealing papal briefs; its device is of St. Peter in his fishing-boat.

RISHI. In Hinduism, an inspired poet or sage. The hymns of the Veda were originally revealed to Rishis, and the " seven Rishis " are referred to as the prajapatis, the children born of the mind of Brahma.

RITSCHL, Albrecht (1822–89). German Lutheran theologian, professor of theology at Bonn and at Göttingen and author of a notable work on the Christian doctrine of justification and reconciliation with God (1870–74) and many other treatises. The Ritschlian theology, or Ritschlianism, is characterized by the emphasis laid on the practical aspect of Christian teaching: religious experience is seen to be of more value than doctrine. For many years from 1875 the school was predominant in Britain and U.S.A.

RITUALIST. One who is particularly well versed in religious ritual, but in particular a member of the Anglo-Catholic or High Church party in the Church of England.

ROBERTSON, Frederick William (1816–53). Anglican divine, known as Robertson of Brighton—he was minister of Trinity Chapel there from 1847 until shortly before his death. A prominent Broad Churchman, he was one of the most powerful and influential preachers of his day; volumes of his sermons ran through many editions.

ROCHET. A Christian bishop's vestment, usually of fine linen or lawn, and resembling a surplice, but with sleeves fastened at the wrist.

ROGATION DAYS (Lat., *rogare*, to ask). In the Church of England: Monday, Tuesday, and Wednesday before Ascension Day, when the Litany is appointed to be read or sung in public procession for God's blessing upon the crops.

ROLLE of HAMPOLE, Richard (c. 1300-49). English mystic, born in Yorkshire, who became a hermit at 18 after leaving Oxford, and lived latterly at Hampole.

ROMAN CATHOLICISM. That form of Christianity that is professed and practised by the Roman Catholic Church. Roman Catholics maintain that they have the exclusive right to the use of " Catholic," but the term " Roman Catholic " has been in use since about 1580, and although at first it may have

been intended opprobriously, Roman Catholics have not always objected to it —sometimes, indeed, they have employed it themselves. Moreover, it is an indication of the important fact that Rome is the seat of the Pope. In English usage, "Roman Catholic" may be preferred.

Catholics—henceforth in this article "Roman" is understood—hold that their Church is the "one, holy, Catholic and Apostolic Church," outside of which there is no certainty of salvation. This does not mean that only those will be saved who are in visible communion with the Church. Catholic theologians draw a distinction between the visible body of the Church and the soul of the Church; a man who has the grace of God in his heart, and who dies with an act of perfect charity and contrition, will assuredly attain heaven. Those not in that state, even though they be professing Catholics, cannot have the same assurance.

The Catholic Church claims that it possesses all the properties of the one true Church of Christ, viz. unity, sanctity, catholicity, and apostolicity.

In the first place, it possesses the most perfect unity of doctrine, liturgy, and government.

Catholics everywhere hold precisely the same faith, which (it is maintained) is that which was taught by the Apostles and by Christ Himself; this is contained in the written Word of God (the Bible or Holy Scripture) and also in the unwritten Word of God, comprising a body of truths delivered by Christ and His Apostles. No addition has ever been made to this original deposit of Faith, but not all the truths now held were explicitly revealed at the outset; from time to time truths which were in existence at the beginning only in implication have been explicitly revealed and formulated by the Pope, so that thereby they became Catholic doctrine, e.g. the doctrine of the Immaculate Conception of the Virgin Mary, which was declared by Pius IX in 1854 to be one "revealed by God and therefore must be believed firmly and constantly by all the Faithful," and the doctrines of papal infallibility and the Assumption of the Virgin Mary, which were similarly removed from the implicit to the explicit in 1870 and 1950 respectively.

So far as liturgy is concerned, the Church offers everywhere the sacrifice of the Mass. As a general rule, this is said in Latin, but there are certain sub-churches, the Uniates (q.v.), in eastern Europe and the countries adjoining the eastern Mediterranean, and in southern India, which (though in full communion with Rome) are permitted to conduct their services in other languages than Latin, and to practise rites and ceremonies differing considerably from those universal in "Latin" Christendom.

The final evidence of Catholic unity is the allegiance paid by Catholics everywhere to the Holy See, represented by the Pope or Holy Father at Rome, as the supreme authority under God in all matters of Christian faith, morals, and government.

Holiness or sanctity is claimed by the Catholic Church on account of the doctrines that she, and only she, teaches in their entirety and with full authority, and of the continuous offering of prayer to God and of the Sacrifice of the Mass. The supreme sacrament is the "Blessed Sacrament" of the Mass. Six other sacraments are recognized, viz. baptism, confirmation, confession and penance, matrimony, ordination, and extreme unction given when in danger of death. All seven sacraments are considered to have been instituted by Christ Himself.

Another sign and proof of exceptional sanctity is to be found in the lives of the saints from earliest times to the present day. Through all the centuries the Catholic Church has shown that she has it within her to produce men and women of the most saintly character, who have demonstrated their sanctity in lives of great and heroic virtue. Many of these have lived in the world, pursuing their ordinary vocations; but in the priesthood and in the religious orders and congregations, of which there are more than 300 for men and an even greater number for women, a vast multitude have exhibited outstanding devotion and sanctity. Catholic priests are required to take a vow of celibacy—except in some of the sub-churches, in which a priest

may be married before ordination. Likewise those women who embark upon the religious life, usually as nuns, must take the vow of virginity. A vast number of men and women are included in the Church's roll of saints, whether as the result of direct canonization or by universal acceptance, and the number is still being added to; recent additions have been St. Joan of Arc, St. Bernadette of Lourdes, St. Thomas More, St. Francesca Cabrini, and St. Maria Gorelli, canonized in 1920, 1933, 1935, 1946, and 1947 respectively.

Generally, at least two thoroughly accredited miracles must be adduced before a person may be canonized, and the performance of such miracles in the modern world as in past centuries is taken as a proof of exceptional sanctity.

The Catholic Church claims to be catholic, i.e. universal, in the completest and altogether exceptional sense. As the Council of Trent put it in 1566, " unlike the republics of human institution or the conventicles of heretics " she is not circumscribed within the limits of any one kingdom nor confined to the members of one society, but " embraces within the amplitude of her love, all mankind, whether barbarians or Scythians, slaves or freemen, male or female."

At the present day Roman Catholics constitute by far the greatest body of Christians. In 1949 the Catholic population of the world was estimated by the Church at just under 400,000,000, distributed throughout all the countries of the world. The ubiquity of the Church may be seen in the racial composition of the Catholic episcopate, but it may be noted that the majority of the College of Cardinals are Italians, and the Pope has always been an Italian since the early 16th century.

Catholic in place and number, the Church is also catholic in time, i.e. she has existed in visible form since the days of the Apostles. The Church claims, indeed, to be Apostolical, in the first place because she was founded by Christ Himself, and secondly, because the Pope is the direct successor in unbroken line from St. Peter, the first Bishop of Rome, to whom Christ gave the " keys of the Kingdom." Furthermore, it is firmly believed that the Church's doctrine is that which was received and preached by the Apostles. The Mass is held to be directly derivable from Apostolic practice, and it may be celebrated only by a priest who has been validly ordained, i.e. by a bishop who received holy orders by direct transmission from the Apostles.

Organization. The head of the Catholic Church on earth, under God, is the Sovereign Pontiff, the Pope (q.v.), who is also Bishop of Rome, his particular diocese consisting of about one and a half million souls in and around the city. Since 1929 he has been recognized as the temporal sovereign of the Vatican City State (q.v.). The Pope is assisted by the Sacred College of Cardinals, which when complete consists of 70 members, viz. 6 cardinal bishops, 50 cardinal priests, and 14 cardinal deacons. He is also assisted by 12 congregations, which carry on the central administration of the Church, viz. the Congregation of the Holy Office (q.v.) which deals with matters of heresy, mixed marriages, and ecclesiastical censorship; the Consistorial Congregation, concerned with matters relating to dioceses, bishops, etc., and the preparation of reports for Consistories; the Congregation of Sacramental Discipline, concerned with the sacraments, matrimonial dispensations, and the like; the Congregation of the Council, primarily concerned with the interpretation of the decrees of the Council of Trent, and with the proper observance of clerical discipline, matters of Church property, etc.; the Congregation for the Affairs of the Religious, i.e. the members of the various Orders; the Congregation of Propaganda, which deals with all matters of propaganda and with the government of the Church in non-Catholic countries; the Congregation for the Eastern Church, i.e. the Churches in communion with Rome; the Congregation of Sacred Rites, which decides questions concerning the liturgy and ceremonial of the Church, and conducts the processes of beatification and canonization; the Congregation of the Ceremonial, for the papal ceremonies, ceremonial of cardinals, etc.; the Congregation of Extraordinary Ecclesiastical

Affairs, which handles matters specially consigned to it by the Pope; the Congregation of Seminaries and Universities, which supervises courses of study and the conferring of degrees; and the Congregation of the Basilica of St. Peter at Rome.

Under the Pope there are 14 patriarchates; Alexandria (2), Antioch (4), Constantinople, Jerusalem, Babylon, Cilicia, East Indies, Lisbon, Venice, and West Indies; and 256 archiepiscopal and approximately 988 episcopal residential sees. There are also 772 titular sees, i.e. sees that up to 1882 were styled *in partibus infidelium*; these are sees which in ancient times existed in lands which have since abandoned the Faith, usually through Moslem invasion and conquest, and have fallen into barbarism, and their titles are given to bishops and archbishops who are appointed to apostolic delegations and other offices of the papal court.

The clergy of the Catholic Church are regular, i.e. members of one of the Orders or Congregations, or secular, i.e. priests who serve in the ecclesiastical parishes into which the sees are divided.

Roman Catholicism in Britain. In England and Wales there are now 4 archiepiscopal sees (Westminster, Cardiff, Birmingham, and Liverpool), and 14 episcopal sees; in Scotland there are two archiepiscopal (St. Andrews and Edinburgh, and Glasgow) and 6 episcopal; and in Ireland 4 archiepiscopal (Armagh, Dublin, Cashel, and Tuam), and 23 episcopal sees. In the British Empire and Commonwealth there are 39 archbishops and 146 bishops of the Catholic Church. The estimated Catholic population of England and Wales is about 2,500,000; of Scotland, 620,000; and of Ireland 3,200,000.

Roman Catholics hold, as opposed to the Anglo-Catholic view, that at the Reformation under Henry VIII there was a definite and distinct break with the one and only Catholic Church. They deny the validity of the holy orders of the Church of England, and consider that the members of that Church are in a state of schism. From time to time there have been attempts to heal the breach, but with no success. Because the Roman Catholic Church holds that she is the only Catholic Church, established by Christ and His Apostles, she has refused to share in the Oecumenical Movement for Christian reunion, and other movements, organizations, ceremonies, etc., in which the validity of her claim is not admitted.

From 1585, when the last bishop of the old Catholic line in England died, Catholics in England were placed under archpriests until 1623 when a Vicar-Apostolic was appointed. In the next century the country was divided into four vicariates, and in 1840 the number of Vicars-Apostolic was still further increased. Then in 1850 Pope Pius IX re-established the Catholic hierarchy in England. All the Vicars-Apostolic were bishops *in partibus*, e.g. Dr. Wiseman, before his creation as Archbishop of Westminster, was bishop of Melipotamus.

The Toleration Act of 1689, that relieved the disabilities of Protestant Dissenters, did not apply to Roman Catholics, who remained under many disabilities until the passing of the Roman Catholic Emancipation Act of 1829. A Roman Catholic priest, like an Anglican clergyman, cannot be elected to the House of Commons, but a Catholic peer may sit in the House of Lords. By the Act of Settlement, 1701, a Papist, i.e. a Roman Catholic, may not succeed to the Crown, nor may his or her consort be a Catholic. A Roman Catholic may not be appointed as Regent of the Realm, Lord Chancellor, or Lord High Commissioner of the Church of Scotland. Roman Catholics may not be appointed to any ecclesiastical office in the Church of England or the Church of Scotland, nor may they present to a living in the Church of England. *See* PAPACY; POPE; CARDINAL; PURGATORY; INDULGENCES, etc.

ROMAN RELIGION. The religion of the ancient Romans derived from the simple faith of the rustic Latins, the race of farmers and pastoralists who occupied the central plain of the Italian peninsula. The Latins were animists, believers in the existence of innumerable spirits who dwelt in woods, springs, rivers and wells, and in the home beside the hearth.

Our word " religion " is supposed to come from the Latin *religio*, which seems to have meant the feeling of awe or fearful reverence, with just a touch of anxiety, experienced when in some mysterious or sacred spot, hallowed by the presence of a spiritual being. The word for such a spirit was *numen*, and as a rule no image was, or could be made of one. The spirits, friendly or sometimes malicious, were believed to be all round about. They were in the home, where Janus was the guardian of the door, and the Penates were the spirits of the store-cupboard. Later these were linked with the Lares as the spirits of hearth and home. Spirits played a part in the great incidents of family life. Immediately after a child was born, sacrifice was offered to Picumnus and Pilumnus. At weddings, offerings of corn and salted meal were made to Jupiter, who was originally a sky-numen, associated in particular with the vineyards. As the bride was carried over the threshold of her new home—to avoid any possibility of an unlucky stumble—she held in her hand three coins, one each for her husband, the Lar in the house, and the Lares in the fields at the boundary of the estate. Then at death, though there was no funeral service, the house of the dead was ceremonially purified and a sacrifice was offered to Ceres of a sow. Both after a birth and after a death the house was carefully swept out, a domestic ritual that had its origin in the desire to expel the evil spirits who had entered in the hour of crisis and of danger. Twice a year the departed, who were believed to continue in a shadowy realm, were specially brought to mind—at the *Lemuria* in May, and at the *Parentalia* in February. At these times offerings were made on the tombs, and at home a kind of " love-feast " was celebrated, concluding with a family devotion to the Lar. The Roman word *pietas* means devotion to the gods and to the family; in ancient Rome the two were inseparably connected.

Outside in the fields the spirits had their sphere, just as in the home. The passing year was marked by simple festivals in which particular divinities were invoked. In February the boundary-stones were looked over, and sacrifice was made to the god Terminus. In April the flocks were ceremonially sprinkled, and an offering was made to Pales. In May the farmer performed the *Ambarvalia*, a solemn lustration of his fields for the aversion of evil from crops and stock. The *Suovetaurilia*—the sacrifice of a pig, sheep, and ox—was made to Mars, who was not yet the god of war but an agricultural deity. In August were observed the harvest festivals—the *Consualia*, in honour of Consus, the spirit of the storehouse, and Ops, the spirit of wealth so stored. The vintage harvest was in October, and also the *Fontinalia*, when wells were garlanded with flowers. The *Saturnalia* in December was the Christmas of the ancients. In February was the *Lupercalia*, and in March the annual round began again.

As Rome grew to greatness this simple cult of home and field was gradually transformed into the religion of a state, a republic, and an empire. The gods grew in majesty and power. On the Capitoline Hill in Rome was erected the temple of a great triad of gods—Jupiter Optimus Maximus, " the greatest and the best; " Mars, who was now the god of war; and Quirinus, the guardian deity of the Quirinal Hill. Later, under Etruscan influence, the supreme triad became composed of Jupiter, Juno his spouse, and Minerva, the goddess of handicrafts. In the country places worship was still performed in groves open to the sky, but in Rome and other cities it became associated with temples in which were placed statues of gods and goddesses with forms as human as were their characters. The old rural festivals were still kept up, but they were now concerned not with the fertility of the fields, the flocks and herds, so much as with the welfare of the people and the State. In the early days of Rome the king was the chief priest; when the monarchy was abolished, the religious functions of the royal paterfamilias were divided. Some were appropriated by the civil magistrates, some by the *Rex Sacrorum*, the " king of the ceremonies; " but far more by the College of Pontifices, headed by the Pontifex Maximus. Each

of the old deities at least had his or her body of flamens; and the Vestal Virgins, in their temple beside the Forum, perpetually preserved the fire on the sacred hearth of the State. The College of the Augurs was entrusted with the task of taking the auspices and interpreting them aright.

Greek influence began to be apparent in the second century B.C.; in 155 three Greek philosophers who were on an embassy to Rome seized the opportunity of explaining their tenets. It was not long before a modified form of Stoicism, well suited to the stern genius of Rome, had become thoroughly acclimatized among the educated. At the same time the masses hailed with eagerness the importation of the divinities and cults of the Orient. At the height of the war with Carthage the cult of the Magna Mater or Cybele was introduced from Phrygia, in Asia Minor. The orgiastic worship of Dionysus secured a footing a little later; its extravagances aroused the concern of the authorities, and in 186 B.C. it was suppressed. Ma, whom the Romans identified with Bellona, was introduced about 100 B.C. from Cappadocia. When Egypt was brought within the Roman orbit, Isis and Osiris were swift to take the conquerors captive. The message of a life beyond the grave was received with the utmost eagerness by those who were all too well aware of the empty formalism that characterized the official faith. Sabazios of Phrygia, Atargatis of Syria, and Mithras of Persia, were among the many other divine imports of the age when Rome was achieving her tremendous destiny. Any or all of a hundred religions might be adopted and practised by the citizens; the State was indifferent, provided the rules of good order were not infringed. If there was one cult of universal acceptance it was Emperor Worship: this was the one test of loyalty to ruler and country.

It was hardly to be wondered at that Roman religion was worsted in the struggle with Christianity. Even so, it was not until the 4th century that the old faith was officially superseded, and the beliefs and practices of a thousand years were officially condemned. And though in the cities and towns the Christian conquest was complete, in rural areas paganism—which means the religion of the *pagani*, the country-dwellers—lived on into the Middle Ages and beyond. Much of the theory and ritual of witchcraft seems to have been derived from the ancient religion of the Roman people.

ROMANS. A New Testament epistle that is generally held to have been written by St. Paul to the Christians of the Church in Rome. In it the Pauline doctrine of justification or salvation through faith in Christ rather than by obedience to the Jewish law, finds full expression; and the passage in the 8th chapter beginning, " Who shall separate us from the love of Christ ? " is a majestic example of the Apostle's prose. The epistle is supposed to have been written from Corinth in about A.D. 55.

ROME. The " Eternal City "; the seat of the Pope, the head of the Roman Catholic Church throughout the world. Within a few years of the Crucifixion there were Christians in the city; St. Paul certainly lived there, and traditionally St. Peter was the first bishop of the Roman church. Both apostles are said to have died a martyr's death in the city and St. Peter's tomb is beneath the altar in the great church that bears his name.

The cathedral-church of the Pope is that of St. John Lateran, above whose high altar are enshrined the heads of St. Peter and St. Paul; a chief object of interest is the Santa Scala (holy staircase) which traditionally was brought to Rome by the Empress Helena from Jerusalem and is the one on which Jesus stood in Pontius Pilate's palace. The Basilica of St. Peter is the largest church in the world, and in it are held the chief papal ceremonies. There are more than 300 other churches in Rome, many of them opened only once a year on the festival of the saint to whom they are dedicated. The Pantheon, built as a pagan temple in the 2nd century A.D., was consecrated as a Christian church in A.D. 609. The most magnificent memorial of ancient Rome is the Flavian amphitheatre or the Colosseum, which is popularly supposed to have been the place where Christians were thrown to the lions in the early persecutions.

From 800 until 1870 the city of Rome formed part of the temporal dominions of the Pope. Sovereignty then passed to the kingdom of Italy, but in 1929 the Vatican palace, including St. Peter's, was constituted a sovereign independent state with the Pope as ruler. *See* VATICAN CITY.

ROOD. A cross or crucifix; in particular the great crucifix that in Catholic countries is placed on the rood-screen separating the chancel from the body of the church.

ROSARY (Lat., *rosarium*, a rose garden or chaplet of roses; possibly there is some connexion with *Rosa mystica*, a name given to the Virgin Mary). A string of beads in general use by Roman Catholics as an aid to memory in keeping count of the prayers said in the course of a devotion. Ordinarily there are 5 sets (decades) of 10 small and one large (55 beads), or 15 decades (165 beads), with a crucifix. Each decade is associated with a " mystery," which is meditated upon as the prayers are said, and there are 15 of these " mysteries of the faith," viz. five " joyful " (the Annunciation, Visitation of the Virgin by St. Elizabeth, the birth of Christ, his presentation in the Temple, and the finding of the boy Jesus talking with the doctors); five " sorrowful," (the agony of Christ in the garden, his scourging, crowning with thorns, carrying the cross to Calvary, and the Crucifixion); and five "glorious", (Christ's resurrection, his ascension, the coming of the Holy Ghost, the Assumption of Mary, and her coronation in heaven). One *Pater Noster* (Our Father) is said (large bead), then ten *Ave Marias* (Hail Marys—small beads), followed by a *Gloria* ("Glory be to the Father "), all the while meditating upon the appropriate mystery.

Traditionally the Rosary was revealed by the Virgin Mary to St. Dominic. The beads are made usually of rosewood, and rosaries are blessed by the Pope, bishops, etc.

Rosaries are also used in their devotions by Buddhists and Lamaists, and Hindu worshippers of Siva and Vishnu. The rosary of the Saivas consists of 32 or 64 berries of the Rudraksha tree (*Elaeocarpus Ganitrus*) on a string, but sometimes it may be made of teeth from human corpses. Vaishnavas carry rosaries of 108 beads of Tulasi wood.

The Mohammedan rosary consists of 100 beads, and on it the Moslems count the name of Allah and the 99 attributes of Allah, the repetition of prescribed prayers, acts of devotion, etc. It has been suggested that the Mohammedans derived the Rosary from the Buddhists, and the Christians from the Mohammedans at the time of the Crusades.

ROSCELIN (c. 1050–c. 1120). Catholic philosopher, the first of the Schoolmen proper. He was a Frenchman, born at Compiègne, and taught at Loches in Brittany where Abelard was one of his pupils. In 1092 he was accused of heresy, recanted to escape lynching, and spent some time in England. Later he made peace with the Church at Rome. *See* SCHOLASTICISM.

ROSE of LIMA (1586-1617). Name given to a virgin of the Dominican second order, who was born at Lima and lived a life of intense mortification as an anchoress. She was canonized in 1671.

ROSICRUCIANS. Name adopted by those who hold a mystical philosophy that is said to be based upon the personality of Christ and the work he came to earth to do. The movement is supposed to have been founded about 1420 by one Christian Rosencranz, who had travelled and studied in Spain and the Near East. There is a Rosicrucian Fellowship in California, U.S.A.

ROSMINIANS or Fathers of the Institute of Charity. A Roman Catholic congregation founded in 1828 by Antonio Rosmini (1797–1855), an Italian philosopher, who enjoined its members to devote themselves to every kind of charitable work. Rosmini was appointed Superior-General for life in 1839.

ROYDEN, Agnes Maude (born 1876). Christian minister. A daughter of Sir Thomas Royden, Liverpool shipowner, she engaged in the Women's Movement and in 1917–20 was assistant preacher at the City Temple, the principal Congregational church in London. Then with Dr. Percy Dearmer she conducted Fellowship services at Kensington

and at the Guildhouse, in Westminster. In 1944 she married Rev. G. W. H. Shaw (died 1944), and in 1948 published the autobiographical "The Threefold Cord."

RUBRICS (from Latin *ruber*, red). The directions in the Prayer Book of the Church of England as to the manner in which the various parts of the service are to be performed. The name derives from an old custom of printing these directions in red ink and a different type so that they might be easily picked out.

RUDRA (Sanskrit, the howler). One of the Vedic gods of India, the deity who howls in the storm and is regarded as the father of Maruts or Rudras. He brings diseases and yet cures them, and later one of the names applied to Siva is Rudra.

RUMANIA. The majority of the population of the Rumanian republic are members of the National Orthodox Church, a unit of the Eastern Orthodox Church. This is administered by a Holy Synod composed of the patriarch of Bucharest, the metropolitans, etc. There are Reformed, Lutheran, and Unitarian episcopalian churches. The clergy, including Unitarians and Moslems, are paid by the State, and the Jews are subsidized.

RUMI (Jalal uddin Rumi) (1207-73). Greatest of the Sufic poets of Persia. Born at Balkh, in Khorasan, he studied at Aleppo and Damascus and then at Iconium. At the last-named his master and spiritual guide was Shamsuddin, a mystic who was put to death at the instance of the orthodox public. In honour of his memory Rumi founded the Maulawi (Mevleviya) sect of dervishes, whose whirling dance is supposed to represent the movement of the celestial spheres and the inward circling of the soul caused by the Sufi's fervent love for God. For 600 years members of his family retained the leadership of the sect in Iconium. Rumi wrote many odes in praise of the Maulawi, and his chief work, the immensely long "Spiritual Mathawi," is a collection of ethical precepts, illustrated from the Koran and sayings of Mohammed, that was intended for Dervish use. The book is held in such high reverence that its study is supposed to be a passport to heaven. Immediately on his death, Rumi was worshipped as a saint. *See* SUFISM.

RUMINA. Roman goddess whose particular care was mothers suckling their children. Her temple was on the Palatine Hill in Rome, near where the she-wolf was supposed to have suckled Romulus and Remus, the traditional founders of the city.

RURAL DEAN. *See* DEAN.

RUSSELL, Charles Taze (1852–1916), known as Pastor Russell. American religionist, founder of "Russellism," of which the Jehovah's Witnesses are the continuers. Born in Pennsylvania, of Scottish-Irish descent, he was a Congregationalist but revolted against the then-accepted doctrine of eternal punishment. He came to the conclusion that Christ had returned to earth in 1874, whereupon the Millennial Age or "Day of Jehovah" had dawned; this would be followed by the resurrection of the dead, a last judgment that would require 1000 years, and then the establishment of the Kingdom of the Messiah on earth. He published and edited a monthly journal "The Watch Tower," which had a large circulation, and founded the International Bible Students Association. His "Studies in the Scriptures" had a sale of several millions.

RUSSIA (Union of Soviet Socialist Republics). From about the 10th century the established or national religion of the Russians was Greek or Eastern Orthodox Christianity. Under the Tsars the Church was controlled by a Holy Synod, whose members were nominated by the government, and it was in effect a State department. One of the first decrees of the new Soviet government in 1918 was the disestablishment of the Church, and since then all State aid has been withdrawn, but the congregations have been allowed to retain their places of worship, for whose upkeep they are responsible. Under the 1936 Constitution now in force, Church and State are definitely dissociated, and anti-religious propaganda is permitted equally with religious worship. In the 1920s there was a strong officially-encouraged movement of "Anti-Godism." The Orthodox Church, the largest Christian body, is

divided into "Old" and "New" Churches. The first is headed by a patriarch of Moscow and All Russia, and a Holy Synod of six (elected) metropolitans. The New Church is also under a patriarch. In 1945 there were 20,000 Orthodox congregations in the U.S.S.R., with 30,000 priests. Theological seminaries and a number of monasteries and nunneries continue to function.

In the former Polish provinces there are many Roman Catholics; Lutherans are numerous in the former Baltic republics; in the east and south there are Moslem communities. Jews are found in all the towns and large villages.

RUTH. A little book of the Old Testament that tells how Ruth the Moabitess refuses to go back to her own country when she is left a widow, but remains with her mother-in-law in Bethlehem. There she marries the wealthy husbandman, Boaz, a kinsman of her husband's. By him she became the grandmother of King David and the ancestress in the flesh of Jesus Christ. The book may have been written before the Exile, but most scholars put it later.

RUTHERFORD, J. F. (1869-1942). American religionist, known as Judge Rutherford. Born in Booneville, Missouri, he became a lawyer and was a special judge in Missouri. On Pastor Russell's (q.v.) death, he was elected leader of the International Bible Students' Association, now known as Jehovah's Witnesses. His writings and missions (including visits to England) made him widely known; his oft-made assertion was that "Millions now living will never die." *See* JEHOVAH'S WITNESSES.

RUYSBROEK, Johannes (1293-1381). Flemish mystic. Born at Ruysbroek, near Brussels, he was ordained priest and was vicar of St. Gudule's in Brussels until 1353, when he became an Augustinian monk at Groenendael near Waterloo. Eventually he became prior of the monastery. He wrote "Adornment of Spiritual Marriage," which was translated by Evelyn Underhill. Ruysbroek was given the title of *Doctor ecstaticus.*

RYOBU-SHINTO. The mixture of Buddhism and Shintoism in Japan.

SABAZIOS. A divinity worshipped in antiquity by the Phrygians and Thracians and identified by the Greeks with Dionysus or Zeus.

SABBATARIANS. In Christian history, originally those who kept the seventh day as the sabbath, but the term now usually refers to those who insist upon the strict observance of Sunday.

SABBATH (Hebrew, *shabbath*, rest). The 7th day (i.e. Saturday) of the week, on which Jews are required by their religion to refrain from all kinds of work and to join in Divine Worship. The injunction to keep the sabbath is one of the Ten Commandments. In the early history of the Jews there are few indications that it was kept with any strictness, but after the Exile it was carefully observed. Cases are recorded of Jews having suffered disastrous defeats because they would not fight on the sabbath. The Mishna goes into much detail concerning what may and may not be done on the sabbath. The "sabbath-day's journey"—the prohibition to walk more than 1125 yards on the sabbath—apparently dates from Roman times. Among Jews the sabbath is reckoned from Friday sunset to Saturday sunset.

SABELLIANISM. The doctrine said to have been taught by the Christian heretic Sabellius, who was probably a Libyan and lived at Rome about A.D. 215. He is said to have maintained that the Trinity is not a union of three Persons but one Person, a single Divine Essence, which manifests itself under three successive aspects, as Father, Son, and Holy Spirit. Sabellius was banished, but his doctrine lived on.

SABHORAIM. *See* TALMUD.

SABIANS. *See* MANDAEANS.

SACERDOTALISM (Lat., *sacerdos*, priest). A religious system in which priests occupy a high place, being regarded as essential intermediaries between God and man.

SACERDOTAL CELIBACY. Abstinence from marriage and other sexual relationships on the part of the clergy. In different religions celibacy has been more or less enforced upon the priests, but the term usually refers to the practice of the Roman Catholic

Church. In the early centuries Christian priests were often, perhaps usually, married, but by the 4th century priests were forbidden to contract second marriages (digamy). Before the century was out the Western Church was insisting on strict celibacy on the part of bishops, priests, and deacons, and even on the separation from their legal spouses of those priests who were already married. In spite of frequent lapses, often winked at by the ecclesiastical authorities, sacerdotal celibacy became the approved rule in the 11th century. But the Eastern Church differed in this as in other matters. To this day its priests are allowed to marry, but they may not re-marry on the death of their wives; bishops, however, are drawn only from the ranks of the unmarried, and the monks are celibate. During the Middle Ages there were frequent scandals in the Western Church, and proposals were made from time to time to relax the provision. It came to be accepted that a priest who was married, or who (as was more often the case) was living with a concubine, was not thereby invalidated from celebrating the sacraments. At the Reformation the Reformers allowed priestly marriage, and Luther set the example by marrying an ex-nun. The Council of Trent, however, reasserted sacerdotal celibacy as an article of discipline in the Roman Church, which it still remains.

SACRAMENT (Lat., *sacramentum*, a sacred thing). A holy ordinance that is an outward and visible sign of an inward and spiritual grace. Roman Catholics hold that there are seven, viz. baptism, confirmation, Holy Eucharist, penance, holy orders, matrimony, and extreme unction. In the Eastern Orthodox Church (q.v.) the sacramental system is very similar, but most Protestants hold that the only vital sacraments are the Lord's Supper and baptism.

SACRED HEART. In Roman Catholic practice, devotion offered to Jesus Christ in which love and reverence are concentrated on his living heart as the symbol of Divine love. Images of the sacred heart are allowed for private devotion, but in churches the heart is always represented as part of Christ's person. The devotion dates from revelations received by St. Marguerite Maria Alacoque in 1671–75.

SACRED MISSION, Society of. A religious community in the Church of England founded in 1894. It has clerical and lay members (men) and trains men for holy orders. Its centre is at Kelham, near Newark.

SACRED THREAD. The thin cord worn from the day of initiation by members of the three higher castes of Indian society—the "twice-born."

SACRIFICE. An offering to a divinity, made usually on an altar. From early times sacrifices have been customary in most religions—of animals, the fruits of the earth, human beings. In Catholic Christianity the Eucharist is a sacrifice. In Islam sacrifices play a small part, but they (chiefly non-bloody) are prominent in Hinduism. Floral offerings are the nearest approach to sacrifices in Buddhism.

SACRILEGE. Profanation of a sacred place or thing, e.g. irreverent handling of the consecrated elements in the Christian Eucharist, breaking into a church, etc.

SACRISTAN. In the Catholic Church, a minor official who has charge of the sacristy—the room adjoining the church in which sacred vessels, vestments, etc., are kept; prepares the altar for Mass; rings the bell, and so on.

SADHARANA BRAHMA SAMAJ. *See* BRAHMA SAMAJ.

SADDUCEES. One of the principal parties among the Jews of the time of Christ. They arose a century or so earlier, and the name may be derived from a priest named Zadok, or from the race of the Zadokites, a family of priests at Jerusalem. In their ranks were the aristocratic and high-priestly families, and they were political realists, seeking an accommodation with surrounding nations, Rome in particular. Yet they were conservative in their adherence to the Mosaic Law and opposed its further development by the Scribes. Their Hellenizing tendencies antagonized the Pharisees, from whom they were further separated by their disbelief in a life beyond the grave and in angels and spirits, and their rejection of Messianism.

SADHU (Sanskrit, pure or holy). A Hindu ascetic, a saint or sage. There are many sects of sadhus in India, but all carry a begging-bowl, a water-pot, and a staff. In the rainy season they live in monasteries established by the pious wealthy, but at other times they are wandering mendicants. Often they are practically naked, but they may wear salmon-coloured robes. Ashes are smeared over their bodies. Their hair is filthy, or their heads may be completely shaved. Their foreheads are marked with the *tilaka*, the symbol of their particular deity, and they carry a rosary of berries or perhaps of human teeth. Tucked in the folds of their rags may be amulets or images, such as the lingam, and relics from the shrines they have visited. Their ascetic practices are those of the fakirs or *sannyasis*.

SAGA. Scandinavian goddess of history and narration.

SAHIJA. In Hinduism, a kind of listless, lustless passion that is looked upon as the highest form of sexual union—such union as the gods and goddesses achieve, who are pictured on temple walls in the conjugal embrace.

SAINT (Lat., *sanctus*, holy). A sanctified or holy person. In the phrase "communion of saints" the term refers to the blessed dead. In Roman Catholicism, a saint is one, man or woman, who has been canonized for having displayed the virtues of faith, hope, and charity, prudence, justice, and fortitude in an heroic degree, and furthermore has performed miracles; the Bollandists (q.v.) have records of the lives of more than 20,000 saints. The homage paid to saints by Catholics is known as *dulia*.

SAIVISM. Worship of the Hindu god, Siva (q.v.).

SAKTAS. Those Hindus who worship the *sakti* or *prakriti* (female principle) of the gods as personified in their consorts. Siva's sakti (Radha in particular) is the object of their adoration; and just as Siva is "half-woman-lord—having the left half of his body with a female breast and the right with a prominent male organ—so there are left-handed and right-handed Saktas. The right-handed are the Dakshinacharis; they are the great majority, and worship the lingam and yoni as more or less symbolical. The left-handed, the Vanacharis, are reported to meet at midnight in "circle" worship." The rites require the five M's, (*Pancamakara*) viz. *madya*, wine; *mansa*, meat; *matsya*, fish; *mudra*, parched corn; and *maithuna*, copulation. A beautiful girl, hypnotized into a trance, naked save for jewellery and garlands of flowers, is placed in the midst and *yoni-parast* (yoni-worship) is practised. Or the goddess may be represented by an image or a yantra, the latter being a drawing of the yoni in the centre of a circle formed of nine yonis. The proceedings are alleged to develop into an orgy of drinking and sexual licence, yet the Saktas outside the bounds of their temples have a high reputation for moral behaviour. Prostitution is unknown among them. Women are honoured and may act as teachers. Girl widows may re-marry. Caste restrictions are minimized.

Saktism is based on the idea that the passions of the flesh may best be subdued by their exhaustion. The strongholds of the sect are in north-eastern India. The chief centre is at Kamakhya, on a hill near the Brahmaputra. There are 10 shrines on the hill, each dedicated to various forms of the sakti; in the largest, dedicated to Kama, the goddess of sexual desire, is a cleft in the rock that is adored as the yoni of the Sakti.

The sect-mark of the Saktas is the Tripundra (*see* SIVA), which has a sexual significance. Men and women of all castes, and outcastes as well, are welcomed into the Saktas, but caste distinctions are laid aside only in the *chakra-puja* (circle worship). Saktism has been traced to the Mother-cultus of ancient India, and has resemblances to the cults of Ishtar, Cybele, and Aphrodite.

SAKTI. In Hindu theology, the female principle, that finds embodiment in the consorts with whom the male gods are provided; *prakriti* is another name for it. Thus Sarasvati is the sakti of Brahma, Lakshmi of Vishnu, and Parvati, or Devi, of Siva. It is explained that the saktis are not separate divinities but merely aspects of the god. It has been remarked that in India the tendency is to

regard the male sex as the quiescent and the female as the active and fertilizing. Sometimes ten principal saktis are listed, including Kali, Tara, Shodasi or Tripura (a girl of 16), Bhairavi, Chinnamastika (a naked goddess holding in one hand a scimitar and in the other her severed head), and Bhuvanesvari.

SAKYAMUNI. "Sage of the Sakyas": a title often applied to Buddha.

SALAAM (from Arabic for "peace"). The common salutation among Moslems, it means "the peace of Allah be upon you."

SALAGRAMA. A black pebble highly regarded by Vaishnava Hindus as a symbol of their deity and a potent charm. Often it is an ammonite, because its spirals are supposed to be typical of, or to contain, Vishnu. In some parts of India it is married annually to the Tulasi plant, thought of then as a goddess. A Tulasi leaf is always kept on the Salagrama stone to indicate the union.

SALESIANS. A Roman Catholic congregation of priests and lay-brothers founded by John Bosco in Turin in 1846. Its proper name is the Society of St. Francis de Sales.

SALIAN PRIESTS. In ancient Rome, the Salii were a college of 12 (later 24) priests of Mars, who annually in March made a procession round the city, carrying the sacred shields which they beat with their staves, and dancing and chanting hymns. Possibly this was to drive away demons, and so permit the corn to grow.

SALVATION. The supreme good that a religion offers to those who believe in it. For the Christian it may mean "heaven," for the Hindu *moksha*, for the Buddhist Nirvana. *See* REDEMPTION.

SALVATION ARMY. A Christian organization that had its origin in the Christian Mission founded by William Booth (q.v.) in the east end of London in 1865; the name "Salvation Army" was adopted in 1878 since it was proposed "to carry the Blood of Christ and the Fire of the Holy Ghost to every corner of the world." The Army is orthodox in theology, but unconventional in method. From the first it has addressed itself in particular to the masses who remain unaffected by the Christian message preached in the Churches; it has acted throughout on Booth's conviction, that the working-classes may be most effectively reached by men and women of their own class, education, and outlook. The emphasis is on personal holiness. There is an intense faith in the possibility of living a life that is holy, whatever the circumstances. Converts are expected to make public testimony of the joy they experience in the Lord—the "penitents' form" is a prominent feature of Salvation Army halls; officers and members wear a distinctive uniform that is a means of witnessing for Christ; they are taught that, being saved themselves, it is then their duty beyond a doubt to fling themselves into the task of saving others by bringing them to the feet of Christ. From the very first the Army has insisted upon the equality of men and women in the Lord's work, and it is also in a very real sense international. There is hardly any part of the world in which the Army's uniform and the "Blood and Fire" banner are not now recognized and respected.

Since the churchless multitude are unattracted by the ordinary religious services, Booth and his successors have taken the Gospel into the open spaces and streets. Marches are a regular feature, the uniformed Salvationists being headed by a brass band playing lively tunes. The "Blood and Fire" banner, symbolizing Christ's sacrifice on Calvary, is unfurled. Always the suggestion is that the Salvation Army is on active service, against sin and infidelity. The official newspaper is the "War Cry." The rank-and-file are called soldiers; the officers are lieutenants, captains, majors, colonels, brigadiers, and so on. The head of the Army is the General, who is now elected by the Army's High Council, though General Booth ruled in a personal capacity until his death in 1912. The services are held in Halls or Citadels, which are now to be found in most of the chief centres of population.

Salvation Army officers are specially trained for their religious and social work. From 1882 training was at

Clapton, but in 1929 it was transferred to the William Booth International Training College at Denmark Hill, in south-east London. Men and women officers receive a small salary; certain restrictions are placed on the marriage age; all must abstain absolutely from alcohol and tobacco.

For some years after the Army was founded, there was fierce opposition from the mob, stirred up by publicans and the like; " skeleton armies " were organized to break up the Army's meetings and terrorize the audiences. In 1882 it is stated that 669 officers and soldiers were brutally maltreated. Before long, however, the opposition was overcome as the worth of the Army's reclamatory work began to be properly appreciated. John Ruskin, John Bright, and Josephine Butler were among the first to give their encouragement, and an advowed admirer of General Booth and his work was King Edward VII. To this day a very large part of the Army's funds is contributed in the course of " Self-Denial Week " collections and the like, by persons who would, or would not, accept the Army's particular theological basis.

The social work of the Army has drawn unstinted praise from members of other Churches and of no religious profession. Since the " Drunkards' Rescue Brigade " was organized in 1874 a continual effort has been made to reach and reclaim those degraded by drink. In 1883 a similar work was begun for the rescue and relief of ex-prisoners. A practical interest in the reclamation of prostitutes dates from Mrs. Booth's Midnight Mission to the night-walkers of London's slums in 1865. The first rescue home for " fallen women " was opened in 1884, and within a few years the Army had opened maternity hospitals in Britain and abroad for mothers, married and unmarried. In 1890 General Booth issued his "In Darkest England and the Way Out" in which he suggested methods for the reduction of poverty and destitution, idleness and vice. Many of his proposals have since been carried out, and in some important spheres, e.g. in labour bureaux, rescue homes, food depots and shelters, the Salvation Army acted as the pioneer. Among its social operations are men's homes and workshops, prison-gate homes, inebriates' homes, homes for children, students, women in industry, and " eventide homes " for the old people. It has farms and hospitals, colonies (including Leprosaria, etc.), and many other organizations.

The first General of the Salvation Army was the founder, William Booth. On his death in 1912 he was succeeded by his eldest son, Bramwell Booth, who held office until shortly before his death in 1929. He was followed by Edward Higgins, 1929–34; Evangeline Booth, 1934–39; and G. L. Carpenter, 1939–46, when Albert Orsborn became General.

The organization of the Salvation Army is world-wide. The International Headquarters are in London, under the immediate direction of the General. Much of the world is divided into " Territories " under Commissioners or Commanders. In Australia, where there are two Territories, Salvation Army work has been in progress since 1880; in Canada work started two years later, and in New Zealand in 1883; in South Africa three officers " opened fire " in 1883. India is the Army's oldest mission field: Major Tucker, of the Indian Civil Service, was converted by reading a copy of the " War Cry " in 1882, adopted an Indian name, and began work as a salvationist in the Bombay slums. The adoption of Indian names, dress, food, and ways of life gave the Salvationists an access to the Indian people that greatly furthered the evangelistic, educational, and social work. The Salvation Army was officially established in U.S.A. in 1880 by Commissioner George Scott Railton; work is carried on in all the 48 states, which are divided for the purpose into four Territories. In all overseas theatres of operation there is a very large measure of local control.

The Army has its own Order of Merit —the Order of the Founder, instituted in 1917 to mark most distinguished or memorable service. The Order of Distinguished Auxiliary Service was instituted in 1941 to express the Army's appreciation of services rendered by non-members.

In 1949 the Salvation Army was operating in 94 countries and colonies, and had opened over 17,000 corps and outposts, manned by some 26,000 officers and cadets; in addition there were 97,000 local (voluntary) officers, 45,000 bandsmen, and 84,000 songsters, i.e. renderers of the songs specially written for the Army's services. There are no Sacraments in Salvation Army worship, but Founder's Day (July 2) is a day of remembrance for Salvationists who have fought their last fight.

SAMADHI. In Hinduism, ecstatic consciousness; the last stage of the mystic's progress, when individuality is absorbed and lost in the realization of oneness with the One Self. This is the prelude to *moksha.*

SAMARITANS. A colony of some 1500 persons of Jewish descent, who live at Nablus, the ancient Shechem, in Palestine. They observe an annual Passover on Mount Gerizim, practise circumcision, and have a version of the Pentateuch in Aramaic; they reject all the Old Testament save this. The Samaritans are the modern representatives of the northern kingdom of the Hebrews, that was overrun by the Assyrians in 722 B.C. A number of Babylonian colonists were introduced by the conquerors, and these intermarried with the Jews who were permitted to remain; the form of Judaism that emerged was looked down upon by the racially-purer Jews of Jerusalem. A breach developed between the two sections, and eventually the Samaritans built their own Temple on Mount Gerizim. In New Testament times there was bitter hostility between the Jews and the Samaritans. In A.D. 529 nearly all the Samaritans were slain in a revolt against the Eastern Roman emperor.

SAMAVEDA. The third Veda, consisting of solemn chants to accompany the ritual of sacrifice of the Soma. It is wholly metrical, and contains 1549 verses. The deities addressed are mainly Soma, Agni, and Indra. *See* VEDA.

SAMHAIN. Ancient Celtic festival of New Year and Harvest, observed on 3 days before and 3 days after October 31 or November 1.

SAMHITA. That portion of a Veda that consists of hymns.

SAMSARA. In Hinduism, the endlessly revolving wheel of life, that brings with it the round of births and rebirths until at last *moksha* is had.

SAMUEL (fl. c. 1045 B.C.). Hebrew prophet, the last of the Judges who ruled over the Israelites before the establishment of the monarchy under Saul, who was anointed king by Samuel. The two books of *Samuel* in the Old Testament (in the Hebrew canon they are one book) give an account of the reigns of Saul and David his successor, and the source material may have been produced under Solomon about 960 B.C. In the Vulgate, 1 and 2 *Samuel* are 1 and 2 *Kings.*

SANCTUARY. A consecrated place that affords protection to a fugitive. Among the Jews of Old Testament times there were "cities of refuge" which afforded sanctuary until tempers had had time to cool, and Delphi and other pagan temples afforded similar protection. In the Middle Ages the church was a temporary sanctuary, but all ecclesiastical sanctuary was abolished at the Reformation.

SANDEMANIANS. *See* GLASSITES.

SANHEDRIM or **SANHEDRIN.** In New Testament times, the supreme national and religious council of the Jews in Palestine. It had its seat in Jerusalem, and after the destruction of the city in A.D. 70 established itself in Babylon. It consisted of 70 members—priests, elders, scribes or doctors of the Law—presided over by a Nasi or "prince."

SANKARA (c. 788-830? or a century earlier). A Brahman theologian of India, known as Sankaracharaya, "the spiritual teacher Sankara." He is supposed to have been a native of Kaladi in Cochin, and to have died in Badrinath, in the Himalayas. He was a founder and expounder of the Advaita Vedanta system of philosophy, and was prominent in the revival of orthodox Brahmanism against Buddhism; Jains hold him responsible for the destruction of their sacred texts. A commentary on the *Bhagavad Gita* is one of his most influential works, and he has been called the Hindu Aquinas. The Smarta sect claims him as their originator; and such was his personal virtue

that he was popularly regarded as an incarnation of Siva. He founded several maths or monasteries, of which the chief, at Sringeri in Mysore, is the headquarters of the Smarta sect; its abbot is the Smarta " pope."

SANKHYA. One of the orthodox systems of Hindu philosophy, supposed to have been founded by a sage named Kapila. It finds expression in a poem attributed to Isvara Krishna, who may have lived in the 4th century A.D. It is definitely atheistic. Something cannot be produced out of nothing, so the universe must always have existed. But since there must be a halt some time in the succession of causes, an " eternally existing essence " is thought of as lying at the terminus of human thought—*Prakriti* it is called, " that which evolves, produces, brings forth." In *Prakriti* are three *gunas* or essences, viz. goodness (*sattva*), energy (*rajas*), and darkness (*tamas*). These three substances, the Sankhya trinity, are the raw material of all that is. They enter into *Prakriti* and all the substances that proceed from it—Intellect (*buddhi*), egoism or individuality (*ahankara*), and mind (*manas*) and the products of mind. Altogether there are 23 *Tattvas* or entities that derive from *Prakriti* and evolve spontaneously from it. *Prakriti* is the sole originator of the creative process, the primordial eternal germ that evolves these 23 Tattvas out of itself to form the visible and sensible world. This is the philosophic conception. The ordinary man finds it easier to understand that the female principle unites with the male principle. So in the Puranas and the Tantras, *Prakriti* is depicted in female forms as the mother of the universe, who is actually married to *Purusha*, the primeval male.

SANNYASI (Sanskrit, one who renounces). A Brahman in the fourth and final stage of his religious life, i.e. as a mendicant. The name is also given in Hinduism to religious mendicants and monks in general. Female members of the groups or orders are *sannyasinis*.

SANTA CLAUS. *See* NICHOLAS, ST.

SANTIDEVA (7th century A.D.). Indian Buddhist, author of the *Bodhicharyavatara* (" Entrance on the Wisdom-Life "), a poem in praise of the Mahayana " career " that has been compared with Thomas à Kempis's " Imitation of Christ."

SARASVATI. Hindu goddess of learning and eloquence, the inventor of Sanskrit language and letters. She is the *sakti* of Brahma.

SATAN or the **DEVIL.** The impersonation of the spirit of evil; the Evil One, the Tempter, the Prince of Darkness, the Great Enemy of God and of all who love God and would serve Him. " Satan " is the Hebrew term, and its original meaning was " adversary." In the Old Testament the conception is not clearly defined, but in the period that elapsed between the Testaments the personification of evil took shape, and in the New Testament there is abundant evidence that Jesus and his disciples, and indeed, the whole Jewish and Christian world, believed most firmly in a being who is variously described as Satan or the Adversary, the prince of this world, the prince of the power of the air, Beelzebub, Belial, the wicked one, the tempter, etc. In this development Persian influence may be detected.

For a thousand years and more after the establishment of Christianity in the Roman world, Satan was supposed to have obtained a right to possess men's souls because of Adam's sin in the Garden of Eden, and they could be saved only by the ransom of Christ's blood shed on Calvary. Tertullian called Satan " God's ape," and the Evil One was thought of as a powerful angel who had fallen through arrogance and envy of God's good works. In art and in literature he was depicted sometimes as a grotesque beast, sometimes as a black man, sometimes as a beautiful woman who unveils her charms to lead all-too-susceptible men into sin. In the popular fancy the arch-fiend had horns, hoofs, and tail (possibly this conception derived from that of the Greek god Pan), and was for ever roaming the world seeking whom he might devour. The Reformation made little difference in the belief in demonic power. Luther believed as firmly in the Devil as he did in God. For nearly two hundred years or more the existence of a personal Devil

was hardly questioned, and many an old woman went to the stake and died a hideous death because she had confessed to having had relations with the foul fiend. Milton's Satan is a majestic figure, great in his wickedness; and the Mephistopheles of the Faust legend is not without his appeal. Only with the rise of a rationalistic temper in the 18th century did the belief in Satan begin to lose its hold. But in the Roman Catholic Church, and in most Protestant sects, the belief has continued to this day; and of recent years it has been revived by writers who have concluded that the problem of evil can be understood only on the assumption of a personal Devil. For the Mohammedan Satan, *see* EBLIS.

SATANISM. The worship of Satan as God, said to have been practised at various times by extreme rebels against Catholic Christianity. The ritual is supposed to have contained a blasphemous parody of the Mass—the "Black Mass," said with a properly-consecrated Host, but backwards. Satanism is described in J. K. Huysmans' novel *La-Bas* (1891). Between 1885 and 1897, a French writer using the pseudonym of Leo Taxil produced many books describing alleged Satanistic practices of Freemasons in America and Europe.

SATARUPA. In Hindu myth, the first woman. One account has it, that she was the daughter of Brahma, and that the two became the parents of Manu, the first man.

SATI. *See* SUTTEE.

SATNAMIS. A Hindu sect, whose name means that they worship the one Reality (*Sat*). They seem to have arisen about 1600, and were reorganized about 1750 by Jagjivan Das, a poet. Members are mainly Outcastes, and they are strict vegetarians and abstain from liquor. They are alleged to drink a potion made from human excreta, and to indulge in other unclean practices. A sub-sect, the Chamaris, used to require young wives to undergo a rite of promiscuity. The Satnamis are monotheists and non-idolaters.

SATTYALOKA. The highest of the Hindu heavens, the "Place of Truth" or "Abode of Virtue" which is Brahma's paradise. There he lives with Sarasvati, and only Brahmans may expect to share it with him.

SATURN. Ancient Italian god of agriculture, identified with the Greek Cronus. He may have been one of the early kings of Rome, and he was said to have introduced agriculture into the city-state and to have inaugurated a golden age of peace and plenty. The *Saturnalia*, celebrated December 17-19, was his festival, and was a period of general rejoicing and relaxation of conventional restraints.

SATURNIANS. A Gnostic sect, followers of Saturninus, who lived in the reign of Trajan (98-117). He is said to have been a native of Antioch, and to have preached vegetarianism and the complete renunciation of marriage and procreation.

SAVIOUR. The distinctive title of Jesus Christ; it has been used as such since about the 2nd century—earlier it was applied by the pagans to certain divinities and deified men.

SAVITRI or SAVITAR. The sun-god in the Vedas; also called Surya.

SAVONAROLA, Girolamo (1452-98). Catholic reformer. Born at Ferrara, in Italy, he became a Dominican monk at Florence and won a great reputation as a fearless preacher against luxury and licentiousness. At his urging there were bonfires of "vanities"—jewels, gay dresses, lewd books and profane pictures. But there soon came a reaction. He was accused of heresy; and when he refused the summons to Rome, he was excommunicated by Pope Alexander VI. In the next year he was arrested, tortured, and strangled with two devoted companions. Their bodies were then burnt. To the end he protested that he was a true Catholic.

SAVOYARD PRIEST. A character in J. J. Rousseau's *Emile* (1762). He was a poor Catholic clergyman of Savoy who had offended his bishop in some way, and crossed the Alps into Italy. There the young Rousseau met him about 1732, and heard from his lips the "Creed of a Savoyard Priest," which resolves itself into belief in a benevolent Providence and a reluctance to dogmatize on such matters as immortality, the nature of man, the universe, the soul, etc

SAYERS, Dorothy Leigh (born 1893). English writer of detective novels, and also of a number of books on religious subjects, written from an Anglo-Catholic standpoint, e.g. " The Mind of the Maker," a dissertation on the Trinity; the play " The Zeal of Thine House" (1937), telling of the building of Canterbury cathedral; and the series of radio plays on the life of Christ, " The Man born to be King."

SCANDINAVIAN, NORSE, and TEUTONIC MYTHOLOGY. Information concerning the religious myths of the ancient peoples of northern Europe is gleaned from the German heroic poems, the *Nibelungenlied* in particular, and the texts of Old English literature, but the main source is the collections of Icelandic documents known as the Elder or Poetic Edda (including the Voluspa saga) and the Younger or Prose Edda, compiled respectively about 1200 and 1230.

The cosmology of the Scandinavians is given in the Elder Edda. At the beginning of things, long before there was an earth, there were two worlds—the misty realm of Niflheim in the far north, and, separated from it by Ginnungagap, the yawning abyss, the fire world of Muspelheim, amid whose flames sat Surt. Out of the abyss rose vapour which was melted into drops by the terrific heat of Muspelheim, and these drops congealed to form Ymer, the first of a race of giants —Jötuns, who dwelt in Jötunheim— and a cow, Audhumbla, who licked the stones to such purpose that a man was formed. Bure, as the latter's name was, begat a son named Bor, who by the giantess Bestla became the father of three sons, Odin, Vile, and Ve. When they grew up the three brothers fought against the giant Ymer, slew him, and flung his huge carcase into Ginnungagap, and out of it made the world. Then out of an ash tree they made a man, Ask, and out of an elm a woman, Embla; this primeval pair were the progenitors of the whole human race.

Odin became the first of an extensive pantheon. There are twelve principal gods—Odin, Thor, Balder, Hermod, Tyr, Bragi, Heimdal, Hodur, Vidar, Uller, Vali, and Forsete; these were known collectively as the Aesir, and they live in Asgard with their spouses, although most of them have their own particular quarters. Odin's is Hlidskjalf, and he sits in the great hall of Valhalla, to which men slain in battle are brought. Odin's wife is Frigga, Thor's is Sif, Balder's Nanna, Bragi's Idun. Distinct from the Aesir are the Vanir, gods of the atmosphere, who include Niörd, Frey, and Freyja.

Reaching from Asgard, the top of the worlds, into Jötunheim and then into Niflheim go the roots of the mystic ash-tree Yggdrasil, the tree of life and knowledge, of fate, of time and space. At its lowest roots sits Hel, the goddess of death; at its highest is the fountain of Urd where are seated the three Fates—the Norns, whose names are Urd (time past), Verdande (time present), and Skuld (time to come); between them they weave the web of men's lives. Emerging from Asgard is the great rainbow-bridge of Bifröst, across which the gods ride out and return, as the sun rises and sets. Round the trunk of Yggdrasil is wound the great world-snake, and its branches reach out to cover the whole world and touch the vault of heaven.

Evil in the world is accounted for as being very largely the work of the Jötuns with whom Thor and his brother gods are ever at war. The personification of Evil is Loki, one of the giants who has been adopted by the gods and ranks as Odin's foster-brother. He lives in Jötunheim, and is as cunning as he is fair to look upon. His children are Fenriswolf, a fearsome monster, the Midgard-serpent, and Hel, the goddess of death to whose dwelling in Helheim go those who die in their beds, of sickness or old age. Our " hell " derives from her and her abode.

Loki was responsible for the tragedy of Balder's death. He was jealous of his goodness and beauty, his eloquence and wisdom; and when he learned from Frigga that everyone and everything save the mistletoe had taken an oath not to harm Balder, Loki induced the blind Hodur to throw a mistletoe bough at Balder so that he died and descended into Helheim. Hermod went down to implore

Hel to release him, and the goddess agreed, provided all creatures and created things wept for Balder. Again Loki was the instrument of evil, since in the guise of an old witch he refused to weep. So Balder must remain in Helheim, while Loki is held fast in a dark cave, and a serpent drops venom on his upturned face. But Sigyn his wife catches most of the drops in a bowl, and only while she is emptying it does Loki receive the agonizing drops on his face.

The death of Balder fills the gods with foreboding. They know that before long the earth will be destroyed. Sun and moon will be swallowed up, the stars will vanish, the mountains will topple and fall. The Midgard-serpent will get loose and stir up the oceans. Loki will escape. The heavens will open, and from the gates of Muspelheim will march out the glittering array of Surt's legions to fight the gods. So it happens. At Ragnarok the battle is joined. All the gods are slain, and then Surt washes the world in a bath of flame and fire and it sinks back into the abyss from which it had originally emerged. But eventually a new world emerges, one of green fields and blue waters. The resurrected gods meet together in the plains of Ida and talk over the great and terrible events of the past. Henceforth there is no more war. The earth is a very heaven of peace and contentment and bountiful harvests. Happiness reigns over all and in all.

SCAPULAR. An ecclesiastical garment worn by some Catholic monks; it consists of two long strips of cloth, put on over the head, so that one hangs down in front and the other behind. A similar garment is worn by lay Catholics in token of devotion.

SCARABAEUS. One of the dung-beetles, highly revered by the ancient Egyptians. They thought that it was only of the male sex, and that life arose spontaneously from the ball of dung that it rolled along; hence it was a suitable symbol of the male principle in nature, self-begotten and self-existent. It was sometimes embalmed, and its image was engraved on rings (scarabs).

SCARLET WOMAN. Term applied opprobriously by Protestants to the Church of Rome. It derives from the harlot, clothed in scarlet and gold, who is described in *Revelation xvii.*

SCHLEIERMACHER. Friedrich Ernest Daniel (1768–1834). German Protestant theologian. He was professor of theology at Berlin from 1810, and wrote "Discourses on Religion," "Christian Dogmatics," and many sermons, etc. Dogma he regarded as an incrustation on the essential divinity of Christianity. Religion to him is feeling, a particular attitude of reverence towards God. Theological doctrines are expressions of religious experience.

SCHOLASTICISM. The system of philosophy that flourished in Christian Europe in the Middle Ages, from the 12th to the 14th century, and represented an attempt to reconcile Christian orthodoxy with the newly-recovered teaching of Aristotle. The name comes from *scholasticus*, the title given to a master in the schools and universities of the day; the philosophers who contributed to the system are often called Schoolmen. The first is usually taken to have been Roscelin (c. 1050–1120 ?) who had a long and violent controversy with Anselm over the question of "universals." According to Anselm, Roscelin maintained that genera and species (i.e. universals) are just words. Anselm on the other hand was a Realist; in his opinion universals had a real, a separate existence. Otherwise, how could one explain the doctrine of the Trinity ? The Realist might safely argue that "Trinity" is a universal, but the Nominalist—Roscelin, to take an actual case—could hardly escape from holding a belief in three separate Persons in the Trinity. William of Champeaux (1070–1122) was the principal formulator of Realism. Abelard, his most famous pupil, has been claimed by both sides. Peter Lombard (died 1160) wrote a reply to Abelard's destructively critical *Sic et Non*, that remained for generations a textbook of Scholasticism. About the beginning of the 13th century the second phase of the movement began, when Aristotle's works on ethics, metaphysics, and the natural sciences were made available to Western scholars through the work of Arab commentators, notably

Averroes and Avicenna. The ablest Christian thinkers devoted themselves to the incorporation of Aristotelian teaching in the body of Christian orthodoxy; outstanding in this field were Albertus Magnus and Thomas Aquinas. The latter's *Summa contra Gentiles* and *Summa Theologica* constitute to this day the only authoritative philosophy of the Catholic Church. Aquinas was a Dominican, and tended to favour Avicenna's version of Aristotle; the Franciscans, as rivals of the Dominicans, tended to prefer the interpretation of Averroes. The Franciscans' greatest doctor was Duns Scotus, who was a moderate Realist. His pupil William of Occam was perhaps the most important Schoolman after Aquinas. He, too, was a Franciscan, but he ranks as a Nominalist and strongly opposed to Scotists. He sought to get back to the real Aristotle, free from additions and interpretations. He insisted that the secular subjects should be studied without reference to theology and metaphysics; thus he opened the way for scientific experiment and the inductive philosophy. He was the last of the great line of Schoolmen, but Scholasticism continued to be taught and studied in the universities of France and Spain for centuries.

SCHWEITZER, Albert (born 1875). Protestant theologian and missionary. He was born at Kaysersberg, in Upper Alsace (now French but then German), the son of a Protestant pastor. He studied at Strasbourg university, did his military service with the German army, took doctorates in philosophy and theology—and later in music and medicine—and was principal of the theological college attached to the university. In 1913 he went out to Lambaréné, in French Equatorial Africa, as a medical missionary under the auspices of a French Protestant society, and there he remained, except for visits to Europe and a spell of internment during the Great War. Of his many books the most important is "The Quest for the Historical Jesus" (1906); Schweitzer accepts the historicity of Jesus but not his full Godhead. He thinks that he gradually came to the conviction that he was the Messiah and had to suffer in order that the Messianic Age should be born; he was mistaken in his expectation of an imminent world-catastrophe, but his life and works are of eternal value. Other books by Schweitzer are on the mysticism of Paul, Indian thought, and life in the primeval forest of Africa. What he himself regards as the key to his thought and teaching is "reverence for life."

SCHWENKFELD, Kaspar (1490–1561). The first Protestant mystic. A Silesian nobleman, he adopted the Reformed doctrines, but was denounced by Luther as a heretic. He settled in Strasbourg and died at Ulm. He regarded as essential a direct and immediate participation in the grace of the glorified Christ, and regarded the sacraments and outward observances of religion as immaterial. Schwenkfeld was the centre of a small sect, who in the next century were among the followers of Boehme. Persecuted in Silesia by the Jesuits, they fled to Saxony and thence to North America, where they established a community—still existing—near Philadelphia.

SCOTLAND. The established Church is the Church of Scotland, *see* below. There are some small Presbyterian bodies that were not included in the union of 1929, and also Baptists, Congregationalists, Methodists, and Unitarians. For the Episcopal Church of Scotland, *see* separate article. The Roman Catholic Church in Scotland has 3 archbishops, about 450 churches, etc., and some 600,000 adherents out of a total population (1931) of 4,843,000.

SCOTLAND, Church of. The national church of Scotland is Protestant and Presbyterian. Christianity in Scotland dates from the 4th century, when St. Ninian, who is supposed to have been a disciple of St. Martin of Tours, founded a monastery at Whithorn in the extreme south-west. He was followed by monks from Ireland, in particular St. Columba (521–597), who established his monastery in the little island of Iona, off the west coast. For centuries this remote spot was a chief shrine of Celtic Christianity. In the year of Columba's death Roman Christianity was introduced into England by Augustine, and

the two versions were brought into increasing contact through the years. The marriage of Malcolm III with Margaret, an English princess, increased Catholic influence, and under their son David I the ecclesiastical system of Scotland and England had few points of difference. The Scottish Church maintained its independence of England, but it had no metropolitan until 1472, when St. Andrews was erected into an archiepiscopal and metropolitan see. In 1492 Glasgow was similarly treated.

The Reformation reached Scotland early in the 16th century; Wycliffite ideas had, indeed, become known in the century before, and there was much popular hostility to the clergy, who were notoriously ignorant, lazy, and immoral. In 1525 it became necessary for the Scottish parliament to prohibit the importation of Lutheran books, and in 1528 Patrick Hamilton was burned at the stake in St. Andrews for preaching Lutheran doctrine. The burning of George Wishart, most popular of the Reforming preachers, in 1546 led to the retaliatory murder a few months later of Cardinal Beaton, the personification of the old order. In the next year John Knox, a follower of Wishart, was called to preach the new gospel at St. Andrews; and after some years as a galley-slave in France, a Reformer in England, and a Calvinist pastor in Geneva, he returned to Scotland in 1559 as the champion of Scottish Protestantism. Clerical abuses, jealousy of the clergy by the nobles, the decline of French influence, and general discontent smoothed his path, and in 1560 the Reformation was accepted by parliament. Knox's Confession of Faith was approved, and the first "Book of Discipline" laid down the rules of church government, which was on the Presbyterian pattern. The principles of worship were contained in the "Book of Common Order," known as "Knox's Liturgy." An attempt to restore the bishops to something like their old position of authority was resisted by Andrew Melville (1545–1622), who was responsible for the second "Book of Discipline" (1578), which represented an attempt to make the civil power definitely subordinate to the ecclesiastical, and for the Act of Parliament of 1592, sometimes styled the Magna Carta of Scottish Presbyterianism, which made Presbyterianism the State Church. James VI, when he became king of Great Britain in 1603, reasserted the doctrine of Divine Right of Kings that his Scottish subjects had rejected. Step by step, he secured the restoration of episcopacy in Scotland; Melville was imprisoned and later exiled. Efforts were made to assimilate the Church of Scotland to the Church of England, and the mass of the people seem to have acquiesced. But Charles I aroused fierce hostility when he ordered the adoption of Laud's Prayer Book, which in the eyes of many Scotsmen was Romish, Erastian, and English. The direct result was the National Covenant of 1638, whereby the Scots bound themselves to maintain their spiritual independence. In 1643 the Solemn League and Covenant made England and Scotland allies in the Civil War; it also committed England to an attempt to establish Presbyterianism as the national church. The attempt failed in England, but in Scotland the Presbyterian party remained predominant until the Restoration in 1660. Charles II authorized severe measures against the Scottish Presbyterians, and episcopacy was restored. About a third of the ministers were ejected from their benefices, and until the Great Revolution of 1688 the Covenanters, as the strict Presbyterians were styled, maintained their worship in conventicles held on the open moors. In 1679 Archbishop Sharpe of St. Andrews was murdered by a band of fanatical Covenanters, and twice there were open attempts at rebellion. In 1689 there was a return to Presbyterianism. The General Assembly became again the governing authority. Prelacy or Episcopalianism was definitely abolished. The Westminster Confession of Faith that had been drawn up by the English and Scottish divines in 1646 was restored as the standard exposition of doctrine, with the Bible as the final test of doctrine. Calvinism triumphed in the theological sphere, and in everyday life a sombre Sabbatarianism and dour Puritanism became the rule, and remained such until well into the 19th century.

In 1707 the English and the Scottish parliaments were united, but a special Act was passed to ensure that Presbyterianism should continue as the system of government in the Scottish Church. Episcopalianism after the Anglican model was tolerated, but as a sect, and it fell into bad odour when many of the clergymen were Jacobites and Non-jurors. In 1712 the Parliament at Westminster restored to patrons their right of presentation to Scottish livings, which had been dropped in 1690. This was regarded by the stricter sort as an Erastian stroke, and in 1733 there was a secession led by Ebenezer Erskine (1680–1754). The Secession Church, or the Associate Presbytery, as they were styled, soon split into the Burgher and Anti-Burgher factions, and later each section split again, into what were called the Old and the New Lights. Then in 1761 the Relief Church was founded as yet another break-away movement, again over the patronage question and for " the relief of Christians oppressed in their Christian consciences." The Church was divided into the predominant Moderates and the Evangelicals. Patronage, maintained by the former, was increasingly criticized by the latter, and State interference in Church affairs was increasingly resented. At length in 1843 Thomas Chalmers (1780–1847) and many another eminent divine abandoned their livings in an attempt to secure unfettered spiritual independence, and formed themselves into a separate communion under the title of the Free Church of Scotland. The Disruption, as this event is named, was a striking instance of sacrifice for principle.

In 1820 the two " New Light " bodies coalesced as the United Secession Church, and in 1847 this body joined with the Relief Church to form the United Presbyterian Church. Then in 1900 the Free Church and the United Church joined as the United Free Church. Changed conceptions of both Church and State and of their relations, as well as the pressure of altered social and spiritual conditions, made for the further step in 1929, when the United Free Church and the Church of Scotland were united under the latter name. Only some remnants remained outside, in particular the " Wee Frees "—those congregations which held aloof from the union of 1900.

The Church of Scotland to-day is the Church of the great majority of the Scottish people. Its communicants number over one-and-a-quarter millions, contained in some 2410 parishes, with over 30,000 elders. Its doctrine is based on the Bible, and its worship on the " Directory " of 1645, amended by the " Book of Common Order " in 1940. Church government is Presbyterian, comprising kirk-sessions, presbyteries, synods, and finally, as the governing body of the whole Church, the General Assembly that meets annually at Edinburgh. A Lord High Commissioner attends as the King's representative, but the president is an elected Moderator. Ministers are ordained by the laying-on of hands of ministerial elders; there has been some relaxation of recent years of the doctrinal formula for ministers—and indeed, changed views with regard to the Bible and a modification of earlier puritanism in worship are other features to be noted. Women are not eligible to serve as ministers or as lay elders. Foreign missions are strongly supported, and although the Church has not been responsible for the operation of the Poor Law since 1845 and of national education since 1872, it still maintains a deep and wide practical interest in educational and social service. The Church is the Mother-Church of Presbyterian Churches in other parts of the Commonwealth.

SCOTLAND, Episcopal Church of. From 1689, when their Church was disestablished and disendowed, until the accession of George III in 1760, Scottish Episcopalians suffered severe disabilities on political grounds. In 1792 the penal laws, which had been long in abeyance, were abolished. There are now seven bishops, who are chosen by the clergy of their diocese and representative laymen. The bishops elect one of their number to be the Primus. The Scottish Prayer Book of 1929 is in general use, and the 39 Articles are the doctrinal standard. The highest legislative body is the General Synod, composed of a House of Bishops and another

of Deans and representative clergy. The Church is in close communion with the Church of England. Its communicants exceed 60,000.

SCRIBES. The body of teachers or rabbis (*Soferim*) who were the leaders of the Jews in Palestine following the return from Exile in Babylon in the 6th century B.C. and until the 2nd century A.D. They were also the public notaries, professional letter-writers, and ecclesiastical calligraphers; to this day the scribes are entrusted with the lettering of the Scrolls of the Law, phylacteries, etc.

SCRIPTURE (Lat., *scriptura*, writing). The religious literature of a people, considered by them to be sacred and altogether authoritative. The Holy Scriptures = the Bible.

SCROLL OF THE LAW. In Judaism, the *Sefer Torah*: the five books of Moses written on a single scroll, which is among the most revered and carefully preserved objects in the Synagogue.

SEBEK. Crocodile-headed god of ancient Egypt.

SECESSION CHURCH. *See* SCOTLAND, CHURCH OF.

SECT (Lat., *secare*, to cut). A denomination, division, or body of religious people who have seceded from the main body.

SECULAR ARM. The civil power. Persons condemned by the Inquisition were handed over to the secular arm for execution of sentence, since the Church could not inflict the death penalty.

SECULAR CLERGY. Those Roman Catholic priests who do not live in monasteries according to a "rule" but in the world, usually as parish priests.

SEDER. The most important domestic ceremony of Judaism. It is performed on the first and second nights of Passover, and comprises: the recounting of Israel's deliverance from Egypt; a festive meal, preceded by *kiddush* (formal benediction), and the partaking of bitter herbs and unleavened bread; the singing of hymns and psalms; and the partaking of four cups of wine at certain intervals. The Last Supper of Jesus and his disciples was the seder.

SEDILIA (Lat., seats). Seats, usually three, placed on the south side of a Christian church, in the chancel, for the use of the clergy.

SEE (Lat., *sedes*, a seat). The diocese of a Christian bishop. The Holy See is the see of Rome, i.e. of the Pope.

SEEKERS. Those religious persons in 17th-century England who, in the confusion of the times, went here and there among the sects, seeking the way of truth and salvation where it might be found. Many eventually became Quakers.

SEKHMET. Ancient Egyptian goddess, represented with a lion head, crowned by the solar disc and uraeus serpent.

SELENE. The Greek moon-goddess, said to be the daughter of Hyperion, one of the Titans, and the sister of the Sun. Sometimes she is identified with Artemis.

SELIHOT from Hebrew for "to pardon"). In Judaism, prayers made for mercy and forgiveness, the end of suffering and the dawn of a better day. They are recited on certain days of the year.

SEMINARY. A training college for candidates for the priesthood; the term is principally used among Roman Catholics. The Lazarists and Sulpicians make a special work of seminary direction.

SEMITES. The descendants of Shem, eldest son of Noah. A group of nations who in ancient times lived in western Asia, including the Babylonians, Assyrians, Phoenicians, Canaanites, Hebrews or Jews, and Arabs. Their languages were related, but they did not constitute a racial unit. Their religion has been variously described as monotheism, totemism, ancestor-worship, and polydemonism. Religion was a matter of infinite moment and universal importance among them, and (as Renan put it) the tent of the Semitic patriarch was the starting-point of man's religious progress. For among the Semites the three great monotheistic faiths — Judaism, Christianity, and Islam—were born.

SENECA, Lucius Annaeus (c. 4 B.C.–A.D. 65). Roman Stoic philosopher, writer, and statesman. He was a Spaniard, who accumulated a large fortune in the Imperial service. In A.D. 65

he was accused by Nero of conspiring against him, and was ordered to commit suicide. His moral essays and writings display a very high ethic; indeed, they were approved of by Christian writers, and a forged correspondence between Seneca and St. Paul exists. Some of the Fathers claimed that he had become a Christian.

SENUSSI. A brotherhood or clan of Moslem tribesfolk, whose chief centre is in the oases of the eastern Sahara, between Cyrenaica and the western borders of Egypt and the Sudan. They are usually regarded as one of the Dervish fraternities, and they have relations with the Wahabis of Arabia. They eschew tobacco and coffee (although tea is allowed them), but the Ikhwan (brethren) are neither puritan nor mystical as the Wahabis tend to be. They follow the Malikite school of Islamic law. The founder of the sect was the Sheikh es Senussi, who was born in Algeria between 1791 and 1803 and died in 1859, at Jaghbub in the Libyan desert.

SEPARATISTS. Those English Protestants in the 16th-17th century who separated from the Church of England and formed Independent congregations.

SEPHARDIM. Originally the name given to the Jews in Spain and Portugal, but later extended to all oriental Jews and those in southern Europe who have certain characteristic religious and social customs and peculiarities in the pronunciation of Hebrew. They are differentiated from the Ashkenazim (q.v.) but there is no racial basis for the distinction. But the German Jews speak Yiddish, and the Sephardic Jews speak Ladino, a mixture of Spanish and Hebrew.

SEPTUAGINT (from Latin for "seventy"). Name given to a Greek translation of the Old Testament, made at Alexandria between 285 B.C. and the opening of the Christian era. Traditionally it was the work of a band of 72 Jewish elders, who were commissioned by King Ptolemy Philadelphus (285–247 B.C.), placed in comfortable separate cells, and after 72 days produced a version which was found to have not the slightest variation, although the translators had worked entirely separately. It is now thought that it was produced by Egyptian scholars working at various periods, even as late as A.D. 100. The use of the Septuagint (LXX for short) spread rapidly among the Greek-speaking Jews of the Dispersion. *See* BIBLE.

SERAPHIM. In Hebrew angelology, winged guardians standing around the throne of God.

SERAPIS. A divinity invented by Ptolemy I, king of Egypt 328–283 B.C. in the hope that his worship might serve to unite the king's Greek and Egyptian subjects. He was an amalgamation of features drawn from Osiris on the one hand and Zeus, Hades, and Asclepius on the other. A magnificent temple, the Serapeum, was built for him in Alexandria, where his worship persisted until suppressed by the Christians in the 4th century A.D.

SERMON (Lat., *sermo*, talk). A religious discourse. In Christianity the sermon on a text of Scripture is a recognized feature of Divine service. Buddha delivered some famous sermons. The *Sermon on the Mount* is the name given to an address of Jesus Christ reported in *Matthew v-vii* and in *Luke vi* (who says it was delivered on a "level place").

SERPENT or **SNAKE WORSHIP,** or **OPHIOLATRY.** In most primitive religions the serpent seems to have been an object of religious worship, as often as not because it was taken as the symbol of the evil principle in nature, as a wicked being which had brought sin and sorrow into the world. In the Garden of Eden myth, described in *Genesis*, the serpent is identified with Satan, who leads Eve, and through her Adam, into temptation. Serpents were the symbol of Tryphon, the Egyptian god of evil, and of the Persian Ahriman; Krishna, Horus, Apollo, Jupiter, and Siegfried are all reported to have triumphed over wicked serpents. Yet very often the serpent is regarded as being if not benevolent at least cunning, and therefore worth while conciliating. Serpents were tended in the sanctuaries of Aesculapius in ancient Greece; a Brazen Serpent was worshipped by the Israelites in the wilderness on account of its curative power; rattlesnakes have been revered by the

North American Indians, and peoples of India and of the African jungle have also kept their pet snakes for medical and magical purposes. The plumed serpent features prominently in Maya and Aztec religious art. Women often play a prominent part in serpent-cults. Thus in West Africa there are tribes who worship the python; women are his priestesses or "wives," and engage in licentious rites at the season when the crops begin to sprout. Children born to them are supposed to be the python's offspring. The Gnostic sect of Ophites were snake worshippers; and among present-day Hindus the Nagas are not the least popular of the multitudinous divinities of Hinduism. The ubiquity of the cult may be due to the fear caused by the serpent's deadly venom, but not only Freudian anthropologists hold that the snake is a phallic symbol and that its frequent appearance in religion and in culture generally is an evidence of subconscious sex-interest.

SERVETUS, Michael (1511–53). French theologian and physician, who rejected both Catholicism and Calvinism in favour of views that tended to Socinianism. He narrowly escaped the Inquisition at Lyons and was burnt alive as a heretic at Geneva, then under the domination of Calvin.

SERVITES or **Servants of Mary.** A Roman Catholic order of mendicant friars founded at Florence in 1233 by seven persons who were all canonized together in 1888. They devote themselves to preaching and missionary work and foster the devotion of the Seven Sorrows of Our Lady, viz. the prophecy of Simeon, the flight into Egypt, the 3 days' disappearance of the boy Jesus, the progress of Christ to Calvary, the Crucifixion, the Descent from the Cross, and the Entombment.

SET. The god of darkness of the ancient Egyptians. In the Osirian myth he slays his brother Osiris (q.v.).

SEVEN DEADLY SINS. As stated by Pope Gregory the Great, these are: pride, covetousness, lust, envy, gluttony, anger, and sloth.

SEVEN SORROWS (or **DOLOURS**). *See* SERVITES.

SEVENTH-DAY ADVENTISTS. A body of Christians whose name indicates their distinctive beliefs—they are Christian Sabbath-keepers who believe in the literal return to this earth of Jesus Christ. They are Fundamentalists of Fundamentalists, holding that the Bible is inspired by God through and through. They hold that the 4th Commandment, to keep the Sabbath, is just as binding on believers as any of the other nine commandments, and with them the true Sabbath begins on Friday night at sundown and ends on Saturday night at sundown. From the creation until now this has been the Sabbath, and they hold that it was instituted by Christ, whom they see as Creator as well as Redeemer. They find no warrant in Scripture for the keeping of Sunday as the Sabbath.

Seventh-day Adventists are ardent students of prophecy, more particularly the books of *Daniel* and *Revelation*; they hold that the second coming of Christ will take place soon, and that it will be a literal, personal, visible, and actual return of Jesus Christ to this earth. Man is not naturally immortal—only God is that. When a man dies, he dies—there is a complete cessation of conscious existence until the resurrection from the dead. At the second coming of Christ the just will rise, and live with him for a thousand years; at the end of the millennium, the unjust, too, will be raised up. Then they, and Satan, the author of all sin, will be reduced finally to a state of non-existence. In Seventh-day Adventist theology there is no place for a hell of eternal torment.

Looking at the modern world, Seventh-day Adventists detect signs of the Lord's return, although they hesitate to fix a date. The imminence may be determined by the extent to which Christ's command to preach the Gospel to all nations has been carried out; they feel called to great missionary effort themselves, and in many countries there are flourishing Seventh-day Adventist educational and publishing organizations. They lay great emphasis on personal health, and they are very sparing in the use of meat and absolutely refuse to admit into their membership those

who smoke and drink alcoholic liquors. They look askance on tea and coffee because of the drugs they contain. They maintain a number of sanitoriums in America and Europe, South Africa, China, India, etc., which are run by medical missionaries trained in their principles at their own schools.

Admission to Seventh-day Adventist churches is through baptism by complete immersion. The individual congregations or churches are grouped in districts under a Conference, and members are expected to contribute a tenth or tithe of their incomes to the Conference funds. Out of these offerings are supported a large number of missionaries, ministers, colporteurs, doctors, nurses, etc. As a denomination, the Seventh-day Adventists date their beginning to 1862. It is stated that their workers now number 40,000, and that their world membership is over half-a-million. In the British Isles there are about a hundred organized churches, with some 6,000 members.

Like the Quakers, Seventh-day Adventists refuse to undertake war service, and in the World War the U.S. Government exempted them from bearing arms.

SEVENTH HEAVEN. The place of the most exalted happiness; so named because the Cabbalists postulated seven places of increasing beatitude, of which the seventh was deemed to be the highest and best.

SEXT. The Divine Office in Christian worship of the 6th hour.

SEXTON. A minor official of the Church of England, who looks after the fabric of the parish church, rings the bells, digs graves, etc.

SHABUOT. Jewish festival, the Feast of Weeks (q.v.).

SHAFI'I (Mohammed ibn Idris ash-Shafi'i) (767–820). Mohammedan jurist, founder of the Shafite school of Islamic canon law. Born at Gaza or Ascalon in Palestine, he studied at Medina under Malik (q.v.) and at Baghdad. Then he set up as a teacher at Baghdad, and did much to counteract the influence of the Hanifite doctors. Where Abu Hanifa had relied on speculative induction Shafi'i urged a return to the primary sources—the Koran, the traditions or *Sunna*, analogy, and agreement. Eventually he went to Cairo and taught there with great acceptance until his death. His school predominates in Indonesia.

SHAHADA. The confession of faith in Islam (q.v.).

SHAKERS. Communities of Christians in U.S.A., officially styled the United Society of Believers in Christ's Second Coming. They arose in England in the 18th century, and the first leaders were John Wardley (or Wardlaw), a tailor, and Jane his wife, who had been Quakers before they came under the influence of the French Prophets (q.v.). Mrs. Wardley was particularly confident in her predictions of Christ's Advent at an early date, and that in the form of a woman. Her teaching was heard with avidity by Ann Lee (1736–84), daughter of a Manchester blacksmith, who proceeded to preach the new gospel in and around the Toad Lane district of Manchester. The preaching of the Wardleys and Ann Lee was accompanied by much ecstatic shouting, convulsions, and "speaking with tongues," and the three, with Ann Lee's parents, were clapped into gaol and fined for obstruction and Sabbath-breaking. While in prison Ann had a vision of Jesus Christ which convinced not only her but the Wardleys and the other followers that she was the Bride of the Lamb, the female Christ. Henceforth she was Mother Ann, the parent of the Shaker community.

Tired of hostility at home, Ann Lee with her husband (one Abraham Stanley, a blacksmith), her parents, and five other members of the society emigrated to America in 1774, and in 1776 established the first Shaker settlement at Watervliet, near Albany in New York state. Communism and hard work were the rule, and strict celibacy was required.

The first converts to Shakerism in America were Joseph Meacham, a Baptist preacher, and Lucy Wright, who founded in 1787 the still-existing Shaker settlement at New Lebanon. Other settlements were formed when Mother Ann made a missionary tour of the colonies in 1781, one as far away as Florida. When she died in 1784, Lucy

Wright became Mother Lucy and ruled until her death in 1821.

For several generations the Shakers flourished. They were celibate, recruiting their strength from new converts. Labour was a sacred obligation, as was community of property. All, men and women alike, even Negroes and Jews, were of equal rank. They were divided into families of brothers and sisters, who lived in the same house but took their meals on opposite sides of the table. They were chaste and temperate, scrupulously tidy, honest and hardworking. They employed no doctors and took no drugs. They paid great attention to the education of the children who accompanied married newcomers. Their religious services were long and numerous; they had vocal and instrumental music, and sometimes "danced and made merry." They had no priests or paid ministry, but each community was ruled by two Elders and two Elderesses, supported by two Deacons and two Deaconesses, and they held that every child of Adam has a right to a plot of land, and denounced war.

So far as theology was concerned, they held that God is dual, comprising the Eternal Father and the Eternal Mother, the parents of angels and of men. The first divine revelation was pantheistic; the second, in Jehovah; the third, in Jesus; the fourth, and last, in 1770 in the person of Mother Ann, the Eternal Mother. Those who would be redeemed must eschew carnal sexual indulgence and perform the sacred duty of labour. The doctrine of the atonement by Christ's blood they altogether rejected. They believed that, in spite of their dwindling membership, Shakerism would spread until the millennium was established in an earth re-born. About 1840 they numbered some 6000, but to-day there are said to be fewer than 100 Shakers in the five existing communities.

SHAMANISM. The religion that was once prevalent among the Ural-Altaic peoples of northern Asia. The *shaman* is a sorcerer-priest professing to have dealings with and influence over good spirits as well as evil; he can cure disease and inflict it, and guide souls safely to the other world. Often he is chosen from epileptics, since he is expected to work himself into a state of ecstasy. The name has been derived from Sramana, a name originally given to Buddha and then to Buddhist priests in central Asia.

SHAMASH. The sun-god of the ancient Babylonians. He was regarded as the son of Sin the moon-god, and his spouse was Aja, the "Bride." As the bringer of light every morning, he was the champion of good and the punisher of evil, and the patron of legislation; on the stele of Hammurabi's Code he is pictured handing the Code to the king.

SHAMMAI (1st century B.C.). Jewish rabbi, founder and head of a school bearing his name that was strongly opposed to Hillel, his more liberal contemporary. Exclusive in making converts, Shammai insisted upon the meticulous performance of the ritual duties.

SHARI'A. In Islam, the law of Allah: the "Highway" of Divine command and guidance.

SHASTRA. Name given to the sacred religious and legal textbooks of the Hindus.

SHEHITA. Jewish term for the method of ritual slaughter of those animals that the Mosaic Law permits to be consumed as Kosher food. The rules provide that the killing shall be by an ordained slaughterer, the *shohet*, who must use a sharp knife with a flawless blade, and deliver the death-blow in a single sharp stroke in a prescribed vulnerable spot; and that the carcase must be hung so that the blood is drained out speedily and completely.

SHEIKH (Arabic, elder). In Islam, the chief preacher in a mosque, the head of a religious order, a saint, or particularly learned holy man; also the chieftain of a tribe. Under the Turkish sultans, the Sheikh ul-Islam at Constantinople was the head of the Mohammedan church.

SHEKINAH. Hebrew term for the visible presence of Jehovah. The word implies radiance, and in Jewish art the Shekinah is represented by rays of light coming down from heaven.

SHEMA (Hebrew, hear!). The opening word of the Jewish confession of faith contained in *Deuteronomy vi*, 4

" Hear O Israel, the Lord, our God, the Lord is One." It frequently occurs in the Jewish ritual of devotion, being said three times a day, on the Day of Atonement, and at deathbeds. Jewish martyrs at the stake have often died with it on their lips.

SHEOL. In the Old Testament, a word used for the underworld, the place of the dead where they sleep, forgetting and forgotten. Sometimes it is translated " hell."

SHIAHS or **SHI'ITES** (Arabic, followers). One of the two great divisions of the Mohammedan world, the other being the Sunnites (q.v.). They are " partisans " of Ali (q.v.) the son-in-law of Mohammed, maintaining that he should have been elected caliph as the Prophet's immediate successor. As it was, there were three caliphs—Abu Bekr, Omar, and Othman—who intervened until Ali was at last elected in 655. These the Sunnis accept as legitimate but the Shiahs reject as usurpers. Ali was assassinated in 661, and was succeeded by his son Hasan who resigned the caliphate in favour of Moawiya (Mu'awiyah), on the understanding that he should receive it again on the latter's death. Moawiya died in 679, some years after Hasan, and his son became caliph instead of Husain, Hasan's brother. From this time dates the great schism in Islam. The Shiahs believe that Ali is next in order to Mohammed in the prophetic line, and that his descendants to Mohammed-al-Muntazar, known as al-Mahdi, twelve in all, were his true successors as Caliphs, in the Imamate. This is the view, at least, of the Imami sect that is predominant in Persia; they believe that the 12th Imam did not die, but disappeared down a well near Baghdad in about 873, and has since remained in hiding. But in the last days he will reappear as the Mahdi, the " Directed One," whom Mohammed said would make his appearance just before the Day of Judgment. Some Shiahs have held that Ali and the twelve Imams were incarnations of the Godhead, and nearly all hold that they were sinless and infallible and that Ali received from Mohammed, and passed on to his successors, a great body of esoteric knowledge. Opposed to the Imamis on one issue are the Ismailis (q.v.): these hold that after the 6th Imam commenced what is called the succession of the " Concealed Imams." There can never be a time, they hold, when the world is without an Imam, although he be in seclusion. Yet a third sect of Shiahs may be distinguished—the Zaidis, still dominant in the Yemen, who recognize a succession of Imams but discount any suggestion that they are endowed with supernatural characters and qualities. The Zaidis are the nearest to the old form of Shi'ism and to Sunni Islam.

SHILLUK. A Nilotic people of the Anglo-Egyptian Sudan, whose chief or king belongs to the class of ruler called by Sir J. G. Frazer " divine kings," i.e. it is believed that in him is immanent the divine spirit—Nyakang, the historic founder of the Shilluk kingdom—upon whose health depend the fertility and general well-being of the tribe.

SHIN (Japanese, true sect). The " True Pure Land," an offshoot of the Jodo or Pure Land sect of Japanese Buddhists, founded by Shinran (1173–1262), a monk of the Tendai sect, who felt himself impelled by a command of Kwannon, the Goddess of Mercy, to break his monastic vow and marry a princess. Since then the members of the sect have been permitted to marry, eat meat, and live in the world as householders. Shinran taught that absolute reliance on Amida was everything.

SHINGON or True Word Sect. An important Buddhist sect in Japan, founded by Kobo Daishi (774–835), who was also prominent in the Shinto sect of Ryobu Shinto. He went to India to study Buddhism, and on his return was a great missionary and practical reformer. He is supposed to have retired in A.D. 816 to a monastery, and there written the treatises in which the school's doctrines are set forth. The chief scripture is the *Mahavairocana* sutra, and the principal divinity is the buddha Vairocana, who is identified with the Sun Goddess of the Shinto.

SHINTO. The religion that was the official faith of Japan until its disestablishment by order of General MacArthur during the occupation of Japan

after the World War in 1945. The word is the Chinese rendering of the Japanese *Kami no Michi*, which may be translated " the Way of the *Kami* " or gods.

There is no Supreme Being in Shinto, but the number of gods or godlets is uncountable. The pantheon includes deified emperors, national heroes, divinities of mountains and streams, trees and flowers, villages and cities, houses and wells and gates, learning, happiness, and the like. There are no sacred books, no creed, no orthodox systems of philosophy. Missionary activity is absent, since only born Japanese are expected to join the Shinto church. No paradise is promised to the good man, and no hell scares the wicked. Public worship is slight. Priests hold an unsignificant position.

Modern Shinto is divided into two main sections: State Shinto and Sect Shinto. The first is, or was, the official religion of loyalty to the Emperor, who is believed to be a direct descendant of Jimmu, said to have ascended the throne in 660 B.C. and to be descended from the Sun-goddess Amaterasu-Omikami (q.v.) The emperor is thus divine. All Japanese subjects were required to be adherents of *State Shinto*—also called Shrine Shinto, because its ritualistic centre is the shrines (*Jinga* or *Jinsa*, " God-house ") of which before the World War there were 110,500, served by 15,800 priests, and largely supported out of State funds. The shrines are the dwelling-places of the divinities, and worship comprises hand-clapping, prayer, and gifts of money. On festival days there are processions and performances of music and dancing, and the priests read ritualistic prayers before the deities of the shrines, and make supplication for good harvests, peaceful homes or success in war, good government, and long reign for the emperor. The chief centre of pilgrimage is Ise (q.v.); another famous shrine is that of the war-dead in Tokyo. Each house has its god-shelf on which stands a miniature wooden shrine, holding tablets bearing the names of ancestors on whom the family still relies. Offerings of fresh flowers, *saké* (rice beer), rice, and water are made, and lights are lit at night.

Sect Shinto is the religion of the people as people, and not merely as loyal subjects of the god-emperor. There are 13 recognized sects (two of the most interesting are Fuso Kyo and Tenri Kyo (qq.v.)); and before the World War they had 18 million members, with 16,000 churches and 121,000 priests and teachers. In the 1880s a clear distinction was drawn between the Sects, which were put on a level with Buddhism, Confucianism, and Christianity, and State Shinto, which had to be observed by everybody. The State shrines were supported out of national and local funds, income from property, voluntary offerings, and payments made for the services of priests in divination and exorcism, but the Sects are entirely voluntarily - supported, and maintain priests and teachers, churches, schools, kindergardens, youth organizations, etc. Worship in the Sect shrines is much more individually intimate than in the official centres. All the deities of the State pantheon are available for worship, and many more, including the deified founders.

SHOFAR. In Jewish ritual, the ram's horn that is sounded on New Year's Day and other important festivals.

SHRINE (Lat., *scrinium*, chest for writing materials). A casket for containing the relics of saints and martyrs; a tomb, altar, or other place with sacred associations. The tomb of a saint may also be known as a shrine.

SHROVETIDE (Old English *scrifan*, to shrive, hear or make confession). The few days just before Ash Wednesday, during which in olden time Christians were allowed by the Church to make merry, once they had fulfilled the duty of confession and been " shrived " in anticipation of the rigours of the Lenten season. Pancakes were the traditional dish for Shrove Tuesday, the day before Ash Wednesday, providing an opportunity of using up eggs and fat that might otherwise be wasted.

SHU. Egyptian god, the " supporter of the heavens," represented as a man with a feather on his head. He married Tefnet, and their children were Nut (sky) and Keb (earth).

SIAM (THAILAND). Since the 7th century A.D., when it was introduced from India, Buddhism has been the prevailing religion in Siam. At first it was of the Mahanaya type, but in the 15th century missionaries from Ceylon brought about the predominance of Hinayana, and this still prevails. Just before the World War it was stated that there were over 18,000 Buddhist temples and 140,000 priests. The king of Siam is a Buddhist layman, and is expected to take a practical and generous interest in the promotion of the Buddhist faith.

SIBYL. Among the Greeks and Romans of antiquity, a prophetess or seer inspired by Apollo or some other deity. The most famous was the Cumaean Sibyl, whose supposed grotto was discovered at Cuma, near Naples, in 1932. She it was who eventually sold to the last king of Rome three books of Oracles for the price that she originally demanded for nine, having destroyed the balance. The Sibylline Oracles were not prophecies so much as guides to propitiating the gods at times of great national emergency.

SIDDUR (Hebrew, arrangement). The Jewish book of common prayer.

SIGN OF THE CROSS. In Catholic practice, the tracing of a cross over the forehead, breast, right and left shoulder, as a token of faith, blessing, etc.

SIKHISM. The religion of the Sikhs (" disciples "), an Indian people living mainly in the Punjab and the adjoining areas, and forming a brotherhood based not on race but on religious ideas and traditions. The founder was Nanak (q.v.) who was a contemporary of Luther and like him a protestant against much of the religion of his day. The creed that he finally framed was summed up in the simple formula, the Unity of God and the Brotherhood of Man. From Hinduism he took the doctrines of Karma and transmigration of souls, Maya or illusion, and Nirvana. But he rejected asceticism, pilgrimages (partly because they spread diseases), bathings in sacred streams, mendicancy, and idleness; he frowned on the caste system, though it was too firmly entrenched for him to require its abolition. Islam, too, made its contribution, principally in the first doctrine of the creed. Sikhism is uncompromisingly monotheistic. But the God it worships is not the sternly just Allah of the Moslems; the " Name " is wise, compassionate, and generous, a friend rather than a judge, and he is called the Destroyer of Sorrow, the Cherisher of the Poor, the Friend of Sinners. There has been no incarnation: God is immanent. Each soul has something of the Divine, and its earthly pilgrimage is seen to be an attempt to be reunited with God. Islam had something to do, too, with Nanak's denunciation of infanticide, suttee, child-marriage, and the imprisonment of women within harem or zenana.

On Nanak's death in 1538 or 1539 he was followed as Guru (spiritual leader) by Angad, one of his disciples, who is said to have invented a special script or alphabet in which to write the hymns that Nanak had composed in Punjabi; he also composed some devotional treatises himself. To this day the Sikh scriptures are written in Punjabi, in this special script—the Gurumukhi. In 1552 there came the third Guru, Amar Das, who is remembered as the first of the line to denounce in formal fashion the practice of suttee.

Ram Das, the fourth Guru, held office or reigned from 1574 to 1581. He was his predecessor's son-in-law, and it was under him that the Sikhs began the erection of the Hari-Mandir, Temple of God, at Amritsar, on land granted by the tolerant emperor Akbar, and the excavation of the artificial lake, the Water of Immortality. This was finished by the next Guru, Arjun Dev (ruled 1581–1606) who was Ram Das's son. But still more important was the compilation of the *Granth*, " the Book," later known as the *Adi Granth*, " the first book,"—what may be described as the Old Testament of the Sikh Bible. Arjun got involved in the politics of the Mogul Empire, and he was imprisoned and died in prison or shortly after. His successor Har Gobind (ruled 1606–45) welded the Sikhs into a compact community of distinct military effectiveness. Their simple way of life, their meat-eating and their abstinence from tobacco and intoxicating liquor, their avoidance

of extreme asceticism and unnatural celibacy, made them physically strong; and in the decline of the Mogul power they had to fight if they were to survive. From Har Gobind's guruship dates the emergence of a Sikh principality.

Har Gobind's grandson, Har Rai (ruled 1645–1661), succeeded, and he in turn was followed by his son Har Krishan (ruled 1661–64), a boy of five. Very shortly he died of smallpox, but he had indicated a certain village where his successor should be sought. The village was visited, and the new Guru discovered in the person of Teg Bahadur (ruled 1664–75), who was a son of Har Gobind. A man of middle age, it fell to him to captain the Sikhs in a period of persecution, since the Emperor Aurangzebe was a fanatical Moslem. The Guru offered to demonstrate the superiority of his faith, but he was arrested and taken away to Delhi, where in 1675 he was executed. The tenth and last of the Gurus was Gobind Rai (ruled 1675–1708). When he took office he was a mere stripling, and the Sikhs were exposed to terrible persecution. Gobind Rai intensified their military training, and even women were enrolled in the ranks of the fighters. At the same time there was a revival of the religious spirit, and the camp preachings and hymn-singings must have resembled the Cromwellian assemblies of a few years earlier. Soon after Aurangzebe began his persecution a price was put on the heads of the Sikhs, who were conspicuous because of the long hair and untrimmed beard that they favoured. So far from abandoning these hallmarks, the Sikhs made it a point of honour to keep long hair and untrimmed beard, and so it remains to this day.

It was under Gobind Rai that the Sikhs began to be called singhs (lions) —Gobind Rai became Gobind Singh— and it was he who instituted the *Khanda-di-Pahul*, " the baptism of the sword," and established the *Khalsa*, the martial brotherhood of " the pure " and faithful. He laid down rules for the everyday life of his followers, and ordered them to wear or carry five distinguishing marks—the five K's they are called, because the words in Punjabi all begin with K: *kangha*, a steel comb for hair and beard; *kara*, iron bracelet; *kesh*, long hair; *kirpan*, sword; and *kuch*, shorts. He renewed the prohibitions on tobacco and strong drink, and again sanctioned meat-eating, provided the animal were killed with a single stroke of the sword and not slowly bled to death. Finally Gobind Singh declared that there would be no more Gurus after him; or rather that there would be one eternal Guru—the *Granth Sahib*, the " holy book," consisting of the *Adi Granth* and a supplement that he himself composed.

Gobind Singh was assassinated by a Moslem in 1708, but the Sikhs were now consolidated as a martial community in the heart of north-western India. One sect in particular, the *Akalis* (" immortals ") were distinguished for valour. Towards the end of the century they established a principality which endured until in two Sikh Wars in the first half of the last century the Sikh power became subordinate to the British. Then for a hundred years Sikh regiments were amongst the finest in the Indian Army, and it was a notable stroke of accommodation to adopt for recruits the " baptism of the sword." Following the establishment of the two Dominions of Pakistan and India, the Sikhs as a rule preferred to throw in their lot with the Hindus rather than with the Moslems.

To-day there are about six million Sikhs in India, and there are some thousands in other parts of the world; wherever they are there is the *Gurundwara* or temple and a branch of the Khalsa. Both boys and girls are baptized into the community. The daily ritual is very much as laid down by Gobind Singh: early rising, bathing in cold water, meditation on God's Name, and the recitation of certain prayers morning and evening.

Not all the Sikhs enter, or have entered, the Khalsa and take the honoured name of Singh. There are many Sikhs who hold the more peaceful ideals of Nanak — Nanakpanthis, they are styled, " the easy-going " Sikhs, and usually these have shown a tendency to fall away into Hinduism.

SIMON BEN YOCHAI (2nd century A.D.). A Jewish rabbi in Palestine, who studied under Akiba and set up an academy at Tiberias. He was a well-known mystic, and the alleged author of the *Zohar*, the chief work of the Cabbalists, which Elijah was supposed to have revealed to him. *See* CABBALA.

SIMONY. The deliberate intention of buying and selling or otherwise trading in sacred things. The name comes from Simon Magus (Simon the Magician) who according to *Acts viii* approached St. Peter in Samaria (about A.D. 37) with an offer of money in return for being endowed with such apparently magical powers as the gift of tongues. In English law the term usually means presenting or procuring presentation to an ecclesiastical benefice of the Church of England for money.

SIN. The moon-god of the ancient Babylonians. He was the city-god of Ur, in southern Babylonia, the original home of Abraham. His wife was Ningal, the "great lady" or "queen," and Shamash was his son. With the latter he was consulted as the deity in charge of oracles.

SIN. A transgression or crime against God or the gods. As such the concept appears in all theistic religions, but particularly in Judaism and Christianity.

Catholics distinguish between *mortal sin*—a deliberate act of rebellion against God, that deprives the soul of its supernatural life and deserves eternal punishment; and *venial sin*, a less grave offence, done perhaps inadvertently, which does not deprive the soul of sanctifying grace and may be remitted by prayer or good works. An *actual sin* is a personal addition to the inherited original sin. An *habitual* sinner is one who has " sinned and not repented." *See* SEVEN DEADLY SINS.

SIN AGAINST THE HOLY GHOST. A sin referred to in the New Testament, but not certainly identified. Many devout Christians have supposed that they have committed it (e.g. a case in George Borrow's " Lavengro ") and have suffered in anticipation the agonies of the lost. Catholics hold that it comprises the six sins of despair, presumption, envy, obstinacy in sin, final impenitence, and deliberate refusal to accept Divine truth, since these so harden the soul that repentance is unlikely.

SINAI. The triangular piece of country between Egypt and Palestine that is the traditional scene of the wanderings of the Children of Israel after the Exodus. Jehovah is said to have given the Law (the Ten Commandments) to Moses on one of its mountain peaks. Early in the Christian era it was the resort of many hermits, and the monastery of St. Catherine at the foot of Jebel Musa, though it now has fewer than 30 monks, was once much larger. In its library was discovered the *Codex Sinaiticus*, and many old MSS. are still preserved there. The monastery forms an autocephalous unit of the Eastern Orthodox Church, and is governed by an abbot-archbishop.

SIN-EATERS. Persons who in Wales and the bordering counties of England were ready at funerals to eat a morsel of bread and drink a cup of ale placed upon the bier, after which they pronounced " ease and rest to the departed soul " or their own soul would be forfeit. The custom is mentioned in Mary Webb's novel " Precious Bane," and has been reported from the Western Isles of Scotland and many other parts of the world. Usually it has been supposed to have some connexion with the scapegoat who, as described in the Old Testament book of *Leviticus*, was made to bear the sins of the people and thrust out into the wilderness to die; but another explanation is that it is a survival of a cannibal feast in which the corpse was actually eaten by the mourners.

SISTERS OF CHARITY. In the Roman Catholic Church, congregations of unenclosed nuns (i.e. they may go into the world) who are devoted to a life of active labour among the poor, sick, and needy. The first and most celebrated is that of St. Vincent de Paul, founded by him in 1633. Their constitution provides that they are a community of girls and widows unencumbered with children, whose monastery is the houses of the sick, whose cell is a hired room, whose chapel is the parish church, whose enclosure is obedience, whose veil is holy modesty. The dress of the sisters is that of the French

peasant woman: blue-grey gown with wide sleeves and white apron, large white collar, and white linen cap and *cornette* (" wings "). The order spread with great rapidity, and there are some 90 convents in Britain and Ireland alone. Vows are taken after 5 years' probation, and are renewed every year. There are many similar sisterhoods, particularly in France and in Ireland.

SISTERS OF MERCY. A congregation of Irish Catholic nuns, founded in Dublin in 1827 by Catherine McAuley for all works of mercy. They have spread to all English-speaking countries, and many of them teach in Catholic elementary schools.

SISTERHOODS. Communities of women formed for religious and charitable purposes; for Sisters of Charity and Sisters of Mercy, *see* above. There are many Catholic sisterhoods, and also a number belonging to the Church of England. The first of the latter was the Sisters of Mercy, founded by Pusey and Lord John Manners in 1845, who operate in London and various parts of England; other Anglican sisterhoods are those of the Poor (founded 1851), St. Margaret's (1854), Holy Cross (1857).

SITA. The heroine of the great Indian epic, the *Ramayana*; the lovely and loving wife of Rama (q.v.). The name means " a furrow," and in the Veda, Sita appears as the personification of husbandry and the goddess of agriculture and fruit-culture. She was supposed to have sprung not from a womb but from a furrow, and when she died it was into the furrows that she disappeared.

SITALA. Hindu goddess of smallpox.

SITTARS. A sect of Hindus in southern India whose religion is " kindness to all." Their characteristics are monotheism, quietism, and pure morality.

SIVA. The " Blessed One," the third member of the Trimurti of Hinduism. He is *Mahadeva*, the " great god," and has many aspects. Primarily he is the Destroyer, *Rudra*, " the Terrible," personifying the destructive and dissolving power of nature. But since destruction is the prelude to fresh creation, since death is necessary in order that life may flourish, he is also the divine embodiment of the eternal reproductive power of nature, the expression of the creative essence of the Supreme Being, the one great god Mahadeva. Hence his symbol is the male generative organ, or the lingam and the female yoni combined. Hence, too, another symbol of his, Nandi the bull, which is regarded to be sexually prepotent and is his vehicle and frequent companion.

A third principal manifestation is as the great representative Yogi, when he is *Mahayogi*, the yogi of yogis who has attained to the highest perfection in meditation and ascetic practices. Then he is represented as an ancient fakir, naked and filthy and covered with matted hair and ashes, abiding ever and always in one spot, gazing in rapt contemplation into space, teaching by his example how to mortify the flesh, suppress bodily desires and passions, and rise to the highest and deepest spiritual knowledge.

Yet another transformation, and Siva is *Bhutesvara*, the lord of spirits and demons, haunting cemeteries and graveyards and burning-ghats, wearing a necklace of human skulls or garlands of living snakeors; he is just the reverse of the ascetic—he is a jovial winebibber, passing his time in riotous delights with his wife amid the Himalayan peaks.

Always, in every one of his many shapes and characters, Siva is accompanied by his spouse, who is the embodiment of the female principle, his *Sakti*. She is his other half, and usually she represents an intensification of his attributes. Sometimes, to show the indissoluble oneness of the reproductive principle, Siva is represented half-man, half-woman, with a female breast and a male sex organ. More often, however, his Sakti has her own image. As the destructress she is symbolized as Kali, as the reproducer she is the Yoni, as the type of female loveliness she is Uma, as a malignant demon drinking blood she is Durga, as a Himalayan mountaineer she has the name of Parvati.

Perhaps the most general representation of Siva himself is as a dancer (*see* DANCE OF SIVA). Sometimes he has five faces and four eyes, carries a trident or

a club, a bow, a thunderbolt, or an axe. Sometimes he is painted black, or he wears the skin of a tiger or of a goat.

Siva's particular heaven is Kailasa where the worshippers (*Saivas*) of his symbol, the lingam, are sure of a welcome and a place. In one chapter of the *Siva-Purana* 1008 different names of Siva are listed.

Siva worship as practised to-day is a simple matter of placing leaves on the linga and pouring holy water over it, usually while one of the puranas is read. The Siva sect mark, called the *Tripundra*, consists of 3 lines drawn in ash horizontally across the brow; often it is placed also on breast, arms, and other parts of the body as well.

The popularity of Saivism as a cult was largely due to the zeal of missionary preachers, such as Sankara (q.v.) and his teacher Kumarila Bhatta, a Brahman of Bihar, and Basava (died 785), also a Brahman. The Lingayats are one of the principal Saivite sects. *See* SAKTAS.

SKANDA. The Hindu god of war, also called Karttikeya. He was Siva's son.

SKOPTSI (Russian *skopets*, eunuch). A body of Russian dissenters who first came into notice in 1772, in the Tula government. They were Khlysti (q.v.), and their leaders were a female teacher Akulina Ivanovna, the "Mother of God," and a "Christ" named Blochin, who was a runaway serf and professional beggar, who had castrated himself, and castrated others, as a means of ensuring perpetual celibacy. They were suppressed, and Blochin was knouted and sent to Siberia. A few years later there was a fresh outbreak, this time under one Kondrati Selivanov, who has been identified with Blochin. Selivanov seems to have claimed to have been Tsar Peter III, who was got rid of by his empress Elizabeth in 1762, and he was styled Christ Peter III. Selivanov died in 1832, and up to the Great War the sectaries, who numbered as many as 100,000, held that he would come again, defeat Antichrist, ring the Tsar Bell in Moscow, and proclaim the Skoptsi kingdom. The sect practised flagellation, and in theory were castrated—although the great majority seem to have deferred the rite indefinitely. Some among them appear to have believed that Adam and Eve were created sexless, and that the halves of the apple that caused ruin in Eden were grafted on the human body, as women's breasts and men's genitals. Many of the Skoptsi escaped from Russian persecution to Rumania, where they had several communities.

SMARTAS. Sanskrit, appertaining to the *Smriti* (q.v.). The name for a Hindu sect founded by Sankara (q.v.).

SMITH, Joseph (1805–44). First apostle and president of the Church of Jesus Christ of Latter-day Saints, or Mormons (q.v.). He was born at Sharon, Vermont, U.S.A., the son of a small farmer. On the night of September 21, 1823 (according to his own story) an angel named Moroni appeared to him, and told him where was deposited a book written upon gold plates, giving an account of the former inhabitants of the American continent, and with it two stones in silver bows which would enable him to translate the book. Thrice the angel appeared to him that night, and again on later occasions, so that Smith was able to go to the spot indicated in a hill about 4 miles from Palmyra, N.Y., and be shown the volume. Not until the night of September 22, 1827, however was the book delivered into his hands by the angel. At once, by the aid of the "Urim and Thummim" provided—they seem to have been a kind of spectacles—he proceeded to translate that portion of the book that was unsealed, dictating to his associate and scribe Oliver Cowdery and other clerks while sitting behind a screen. When the work was done, the book was returned to the angel.

The "Book of Mormon" (q.v.) was published in 1830 at Palmyra, New York, and Smith proceeded to organize the "Latter-day Saints" in readiness for the imminent coming of the Lord in his glory to establish the New Jerusalem. At Kirtland in Ohio he built a Temple and started a store, mill, printing-press, and bank in face of strong opposition. Early in 1838 the bank failed, and Smith joined the Saints who had established themselves in Missouri, and then founded a new headquarters at

Nauvoo in Illinois. In 1843 he announced that he had received a divine message expressly approving polygamy, The state governor arrested Smith and his brother Hyrum and put them in Carthage gaol. The same night (June 27, 1844) a mob of about 150 men stormed the place and shot Smith and his brother dead.

SMRITI (Sanskrit, what was remembered). The Hindu term for inspiration as distinguished from the more authoritative *sruti*, direct revelation. It includes the great epics and the Puranas.

SMYTH-PIGOTT, John Hugh (1852–1927). Leader of the Agapemonites (q.v.) after the death of H. J. Prince. He came of good Somerset county family stock, had a university education, was a sailor, soldier, coffee-planter, and curate in the Church of England and Salvation Army evangelist. In 1902 he was pastor of the "Ark of the New Covenant," a branch church of the Agapemonites, at Clapton, in north-east London, and became the object of hostile demonstrations when he gave out that he was the Christ. He then took charge of the Agapemone at Spaxton.

SNÖTRA. Scandivanian goddess of sagacity and good deportment, the teacher by her example of good manners.

SOBORNOST. Russian word for "catholicity," but implying the idea of "all-together-ness."

SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE. A society, known usually as the S.P.C.K., founded in 1698 by Rev. Dr. Thos. Bray and four laymen. It is the oldest missionary society in the Church of England, and the principal means for preparing and circulating its official literature.

SOCIETY FOR THE PROPAGATION OF THE GOSPEL IN FOREIGN PARTS, known as the S.P.G. A missionary society, founded in 1701 to provide Anglican clergymen for the British colonists across the Atlantic and to convert the Red Indians to Christianity. Its work is now world-wide.

SOCIETY OF FRIENDS. *See* QUAKERS.

SOCIETY OF JESUS. *See* JESUITS.

SOCINIANS. *See* UNITARIANS.

SOCINUS. The Latinized form of the name of Lelio Francesco Maria Sozini (1525–62) and his nephew Fausto Paolo Sozini (1539–1604) known as Lelius and Faustus Socinus respectively. The latter in particular is regarded as the founder of Socinianism, which was a parent of modern Unitarianism (q.v.). The elder Socinus was born in Siena, in Tuscany; and as a member of a society of theological enquirers at Vicenza came to question the dogma of the Trinity. Forced to flee when the society was broken up by the authorities, he travelled about Europe until his death at Zurich. Faustus Socinus, too, was born in Siena, studied theology in Basle, and in 1579 went to Poland where he became deeply involved as an anti-trinitarian controversialist. By 1588 he had abandoned most of orthodox Christianity, and 10 years later the publication of his *De Jesu Christ Servatore* nearly cost him his life at the hands of the Cracow mob. He died at the village of Luclawice, where he had found a last refuge. The Socinianism he had founded was extinguished in Poland about 1660, but it still exists in Transylvania.

SÖDERBLOM, Lars Olaf Jonathan (Nathan) (1866-1931). Swedish Protestant theologian. Ordained in 1893, he was pastor of the Swedish church in Paris, a professor at Upsala, and then in 1914 archbishop. In 1930 he delivered the Gifford Lectures on "The Living God." He was very prominent in the movement for Christian unity.

SOL INVICTUS (Lat., Unconquerable Sun). Name given to the sun-god or Mithras by the Romans. His festival was held on December 25.

SOLOMON. King of the Hebrew kingdom in Palestine, c. 970 – c. 945 B.C. He was the son of David, built the Temple, and was renowned for wealth and wisdom. The *Song of Solomon*, *Proverbs*, and *Ecclesiastes* are all ascribed to him, but on very slight grounds.

SOMA. An intoxicating drink made nowadays from the juice of *Asclepias acida*, a specimen of milk-weed, sometimes called the moon-plant. The drink is frequently mentioned in the Vedic literature, and its offering to the gods

was accompanied by an elaborate ceremonial. Soma is also frequently alluded to in the Zendavesta as Haoma, and it is prepared and drunk by the priests of the modern Parsees as well as by Brahmans. In the Vedas, soma is deified, and Soma is also the moon-god, the sovereign of the stars.

SON OF GOD and **SON OF MAN.** Terms applied in the New Testament to Jesus Christ as indicating his divine and human character.

SONG OF SONGS, Song of Solomon, or **Canticles.** A book of the Old Testament that is a collection of love songs. Both Jewish and Christian commentators have striven to give an allegorical interpretation to the ardent love story; thus St. Bernard was at great pains to demonstrate that the Bride is Christ, and the Bridegroom the individual Christian soul. The tendency to-day is to regard the book as a collection of bridal songs, but some commentators accept the story as describing the passion of King Solomon for a lovely Shulammite girl who had been captured by his servants, and who rejected the royal overtures out of loyalty for a young shepherd to whom she was affianced.

SONG OF THE THREE HOLY CHILDREN. One of the appendices to the canonical book of *Daniel* that are included in the Old Testament Apocrypha. It is an amplification of the story of Shadrach, Meshach, and Abednego in the fiery furnace, and may have been written about the middle of the 2nd century B.C.

SOTERIOLOGY. In Christian theology, the doctrine of salvation by Jesus Christ.

SOUL. The immortal principle—the "divine spark"—in man. This is what the Greeks called *pneuma*; but they had another word, *psyche*, also usually rendered "soul," which was the vital principle in plants and animals as well as in men. In Christian thought the soul is the spiritual essence, the immaterial and immortal part of man, which distinguishes him as an individual.

Hindus believe in an individual soul—something that is handed on with its load of Karma from existence to existence and is essentially the same; but Buddhists hold that what is handed on are only qualities (*skandhas*), for it is the qualities that make the man. Not the soul but character is the vehicle of Karma. The idea of a soul enters but little into Confucianism. So far as Islam and Judaism are concerned, the soul is conceived of after the Christian idea, as the invisible part of man.

SOUTH AFRICA. The first white settlers in what is now the Union of South Africa were Dutch, in the middle years of the 17th century. They were Protestants of the Reformed or Calvinist Church, and their spiritual descendants, contained in the various Dutch Churches, make the largest showing in the religious statistics. The Boer farmers who, in face of British expansion, trekked farther and farther inland, and founded the republics of the Transvaal and the Orange Free State, were Fundamentalists long before the word was coined; they believed implicitly in the Bible, and in its acceptance of slavery they saw justification for Negro slavery, or at least serfdom, in their own pastoral society. A pioneer of British missionary effort in South Africa was Robert Moffat (1795-1883), who was sent out by the London Missionary Society in 1816 and laboured there until 1870. David Livingstone (1813-73), was sent out by the L.M.S. in 1840. In 1847 the Anglican diocese of Cape Town was created, and was shortly followed by several other sees. An outstanding figure was J. W. Colenso (1814-83), who became first Bishop of Natal in 1853; his refusal to insist on monogamy in native converts as a preliminary to baptism, and his ventilation of doubts concerning the historicity of the events described in the Pentateuch, first suggested to him by a Zulu assistant, made him a storm-centre in the Church for many years. In the present Province of South Africa, presided over by the Archbishop of Cape Town, there are 14 sees. There is also a Roman Catholic hierarchy.

In 1936 the Dutch Protestant Churches claimed 1,100,000 members, while the Anglicans numbered 345,000, Methodists 142,000, Presbyterians 82,000, Lutherans 25,000, and Baptists 20,000. Roman Catholicism was the faith of

92,000. As regards Non-Europeans, the Dutch Churches had 380,000 members, Methodists 878,000, Anglicans 573,000, Lutherans 367,000, and Roman Catholics 274,000. There are many smaller sects among both white and coloured peoples. Hindus numbered in 1936 over 160,000, and Mohammedans about 80,000. Some 3,350,000 were returned as of "no religion," but many of these—Bantus (q.v.), Bushmen, Hottentots, etc.—are animists.

SOUTHCOTT, Joanna (1750–1814). Founder of the Christian sect named after her. She was born on a farm near Ottery St. Mary in Devon, and until about 40 worked as a domestic servant in farmhouses and as an upholsterer. Always inclined to religion, about 1792 she announced that she was the recipient of divine communications concerning the second coming of Christ, and began to prophesy in prose and in verse, chiefly on such subjects as the war, crops, and the weather. In 1801 her fame as a successful prophet became widespread, and in Exeter, and then in London, she had many followers—so many that they constituted a sect, with its ministers and services and chapels. An interesting feature was the distribution to the Southcottians of "seals"—written slips of paper signed by her and by the recipient. Then in 1813 she announced that she was to become the mother—in her 65th year—of Shiloh, the Prince of Peace. Signs of pregnancy were carefully noted, and all preparations were made for the advent. But on December 27, 1814 she died, apparently of apoplexy. Dumbfounded at first, her followers found comfort in *Revelation xii*, where the child prophesied is said to have been "caught up to God, and to his throne." The sect then rapidly dwindled. In the present century there has been a revival, and advertisements in the press have referred to "Joanna Southcott's box," which she is stated to have left with the strict injunction that it is to be opened in a time of crisis by the bishops of the Church of England after they have made a careful study of her prophetic writings. But the quorum of bishops has never been forthcoming, and none of the "Joanna Southcott boxes" that have been discovered and opened has been acknowledged to be the only authentic one, whose whereabouts is kept secret by its custodians. *See* PANACEA SOCIETY.

SOUTH INDIA, Church of. A Christian (Protestant) denomination established at Madras on September 27, 1947, by a union of the Anglican dioceses of Madras, Travancore, Tinnevelly, and Dornakal; Methodists; and the South India United Church. It consists of 14 bishoprics, and is not included in the Anglican communion.

SPAIN. Practically the whole of the Spanish population are recorded as Roman Catholics, and under the Franco régime the Church is again supported by the State. The primate is the archbishop of Toledo. The establishments of the religious orders are very numerous; there are about 10,000 monks and 40,000 nuns.

SPENER, Philipp Jakob (1635–1705). *See* PIETISTS.

SPINOZA, Benedict or **Baruch** (1632–77). Dutch philosopher, born in Amsterdam of Jewish parents from Spain or Portugal. As a youth he questioned the teachings of the Talmud, and in 1656 he was excommunicated by the Jewish community. Henceforth he devoted himself to philosophy, earning his livelihood by polishing lenses. He postulates one infinite substance, which he calls God, although Spinoza's God does not think or create. Man does not possess free will, but he is instinctively moved to seek the knowledge and love of God and do His Will. Some denounced Spinoza as an atheist; to others he was "the god-intoxicated man."

SPIRITUAL or FAITH HEALING. The treatment of bodily and mental sickness by spiritual means, in accordance with the statement in the New Testament epistle of James (*v*, 15) that "the prayer of faith shall save the sick." Faith in the healing power of Christ on the part of the sufferer, prayer and anointing with oil, are stated to have worked apparently miraculous cures in many places at many times. Between 1850 and 1860 Dorothea Trudel, a worker in artificial flowers, is stated to have wrought marvellous cures by

faith and prayer in the Swiss village of Maunendorf. A little later Pastor Blumhardt (died 1880) in the Black Forest village of Motlingen, was also very successful on similar lines. The movement spread to Sweden, U.S.A., and England. Spiritual-healing of late years has been practised in the Church of England, by the Guild of Health and other organizations. It is the distinguishing feature of Christian Science (q.v.).

SPIRITUALISM. The belief that psychic phenomena are produced by discarnate spirits, who maintain their interest in those still living in this world, and may be approached either directly or through "mediums," i.e. persons who have pronounced psychic gifts. The modern Spiritualist movement is usually stated to have began in U.S.A. in 1848, when some remarkable phenomena were produced by the Fox sisters. A little earlier Andrew Jackson Davis (1826–1910) began his career of Spiritualist lectures. The movement spread to England, and during the two World Wars in particular, the interest in it was very widespread. In itself Spiritualism is hardly a religion, but Christian Spiritualists (who are organized in the Greater World Christian Spiritualist League, founded in 1920) combine belief in Christianity with the practice of Spiritualist investigation and healing by the aid of spirits.

SPIRITUALS. Name given to those Franciscan friars of the 13th–14th century who advocated the rule of St. Francis in its most rigorous form, particularly on the matter of poverty. A number joined the Fraticelli, and some were burned by the Inquisition.

SPIRITUAL WIVES. Women married or unmarried, who enter into "spiritual marriage" with "soul-mates" of the opposite sex, sometimes when they have a lawful spouse already. Such spiritual marriages are supposed to be for all time and eternity—not merely, as are legal unions, until death does part. In the history of Christianity there have been many attempts to establish this form of extra-marital relationship, e.g. amongst the Muckers in Germany, the Agapemonites in England, and the Perfectionists in U.S.A. (qq.v.).

SPONSOR (Lat., *spondere*, to promise). A godfather or godmother who, when a child is baptized, makes a profession of belief in Christianity on its behalf, and promises to see that it is given a Christian education.

SPURGEON, Charles Haddon (1834–92). Baptist minister, one of the greatest preachers of the 19th century. He was born at Kelvedon, Essex; at 17 became a Baptist minister; and from 1854 was a pastor in London. The vast Metropolitan Tabernacle was built for him in 1851. His Sermons were published in 63 volumes, and more than a hundred million copies of his weekly sermons have been sold.

SRADDHA. Indian name for the rites that are performed monthly for a year after a funeral, and then annually on the anniversary of the death. They consist of offerings of little balls of rice, flour, etc., sprinkled with water, and accompanied by the recitation of texts from the Samaveda. The ceremony takes place in the open or in the house, and is performed by the son of the deceased, or other nearest male relative. It is supposed to accelerate the progress of the dead man's soul on its path to heaven, but it also provides an occasion for merriment and feasting.

SRAVAKAYANA. A name for Hinayana Buddhism.

SRI (Sanskrit, fortune, prosperity). One of the names given to the wife of Vishnu.

SRI-VAISHNAVAS. *See* RAMANUJA.

SRONG-TSAN-GAMPO (fl. c. 635). Tibetan sovereign, under whom Buddhism was introduced into Tibet. Born about A.D. 600, he entered into diplomatic relations about 634 with the Chinese emperor, founded Lhasa as the capital, and sent his minister Thumi Sambhota to India to collect Buddhist books and learn how to translate them. The latter invented the Tibetan alphabet accordingly, and, aided by the king, translated many of the sacred texts.

Srong-tsan-gampo married two Buddhist queens—Bribsun, a princess of Nepal, and Wen Ching, a daughter of the Chinese emperor, and these brought with them many holy books and relics, to hold which monasteries were

erected in Lhasa. The two queens were later worshipped as the "glorious mothers" and regarded as incarnations of the spouse of Siva, the Hindu deity; their royal husband, too, became a demi-god, being looked upon as an incarnation of Avalokitesvara, the great bodhisattva, and is described in the Tibetan annals as the perfect Buddhist king.

SRUTI (Sanskrit, revelation). That portion of the ancient Vedic scriptures of India which is "directly heard or revealed," i.e. the Mantras, Brahmanas, and Upanishads. *See* SMRITI.

STAR IN THE EAST, Order of the. A Theosophical society founded at Benares in 1911 in anticipation of the coming of a great spiritual Teacher. *See* THEOSOPHY; KRISHNAMURTI.

STATES OF THE CHURCH. The principality in Italy that was ruled by the Pope as temporal sovereign from the middle of the 8th century, when the Pope was granted a number of cities in Lombardy by Pippin I (father of Charlemagne), King of the Franks, to the establishment of the kingdom of Italy in 1860. The city of Rome remained a Papal possession until 1870.

STATIONS OF THE CROSS. A series of 14 images, pictorial or sculptured representations of events on the "Way of the Cross," i.e. of Jesus from the judgment-hall of Pilate to Calvary. They may be set up in the open air, grouped usually in ascending order round a hill, and they are always found in Catholic churches. The events represented are: the condemnation of Jesus, he receives the cross, he falls for the first time, he meets his mother, Simon of Cyrene bears his cross, Veronica wipes his face, he falls a second time, he speaks to the women of Jerusalem, he falls a third time, he is stripped, he is crucified, he dies, his body is taken down, and laid in the tomb. Catholics move from station to station, meditating and reciting certain prayers at each. The custom originated when the Turkish conquest of the Holy Land made it impossible for Christians to visit the actual scenes of the Passion.

STEPHEN. The first Christian deacon and martyr, killed in Jerusalem by the Jews (*Acts vi–vii*).

STHANAKAVASIS. A Jain sect, founded about A.D. 1473 by Lonka Sa, a Svetambara at Ahmadabad, who discovered that idol-worship was not so much as mentioned in the Jaina scriptures. He protested, therefore, against it, and became the Acarya or leader of the sect. The office of Acarya persists.

STIGMATA (Gk., marks). Wounds or scars corresponding to the five wounds inflicted on Jesus Christ when crucified, that are alleged to have appeared on several hundred persons, men but mostly women, chiefly of the religious orders of the Catholic Church. The marks may be permanent or temporary, are sometimes painful, and occasionally bleed but do not suppurate. The first recorded *stigmatisé* is the most famous—St. Francis of Assisi, who is said to have been stigmatized when in a trance on the mountain of Alverno in 1224. The marks in his case endured until his death, and were seen by many, including Pope Alexander IV. The Dominicans denied the phenomena, but alleged that their St. Catherine of Siena had received the stigmata. Veronica Giuliani was canonized in 1831 for having been stigmatized in 1694. A modern non-Catholic instance is Mrs. M. A. Girling (q.v.), about 1864.

STOICISM. A philosophy of the ancient world of Greece and Rome, founded about 315 B.C. by Zeno of Citium (342–270 B.C.), who taught in the *Stoa Poikile* or "painted porch" at Athens—whence the school's name, Zeno believed that God was the active principle, the fiery mind of the world, running through it (as one writer put it) as honey runs through the honeycomb. All things are part of one single system, Nature, which is governed by fixed laws; the world emerged out of fire, air, water, and earth, and sooner or later there will be a cosmic conflagration, after which the process of creation will start all over again. And so on indefinitely. Virtue is the sole good, and the Stoic does good in order to be virtuous. The Stoics preached universal brotherhood, and some believed in an after-life. In the writings and in the lives, lived at such different levels, of Epictetus and

Marcus Aurelius, Stoicism was given its finest expression.

STOLE. A narrow silk scarf worn by Christian clergy, round the neck with two ends hanging down in front. It is black or coloured according to the season of the Christian year.

STOUP. In Christian churches, a vessel or font containing holy water.

STRAUSS, David Friedrich (1808-74). German Lutheran minister and theological professor, who wrote a "Life of Jesus critically treated" (1835), of which an English translation was published by George Eliot in 1846. In this work he reduced the Gospel story to a collection of myths comparable with those of ancient Greece and Rome.

STUDENT CHRISTIAN MOVEMENT. A world-wide union of students founded in 1895 at a conference in Sweden by John R. Mott and others. The world headquarters are at Geneva, and there are movements in most countries—all aiming at winning educated youth for Christ.

STUPA. Sanskrit name for a dome or tumulus of masonry, erected for the preservation of Buddhist and Jain sacred relics.

STYLITE (Gk., *stylos*, pillar). A solitary who, usually for some religious reason, lives on top of a pillar or tower. Such ascetic eccentrics were fairly common in eastern Christendom from the 4th to the 14th century. The most celebrated was Simeon, usually called Stylites, who lived for 30 years on the top of a pillar, 72 feet high and 4 feet square at the top, near Antioch, and died there in A.D. 459. His sermons to the crowds who gathered below carried great weight.

SUAREZ, Francisco (1548-1617). Spanish Roman Catholic divine and philosopher. Born at Granada, he joined the Jesuits as a youth, and became eminent as a teacher in the theological schools. In his theology he tended to quietism.

SUCCOTH. *See* TABERNACLES, FEAST OF.

SUDRAS. The lowest of the four great Indian castes: the " workers," who are said to have come out of Brahma's feet.

SUFIS. Mystics who profess the faith of Islam. The word comes from Arabic *suf*, " wool," and was originally the name given to those Mohammedan ascetics who wore a garment of coarse wool as a symbol of renunciation of the comforts of the world. The earliest Sufis were ascetics rather than mystics, saints before they were seers, and it was not in the Arabian desert that Mohammedan mysticism had its fount, but in Persia, where the Arab conquerors were themselves conquered by the ideas accumulated through generations of intense speculation.

The essential characteristic of Sufism is pantheistic unitarianism, that some have traced to passages in the *Koran* but others have decided was derived in the main from non-Moslem sources. Christianity, Neoplatonism, Dionysius the Areopagite—the " pseudo-Dionysius " who may have been a Scythian monk—Gnostics, Mandaeans, Manichaeans, and many other religious schools and sects in the Persian-Egyptian world made their contribution. From the Buddhists the Sufis learned the use of rosaries; and the conception of *fana*, the merging or sinking of the individual self in the Universal Being, has an obvious connexion with the Indian doctrine of Nirvana, and still more, perhaps (since the Sufi's rapture is not the passionless serenity of the arahat but a thrilling ecstasy of contemplation and enjoyment of the Divine Beauty), with the Hindu conception of absorption in Brahma.

The Sufis are unique in claiming as one of their founders a woman, one Rabia of Basra, who lived in the 8th century and whose grave was shown to pilgrims in the hills near Jerusalem. Sufi poetic imagery was developed by the great Persian mystic Abu Sa'id ibn Abi'b Khayr, of Khorasan, who died in A.D. 1049. Sufi theosophy was defined by the Egyptian Dhu'l-Nun (died A.D. 859). Its whole doctrine was expressed in the *Mathnawi* of the great Persian poet Jalal-uddin Rumi (q.v.). Development was rapid, since the emotional warmth and colour of Sufism powerfully attracted those who were incapable of responding to the severe monotheism, and who were depressed by the civil

wars, the military despotism, the gross materialism of the age. Sometimes the Sufis were cautious and orthodox in their language, however strained the interpretation they put on the term and doctrines contained in the Koran; sometimes they were less careful to consider the religious susceptibilities of the uninitiated. In the former case they were hailed as saints; in the latter (e.g. Hallaj, died 922) they suffered as martyrs.

The path of the Sufi on the way to God was described as a journey in which the successive " stations " were repentance, abstinence, renunciation, poverty, patience, and trust in Allah and acquiescence in his will. Then three principal states were recognized. The first is the Law, wherein the Sufi is a good and careful Moslem, performing all that religion requires him to do, but inspired not by fear of Allah but by love. The second is the Way, the path of search after God; the man who would follow this must practise asceticism, watch and pray in solitude, devote himself to meditation and study of the Sufi texts. Then at the end of the Way lies the Truth, the ultimate and utter Certainty, when God has been reached —indeed, when man and God have become one. Many Sufis who proclaimed their identity with God paid the penalty demanded of the blasphemer.

The final illumination, the supreme ecstasy, is described by the Sufi poets in verse filled with erotic and bacchanalian incidents. This, it is maintained, is unavoidable; the joys of union with the Divine are in fact indescribable, but the nearest approach to describing them is through the passionate love of a man for a woman, while the spiritual intoxication is suggested in the symbolism of the overflowing wine-cup. It is pointed out that Christian theologians have not hesitated to maintain that the Biblical " Song of Solomon " is an allegory of Christ's love for his Church.

Al-Ghazali (died 1111) worked out a reconciliation of Sufism with Islam; he made Islamic theology mystical. Since his time it has been possible for a good Sufi to be a good Moslem, and the revelation of the mystic has taken its place with tradition and reason as a basis of the faith.

SULPICIANS. A Roman Catholic society of regular priests founded in 1645 by the Abbé Olier and named from their headquarters, the seminary of St. Sulpice in Paris.

SUNDAY. The first day of the week, held by Christians to be in a particular sense " the Lord's Day," since it was on this day that Jesus Christ rose from the dead. The Apostles instituted it as the day in particular on which public worship is to be offered, and throughout the centuries it has been marked by churchgoing and by the avoidance of most forms of work. Catholics are inclined to observe these rules less literally than are Protestants, who have tended to identify the Christian Sunday with the Jewish sabbath. Puritan ideas about the necessity for frequent attendance at public worship, and refraining from all forms of recreation and amusement, triumphed in England in the 17th century, and remained dominant until a generation or so ago. It was with great difficulty that Professor Huxley, Dean Stanley, and others secured the opening of museums and picture-galleries on Sundays. The National Sunday League was founded in 1855, and did much to provide Sunday concerts and cheap railway trips for the masses, who in those days had few holidays other than Sunday. At the present time the only theatres allowed to open on Sundays are those which restrict admittance to " members," but cinemas may open if the local authority approves. There are laws still on the statute book that may be enforced against non-churchgoers and the promoters of Sunday entertainment, and these are not all dead letters. Prominent in the fight against the " Continental Sunday " is the Lord's Day Observance Society.

SUNDAY SCHOOLS. Schools held on Sundays for the religious education of children and young people. Though Luther and Knox among the Protestants and Saint Charles Borromeo among Catholics, had encouraged the opening of Sunday Schools, it was Robert Raikes (q.v.) who set on foot a movement which has continued to this day.

The first Sunday schools opened at 8 a.m., and most of the time was spent in teaching the children to read and write. At first the teachers were mostly paid, but very soon voluntary service had become the rule. Not until public education had become general was it possible to concentrate entirely on Bible study and other religious instruction. The Sunday School Union was founded in 1803.

SUNNA (Arabic, path or way; manner of life). Islamic term for the traditional record of the sayings and doings of Mohammed: in earlier usage, the "custom of the Community" handed down orally, as distinguished from the written Koran.

SUNNIS or SUNNITES. The "followers of the *Sunna*"; the sect that contains the great majority of Moslems. They hold themselves to be the orthodox party, accepting the *Sunna* as being of equal authority with the Koran, and also holding that the first three caliphs—Abu Bekr, Omar, and Othman—were rightfully elected. Both these points are denied by their opponents, the Shiahs (q.v.). All Sunnites belong to one or another of the four orthodox schools of Islamic law, founded respectively by the Imams Abu Hanifa, Malik, Shaf'i, and Ibn Hanbal (qq.v.). The Moslems of Arabia, Africa, and Turkey are mainly Sunnites.

SUN WORSHIP. In most early religions the sun, if not actually worshipped in itself as the source of light and warmth, is personified and adored. In ancient Egypt the sun-cult that originated at Heliopolis about the 4th Dynasty was maintained for many succeeding dynasties, who were called the Children of the Sun. The "diffusionist" school of modern anthropologists hold that the Children of the Sun spread to many parts of the world, ranging from Egypt to Stonehenge, from Easter Island in the Pacific to Mexico and Peru; characteristic of their culture was the marriage of the sun with a woman, often a virgin, from whom the races of men were supposed to have descended. In Egypt, Ra, the sun-god, was a favourite deity, whose death every night was mourned and whose reappearance at dawn was hailed with joy. Under Akhnaton the sun's rays (*see* ATONISM) became the symbol of a lofty monotheistic faith. Apollo was the sun-god of the ancient Greeks, Surya of the Vedic Indians. Buddha is reported to have been of solar descent, as were the Incas of Peru and are the present royal house of Japan (whose ancestress is stated to have been the sun-goddess Amaterasu). Stonehenge, Britain's oldest monument, is orientated towards the rising sun.

SUPERSTITION (Lat., *superstitio*, excessive religious belief). A belief or practice that is held or done on grounds that others think insufficient.

SURA(H). An Arabic word, probably meaning originally a row or series, a step, or a layer (as of bricks in a wall) that is the term used for the chapters or divisions of the Koran. There are 114 of these, and each is called after some word that appears in its text.

SURPLICE (Lat., *superpellicium*, "over the fur coat" that used to be worn by monks). A white linen garment with wide sleeves worn over the cassock by Christian clergy, particularly when administering the sacraments and in preaching.

SURT or SURTUR. The fire-god in Scandinavian mythology.

SURYA. In the Hindu pantheon, the sun-god (Savitri). He is one of the three great deities of the Vedas, the colleague of Agni and Indra; and by his wife Asvini he was the father of the Asvins. Sometimes he is the husband and sometimes the son of Ushas.

SUSANO-O. Japanese god, the brother of Amaterasu, the sun-goddess. He is the storm-god, and had a sword which he secured from the Eight-headed Serpent in Izumo and gave to his sister, and is kept in the national treasury.

SUSANNAH. A little appendix in the Old Testament Apocrypha to the canonical book of *Daniel*. It tells how in Babylon two elders or judges of the people endeavoured to seduce Susannah, the beautiful wife of a wealthy Jew, and how she was rescued by Daniel. It may belong to the 1st century B.C.

SUTRA (Sanskrit, a thread or string). A body of post-Vedic literature,

consisting of strings of rules, expressed in aphoristic brevity to facilitate memorizing.

SUTTA. The second Pitaka or basket of the Buddhist canon; the Sermon or Discourse basket, consisting of four long collections (*nikayas*) of dialogues in which Buddha's own teaching is revealed, and a *nikaya* of smaller miscellaneous works. In this last are included the *Dhammapada*, the *Thera-theri-gatha*, the *Jataka*, and the *Buddhavamsa*.

SUTTEE (Sanskrit *sati*, faithful wife). The custom of immolating a widow on her husband's funeral pyre, very prevalent in India until it was abolished by Lord William Bentinck in 1829. Support for the practice may be found in the later scriptures of Hinduism, but it is not enjoined in the Vedas or the Laws of Manu. It has been condoned by modern writers as providing a proof of the perfect unity of husband and wife, a devotion that endures beyond the grave.

SVETAMBARAS. *See* JAINISM.

SWAMI (Hindi: master, lord, or prince). A form of respectful address, applied by Hindus to religious teachers held in high regard for learning and piety.

SWARGA. In Hinduism, the heaven of Indra, where beautiful mortals live with the inferior gods. Its site was supposed to be on Mount Meru. The Kalpa-tree with its golden fruit and the cow Kamadhenu supply food and delicious milk and butter to its inhabitants.

SWASTIKA. An ancient symbol found in most countries of East and West, from Mexico to Japan, India to the British Isles. It is the gammata cross, or gammadion, because it is composed of four of the Greek letter *gamma*, joined at right-angles. In India it is called the swastika (Sanskrit, " it is well "), when its limbs are bent towards the right—this is the male form, and the lucky one, since the limbs take the direction of the sun in the heavens; when the limbs turn to the left, it is known as the *sauvastika*—this is the female form and is considered to be of evil omen. The Nazi emblem was the latter form. Another name for the swastika is Fylfot.

SWEDEN. The State religion of this kingdom of northern Europe is Lutheran Protestantism. The country is divided into 13 bishoprics headed by the metropolitan archbishop of Uppsala. Ninety-nine per cent. of the population are returned as Evangelical Lutherans (i.e. the national Church); the clergy are supported by the parishes and the proceeds of Church lands. There are some Protestant Dissenters, Roman Catholics, and Jews.

SWEDENBORG, Emanuel (1688-1772). Swedish mystical philosopher, the inspirer of the New Church (q.v.), known as Swedenborgians after him. Born at Stockholm, he was the son of a Lutheran bishop, and was a successful practical scientist, specializing in mineralogy, until he was in the middle fifties. Then, in 1743–44, he had a succession of dreams and visions which convinced him that he was in intimate contact with the spiritual world. He resigned his official appointment of assessor at the College of Mines, and spent the rest of his life in mystical absorption and revelations of his experiences in the spiritual realm. His first book in his new character of religious seer was the "Heavenly Arcana " (1749-56), a revelation of the spiritual meaning underlying the plain text of *Genesis* and *Exodus*. In all, he wrote some 40 volumes of a theological character, including "Heaven and Hell," " The New Jerusalem and its Heavenly Doctrine," " Angelic Wisdom concerning the Divine Love and the Divine Wisdom," " The Apocalypse Revealed," and " The Delights of Wisdom concerning Conjugal Love." In all his theological works, as in his final summary, " The True Christian Religion " (1771), he showed that he had ceased to hold the orthodox doctrines of the Trinity and the Atonement. His system is remarkable for the prominence assigned to the relation of the sexes. All his books were written originally in Latin, but most have been translated. He died in London, and was buried in the Swedish church in Ratcliffe Highway; his remains were transferred to Uppsala cathedral in 1910, during the centenary celebrations of the Swedenborg Society.

SWITHIN or **SWITHUN.** Christian saint, bishop of Winchester 852-862. In the latter year he died and was buried in the churchyard of Winchester. A century later he was canonized, and on July 15 his remains were disinterred for removal to the cathedral, but this had to be postponed since it rained so hard for 40 days. This is the traditional origin of the belief that if St. Swithin's Day (July 15) be wet or fine, so will be the succeeding 40 days.

SWITZERLAND. There is no federal church, but each of the Swiss cantons is at liberty to make what religious arrangements it pleases. In some the Reformed (Calvinist) Church is established and supported by the State. In others Roman Catholicism is predominant, but is not established. About 58 per cent of the Swiss are Protestants, about 40 per cent Catholics. Jesuits are not admitted into the republic, and the foundation of new convents and religious orders is forbidden.

SYLVESTRINES. A Roman Catholic monastic order under the Benedictine rule, founded by St. Sylvester de' Gozzolini at Montefano, in Italy, in 1231.

SYMBOL. A visible sign by which something is known. The use of symbols is widespread in Christian art, and probably it had its rise in the days when the faithful had to meet in secret for fear of persecution, and a symbol conveyed a message that was hidden from the heathen but was perfectly plain to the believer. Examples are: the Cross for Christ and the Christian faith; the Trine Compass, a circle inscribed within an equilateral triangle, to denote the co-equality and co-eternity of the Three Persons in the Trinity; a hand extended from the clouds in benediction, symbolizing the First Person; the Lamb triumphant, the Fish, the Pelican wounding her own breast to feed her young, used for Jesus Christ; and the Dove, symbol of the Holy Ghost. Matthew, Mark, Luke, and John are symbolized by a winged man, a winged lion, a winged ox, and an eagle respectively. *See* EMBLEM.

SYNAGOGUE (from Gk. for "place of assembly"). The building in which Jews meet for common prayer, divine worship, and public instruction. Synagogues seem to have existed after the Exile contemporaneously with the Temple at Jerusalem, but it was not until the destruction of the Temple in A.D. 70 that they became the most important centres of Jewish religious life. In the Middle Ages the " house of gathering " formed an essential part of the life of the Jewish communities, and so it remains to this day. The building is usually orientated so that the worshipper faces Jerusalem. Furnishings include the Ark, in which are kept the Scrolls of the Law, the decorated curtain (Parochet), pulpit (Bima), candlestick (Menorah), reading desk in the middle, and charity chest. Until modern times women were not eligible for membership and office in the synagogue, and the rule still holds in Orthodox Judaism.

During divine service men wear their hats when praying. In Orthodox synagogues men and women are segregated. Services are usually held on Monday and Friday evenings, and on Saturday.

SYNOD. An ecclesiastical council: if of bishops, it is presided over by an archbishop; if of priests, by a bishop. In Presbyterianism the synod is a church court consisting of several presbyteries and intermediate between these and the General Assembly. *See* HOLY SYNOD.

SYNOPTIC GOSPELS. Name given to the first three Gospels—*Matthew*, *Mark*, and *Luke*, since they are so similar in form and matter that their contents may be readily brought under a combined view or synopsis.

SYRIA and LEBANON. Two republics of the Near East, about two-thirds of whose population are Sunnite Moslems. Christians are in the majority in the Lebanon. There are numerous Druses, Alawiyya, and Ismailis. Christians include Maronites, Greek Orthodox, Armenians, Roman Catholics, and Protestants. There are six Patriarchs of the various Christian Churches at Antioch.

SYRIANS or **SYRIAN JACOBITE CHURCH.** *See* JACOBITES.

TABERNACLE (Lat., *tabernaculum*, a tent). The sanctuary that the Children of Israel carried about with them in the Wilderness. It was a portable tent, and housed the Ark and other holy objects. In Catholic

churches, a boxlike receptacle on the altar, in which is kept the Blessed Sacrament, is called the tabernacle.

TABERNACLES, Feast of (Succoth). The harvest festival of the Jews, held in the autumn (15–23 Tishri). It commemorates the wanderings of the Israelites in the Wilderness, and the people are ordered to live in tents ("tabernacles") of branches when observing it. The last day is the festival of the Rejoicing of the Law (*see* BRIDEGROOM OF GENESIS).

TABOO or **TABU.** A Polynesian word first encountered by Captain Cook when he visited Tonga in 1771. It means "marked off," and is applied to persons and things who or which are not to be touched or approached for fear of supernatural penalties. The force inherent in the tabooed person or object is *mana*. Women, the sick, corpses, and strangers are all taboo. Sometimes taboo is imposed specially on kings and priests. It is contagious. It attaches to things that are inherently holy, and to other things contact with which means pollution. Some anthropologists have seen in taboo the origin of ethics and morality; what was once possessed by the supernatural became the will of God or the gods, which was subjected to rational analysis.

TALLITH. The fringed shawl, made of woven wool or silk, that Jews wear at morning prayer in the synagogues.

TALMUD (Chaldee, instruction). The fundamental code of Jewish civil and canonical law, supplementing the Bible, and representing a cultural growth of more than seven hundred years. It comprises the *Mishnah* and the *Gemara* (qq.v.). The former, written in classical Hebrew, was codified by Simon (died 166) and his son Jehudah Hannasi (Judah the Prince), commonly called Rabbi (135–c. 219) and his disciples, who were the last of the series called the *Tannaim* (teachers); it consists of 63 treatises and 524 chapters. It is divided into six main sections or "orders" called Sedarim, each of which deals in orderly fashion with its subject-matter, respectively, agriculture, festivals, women (including marriage and divorce), civil and criminal law, holy things (sacrificial cult, Temple services, etc.), and ritual cleanliness.

The Gemara is in the nature of a vast commentary on the Mishnah, made necessary by changing conditions of time and place. It exists in two recensions or versions, both written in the Aramaic that was spoken by Jews in Palestine and Babylonia: the Jerusalem or Palestinian (*Yerushalmi*) and the Babylonian (*Babli*). The first extends over 39 of the Mishnah treatises; it originated in Tiberias in the school of Jochanan b. Nappacha (199–279) and was finally redacted about the end of the 4th century. The Babylonian Talmud was edited by a succession of scholars, known (with their fellows in Palestine) as the *Amoraim*, headed by Rabbi Ashe (352-427), president of the Jewish academy at Sura in Babylonia, and Rab Abina, called Rabina. The latter spent thirty years in collecting material and revising it. The work was continued by Rab Abina II, who was principal of the Sora academy 473–499. He was the last of the Amoraim, and was followed by the *Saboraim*, who concluded the Gemara, and are said to have been the first to put it and the Mishnah into writing. They were working as late as the 8th century. Maimonides (q.v.) made an abstract of the Talmud that is still in general use. Included in the Talmudic literature is the Midrash (q.v.). The Mishnah was first printed in 1492, the Babylonian Talmud in 1520 and the Jerusalem in 1523. The whole Talmud is now available in English.

TAMMUZ. The god of vegetation and of springtime in ancient Babylonia. In myth he was linked with Ishtar, who, when he was slain by a wild boar, descended into Hades to bring him back again. Every year the drama was supposed to be re-enacted, and in the Old Testament book of *Ezekiel* there is a picture of women in the Temple precincts at Jerusalem, "mourning for Tammuz" in anticipation of the joyful festival of his resurrection.

TANIT. The goddess of the heavens and the moon in the Carthaginian pantheon. A virgin goddess, she was identified with the Astarte of the Phoenicians; her symbol was the crescent moon, and in her temple at Carthage was kept the sacred veil that was the city's palladium.

TANNAIM. The group of Jewish scholars in Palestine and Babylonia whose findings are contained in the Mishnah. They flourished about A.D. 10–220. *See* TALMUD.

TANTRAS (Sanskrit *tantra*, thread, fundamental doctrine). A body of Sanskrit literature of India, dating from the 9th or perhaps the 7th century A.D. and extending to the 15th or later, that is impregnated with Tantrik ideas. There are both Hindu and Buddhist Tantras, but certain of them in particular are the scriptures of the Hindu sect of Saktas (q.v.). Tantrikism is the whole vast and complicated system of thought and ritual that finds its inspiration in the Tantras; its aim is salvation, union with the Divine, but also the obtaining of such things as success in love and business, averting disease, injuring enemies, and so on.

Sixty-four Tantras are listed, and they consist generally of conversations between Siva and his spouse, although in literary theory they are supposed to deal, like the Puranas, with the creation, and destruction of the world, worship of the gods, ways of attainment of superhuman powers, and the four modes whereby union may be effected with the Supreme Spirit. They are described as handbooks for the practitioners of magic and witchcraft, since they contain collections of magical and sacramental formulas (*mantras*), mystical letters and diagrams (*yantras*), descriptions of wonder-working sounds, charms in great variety—anything and everything, in fact, that is supposed to have the power of influencing people for good or for evil, make them fall in love, give them or cure them of disease, make them blind or give them the sight of a deer.

The paintings found in Tibetan, as well as in Hindu Tantrism, of a male and a female engaged in copulation (*maithuna*), have been often condemned. The explanation advanced is that they are symbolical. The dark-skinned man represents the male or non-active principle of the Divine Being, while the light-skinned woman (his *sakta*) stands for the female or creative principle. It is stressed that these "Father-Mother" pictures are not intended to arouse erotic feelings—they are not deliberately pornographic. They are attempts at the pictorial representation of the mystic union of the Godhead with itself, out of which embrace the universe is supposed to have been born.

TANTRIKISM. Worship of the divine energy (*Sakti*) in a female form, as of the goddess Tara in Tibetan or Mahayana Buddhism, and of Kali, the spouse of Siva, in Hinduism. The devotee believes that since the bliss of Buddha consists of union with Tara, and of Siva with Kali, Nirvana can be obtained by sexual union (*maithuna*) here, and a vast literature (*see* TANTRAS) has grown up describing the erotic practices with great freedom. The *Tathagata-gunyaka* is reputed to be the most unrestrained of such compositions; in it sexual union of husband and wife is taken to be a symbol of the blissful union with the Atman or Divine Spirit.

TAOISM. A religion of China, whose traditional founder was Lao Tzu (q.v.), in the 6th century B.C. Lao Tzu is said to have been the author of the *Tao Te Ching*, the chief writing of Taoism. Its name is translated "the classic (or canon) of the Way and Virtue," but *Tao* is a word that defies exact definition. It means "way" or "road" or "course," and very much more. In the *Tao Te Ching* itself it is said that "the eternal Tao cannot be put into words, nor can the unchanging name be given a definition." It has been said to mean the course of evolution, or the power that lies in and behind nature and has transformed chaos into the cosmos and may therefore turn it back again.

As revealed in the little classic, Taoism is no energetic faith, no thrusting religion. Human striving is deplored and gently condemned. The virtuous man submits gracefully to the power of *Tao*, which is said to resemble water in that it flows in low places and is one of the softest substances known—yet it wears down great rocks. Humility is the virtue that the man of *Tao* is urged to prize. In political and social life the principle of laisser-faire is given full scope. The best government is little government. People can have too much education; it only makes them discontented and

miserable. As to material things, Lao Tzu describes a Utopia in which people stay at home, make the best of what they have, and are not in any hurry to try new inventions.

Taoist ethics, like its ritual and organization, show many signs of Buddhist and Confucian influence. There are Five Precepts: not to kill, not to drink alcohol, not to tell lies, not to steal, not to commit adultery; and Ten Virtues: filial piety, loyalty to emperors and teachers, kindness to all creatures, patience and reproof of wrongdoing, self-sacrifice so as to be able to help the poor, liberating slaves and planting trees, digging wells and making roads, teaching the ignorant and promoting welfare, studying the scriptures, and making proper offerings to the gods. The Taoist classics apart from the *Tao Tê Ching* are the *T'ai-shang Kan-ying P'ien* by Li Ch'ang-ling (died 1008), translated as " Treatise by the Exalted One, or Response and Retribution," and the anonymous *Yin-chih W'en*, translated as " The Tract of the Quiet Way." The Taoist canon (*Tao Tsang*) consists of 5,200 parts.

In the *Tao Te Ching* there is what may be described as theoretical Taoism. The spiritual is neglected. Only once is God mentioned, and then only when it is suggested that the Tao came into being before God. But the Taoism that has entered into the lives of countless generations of Chinese is a very different matter. It has had to compete through the centuries with Confucianism and with Mahayana Buddhism, and it has tended to occupy the fields that neither covers—the fields of divination, alchemy, magic of one kind or another. There is a great body of Taoist clergy. Some, the regular *taoshins*, are celibates living in monasteries, and others, " home " *taoshins*, are village priests who may marry and earn their living at other occupations, wearing their priestly robes only when officiating in the temples. All have become adept at the " black arts " and in superstitious practices. They are called in to drive out the demons of sickness, compound love potions and drinks that are not so harmless, locate propitious sites for houses and graves, provide lucky charms and powerful amulets, give advice on business ventures and in love affairs, guard corpses from the nefarious activities of the devils, and perhaps obtain immortality. At the root of all such practices and beliefs is the conception of *yang* and *yin* (q.v.); the Taoist priest professes to know all that there is to know about the fecund conjugation of these two principles, and profits accordingly. In a thousand ways he has a part to play in the life of the ordinary people, the toiling multitudes who are ignorant and oppressed, who are constantly exposed to accident and loss, the blows of fate and of their fellow-men.

Taoism as a religion fit to hold its own with its two great rivals is said to have originated in the work of Chang Tao-ling in the 1st or 2nd century of our era. He founded monasteries and nunneries in great number, and built temples in which the images of a multitude of divinities were arranged for worship. He was the first of a long line of Celestial Preceptors, and his descendants were granted by the Emperor a fief in Kiangsi which became a kind of papal state. Until 1927, when the post was abolished by the Chinese government, the head of the Taoist Church, called the " Master of Heaven " and sometimes the " Taoist Pope," was always a member of his family.

Chang Tao-ling's work was continued by Wei Po-yang (3rd century) and Ko Hung (c. 268–c. 334), philosophers both, who cleverly combined Confucian ethics and Taoist philosophy, and added thereto more than a dash of alchemy, whereby (so they taught) the *yin* and *yang*, the negative and positive cosmic forces, could be harmonized so as to produce a powerful concentration of vital force within the body. K'ou Ch'ien-chih (A.D. 414) added the finishing touches by fixing the names of the deities and formulating the theology, so that in A.D. 440 Taoism was made the religion of the State. In 666 Lao Tzu was officially ranked above Confucius and Buddha, and in 772 four chief disciples of Lao Tzu in the 4th–5th century B.C.—Chuang Tzu, Lieh Tzu, Keng-sang Tzu, and Wen Tzu—were given posthumous

titles by the Emperor. Later, however, Taoism was deposed from its privileged position.

At the head of the vast Taoist pantheon stands the triad of the Three Pure Ones or Precious Ones (*San-ch'ing*)—the deified Lao Tzu; the Jade Emperor, Supreme Ruler of the Universe; and the Primordial Heaven-honoured One. Among the legion of other divinities are the Dragon Kings, who are in charge of the rains, and the Empress of Heaven.

TAO-SHENG (died A.D. 434). Chinese Buddhist. A disciple of Kumarajiva, he challenged the then orthodox view that there are some people who are so constituted that they can never become Buddhas. All could look forward to buddhahood, he asserted—a heresy that led to his excommunication in 428. Later his view was accepted by the Pure Land and Meditation Schools. He also denied the existence of the " buddhaland."

TAO TE CHING. The classic text of Taoism (q.v.).

TARA. A Tibetan goddess, regarded as the female associate of Avalokitesvara (q.v.), the most important of the bodhisattvas of Mahayana Buddhism; she also features in Tantrikism (q.v.). Sometimes Taras are spoken of who are feminine saviours, the spouses of Avalokitesvara and other prominent bodhisattvas. The two Buddhist wives of King Srong-tsan-gampo (q.v.) came to be worshipped as incarnations of Tara—the one from Nepal as the green Tara, and the one from China as the white.

TARGUM (Hebrew, translation). Jewish term usually referring to the paraphrases of the Old Testament. The most important are the Septuagint (Targum of the Seventy), and that made by Aquila, a Greek convert, in the 2nd century (Targum Onkelos).

TARTARUS. The nearest approach to a hell in ancient Greek thought. Homer says it is a dark and deep abyss, as far below Hades as Hades is below the earth, but later writers were inclined to hold that Hades and Tartarus were the same. All were agreed that it was the place where the abominably wicked were made to suffer for their sins. There Ixion was bound to the endlessly-turning wheel, and Tantalus was tantalized with fruit and water placed just beyond his reach.

TASHI LAMA. In Tibet, the lama second only to the Dalai Lama. He is supposed to be an incarnation of Amitabha Buddha, and his seat is at Shigatse. *See* LAMAISM.

TATHAGATA. The title taken by Buddha (q.v.) for himself.

TATIAN (c. 110–c. 180). Early Christian apologist. He was an Assyrian, who travelled here and there as a sophist, was converted to Christianity in Rome, and became a disciple of Justin. Latterly he lived in Mesopotamia. His chief writing is the *Diatessaron*, a composite of the four Gospels.

TAT TVAM ASI. Sanskrit " That art thou," i.e. " You and the Brahman-Atman are one." A basic concept of Hinduism: the identification of the individual soul with the Supreme Soul who is the Universe. It is stated in the Veda, and links metaphysics with ethics; a man should love his neighbour as himself since he is his neighbour.

TAULER, Johann (c. 1300–61). German mystic. Born at Strasbourg, he became a Dominican monk and was one of a mystical sect known as the Friends of God. His sermons were long appreciated.

TAUROBOLIUM. Name given to the baptismal rite associated with the worship of Mithras. A bull was killed on a platform, and the blood dripped down on the initiate, standing in a pit below. Greedily he caught the fluid on his face and body; if he could, he moistened his tongue with it, and drank it eagerly. The rite over, he showed himself to the congregation, and was deeply revered. For his sins had been washed away, and the gory baptism had made him the equal of deity.

TAYLOR, Jeremy (1613–67). Anglican divine, called the Glory of the English Pulpit, because of the stately eloquence of his devotional writings. After taking holy orders, he may have been a chaplain in the Royalist army in the Civil War. While living in Wales in retirement under the Protectorate he wrote his most important works, including " The Liberty of Prophesying "

(1647), a plea for religious toleration, and "The Rule and Exercise of Holy Dying" (1651). Charles II made him bishop of Down and Connor, in Ireland.

TEACHING OF THE TWELVE APOSTLES. *See* DIDACHE.

TE DEUM. A famous Latin hymn of the Catholic Church beginning with the words *Te Deum laudamus.* "We praise thee, O God." It has been traced to about A.D. 450.

TEFNET. Egyptian goddess, represented usually as two-headed. She was the consort of Shu, and mother of Keb and Nut.

TEMPLARS. An order of Christian chivalry formed at Jerusalem in 1119 by a band of French knights for the purpose of defending the holy places of Palestine, and the Christian pilgrims thereto, from the attacks of the Moslem Saracens. They built their first house on the site of the Temple (whence their name), next to the Church of the Holy Sepulchre in Jerusalem. Subordinate establishments came into being in most of the countries of Christendom, including England—where the Temple in London was their headquarters. A Grand Master stood at the head of a large and powerful hierarchy, and the knights lived ever on a war-footing. For a hundred years the Templars distinguished themselves on many a hard-fought field, and when Acre, the last Christian foothold in Palestine, was lost in 1291 the surviving Templars withdrew to Cyprus. Now their tragedy began. Their pride and their wealth had made them many enemies, and in 1306 their Grand Master was summoned to Paris by King Philip the Fair, and charged before the Inquisition with denying Christ, spitting on the crucifix, image worship (in particular of the idol "Baphomet"), unnatural vice, and manifold indecencies. The Knights were not allowed to give evidence to rebut the charges made against them, and in 1310, 54 of them were tortured and then burnt alive as obdurate heretics. The property of the Order was transferred to the Knights Hospitallers, following the final suppression of the Templars in 1312, but Philip received a good share of the booty. Meantime similar trials were proceeding elsewhere. In Spain, Portugal, and most of the Italian states the Templars were acquitted, but the Order was suppressed none the less. In England the last Master died a prisoner in the Tower of London.

TEMPLE (Lat., *templum,* a sacred enclosure). An edifice erected to a deity or for some religious purpose, particularly for the offering of sacrifices. Such were the temples of Greece and Rome, and the Jewish Temple in Jerusalem. The temples of India are rather homes or earthly dwellings of the gods than places for public worship.

In France, Protestant places of worship are often called Temples.

TEMPLE. The historic centre of Jewish worship at Jerusalem. The first Temple was built about 1000 B.C. by King Solomon, and was destroyed by the Babylonian invader in 586 B.C. The second, the Temple of Zerubbabel, was completed about 516 B.C., and was replaced by the third and last Temple, that of Herod, that was begun in 20 B.C. and was not finished until A.D. 64. Six years later it was burnt to the ground by the Romans under Titus.

TEMPLE, William (1881–1944). English Churchman. Son of Frederick Temple, the 93rd Archbishop of Canterbury, he himself became the 96th Archbishop in 1942, after being bishop of Manchester for eight years and Archbishop of York from 1929. He actively supported the ecumenical movement for Christian unity and the Student Christian Movement, and was chairman of the World Council of Churches. His sympathy with the Labour movement led him to take an interest in "COPEC." Among his books are his Gifford Lectures (1934) on "Nature, Man, and God," "Christus Veritas," and "Christianity and the State."

TEN COMMANDMENTS. The Decalogue; a short list of moral precepts that is stated in *Exodus xx* to have been given by Jehovah to Moses for the guidance of the Children of Israel. They are: (1) Thou shalt have no other gods before me. (2) Thou shalt not make any graven image. (3) Thou shalt not take the name of the Lord thy God in vain. (4) Remember the sabbath day to keep it holy.

(5) Honour thy father and thy mother. (6) Thou shalt not kill. (7) Thou shalt not commit adultery. (8) Thou shalt not steal. (9) Thou shalt not bear false witness against thy neighbour. (10) Thou shalt not covet thy neighbour's house, wife, manservant, maidservant, ox, ass, etc. In *Deuteronomy v* there is a repetition of the Decalogue, but with some amendments of a humanitarian character, suggesting a later date, e.g. the reason why the Israelites are to keep the sabbath is that slaves as well as masters are to have a weekly rest from toil; and in the 10th the wife heads the list of things that a man must not covet, and is placed in a class by herself, whereas in *Exodus* she is only one of a wider class of possessions.

TENEBRAE (Lat., darkness). In Catholic Christianity, matins and lauds performed on Good Friday and the preceding two days of Holy Week, during which the church is gradually darkened by the putting out of all the candles save one, which for a time is hidden at the Epistle corner by the altar (as a symbol of the death and burial of Christ).

TENRI KYO (Japanese, Teaching of Divine Reason). One of the chief sects of Shinto, founded by Mrs. Nakayama (q.v.), whose writings are its scriptures. So many are the resemblances between it and the contemporary faith founded by Mrs. Eddy that it is called the Christian Science of Japan. The basic belief is that " the root of suffering and sickness is in the mind," and those who succeed in getting rid of what are called the " eight dusts " (anger, selfishness, covetousness, etc.), may enjoy long life —perhaps to the age of 115—and be free from illness and personal and business worries. The sect's headquarters are at Tamba Ichi, where in the middle of the main temple is an altar which, when complete, will consist of 13 tiers. Only two are built so far; the rest will be added as mankind grows in grace and virtue.

TEN TRIBES. The " lost ten tribes of Israel "—the Hebrews who were taken captives from Palestine to Syria in the 8th–6th centuries B.C., and were settled in outlying parts of the Assyrian empire. Nothing more was heard of them for certain, but various peoples—the Nestorians of Mesopotamia, for example, Afghans, some Hindus, Japanese, and North American Indians, have either claimed, or had it claimed for them, that they are the descendants of the missing Israelites. In England the British Israelites (q.v.) hold a similar view.

TEOCALLI (Mexican, a god's house). Name given to the temples of the ancient Mexicans. They were large pyramids, consisting of several platforms or storeys, with a flat top on which stood the temple proper. Specimens have been excavated in the Central American jungles.

TERAPHIM. A word of uncertain origin, used in the Old Testament for certain images, idols, or household gods, denoting a human figure, that were used in divination and household worship.

TEREFA. Jewish term for food that is ritually unclean, i.e. the opposite of Kosher.

TERESA (1515–82). Catholic saint and mystic, called Teresa of Avila; also Teresa of Jesus, to signify her peculiarly intimate relationship with the Heavenly Bridegroom. In 1534 she entered the Carmelite convent in Avila, her native town, and in 1554 experienced a spiritual change when gazing in the oratory at the figure of the Crucified Christ; subsequently she had many visions and trances, which, thinking them to be of the Devil, she tried to exorcize by flogging and wearing a hair shirt. But after several years of these supernatural visitations opinion began to turn in her favour, and in 1562 she was permitted to establish her own little sisterhood of Reformed Carmelites in a house at Avila. In 1565 the " rule " was approved by the Pope, and she was authorized to establish similar houses, for men as well as for women. In 1580 the Carmelites of the Strict Observance, founded by Teresa, and known as the Discalced since they wore sandals, were given separate recognition. Before she died she founded 16 convents and 14 monasteries of the new Order. She wrote many letters, and such mystical treatises as " The Way of Perfection " and " The Castle of the Soul." In 1622 she was canonized.

TERESA OF THE CHILD JESUS. French Catholic saint; Teresa Martin (1873–97), who was born at Alencon, became a Carmelite nun at the age of 15, wrote an autobiography, and was remarkable for her life of simple goodness, so that she was known as " the Little Flower." She died in the convent at Lisieux, and was canonized in 1925.

TERCE. The Divine Office of the third hour, said by Catholics between sunrise and noon.

TERMINUS. The old Roman god of boundaries and ends.

TERTIARY. In the Roman Catholic Church, a member of a third order (monks being the first, and nuns the second) of a religious institute. Most tertiaries are secular, that is, they are laymen and women who take no religious vows but live in the world and earn their livings in the ordinary way. They have a special habit, but do not wear it save on exceptional occasions. They may wear a scapular under the clothing. They are required to perform certain religious exercises, observe extra fast days, and use particular discretion in going to dances and theatres, and in other worldly pleasures. By far the most numerous of the Tertiaries is the Franciscan.

TERTULLIAN (c. 160–220?). Christian theologian. Son of a Roman officer, he was born in Carthage and did not become a Christian until about 190. Some ten years later he was a leader of the Montanists. He wrote a very large number of polemical and controversial treatises, directed against heretics and heathen, and has been called the Father of Ecclesiastical Latin.

TESHUB. The god of thunder of the ancient Hittites.

TEST ACT. An English Act of Parliament, passed in 1673, that compelled all persons holding any civil or military office under the Crown to subscribe a declaration against Transubstantiation and to receive Holy Communion according to the Anglican rite, within three months of admission to office. The Act, aimed at Roman Catholics and Nonconformists, was not repealed until 1829.

TESTAMENT. A dispensation or stage of God's dealings with His people; in the Bible, the Old Testament reveals the Mosaic dispensation, and the New that of Christ.

TETRAGRAMMATON (Gk., " four " and " letter "). The four letters, usually referring to the four which compose the name of the Deity. The Jews of olden time never pronounced the name of Jehovah, composed with four Hebrew letters JeHoVaH (or YaHWeH), which are the tetragrammaton usually referred to. Other tetragrams are the Greek *Zeus*, Latin *Jove* and *Deus*, Assyrian *Adad*, Egyptian *Amon*, German *Gott*, French *Dieu*, etc.

TEUTONIC KNIGHTS. A Christian military order founded during the 3rd Crusade at Acre in 1190 by a number of German knights, priests, and lay brothers, to help the sick and needy and fight the enemies of the Cross. About 1225 it removed to the eastern parts of Germany, where for long it fought the pagan Prussians and laid the foundations of the Prussian state. After 1400 the Order declined, and in 1525 it was secularized. In 1809 it was suppressed by Napoleon, but the Austrian branch was reorganized in 1840, primarily for service to the sick and wounded in war.

TEZCATLIPOCA. The god of gods, the Supreme Creator, of the Toltecs and Aztecs of ancient Mexico. He was the sky-god and also the god of night, and hosts of human hearts were sacrificed on his altars to perpetuate his youth and prevent his decay after the way of mortals. In his great April festival he was impersonated by a handsome young man, who after marriage to four consorts, was ceremoniously slaughtered.

THARGELIA. The chief festival of Apollo at Athens and in Ionia, celebrated with processions, offerings of first-fruits, and a symbolical (but probably originally a real) sacrifice of two persons condemned to death.

THEATINES. A Roman Catholic order of Clerks Regular founded in 1524 by St. Cajetan of Tiene and John Peter Caraffa, bishop of Theate in Italy (whence the name) and afterwards Pope Paul IV.

THEISM (Gk., *theos*, god). Belief in the existence of a God; etymologically the word means the same as " Deism,"

but it is generally understood that a Theist believes in a God who is a Person, Who takes an active interest in the world, and has given a special revelation to mankind, whereas a Deist may be said to believe in a Deity who has retired from active participation in the world's affairs.

THEISTIC CHURCH. A congregation in London founded by Rev. Charles Voysey in a chapel in Swallow Street, Piccadilly. On his death in 1912 the services were continued for a time by Rev. Walter Walsh.

THEMIS. In Greek mythology, a female attendant on Zeus, who summons the gods to council and to dinner, and keeps order amongst them. Later she was said to be the mother by Zeus of the Seasons and the Fates. She was the goddess of justice.

THEOCRACY (Gk., *theos*, god, and *kratos*, power). A form of government in which the sovereign is supposed to be God, the gods, or some other scriptural power, priests are the actual rulers, and the laws are regarded as Divine commands. Examples are the ancient Hebrews under Moses, Utah in the early days of Mormonism, and present-day Tibet.

THEOLOGY (Gk., *theos*, and *logos*, doctrine). The science that treats of God and His relations with the universe; often the term is extended to cover the whole field of religion. It is divided into many separate studies. Natural Theology is the study of God by the light of human reason; it is supplemented by Revealed Theology, which treats of the various rival revelations—through Moses, Jesus, Mohammed, and so on. For Christians this is equivalent to Biblical Theology. Dogmatic Theology has to do with the study of the development of Christian doctrine, Moral Theology with ethics, Pastoral Theology with the care of souls, etc. Then there are Christology, Soteriology, Pneumatology, Eschatology, etc.

THEOPHAGY. The practice of "eating the god," whether in the shape of a sacred animal believed to be the tenement of a deity, or sacramentally as in the Eucharist.

THEOPHANY. The spectacular appearance or manifestation of a god or God to man. The term is used in connexion with the animal and half-animal gods of the ancient Egyptians; also for the appearances of Jehovah to Moses, and for the Transfiguration of Christ.

THEOPHILANTHROPY. A system of religion framed under the Directory in France in 1796 that was designed to take the place of Christianity. The only dogmas were the existence of God and the immortality of the soul. To this Deism was coupled a practical morality of a strict kind. The Theophilanthropists were allowed to use the parish churches in Paris for their services, which included simple rites of baptism, confirmation, and marriage. When Napoleon made his concordat with the Pope the sect soon died out.

THEORY. Originally a word used by the Orphics of ancient Greece for passionate sympathetic contemplation of the Divine mysteries. Pythagoras imparted to it an intellectual import, stressing in particular the contemplation of mathematics, but even so it had its element of ecstatic revelation.

THEOSOPHY (Gk., *theos* and *Sophia*: Divine wisdom). The body of "Divine Wisdom"—a combination of philosophy, religion, and science that, so Theosophists believe, has been in process of discovery and accumulation for some thousands of years, but ultimately derives from the esoteric philosophy of the ancient world. From this original deposit of Divine Truth, the ancient "Wisdom Religion," the founders of the great world faiths and the supreme masters of religious thought and inspiration—in particular Buddha, Confucius, Zoroaster, Manu, Pythagoras, Plato, the Divine incarnations of Hinduism, Sankaracharaya, and Jesus—have drawn the abiding and essential elements of their teaching. Others have contributed, in antiquity and modern times, in the east and in the west. The Theosophical tradition includes the Gnostics and the Neoplatonists, such mystics as Boehme and Henry Vaughan and Law, such bold thinkers as Paracelsus and Bruno. In more recent times the outstanding exponents of Theosophy have been Madame Blavatsky and Mrs. Annie Besant. The former taught that some of

the Supreme Teachers or Greater Ones —the Masters, Adepts, Mahatmas or Great White Brotherhood, as they are variously styled—have remained in touch with humanity, and are still powerfully assisting in the evolution of the Perfect Man through the operation of goodness, beauty, and truth. The Masters are particularly active in the astral world, i.e. the sphere or conditions into which a man passes to live for a time after death has liberated him from his physical body, but it is possible to draw near to them and learn from them in this present life. Madame Blavatsky claimed to have had converse with some of them in their mountain-retreats in Tibet.

Theosophy teaches that man is a soul in possession of a body, or rather, several bodies, viz. a physical body; an invisible, astral body, interpenetrating the physical, with which he contacts the world of emotion; and an invisible, mental body, again interpenetrative of the others, with which he enters into the world of thought. Death is the laying aside of the physical body, and the entrance into another: Theosophists, like Hindus and Buddhists, hold that man lives not one life only, but a vast number of lives. The soul, which is conceived of as of human form but sexless (something akin to the angels in Christianity) and surrounded by an ovoid of luminous matter, is immortal; after every "death" it is reincarnated, i.e. it shapes a mental body with which to think, an astral body with which to feel, and a physical body with which to act. The soul's permanent habitation, the human shape with its surrounding ovoid, is the Causal Body. The number and the character of the reincarnations depend on Karma—the results of man's thoughts, desires, and acts, which are expressed in personal character and for good or for ill determine the quality of every successive incarnation. At long last, the last link in the chain of lives will be broken, and the Causal Body alone will continue in the sphere of eternal reality.

The Theosophical Society, founded by Col. H. S. Olcott and Madame Blavatsky in 1875, has its headquarters at Adyar, Madras, India; its membership is some 30,000, in many parts of the world. The President is C. Jinarajadasa. Its three main objects are: (1) to form a nucleus of the universal brotherhood of humanity without distinction of race, creed, sex, caste, or colour; (2) to encourage the study of comparative religion, philosophy, and science; (3) to investigate unexplained laws of nature and the powers latent in man. In the U.S.A. there are several other Theosophical societies. The principal Theosophical writings are the works of Madame Blavatsky, Mrs. Besant, A. P. Sinnett, C. W. Leadbeater, George S. Arundale, C. Jinarajadasa, Bhagavan Das, and W. Q. Judge.

THEOTOKOS (from Greek for " god " and " to bring forth "). A term for the Mother of God—the Virgin Mary—often used in the Eastern Orthodox Church.

THERAPEUTAE. A sect of ascetics, men and women, who are mentioned by Philo (according to Eusebius, writing in the 4th century A.D.) as living in the Lake Mareotis region, near Alexandria. Their religious views are not clear, but they assembled on the sabbath for worship, and for the rest lived in solitary cells, engaging in philosophic study and meditation.

THERA-THERI-GATHA. One of the Buddhist canonical writings; a collection of poems said to have been composed by well-known monks (*theras*) and nuns (*theris*) of Buddha's following.

THERAVADA. In Buddhism, the " School of the Elders "; the canon of scripture preserved by the Singhalese (Ceylon), Burmese, and Siamese in the dialect known as Pali. It was in existence prior to the 3rd Buddhist Council held in 247 B.C., and is usually considered to be the most ancient and reliable collection of Buddhist texts.

THERIOLATRY. The worship of animals as gods, as in ancient Egypt.

THESMOPHORIA. An ancient Greek festival, celebrated by women in honour of Demeter, the law-giver. It lasted three days, during which married women refrained from intercourse with their husbands; to remind them of the requirement of continence, some used to strew the bed with twigs of *Agnus castus* and other plants.

THESSALONIANS. Two epistles in the New Testament, attributed to St. Paul, and addressed to the Christians in the Greek city of Thessalonica (Salonika). The first is usually dated A.D. 52–53, and accepted as genuine; the Pauline authorship of the other is questioned.

THIRTY-NINE ARTICLES. The articles of religion adopted by the Church of England in 1563, in the course of the Elizabethan settlement, and finally revised in 1571. They contain what were then held to be vital doctrines of Christianity, with a condemnation of Popish and extreme Protestant views. Every clergyman is required to subscribe to them on ordination and appointment to a benefice, but nowadays it is agreed that the form of assent is merely an affirmation that the doctrine set forth in them is agreeable to God's Word.

THOMAS. The "doubting Apostle"; the one of Christ's disciples who refused to believe that the Lord had risen from the dead until he had tangible proof. There is an old tradition that he preached the Gospel in India and was martyred there. The Christians of St. Thomas claim him as their founder.

THOMAS À KEMPIS. *See* KEMPIS.

THOMAS AQUINAS. *See* AQUINAS.

THOMISM. The system of philosophy and theology taught by St. Thomas Aquinas (q.v.).

THOR. In the mythology of the northern peoples of Europe, the god of thunder. He was the son of Odin, and with Odin and Frigga he formed the Scandinavian trinity of greater divinities. From his mighty hammer flashed the lightning, and thunder was supposed to be caused by his chariot rolling across the sky. High up in the dense black clouds he had his mansion, Bilskinrir, but he was seldom in residence since he was wont to roam the world, fighting and slaying giants, cleaving mountains, and carving a way for streams of life-giving water. He was thought of as a jovial, red-bearded hero, hot-tempered, but ever ready to act as saviour. He married Sif, and his name is perpetuated in our Thursday.

THOTH. The ancient Egyptian god of wisdom, who invented the arts and sciences, and in particular speech and hieroglyphic writing. The Greeks identified him with Hermes or Mercury. Often he is represented as an ibis, or as a man with an ibis head.

THREE GEMS. In Buddhism: the Buddha, the Dhamma, and the Sangha.

THREE HOURS. In Catholic ritual, the service or devotion on Good Friday, which begins at noon and extends to 3 p.m., the supposed hour of Christ's death on the cross.

THUGS. A confederation or fraternity of professional assassins who flourished in India for many centuries before they were stamped out by Lord W. Bentinck, the Governor-General, in 1828–35. They were devout worshippers of Devi (Kali, Durga), and they performed their murders as a religious duty, offering the goddess a considerable share of the booty. Usually they travelled in gangs of ten or a hundred or two hundred, and the method of murder they preferred was strangling with a handkerchief or cord. After plundering the corpse, they gave it religious burial.

THURIBLE. A metal censer used in Catholic ritual for burning incense. He who carries it is a thurifer.

TIAMAT. A Babylonian goddess who features in the Marduk epic with the god Apsu. One is the female, the other the male, principle; and together they personify the primeval chaos. Tiamat at the head of a train of monsters is defeated by Marduk and his regiment of gods, and out of her body the world and mankind are then made.

TIARA. The triple crown worn by the Pope at his coronation and on some other great occasions. It is a round hat or cap, about 15 in. high, of silver cloth, encircled by three gold crowns, richly jewelled and with a cross at the top. It is supposed to resemble the mitre of the Jewish High Priest of olden time.

TIBET. The only country in the world that is a theocracy, i.e. is governed by priests (lamas). The supreme political and religious authority is the Dalai Lama (q.v.), and next to him comes the Tashi Lama. The religion of the great majority of Tibetans is that form of Mahayana Buddhism known as Lamaism (q.v.). About a quarter of the total population of 3 million are monks, living

in immense monasteries. In eastern Tibet a form of Shamanism is prevalent.

T'IET-T'AI. A school of Mahayana Buddhist thought in China; in Japan it is known as Tendai. Its Chinese founder was Chih-k'ai (531–597), and Dengyo Daishi or Saicho (707–822) introduced it into Japan. In both countries it has millions of adherents. It teaches that all things are transitory—a conclusion that may be verified by the placidly questing soul. All beings have a trace of evil—even the buddhas; all beings are essentially good—all may strive to become buddhas.

TIMOTHY. A young man from Lycaonia, in the heart of Asia Minor, born of a Gentile father and a Jewish mother, who became " the beloved son in faith " of the Apostle Paul, and his companion on several of his missionary journeys. Traditionally he became bishop of the Christian church at Ephesus, and when an old man of over 80 was stoned to death by the mob for protesting against the worship of Diana (Artemis). Two pastoral epistles supposed to have been addressed to him by St. Paul are included in the New Testament, but their date is given by some scholars as A.D. 120.

TIRTHANKARA. A "perfect soul"; one of the great saints or sanctified teachers of Jainism. Twenty-four of these omniscients are named. A Tirthankara sits in passive immobility, altogether unconcerned with what goes on around him. He never frowns nor smiles, jokes or gets into a rage. He has no personal attachments to persons or things, he hates nothing and nobody. He is fearless. He is full of pity. He has not a trace remaining of sex passion. He inflicts no pain; and his influence, streaming outward from his presence, prevents others from doing so. He can live without food; he never sleeps; his eyes are always open, and never so much as wink. His hair and nails do not grow. He seems always to be raised a little above the ground, and to be facing in every direction. His body casts no shadow.

TITHES. The tenth part of the annual produce of land that, in accordance with the Mosaic Law, used to be allotted in some Christian lands for the maintenance of the clergy and other religious purposes. In England tithe-payment was made a legal obligation in A.D. 970. Payment in kind—the practice from time immemorial—was commuted in 1836 for a money-payment; and after many modifications, the last tithe payments were ended in 1936, owners receiving Government stock in respect of their property.

TITUS. A Greek companion of the Apostle Paul, who according to tradition was bishop of the church in Crete. One of the epistles in the New Testament is addressed to him; often it is said to be by Paul, but some authorities put it as late as A.D. 120.

TIU, TIW, or **TYR.** One of the ancient Scandinavian gods, identified by the Romans with Mars. He was the giver of victory, the promoter of strife, and was held to be the bravest of the Aesir. Tuesday is named after him.

TLALOC. God of rain of the Aztecs of Mexico, identified with the Chac of the Mayas. Children sacrificed on his altars were encouraged to weep on their last journey as a presage of abundant rainfall.

TOBIT. One of the books of the Old Testament Apocrypha, written probably about 180 B.C. Tobit and his wife Anna are described as Jews who were among those carried away captive to Nineveh from Samaria in 722 B.C. Their son Tobias goes to Ecbatana, in Media, and there becomes the eighth husband of Sarah, whose previous husbands had all been killed by the demon Asmodeus on their wedding-night. Tobias was, however, acquainted with a potent incense that kept him unharmed.

TOC H. An organization, based on Christian principles, of men of all denominations, parties, and classes, joined for fellowship and social service. " Toc H " is Army " singnalese," and stood originally for Talbot House, a place of rest and refreshment for the troops that was opened in 1915, during the Great War, at Poperinghe, in the Ypres salient, in memory of the recently fallen G. W. L. Talbot, a son of the bishop of Winchester. The organization comprises a number of residential

houses, and some 1500 branches in many parts of the world. The founder-padre is Rev. P. B. Clayton (born 1885), who became in 1922 vicar of All Hallows, Barking-by-the-Tower, London, and made it the guild-church of " Toc H."

TOLERATION ACT. An English Act of Parliament passed in 1689 under William III that gave practical religious liberty to all Protestant dissenters, but expressly excluded Roman Catholics and Unitarians.

TOLSTOY, Leo (1828-1910). Russian writer who, after producing " War and Peace " and " Anna Karenina ", strove in books and pamphlets to describe—the title of one of them—" The Christianity of Christ." It was a Christianity far removed from that of the Orthodox Church in the Russia of his day, and eventually he was excommunicated by the Holy Synod. He resolved Christ's teaching into six rules: Don't take part in war, don't swear (take oaths), don't judge, don't commit fornication, don't give way to anger, don't oppose the evildoer with force. With desperate earnestness he endeavoured to abide by them himself, to the extent of abandoning his property, his wife and family, his home.

TOM, John Nichols (1799–1838). One of the " English Messiahs." Born at St. Columb, Cornwall, he was the son of an innkeeper and became a maltster at Truro, where he interested himself in Radical politics. As a youth he had been attracted by the writings of Richard Brothers (q.v.). In 1831 he left Truro, and in the next year appeared at Canterbury as Sir William Courtenay, Knight of Malta, King of Jerusalem, Prince of Arabia, King of the Gipsies, Defender of King and Country. After an unsuccessful bid to enter Parliament, he was imprisoned as a criminal lunatic, 1833–37. On his release he gave himself out to be the earthly tenement of the Holy Ghost, and many of the poor and ignorant believed in him. With a band of thirty or forty followers he toured the countryside, and on May 31, 1838, was killed in a skirmish with the military near Canterbury.

TONGUES, Gift of. The gift, first bestowed by the Holy Ghost on those present in the upper room at Jerusalem after Christ's ascension, of being able to sing praises to God in many different languages that have not been learnt and are not understood by the performers. The power is held to have continued in the Christian Church for a century or so, and similar visitations have been claimed by many of the smaller sects of Protestant Christianity.

TONSURE (Lat., *tondere*, to shave). Name given to the practice of shaving the heads of priests as a sign of dedication to the special service of religion. The tonsure of the Roman Catholic Church consists of shaving the head so as to leave a small circle of hair; the tonsure of the Celtic Church consisted of shaving all the head in front of a line drawn from ear to ear. Buddhist monks shave the whole head.

TOPE. An ancient Buddhist masonry structure, in the form of a dome or tumulus, built to contain relics or to commemmorate some person or event. It is the same as stupa and dagoba.

TORAH. The social and religious code of Judaism contained in the Bible and the Talmud together; more specially it is the Pentateuch.

TORII. The characteristic entrance of a Japanese Shinto shrine. It consists of a solid tree-trunk laid across two posts; originally it was thought of as a magical device keeping out evil spirits.

TORQUEMADA, Tomas de (1420-98). Spanish Dominican monk, who was made Grand Inquisitor of the Spanish Inquisition in 1483, and in 15 years is said to have condemned 9000 alleged heretics, Jews, etc., to death at the stake.

TOSAFOT. A development of the Talmudic literature of Judaism, made by a school of rabbis known as the Tosafists in the 12th and 13th centuries. It consists of commentaries, printed at one side of the text, while on the other is printed the *Rashi* or commentary by Rabbi Rashi (q.v.).

TOSIFTA (" Supplement "). An elaboration of the Jewish *Mishnah*, usually attributed to the 3rd century rabbis Rabbah and Oshaya.

TRACT. A short treatise on a religious subject, written in a popular form and often as a story, and given away in

railway-carriages, the street, etc. Both Catholics and Protestants engage in this form of religious propaganda.

'TRACTS FOR THE TIMES'. The series of 90 pamphlets by J. H. Newman, Pusey, Keble, Hurrell Froude, and other leaders of the Oxford Movement between 1833 and 1841; hence the name "Tractarianism." *See* ANGLO-CATHOLICS.

TRADITORS (Lat., *tradere*, to give up). Those early Christians who, in time of persecution, gave up to the pagan authorities when demanded, copies of the Scriptures and the sacred vessels, and betrayed their fellow Christians.

TRADUCIANS. *See* CREATIONISM.

TRANSCENDENCE. Theological term—derived from the Latin for "to climb beyond"—denoting the superiority and independence of Deity, as contrasted with immanence (q.v.).

TRANSEPT. One of the wings or cross-aisles of a Christian church.

TRANSFIGURATION. The supernatural change in the appearance of Christ, described in *Matthew xvii.* The feast of the Transfiguration is observed by Christians on August 6.

TRANSMIGRATION. The rebirth of a soul at death in another body, whether human or animal, plant or inanimate matter, demon or divinity. "Reincarnation" usually means rebirth in a body of the same species. The idea of transmigration is fundamental to Hindu and Buddhist thought, but Buddhists hold that not the "soul" but character is transferred. The Orphics and the Pythagoreans, Plato, Gnostics and Manichaeans, Bruno, and many another religious thinker were all believers in it; some modern thinkers have accepted the theory as being reasonable.

TRANSUBSTANTIATION. The Roman Catholic doctrine of the Eucharist, defined by a canon of the Council of Trent as "the wonderful and singular conversion of the whole substance of the bread into the body (of Christ), and of the whole substance of the wine into the blood, the species of bread and wine alone remaining." (The "species" means the "accidents" of the bread and wine—colour, taste, quantity, etc., which remain after the substance has been converted.) The doctrine is accepted by the Eastern Orthodox Christians as well as Roman Catholics, is opposed to the Lutheran doctrine of Consubstantiation (q.v.), and is rejected by Protestants.

TRAPPISTS. Those monks of the Roman Catholic Order of Cistercians who observe the reformed rule established in 1664 in the monastery of La Trappe, near Mortagne, in Normandy, by the then abbot, Dominique de Rancé (1626–1700). A life of the utmost rigour is required, and perpetual silence is the rule save in times of necessity and at certain stated occasions. In 1892 the Trappists were absorbed in the Cistercians of the Strict Observance. There is an English house at Mt. St. Bernard, near Leicester. In Europe, North America, Africa, China and Japan there are about 58 Trappist monasteries and 22 convents for Trappist nuns.

TREE WORSHIP. In the religion of the Aryan peoples the worship of trees has played an important part, no doubt because they have been very largely inhabitants of thickly wooded areas. Amongst the ancient Teutons the first temples were very likely wooded groves. The Celts (Druids) revered or worshipped the oak. The heathen Slavs worshipped trees and groves. The Greek oracle at Dodona spoke in the whispering oak leaves. In the Garden of Eden there were trees of Life, and Good and Evil. The Greeks had their lovely Dryads. In the forum of ancient Rome stood a fig tree that was supposed to have been Romulus's and was worshipped until the Empire. In widespread myths trees are thought to have souls just as men and animals have, or they may be the habitations of divinities. From this it is but a step to the conception that they are male and female and may be married to one another. The tree-spirit is conceived to be the spirit of vegetation in general, influential in the matter of human and agricultural fertility. The Maypole has been linked with this belief; the May Queen is the Queen of Vegetation. There are many relics of primitive tree worship in modern Europe.

TRENT, Council of. The 18th ecumenical council of the Roman Catholic Church, held at Trent, in the

Austrian Tyrol, between 1545 and 1563. Originally it was intended that it should heal the breach between the Protestants and the Holy See; it succeeded in reforming gross abuses and in the careful definition of disputed dogmas. A summary of the doctrines agreed upon, the "Profession of the Tridentine Faith", was published in 1564. The Council was the main instrument of the Counter-Reformation.

TRIAD. A group of three gods, e.g. the husband-wife-child triads in ancient Egypt, and Brahma-Vishnu-Siva in Hinduism.

TRIKAYA (Sanskrit, triple body). The doctrine of Mahayana Buddhism that a buddha has three bodies; *see* BUDDHAS.

TRIMURTI (Sanskrit, triple form). The Hindu triad of Brahma, Vishnu, and Siva, who are represented joined together in a single body with three heads, symbolizing the union of the three powers without whose agreement there can be no creation, nothing to preserve, and nothing to destroy. All Hindus save the Jains worship the Trimurti.

TRINE or **TRIUNE.** That mode of Christian baptism in which the candidate is immersed three times, in the name of the Father, the Son, and the Holy Ghost.

TRINITARIANS. Those Christians —the great majority—who profess belief in the doctrine of the Trinity. Also the name given to a Roman Catholic Order, founded in 1198 in Rome to redeem Christian captives from the infidels; the monks engage in teaching, nursing, etc.

TRINITY. The Christian doctrine that in the Godhead there are three Persons: God the Father, God the Son, and God the Holy Ghost; and that these three form one true eternal God, whose substance is undivided, and each Person is equal in power and glory. The doctrine is expressed most plainly in the Athanasian Creed. *Trinity Sunday* is the one immediately before Whitsunday; it has been observed since 1334 as the festival of the Blessed Trinity.

TRIPITAKA (Sanskrit; Pali, *Tipitaka*; three baskets). The Buddhist canon. *See* BUDDHISM.

TRITHEISM. Belief in three gods; sometimes it refers to the opinion that the three Persons in the Trinity are different Beings.

TSONG-KHA-PA (1357–1419). Tibetan religious reformer. Born near the present monastery of Kunbun, he became a Buddhist monk, and then spent 8 years as a hermit in southern Tibet. About 1390 he moved to Lhasa, where he was very successful in his attempt to restore the primitive practices. He sternly opposed Tantrism and animism, and founded a monastic order, the "Yellow Hats," that exists to this day as the most powerful organization in Tibet.

TUATHA DE DANANN. Gods of early Celtic Ireland. They were supposed to be the original lords of the land who were overthrown by the Milesians, ancestors of the Irish, but lived on in the hills and underground as sorcerers and fairies. Their leaders were Lugh, the sun god, and Lir, the god of the sea.

TULASI. A plant or shrub (*Ocymum sanctum*) worshipped by Vaishnava Hindus as being sacred to their deity. A leaf from it is used with the Salagrama stone (q.v.). It is planted in most gardens, and women in particular reverence it, offering it flowers daily. A Tulasi twig is placed on a dying man's chest. It is supposed to possess medicinal properties, and to be able to cleanse from spiritual defilement.

TULSI DAS (1532–1623). Hindu religious poet, author of an immensely popular version of the Ramayana epic, and a powerful exponent of *bhakti*. He died at Benares.

TUNKERS or **DUNKERS** (German *tunken*, to dip). A Protestant Christian sect of Baptists, founded by Alexander Mack of Schwartzenau, Germany, in 1708, and taken to America in 1720. They founded communities in Pennsylvania, and at Ephrata a kind of monastic community run on communistic lines. Orthodox in doctrine, they baptize by triple immersion, observe the Lord's supper, followed by foot-washing, in the evening, and anoint their sick with oil. Originally they were mostly farmers, but since 1850 they have engaged in publishing and considerable missionary

activity in India, China, Africa, and South America. The church rulers comprise ministers, deacons, and elders; the ministry is now usually paid ; the polity is congregational. A number of sects have arisen, and the total membership is about 200,000. During the World War the Tunkers refused military service, but were enrolled in Civilian Public Service Camps.

TURKEY. For many centuries the greatest Mohammedan power, Turkey since 1928 has had no State religion. But the great majority of the Turks are still Moslems, in the main of the Shiah sect. Istanbul (Constantinople) is the seat of the ecumenical patriarch of the Eastern Orthodox Church.

TUSITA. In Buddhist belief, the heaven where Gautama Buddha resided immediately before his incarnation, and where Maitreya awaits the auspicious moment.

TUTELARY. (from Latin, to guard). A divinity, saint, etc., who is supposed to be entrusted with the special guardianship of a person or place.

TVASTRI or **TWASHTRI.** One of the Vedic gods of ancient India, who is called the Hindu Vulcan. He is the divine artist, the bestower of life, the giver of generative ability and numerous offspring. The seminal fluid when it enters the womb is told by him what shape it is to assume; gods as well as men owe their being and appearance to his masterly skill in contrivance. In later writings he is called Visvakharma.

TWELFTH NIGHT. In the Christian calendar, the Eve of the Epiphany, 12 days after Christmas.

TWICE-BORN. The Indian castes of Brahmans, Kshatriyas, and Vaisyas, who undergo a second (spiritual) birth through investiture with the sacred cord or thread. The rite is for males only, and is performed between the ages of 7 and 12. The sacred cord, usually of three threads, is worn over the left shoulder and hangs down across the body to the right hip.

TYNDALE, William (c. 1484-1536). English Protestant martyr, and the first to issue a printed edition of the New Testament in English. While a student at Oxford he became sympathetic to the " new learning," and in 1525 at Cologne he began printing his New Testament. Forced to flee to Worms it was there that the historic volume was produced; the translation was by Tyndale, with much help from Luther's German version, and Schoeffer helped in the printing. The book was banned in England, but six editions had been called for by 1530. In this year appeared Tyndale's translation of the Pentateuch, again based on Luther but with many original notes. A revised New Testament appeared at Antwerp in 1534, and in 1536 this was reprinted in England for Queen Anne Boleyn—the first volume of the Bible to be actually printed in England. Another revised edition was published in 1535, but by now Tyndale was " on the run " from the outraged ecclesiastical authorities. In that year he was seized through treachery at Antwerp, and after 16 months' imprisonment in the castle of Vilvorde—during which he continued to work on his version of the Old Testament—he was on October 6, 1536, strangled and then burnt.

TYRELL, George (1861-1909). Irish Roman Catholic, known as Father Tyrell, and a prominent " Modernist." Born in Dublin, he was converted at 18 to Catholicism, and became a Jesuit in 1879. He was ordained priest in 1891 and was on the staff of Farm Street church in London, but in 1906 was expelled from the Society for an unorthodox " Letter to a Professor of Anthropology," and in 1907 he was excommunicated. His best-known books are " Christianity at the Crossroads " (1909) and his autobiography, published posthumously in 1912.

UDASINS. A sect of Sikh ascetics in India, pledged to poverty and chastity and abstainers from meat and spirits. They claim to have been founded by Sri Chand, a younger son of Nanak.

UITZILOPOCHTLI. *See* HUITZILOPOCHTLI.

ULEMA or **ULAMA** (from Arabic for " learned "). In Islam, those who are professionally trained in the religious law and institutions; Mohammedan doctors or divines. Comprised in the term are the *imams* (leaders in the

mosques of the public prayers), *muftis* or doctors of the law; and *cadis* or *mollahs*, who are regular magistrates Young men training to be ulema are called *softas*. Since 1924 the Ulema in Turkey have been suppressed, but elsewhere this hierarchy of theologians still exercises a powerful conservative influence.

ULTRAMONTANISM (Lat., beyond the mountains). Name given to the tenets of that party in the Roman Catholic Church, particularly in France, which looks to the Pope (in Rome, across the Alps) for an exceptional measure of direction in matters of faith and life.

UMA. One of the names of Siva's consorts. In Bengal she is worshipped as the type of female beauty and motherly virtue, even though she is believed to be a perpetual virgin.

UNDERHILL, Evelyn (1875-1941). English Anglo-Catholic writer, author of "Mysticism" (1911), "Concerning the Inner Life," and other works on mysticism; "Immanence" is a volume of mystical poetry.

UNIATE. Name given to those Christian Churches which accept the full Catholic faith and the supremacy of the Pope, and are in full communion with the Roman Catholic Church, but retain their own liturgy and separate organization. The chief are: the Ruthenian; Catholics of the Byzantine Rite, in Rumania, Turkey in Europe, Greece, Russia, etc.; Catholics of the Armenian Rite, in Syria, Iraq, etc.; Catholics of the Coptic Rite, in Egypt; Catholics of the Chaldean Rite, in Iraq and Persia; and four Uniate patriarchates of Antioch, in Syria, Lebanon, etc.

UNIFORMITY. An English Act of Parliament, passed in 1662, which required every clergyman to declare his full assent to all that is contained in the Book of Common Prayer, incapacitated persons who had not received episcopal ordination from holding a benefice or administering the Lord's Supper in the Church of England, and prohibited anyone from preaching or conducting religious services other than in accordance with the Anglican rite.

UNITARIANS. A religious body in the Protestant Christian tradition. The name derives from the belief in the personal unity of the Godhead, as opposed to the doctrine of the Trinity, which affirms the existence of Three Persons in One God, and to which the great majority of Christians adhere. Most modern Unitarians do not stress the doctrinal aspect of Unitarianism, but regard it rather as an attitude of mind based upon the three great principles of Freedom, Reason, and Tolerance, in religious matters. Anti-trinitarianism has found expression at various times in the history of the Christian Church, notably in Arianism (q.v.), but the modern Unitarian movement, with a continuing existence to the present day, has its origin in the Protestant Reformation of the 16th century. It had independent beginnings in many European countries, but notably in Poland, Transylvania, and England.

The leader of the Polish movement, who were known as the "Polish Brethren" or the "Minor Church," was an Italian, Faustus Socinus (q.v.), from whom came the term "Socinian" —later applied, often quite wrongly, to all who held anti-Trinitarian or radical views in religion. For a time the movement made great progress, but after the death of Socinus in 1604, it began to lose ground before the Catholic reaction. In 1658 the holding of anti-Trinitarian views was made punishable by death, and, though some renounced their faith, the majority were forced to flee the kingdom. Many made their way to Transylvania, others to Holland and Germany; while through the famous "Racovian Catechism" Socinian thought made a profound impression in many countries, notably in England. Unitarianism was well established in Transylvania in the middle of the 16th century; and when, in 1568 under John Sigismund—the only Unitarian sovereign in modern European history—religious freedom was established in Transylvania, the movement flourished, led by its chief founder, Francis David. David died in prison in 1579; but though in the intervening years they have suffered much persecution, the Unitarian churches of Transylvania (Rumania) and Hungary still survive.

The "Father of English Unitarianism" was John Biddle (died 1662; q.v.), who, after having reached Unitarian beliefs through a profound study of the Bible, translated Socinian works and preached Socinian doctrine. He founded a short-lived church based on anti-Trinitarian principles, but it was not until the end of the 18th century that the stage of Unitarian church life was reached. During that century a number of Presbyterian (and some Independent) congregations, owing their existence to the Toleration Act of 1689, adopted trust deeds that permitted the public worship of God without any restrictions as to doctrine, and many of these developed into churches that were Unitarian in all but the name. They formed the main stream of the movement. The Rev. Theophilus Lindsey (q.v.), who had seceded from the Church of England, opened the first Unitarian church, professedly so-called, in Essex Street, London, in 1774. Together with Joseph Priestley (q.v.), the eminent scientist, he was the movement's outstanding leader at this time. Various bodies were formed to protect and extend Unitarian teaching, and in 1813 the Acts that made the profession of Unitarianism in England punishable by forfeiture of citizenship and by imprisonment, and in Scotland by death, were repealed. In 1825 the British and Foreign Unitarian Association was formed, and the same year saw the birth of the American Unitarian Association. In 1844 the Dissenters' Chapels Act was passed, confirming the Unitarians in the tenure of their meeting-houses which had descended to them from the old Dissenters. As the 19th century progressed, new Unitarian churches were added to the 150 or so of Presbyterian, Independent, or Baptist origin, largely as a result of the missionary enterprise of Richard Wright. At the same time, the rationalistic theology of the English Unitarians of the Priestley school was radically changed under the influence of German philosophy and the writings of such eminent American Unitarians as R. W. Emerson, H. W. Longfellow, W. H. Channing, and Theodore Parker. James Martineau, J. J. Tayler, J. H. Thom, and Stopford Brooke liberalized the English Unitarian pulpit, and contributed a deep emotional and spiritual element to its message.

At the present time there are 298 active congregations in Great Britain, which, together with the 35 of the Non-Subscribing Presbyterian Church of Ireland, form the General Assembly of Unitarian and Free Christian Churches. There are 17 churches in the Dominions. From 1885 until the building was obliterated in an air-raid in 1944, headquarters were at Essex Hall in Essex Street, London, on the site of Lindsey's chapel.

The churches are congregational in policy, each choosing its own minister. Ministers receive their professional training at the Unitarian College, Manchester, Manchester College, Oxford, and the Presbyterian College, Carmarthen. There is no officially approved Unitarian creed or statement of doctrine, but the following summary of belief has met with wide acceptance.

Religion, as Jesus himself affirmed, is summed up in the two great commandments—Love to God and Love to Man. The essentials of the Christian Faith are the Fatherhood of God, the Brotherhood of Man, the Victory of Good, the Kingdom of God, and the Life Eternal. This is not a formulated creed, nor is it claimed to be a final statement of religious truth, since Unitarians believe that the dogmatic spirit is fatal to religious progress. They do not seek complete uniformity, but welcome into their fellowship all who share their spiritual ideals and practical aims.

The General Assembly is a constituent member of the International Association for Liberal Christianity and Religious Freedom which links British Unitarians with like-minded people in many countries, notably Czechoslovakia, Holland, Hungary, Rumania, Switzerland, and the United States. Friendly relations are maintained with the Brahmo Samaj (q.v.) in India. American Unitarianism has its roots in Puritan Congregationalism; it has had an influence upon American life out of all proportion to its size, especially through the cultured form of Liberal Christianity which for long had its seat in Boston. In America,

as in Britain and elsewhere, what are akin to Unitarian views are expressed by persons who are not professed Unitarians, e.g. the American Baptist, Dr. H. E. Fosdick, and the Anglican Bishop, Dr. E. W. Barnes.

UNITED BRETHREN IN CHRIST. A Protestant Christian denomination in U.S.A. founded by Philip William Otterbein (1726–1813) and Martin Boehm (1725–1812), who in 1800 became its first bishops.

UNITED CHURCH of CANADA. A Protestant Christian denomination founded in 1925 by the union of Methodist, Presbyterian, and Congregational Churches. It has a Canadian membership of 700,000, and has many foreign missions.

UNITED FREE CHURCH of SCOTLAND. *See* SCOTLAND, CHURCH OF.

UNITED METHODIST CHURCH. Formed in 1907 by the union of the Methodist New Connexion, the Bible Christians, and the United Methodist Free Churches, this denomination was one of the founder-churches of the Methodist Church in 1932.

UNITED PRESBYTERIANS. *See* SCOTLAND, CHURCH OF.

UNITED STATES of AMERICA. In continental U.S.A. in 1945 there were 256 religious bodies with 253,762 churches and a membership of 72,492,669, out of a total population of about 140 millions. The chief Protestant bodies, with the approximate number of members or communicants (1936) stated in parenthesis, are; Baptists (8¼ millions), Methodists (7 millions), Lutherans (4¼ millions), Presbyterians (2½ millions), Protestant Episcopalians (1,735,000), Disciples of Christ (1,200,000), Congregationalists (975,000), Latter Day Saints or Mormons (775,000), Evangelical and Reformed (725,000), United Brethren (393,000), Reformed (300,000), Christian Scientists (270,000), Evangelicals (212,000), Adventists (166,000), Mennonites (114,000), Quakers (113,000), Unitarians (60,000), Universalists (46,000). The Roman Catholic Church claimed in 1936 just under 20,000,000 members; the hierarchy includes 22 archbishops, 134 bishops, and 20 abbots. The Jewish congregations had a membership of 4,641,000. Membership of the Eastern Orthodox Church was 356,000. No religion is established or State-supported in U.S.A., and religious teaching is excluded from the national schools.

UNITED SYNAGOGUES. One of the principal Jewish organizations in Britain. Founded in 1870 it comprises some 30 synagogues in London, and its head is the Chief Rabbi of the Hebrew Congregations of the British Commonwealth and Empire.

UNIVERSALISTS. A Christian denomination in U.S.A. and Canada, whose distinguishing tenet is Universalism—the belief that, such is the goodness and love of God, all humanity will eventually be brought into harmonious relations with Him, i.e. there is no place for a hell of eternal torment. It arose in the 1770s in the preaching of Rev. John Murray (1741–1815) in the New England states, and for half a century was led by Hosea Ballou (1771–1852), who was originally a Baptist minister and became a Unitarian—as are most Universalists to-day.

UNIVERSAL MONARCH. *See* CHAKRAVARTIN.

UPANISHADS (Sanskrit, esoteric or mysterious doctrine). The third and most spiritual of the divisions of the Veda, the sacred scriptures of Hinduism. They are written mostly in prose, number about 100, and followed the composition of the Brahmanas in time. The oldest may date from perhaps 900–600 B.C., but most are very much more recent. They are part of *Sruti* or "revelation", and their object is to discover the underlying meaning, the hidden essence, of the Veda. In particular, they are concerned with such problems as the origin of the universe, the character of the Godhead, the nature of the human soul, and the reciprocal relationship of matter and spirit. One of the best known of these mystical treatises is the *Isa Upanishad*, which is attached to the body of hymns forming the White Yajurveda.

UPA-VEDA. Name given in Hinduism to certain subordinate or inferior Vedas, which do not form part of Sruti or "revelation." They are *Ayurveda*,

the orthodox system of Hindu medicine; *Gandharvaveda*, music and dancing; *Dhanurveda*, archery and the military arts; and *Sthapatyaveda*, architecture.

URANUS. In Greek mythology, the god of heaven. He married Ge, the earth, and was the father of the Titans.

URIEL. *See* ISRAFIL.

URIM and THUMMIM. Two mysterious objects that were set in the ephod of the Jewish High Priest. From references in the Old Testament it would seem that they were consulted as a kind of sacred oracle.

URSULA. A Roman Catholic saint who, according to tradition, was the daughter of a British king and with 11,000 other British maidens was martyred by the Huns at Cologne on the way back from a pilgrimage to Rome. Her day is October 21.

URSULINES. A Roman Catholic congregation of teaching nuns, founded in 1537 by St. Angela Merici (1470–1540) at Brescia, Italy. The members tend the sick and poor, teach children, etc. There are also the Ursulines of Jesus, and the Company of St. Ursula, engaged in similar work. All have houses in Britain.

URUGUAY. The great majority of the population of this smallest of the South American republics profess Roman Catholicism, but Church and State are separated, and there is complete religious liberty.

USE. A distinctive ritual and liturgy, form of public worship or religious service, used in a particular church, diocese, province, or country, e.g. the Sarum Use of the liturgy of the Church of England, and the Roman Use of the Roman Catholic Church.

USHAS. In the Vedic mythology, the goddess of the dawn, the counterpart of the Eos of the Greeks and the Aurora of the Latins. She is a most kindly divinity, always ready to smile and to assist her adorers. She never changes; she is eternally young. Dyaus was her father, and the Adityas were her sisters.

USHER, James (1581–1656). Anglican divine, who in 1625 became archbishop of Armagh. In a work published 1650–54 he established the chronology that is still printed in many Bibles. According to this, the Creation of the world took place in 4004 B.C.

USURY (Lat., *usura*, use of money lent). Interest on money lent. The Mosaic Law forbade Jews to take usury from a fellow-Jew, and the Christian canon law did likewise, on the ground that money is "barren," i.e. it does not breed as does, for instance, seed put into the ground. In medieval Europe the Jews thus secured a monopoly of money-lending, but in course of time the theologians came to hold that *some* interest is allowable in consideration for the risk of loss and by way of compensation for loss of opportunities of profit elsewhere. Luther condemned usury, Calvin allowed it, and eventually both Catholics and Protestants agreed on condemning as usury only an exorbitant or unfair rate of interest.

UTNAPISHTIM. The Babylonian Noah; his story, recovered from the archives of the long-dead cities of Mesopotamia, seems to have been the basis of the *Genesis* account.

UTRAQUISTS. *See* HUSSITES.

UTTARA MIMAMSA. *See* VEDANTA.

VACH. One of the Vedic deities of ancient India: The goddess who personified speech, and is styled "mother of the Vedas" and "queen of the gods." Sometimes Sarasvati is identified with her. The Bhagavata Purana calls her the slender and enchanting daughter of Brahma, and says that from their incestuous intercourse was produced the human race. The connexion between Brahma and Vach has been taken as symbolizing the union of power and intelligence in the work of creation.

VACHASPATI MISRA (9th century A.D.). Hindu thinker, a prominent exponent of the Vedanta philosophy. He was a Smarta Brahman, and his philosophical writings have been used as textbooks to our own time.

VAGANTES. In the early Middle Ages there were numerous *episcopi* and *clerici vagantes*, i.e. Christian priests who roamed about in search of employment and were not attached to any religious convent or parish.

VAHANA. Sanskrit word for a vehicle, applied in particular to the animal "familiars" of the Hindu gods, e.g. Siva's bull; Indra's elephant; Ganesa's rat; Durga's tiger; Vishnu's Garuda, half-bird, half-man; and Brahma's Hansa, a swan or goose.

VAIKUNTHA. The paradise of Vishnu, situated above Kailasa and as pleasant as its name signifies.

VAINAMOINEN. Finnish god of music and poetry, the hero of the national epic, the *Kalevala*.

VAIROCANA. One of the five Jinas or Dhyani Buddhas of the Mahayanists. He is the chief deity of the Mystical school in China and the Shingon sect of Japanese Buddhists. Another name for him in Japan is Dainichi, and he is sometimes said to be the Sun-goddess of Shinto in a male form.

VAISESHIKA. One of the orthodox systems of Hindu philosophy, closely connected with the Nyaya (q.v.). It is attributed to a sage named Kanada Kasyapa, and it has been described as "atomistic realism." Seven "categories," i.e. general properties or attributes, are postulated, and each of these is subdivided, e.g. "substance" (*dravya*) comprises earth, air, water, light, etc.; "quality" (*guna*) includes colour, smell, tangibility; and "particularity" (*visesha*) belongs to the nine substances in the first category, whence the system gets its name. The world is supposed to be made out of eternal atoms. There is no room for or mention of a Supreme Being, but everything that is results from the work of Adrishta, "the unseen force." To know the categories and properly understand them is to bring release from the succession of lives.

VAISHNAVISM. Worship of the Hindu god Vishnu (q.v.). The distinguishing mark of a Vaishnava (Vishnuvite) is the *Namam*, two perpendicular strokes meeting below in a curve, which is supposed to represent the footprint of the deity.

VAISYAS. The third great Indian caste—the agriculturists and traders, supposed to have proceeded out of Brahma's belly.

VALENTINE. A Christian saint who is said to have been martyred in Rome about A.D. 270. The custom of sending "Valentines" on his festival, February 14, seems to have been purely accidental. Sending such missives was a pagan practice long before the coming of Christianity. There seems also to have been a belief that on February 14 birds began to pair, so that it was a peculiarly appropriate day on which to send a love-missive.

VALENTINIANS. A sect of Gnostics founded about A.D. 140 by Valentinus, an Alexandrian theologian who devised a complicated system of fifteen "aeons," each a pair consisting of a male and female element, ranging from Bythos or God down to Sophia (Wisdom). The last-named gave birth to Achamoth, who fathered the Demiurge or Creator, who in turn made the world and man. The latter proved a disappointing degenerate, so the aeons provided a redeemer in the person of Jesus, who was only apparently born of the Virgin Mary. In fact he had nothing material about him, but was formed of animal and spiritual elements alone. Men are material, animal, or spiritual; the first are doomed to annihilation; the second may aspire to the world of the Demiurge; while the third are to be united with Christ.

VALHALLA. In Scandinavian mythology, the "hall of the slain" in Odin's heavenly palace which is the last home of dead heroes.

VALKYRIES. In the Scandinavian mythology, nine (or twenty-seven) divine "battle-maids" who, riding through the air, transport to Odin the souls of heroes who have died in battle.

VALLABHA or **VALLABHACHARYAS** (c. 1479-1531). Hindu religious thinker, founder of the sect of the Vallabhacharis or Vallabhis, called the Epicureans of the East. He was a Brahman, and at 12 became ardently religious and went on a pilgrimage. Twice he travelled round India, and once he was visited by Krishna. Finally he settled at Benares, where he married and had two sons. At the age of 52 he became a *sannyasi*, and died 42 days later.

Only in his last weeks, then, was he an ascetic, and his cult has been given the name of *Pushti-marga*, the road of

wellbeing or comfort, since he never insisted on austerities. Like most Hindu philosophers, he maintained the identity of God and the individual, but he saw no reason to despise the flesh. On the contrary, the body should be reverenced and indulged, and the worshipper is encouraged to engage in the amorous sports that the young Krishna loved. The leaders or *gurus* of the sect are the descendants of Vallabha; they are known as Maharajas or Great Kings, and are regarded as being the same as the deity. Hence they are adored by their followers, the women in particular, as representatives of Krishna in his role of lover of the Gopis. The rites are said to be licentious; on occasion the Vallabhas are reported to meet in a " circle of holy sport," take a meal together, and then engage in promiscuous intercourse.

VALLOMBROSIANS. A Roman Catholic Order of monks, an offshoot of the Benedictines, founded about 1030 by St. John Gualbert at Vallombrosa, a valley in the Apennines, near Florence.

VANACHARIS. In Hinduism, the left-hand sect of Saktas (q.v.).

VANINI, Lucilio (1585–1619). An Italian scholar who was ordained a priest but developed freethinking views, on account of which he was condemned at Toulouse by a Catholic tribunal to have his tongue cut out, then to be strangled, and finally burned to ashes.

VANIR. The gods of the atmosphere in the old Scandinavian religion. They included Frey, Freyja, and Niord (qq.v.) and dwelt in Vanaheim.

VARUNA. One of the oldest of the Vedic gods of ancient India—the all-investing sky, " the universal encompasser "; the king of the universe, of gods and men. Perhaps because of his commanding situation he was thought of as watching over men's deeds and thoughts; nothing could be hid from him. He is the Vedic counterpart of the Zoroastrian Ahura-Mazda. Later he was reduced to the position of a sort of Indian Neptune, a deity presiding over seas and rivers. His sign is a fish.

VASTOSH-PATI. One of the later Vedic gods of India, who was the special guardian of sacred rites and of homes. He was supposed to have proceeded from the union of Brahma with his daughter Vach.

VASUBANDHU. *See* ASANGA.

VASUDEVA. A name given to Vishnu by the Bhaktas.

VATICAN CITY. The independent sovereign state, created by the Treaty of the Lateran in 1929, whose ruler is the Pope. It covers 109 acres in the heart of Rome, including the Vatican palace, the Pope's official residence, its gardens and adjoining grounds; the basilica and piazza of St. Peter; and the contiguous buildings. The Sovereign Pontiff appoints a layman as governor, and there is a nominated consultative council. The law in force is the canon law, supplemented by such regulations as are found fit. A papal coinage is issued. The population is about 1000.

Certain other property in and near Rome is the absolute property of the Holy See, although not included in the Vatican City, i.e. the cathedral church of St. John Lateran, and the Pope's summer residence at Castel Gandolfo.

VATICAN COUNCIL. A council of the Roman Catholic Church, that met under the presidency of Pope Pius IX in the Vatican at Rome, 1869–70, and promulgated the decree of Papal Infallibility. Never having been dissolved, it is still unfinished.

VATICANUS. The spirit in the ancient Roman religion whose function it was to open a newborn child's mouth so that it could utter its first cry. The name was given to one of the hills on the west bank of the Tiber at Rome, where stands the present Vatican.

VAUDOIS. *See* WALDENSES.

VAYU or **VATA.** In the Vedic pantheon of India, the god of the winds. In art he is shown driving in a chariot, with Indra as the charioteer.

VEDA (Sanskrit, divine knowledge). The most sacred of the Hindu scriptures, the foundation of Hinduism as a religion. The Vedas are hymns written in an old form of Sanskrit, and the oldest are supposed to have been composed 1000 or even 2000 years B.C.—that is, before the Aryan invaders descended on the Indian plain from their home beyond the Himalayas. There are five

main collections or Samhitas of the hymns, which were revealed orally by Brahma to the *rishis* or sages whose names they bear (hence the whole Veda is known as Sruti, " what is heard "), viz. *Rigveda*, or Veda of hymns and praises; *Yajurveda*, or Veda of prayers and sacrificial formulas, contained in two samhitas, the Black (or obscure) and the White (or clear) Yajus; *Samaveda*, or Veda of tunes and chants; and the *Atharvaveda*, or Veda of the Artharvans, the officiating priests at the sacrifices. Of these much the most important is the *Rigveda* (q.v.).

Attached to each of the samhitas (which are mainly poetical) are theological prose works called Brahmanas, to which again are connected treatises known as Aranyaka and Upanishad.

The above constitute the Veda proper, but sometimes included under the heading are the *Sutra*, collections of aphoristic rules which though not divinely-imparted are of very high authority.

VEDANTA (" End of the Veda "). One of the *darsanas* or orthodox systems of Hindu philosophy; it is also called the *Uttara Mimamsa* or " Later Investigation," since it is concerned with the Upanishads, while the *Purva Mimamsa* (*see* Mimamsa) has to do with the earlier portion of the Veda. Its author is said to have been Badarayana (4th or 5th century A.D. ?), but Sankara (q.v.) and a number of other great teachers contributed to what is regarded as the culmination of the religion and philosophy of the Vedas and the common basis of all religions.

The object of the system is to clarify the intellectual conception of Brahman, and it is studied and practised in monistic, qualified-monistic, and dualistic aspects, upheld in their commentaries by Sankara, Ramanuja, and Madhva respectively. According to the monist, Brahman without attributes is an even loftier conception than that of Brahman with attributes, i.e. Isvara, the Creator, Preserver, and Destroyer; the soul in man is identical with the Over-Soul; and Brahman without attributes is the Absolute Reality, the universe being but relatively true. Sankara taught that man superimposes the universe on the Reality which is the eternal substratum. The doctrine of the rigidly monistic school is *Advaita* (non-dualism). Ramanuja, exponent of qualified monism, holds that Brahman is with attributes, and the individual soul is part of It. Madhva, who taught dualism, holds that Isvara (God), soul, and universe, are coeval in eternity, but Isvara controls the other two, and souls are distinct. Essentially all Vedantists are at one, however, in holding that the proper understanding of the Upanishads, to be had from a study of Vedanta, will lead to that supremely desirable end — the re-absorption of the *Jivatman*, or living soul of the individual, in the *Paramatman* or Supreme Soul.

To educated Indians the Vedanta has always made a strong appeal, and to-day a great order of *sannyasis*, the largest and most respected of the Hindu monastic orders, strives to follow its teaching. *See also* RAMAKRISHNA.

VEHICLE (Sanskrit, *yana*). In Buddhism, name given to one of the three ways of salvation, i.e. of attaining Nirvana, viz. *Mahayana*, the " Great Vehicle," the vehicle of buddhas and bodhisattvas; *Sravakayana* or *Hinayana*, the " lesser or smaller vehicle " of the ordinary bhikshu who hopes to become an Arahat; and *Pratyekabuddhayana* (Buddha for oneself) or *Madhyamayana* or " Middle Vehicle " for those rare beings who are able to become buddhas but do not preach the Law to others.

VEIL (Lat., *velum*, a covering). Most Catholic nuns wear a veil over the head and shoulders as part of their habit. *Taking the veil* is the ceremony of admitting a woman as a nun. When entering upon her year's novitiate she wears a white veil, and in making full profession is covered with a black veil.

In Mohammedan lands the veil is an accepted part of female dress. The Koran declares that no Moslem woman should appear unveiled before any man but her husband.

VENDIDAD. The priestly code of the Parsees. The word means " anti-demonic law," and the book consists of details of the precautions that must be adopted to protect the sacred elements

and man's body from all impurity. *See* ZENDAVESTA.

VENERABLE. In the Roman Catholic Church, a beatus.

VENEZUELA. One of the South American republics. Its State religion is Roman Catholic. Caracas is the seat of the archbishop.

VENIAL SIN. *See* SIN.

VENUS. The Roman goddess of love and beauty, the counterpart of the Aphrodite (q.v.) of the Greeks. She was the embodiment of female loveliness, and such sculptured figures as the Venus de Milo and the Medicean Venus are among the finest surviving specimens of ancient art. *Venus Genetrix* was supposed to be the ancestress of the Roman people, and the guardian of the Julian family to which Caesar belonged. *Venus Verticordia* was revered by Roman matrons because she was said to be able to make chastity attractive.

VERGER (Lat., *virga*, a rod, from his symbol of office). In the Christian Church, a beadle, one who keeps order in church, or a sacristan.

VERONICA. Christian saint. According to tradition, she was a good woman of Jerusalem, who lent her veil or kerchief to Jesus to wipe the sweat from his brow, as he staggered beneath the cross on the road to Calvary. The image of the Lord's face was thereupon imprinted upon it. What is alleged to be the actual veil is preserved at St. Peter's in Rome.

VERTUMNUS. In ancient Rome, the god of the changing year.

VESPERS. In Catholic practice, the 7th or evening hour of the Divine Office. It is the normal evening service, and is sung daily between 3 and 6 p.m.

VESTA. In Roman mythology, the hearth-goddess, identified with the Greek Hestia. Her shrine stood in the Forum, and here was the sacred royal hearth, the fire which was never allowed to go out. The tenders of the flame were a band of six specially selected and trained girls, the *Vestal Virgins*, who began their duties before they were in their teens and served for five, later for thirty years. They had to be free born, free from bodily and mental defects, and virgin. If a Vestal broke the command of chastity, she was doomed to be buried alive. If a criminal on the way to execution met a Vestal, he was entitled to a free pardon.

VESTRY (Lat., *vestiarium*, robing room). A small room adjoining a church or chapel, in which the clergy robe for the service, and general business may be transacted. Until 1894 the Vestry, which was the name given to the clergyman and the principal ratepayers of the parish assembled in the vestry-room, was the smallest unit of English local government. It was then superseded by district and (civil) parish councils, and most of its remaining ecclesiastical functions were transferred to the parochial church councils in 1931.

VIANNEY, Jean Baptiste Marie (1786–1859). French Roman Catholic priest, known as the *Curé d'Ars*. Born near Lyons, he was the son of a peasant, and because of his youthful piety was adopted by a local curé and trained for holy orders. In 1818 he was appointed curé of the little village of Ars, 20 miles from Lyons, and there remained for nearly 40 years, attracting by his reputation for sanctity an ever-increasing multitude. No sooner was he dead than there were reports of miracles worked at his tomb.

VIATICUM (Lat., provision for a journey). In the Catholic Church, the Holy Communion administered to one at the point of death as spiritual food for the last journey of the soul.

VICAR (Lat., *vicarius*, a deputy). In the Church of England a parish priest, the incumbent of a benefice, who receives a part only of the tithes; a rector receives them all. In the Roman Catholic Church he is one who takes the place of another in some ecclesiastical office and acts in his name.

VICAR APOSTOLIC. In the Roman Catholic Church, a prelate charged with the administration of vacant sees, or a titular bishop in countries where Roman Catholic sees have not been created or the episcopal succession has been broken, as in England from 1623 to 1850.

VICAR GENERAL. In the Church of England, an ecclesiastic appointed by the Archbishop of Canterbury and some other bishops to assist in ecclesiastical business.

VICAR of JESUS CHRIST. A title accorded by Catholics to the Pope as the visible representative of Christ on earth.

VICTORINES. *See* MYSTICS OF ST. VICTOR.

VIDAR. In Scandinavian mythology, a son of Odin and the strongest of the gods (Aesir) after Thor. He was the god of the forests, and bestowed the gifts of silence and caution.

VIGIL (Lat., *vigilia*, a watching). In the Catholic Church, a watch kept in church, with public prayer, on the night before a festival.

VIHARA. Name given in Ceylon to Buddhist shrines.

VINAYA. " Discipline," i.e. for the order of monks; one of the three Pitakas or main divisions of the Pali scriptures of Buddhism (q.v.).

VINCENT de PAUL (1576–1660). French Roman Catholic saint. Born in Gascony of poor parents, he was ordained in 1600. While on a voyage from Toulouse to Narbonne he was captured by Barbary pirates and was a slave in Tunis until he managed to escape in 1607. After some little time in Rome and Paris, he founded the congregation of Priests of the Mission, which became famous as the Lazarists (q.v.), and the Sisterhood of Charity. He died at St. Lazare, and was canonized in 1737. His day is July 19. The *Society of St. Vincent de Paul* was founded in Paris in 1833 for the purpose of helping the poor, visiting prisoners, finding work for the unemployed, and generally to serve humanity in the spirit of the patron saint.

VIRA SAIVAS. *See* LINGAYATS.

VIRBIUS. An ancient Italian divinity worshipped as the " king of the grove " at Nemi, in the Alban hills near Rome. He was regarded as Diana's lover, and the strange custom attending the priesthood of his cult—the priest obtained the office by murdering his predecessor and held it until he was murdered—is the starting-point of Sir J. G. Frazer's " The Golden Bough."

VIRGIN BIRTH. Term usually referring to the birth of Jesus Christ, who, according to the orthodox statement, was conceived of the Holy Ghost and born of the Virgin Mary. Virgin births are of quite frequent occurrence in the history of religions. The pharaohs of ancient Egypt were deemed to be the children of virgin mothers and divine fathers. Zeus and Apollo are stated to have begotten numerous progeny by mortal maids. Plato, Alexander, and Augustus are said to have had divine fathers. Zoroaster, Buddha, and Mahavira were born of virgins. Usually, however, the mother though virgin was married.

VIRGIN MARY. *See* MARY.

VISAKHA. An Indian woman of great riches and devout inclination who was converted to Buddhism as a girl and became, in Buddha's words, the " chief of almsgivers." She was married at 16, and devoted her life to the care of the monks. She lived at Savatthi, and built a monastery there in which Buddha found a resting-place.

VISHNU. Second of the three divinities constituting the Hindu triad. Of the male sex, he is the Preserver of the world. He appears in the Vedas as a minor deity, but in course of time he was generally recognized as a benevolent deity, ever ready to answer the prayers of his worshippers. His wife is Lakshmi or Sri, his " vehicle " the bird Garuda or the serpent Sesha, and his heaven Vaikuntha. He is represented as a handsome youth with four hands, holding respectively the Panchajanya, a conch shell; the Vajranabha, a chakra or disc; a club; and a Padma or Lotus. His breast bears a peculiar mark or curl. The god is believed to have assumed human form on a number of occasions —ten of such *avataras* or reincarnations are described in the sacred books—usually to deliver the people from the rule of some wicked tyrant. These *avataras* are as follows:- (1) *Matsya*, the fish: Vishnu became a fish in order to save Manu—not the law-giver—sometimes described as the Hindu Noah, from the deluge brought on by human depravity. The fish drew Manu's ship to a safe anchorage. (2) *Kurma*, the tortoise. Vishnu transformed himself into a tortoise at the bottom of a sea of milk, and on him rested the mountain about which gods and demons revolved until out of the milky sea there were churned fourteen greatly valued things or persons, including the nectar of immortality

and the tree that gives everything that one can desire, the moon, the cow of plenty, the goddesses of beauty, good fortune, and wine, and so on. (3) *Varaha*, the boar. Vishnu became a boar in order to deliver the world from a powerful demon who had dragged it away to the bottom of the ocean. After a thousand years of combat the god won the day and returned to the surface with the recovered world. (4) *Nara-sinha*, the man-lion. Vishnu became half-man, half-lion, to deliver the world from a demon who had wrested from Brahma the promise that he should not be slain by a man or a beast. (5) *Vamana*, the dwarf. Vishnu became a dwarf in order to retrieve from Bali, a demon-king, the three worlds over which he had secured dominion. The demon agreed that the little fellow should have as much ground as he could step over in three strides; whereupon Vishnu stepped over two worlds, heaven and earth, leaving only the lower world to Bali.

After these mythological avataras, come three as heroes. (6) *Parasu-rama*. Vishnu became " Rama with the axe " in order to prevent the Kshatriya or warrior caste from supplanting the Brahmans; (7) *Rama* (q.v.); and (8) Krishna (q.v.). Now the religious element enters in. In the 9th avatar Vishnu was believed to have come to earth as Buddha, the great founder of the faith of Buddhism; in this way Buddha was found a place in Hinduism. Finally (10) *Kalki*, the white horse. This avatar lies in the future, for Vishnu is to come as Kalki when this present age has filled the cup of wickedness to the brim, and the time will have arrived for a cosmic revolution and re-birth. Some Vaishnavas believe that the god will come in the sky, riding a white horse, and waving his sword like a comet. As the early Christians comforted themselves with such apocalyptic visions, so some of the depressed classes of India look forward with eager confidence to Vishnu's coming as Kalki, when their wrongs will be put right.

The avatars or incarnations of the god have made Vaishnavism full of appeal to those who crave in their worship a personal deity, whom they can love and serve. Vaishnavism has also given rise to a long succession of poets and prose writers who have contributed largely to the content of Indian literature. This succession includes Ramanuja, Madhva, Ramananda, Kabir, Chaitanya, and Vallabha (qq.v.). The succession continued up to the end of the 17th century, later poet-saints being Namdev, Tukaram, and Ram Das.

VISHNUSVAMIS. A sect in Hinduism, founded by Vishnusvami, probably in South India. Their chief object of worship is Radha.

VISITATION. In the Catholic Church, a feast of the Virgin Mary, kept on July 2, commemorating the visit paid by the Virgin to Elizabeth, the future mother of John the Baptist (*Luke i*, 39–55). The *Visitation Nuns* are the Roman Catholic order of the Visitation of the B.V.M., founded by St. Francis de Sales and St. Jane de Chantal in 1610. Sickly women and widows are cared for, and some of the convents have schools.

VISPERED. *See* ZENDAVESTA.

VISVA-KARMA (Sanskrit, omnipotent). In Hinduism, name given to the personification of the Creative Power—to the Great Architect of the Universe.

VISVESVARA. Sanskrit, Lord of All. One of the names given to Siva, and also to his emblem, the linga, at Benares.

VITAL, Hayim (1543–1620). Palestinian Jew, a follower of Isaac Luria, and his successor as leader of the Cabbalistic sect. Like Luria he was something of a mystic, dabbled in the occult, and claimed to be the Messiah of the House of David. He lived from 1594 in Damascus, and wrote " The Tree of Life ".

VITUS, St. Supposed to have been a young Sicilian Christian, a convert from paganism, who was martyred at Rome under Diocletian early in the 4th century A.D. His aid is invoked in Catholic lands against the nervous complaint called St. Vitus's Dance, and this name has been doubtfully traced to a practice in 17th-century Germany of offering gifts and dancing before his image on his festival, June 15.

VIVEKANANDA (1863–1902). Name assumed by Narendra Nath Datta, a Bengali of the Kayastha caste, who was the most eminent of the disciples of Ramakrishna (q.v.), and his successor in the leadership of the Movement. He

was a graduate of Calcutta University, and came under the influence of the Brahmo Samaj (q.v.) before meeting Ramakrishna in 1882. Ramakrishna singled him out for special training; and after his master's death, Vivekananda became a *sannyasi* and spent some time in the Himalayas, wandering as a monk and practising severe spiritual discipline. In 1893 he was the spokesman of Hinduism at the Parliament of Religions at Chicago, and made a profound impression. In 1894 with Francis (later Lord) Leggett he founded the Vedanta Society in New York, and in 1897 he founded in India the Ramakrishna Mission. He also established the Belur Math on the Ganges opposite Calcutta, and the Advaita Ashrama at Mayavati, on the Himalayas. On his return from U.S.A. he visited England, and among those who joined him was Miss Margaret Noble, who became Sister Nivedita (q.v.). In 1898 he visited U.S.A. again, founding further Vedanta societies, and in 1900 attended the Congress of Religions at Paris. His lectures and writings are published in 7 vols.

VLADIMIR (c. 956–1015). Russian saint. When grand duke of Kiev he killed Theodore and Ivan, the first Russian Christian martyrs, but in 988 he was himself baptized, and soon compelled his subjects to become Christians likewise. He built many churches and monasteries, and was revered as the man who Christianized Russia.

VOID. Term used in Buddhism for a doctrine professed in particular by the two schools of Satyasiddhi (Hinayana) and Madhyamaka (Mahayana) and held by Mahayanists generally. Nagarjuna (q.v.) is said to have formulated it originally, and it is clearly expressed in the *Vajracchedika* (Diamond Cutter). It has been taken to mean nihilism, nothingness, negativism; the essential reality is the Void, which has no qualities, not even the quality of being void. Some Buddhists have maintained, however, that it is not only negative, but has the positive aspect of "thusness" or "suchness," i.e. the Absolute or the Unconditioned, which cannot be expressed in human language — and can be appreciated only by direct intuition.

VOLUNTEERS OF AMERICA. Religious and philanthropic society founded by Ballington Booth (1859-1940), a son of General Booth (q.v.) in 1896. Ballington Booth was then commander of the Salvation Army in the U.S.A., but he disagreed with his father over policy, and started the Volunteers on the more democratic lines he favoured. It is similar in doctrine, methods, and activities to the Salvation Army. After B. Booth's death his widow, Maud Charlesworth Booth (d. 1948) succeeded him as Commander-in-Chief.

VOODOOISM. Among the Negroes of the West Indies, particularly Haiti, and the Southern states of the U.S.A., a cult of serpent and devil worship, phallicism, and magical and obscene practices. Among the divinities worshipped are Baron Samedi, God of Cemeteries and Chief of the Legion of the Dead, and Maitresse Erzulie, goddess of love. Up to the last century its chief sacrifice was a white girl, but a white kid has long been substituted; black dogs, goats, cocks and hens are also killed. There is a male and female priesthood, known as *papaloi* and *mamaloi* respectively, and initiation is long and difficult. The head of a circle of priests is a "king." Dancing plays a great part in the ritual, in the moonlight and round the fires in the jungle; the ecstatic performers eat the flesh of the newly-slain sacrifice.

VOR. Scandinavian goddess, who punished faithless lovers.

VORTUMNUS. Ancient Roman god of orchards and fruit, the husband of Pomona.

VOTIVE MASS (Lat. *votum*, wish). In the Roman Catholic Church, a Mass celebrated for a special intention, e.g. a nuptial or an exequial (funeral) mass.

VOWS of RELIGION (Lat., *votum*). In Roman Catholic usage, the three vows of poverty, chastity, and obedience that are taken by those men and women who are about to become members of a religious institute. They are taken at religious profession and are either "solemn" or "simple." *Solemn vows* are taken, not before the age of 21, by persons joining a religious *order*; those who have taken them cannot own

property or contract a marriage regarded by the Church as valid. *Simple vows* are taken by persons about to join a *congregation*; they may be taken at 17 and made perpetual at 21. Persons taking them may continue to own property, and if they marry their unions are valid although illicit. A nun is a woman who has taken solemn vows, a sister one who is in simple vows.

VOYSEY, Charles (1828–1912). Theist. Ordained in the Church of England, he revolted against the doctrine of an eternal hell, and in 1869 he was prosecuted for unorthodox views on the inspiration of the Bible. Two years later he was deprived, when he founded the Theistic Church in London, of which he was pastor until his death.

VULCAN. The Roman god of fire, in particular the flame of conflagrations. He was identified with the Greek Hephaestus.

VULGATE. The Latin translation of the Bible, made mainly by St. Jerome from the Old Latin, Hebrew, or Aramaic in the 4th century; its name is due to its vulgar, i.e. common or general, use in the Roman Catholic Church. It was declared the authentic version by the Council of Trent. Since 1907 the Benedictines have been engaged on a revision of the Vulgate.

WAHABIS. A Moslem sect, sometimes called the Puritans of Islam, founded by Mohammed ibn Abdul Wahab (1691-1756) in Nejd, central Arabia, with the object of restoring the simplicity of the Islam of the earliest age. The Koran was interpreted most literally. The extreme veneration of the Prophet was discountenanced. Magnificence in religious buildings and ritual was frowned on, as was personal luxury. Tobacco, spirituous liquor, card-playing, and usury were forbidden. Sexual purity was enjoined. After a period of varying fortune, the Wahabi leader Abdul Aziz III ibn Saud captured Riyadh, the capital of Nejd, and made it the centre of a rapidly-expanding realm. In 1924, after the Great War, he expelled King Hussein from Mecca, and in the next year proclaimed himself king of the Hejaz. Before long the greater part of the Arabian peninsula had come under his sway. Many of the Wahabi tribesfolk have been settled in agricultural communities or brotherhoods. There are many Wahabis also in India.

WALDENSES. A Christian sect that arose in the south of France about 1170 when Peter Waldo (died 1190 ?), a wealthy merchant of Lyons, became converted to the New Testament ethic and arranged for the translation of the Scriptures into Provencal. He and his followers were persecuted, but some survivors found a refuge in the Alpine villages of Piedmont, particularly in Vaudois—whence they are often styled Vaudois. A crusade was launched against them in 1487, but they were not altogether eliminated. The worst period of persecution was in the middle of the 17th century, when a French army was sent against them. The report of massacre reached England, and Cromwell persuaded the other Protestant powers to join in a message of condemnation, and Milton lent to their cause the support of his pen. A peace was patched up, but it was not until most of the Vaudois territory passed to Savoy in 1713 that the Waldenses were allowed to live in peace.

WALES. Before its conquest by the Romans in the 1st century A.D. Wales was a stronghold of Druidism; Anglesey in particular was a place of special sanctity. Christianity was introduced by Celtic missionaries from Ireland, many of whom are commemorated in existing place-names. More than 50 churches bear the name of St. David, who in the 6th century is said to have become bishop of Menevia (St. Davids). In the next century the influence of the Roman Church increased at the expense of the Celtic, and in the Middle Ages, Wales formed part of the Roman realm. At the Reformation the Church of England was established, but pockets of Roman Catholics continued, and in the areas near to England the Puritan sects—Baptists, Independents, and later Quakers—won many adherents. The Methodist revival of the 18th century was especially successful in Wales, and henceforth the Principality was predominantly

Nonconformist. The majority of the Methodists formed the Calvinistic Methodist Church of Wales (also called since 1927 the Presbyterian Church of Wales; *see* WELSH CALVINISTIC METHODISTS). Hostility to the Established Church was very marked in the 19th century, and in 1914 the Church was disestablished and disendowed, although because of the Great War the measure did not take effect until 1920. Since then the Church has formed one of the independent Churches of the Anglican communion; it consists of six bishoprics, and an archbishop is elected from among the bishops. The majority of the Welsh population of some 2½ millions are Nonconformists, members of the Welsh Calvinistic Church (in many of whose churches the Welsh language is used) or of the Methodists and Baptists allied with the churches in England. There are numerous Roman Catholics in Flintshire and the border counties and in South Wales, where Irish immigration has been marked. The head of the Roman Catholic community in the Principality is the archbishop of Cardiff.

WALI. Word used in the Koran for Allah as the Protector of the Faithful, for guardian angels, and for those believed to be specially under Divine protection. Later it was adopted by the Sufis to designate persons who because of their holiness are particularly near to God.

WALPURGIS (died c. 780). Christian saint, also called Walpurga, who was born in Sussex and helped her brother Willibrod and their uncle St. Boniface in the evangelization of Germany. She established several monasteries there, became abbess of Hiedenheim, and her grave at Eichstatt became a centre of pilgrimage. Her day is May 1, which had been for centuries a heathen festival marking the beginning of summer. On the evening before, witches were supposed to meet on the Brocken in the Harz mountains and lay plans for the ruin of the coming harvest. Against such devilry St. Walpurga was deemed to be powerful.

WANDERING JEW. A legendary character, sometimes called Ahasuerus and sometimes Cartaphilus, who is supposed to have lived in Jerusalem at the time of the Crucifixion and to have urged Jesus to hurry when on his way to Calvary. Whereupon the Lord bade him, "Wait till I come." In the middle of the 13th century the chronicler Matthew of Paris said that an Armenian bishop had met the Wandering Jew, who had been a doorkeeper in Pilate's palace and was 30 when he made his brutal remark; every hundred years he fell into a trance and was then reborn as a man of 30. Similar stories have been told at intervals since.

WARD, John (1781–1837). Irish mystic, known as "Zion Ward." Born at Queenstown, he served in the navy and became a shoemaker at Sheerness. He was a Methodist, Baptist, Independent, and follower of Joanna Southcott in turn. In Mary Boon, of Staverton, Devon, he found a kindred spirit, and he took down the spiritual communications she received. In 1825 he himself reported the receipt of messages, and his family put him in the workhouse as being out of his mind. On his release in 1828 he announced that he was "Zion" and "Shiloh," the expected child of Joanna Southcott; made many preaching tours; and from 1832 to 1834 was in prison in Derby for blasphemy. Later he ministered to a congregation at Bristol, and died at Leeds. "The Writings of Zion Ward, or Shiloh, the Spiritual Man," is one of his many treatises.

WARD, Mary (1585–1645). Founder in 1611 of the Roman Catholic Institute of the Blessed Virgin Mary, chiefly occupied with the religious education of girls. Earlier she was a lay sister in a convent at St. Omer.

WARS of RELIGION. *See* HUGUENOTS.

WAT. A Siamese Buddhist temple or monastery.

WATTS, Isaac (1674–1748). English Protestant theologian and hymn-writer, chiefly remembered as the author of "O God, our help in ages past." For some years he was an Independent minister in the City of London.

'WEE FREES.' *See* SCOTLAND, CHURCH OF.

WEEKS. A Jewish festival (known as Shabuot), observed on 6th Sivan, the 50th day after the Omer, i.e. at the end of seven weeks from the offering of the wavesheaf on the second day of Passover.

WELSH CALVINISTIC METHODISTS. The Calvinistic Methodist or Presbyterian Church of Wales, which arose about 1735 out of the preaching of Howell Harris (1714–73), a gentleman of Trevecca, in Brecon. Other leaders were Daniel Rowlands, a curate in Cardiganshire, and Howell Davies, an itinerant clergyman. The first Conference was held at Waterford, in Glamorgan, in 1743, under the presidency of George Whitefield. The movement was revived in 1791 by Rev. Thomas Charles of Bala, who played a great part in popular education in Wales. The first General Assembly was held in 1864. The constitution of the Church is a form of Presbyterianism, and the Church is included in the Pan-Presbyterian Alliance. It has foreign missions in India and Brittany. Its strength is in Wales, and it is indeed the only Church of purely Welsh origin.

W'EN-CH'UNG. The Taoist god of literature, who was worshipped in Chinese schools until recently. He may have been an historical character, one Chang Ya-tzu, a heroic soldier in the 4th century A.D.

WESLEY, Charles (1707–88). Christian divine and hymn-writer, a founder with his brother John of Methodism. He was one of the original band of Methodists at Oxford, and wrote some 6,500 hymns, including "Jesu, lover of my soul."

WESLEY, John (1703-91). Christian divine and hymn-writer, chief founder of Methodism. Born at Epworth, Lincs, where his father was rector, he went to Oxford and was ordained priest in the Church of England in 1728. In the next year he returned to Oxford as a tutor, and with his brother Charles and two or three other young men formed the little band whose regular piety led to their being dubbed "a new sect of methodists." From 1735 to 1738 he worked in Georgia, in North America, for the Society for the Propagation of the Gospel. The turning-point in his life was a spiritual experience on May 24, 1738, when attending a service at the meeting-house of the Moravians in Aldersgate Street, London. He, who up to now had been a strict High Churchman, set out on a path that eventually led to his separation from the Church that he always loved. When the pulpits of the Establishment were closed to him he carried the Gospel to the toiling masses wherever they might be gathered together, as often as not in the open air. Huge crowds came to hear him as he moved about the country on horseback. There was never a year until his death in which he travelled fewer than 4,500 miles; altogether he is said to have covered in his itineraries 250,000 miles in 50 years. He declared that the world was his parish, and his sermons are still the doctrinal standard of the Methodist communion.

WESLEYAN METHODISTS. The Protestant Christian denomination that had its rise in the preaching of the Wesleys in the 18th century. *See* METHODISTS.

WESLEYAN REFORM UNION. A small church of English Methodists, founded in 1849, Methodist in doctrine and Congregationalist in policy. In 1948 it had some 6,500 members.

WESTMINSTER ASSEMBLY. A gathering of Puritan divines and M.Ps., chiefly Presbyterians, that met at Westminster Abbey from 1643 to 1647. It recommended the supersession of episcopacy by the Presbyterian form and the Book of Common Prayer by the "Directory for Worship," and drew up the *Westminster Confession of Faith* to replace the 39 Articles, and a Larger and a Shorter Catechism. All these changes were abrogated at the Restoration in 1660.

WHEEL of LIFE. A Buddhist conception that is frequently given pictorial or diagrammatic representation, particularly in Tibet. It depicts the series of births, deaths, and rebirths of man—inevitable unless he can escape from the cycle into buddhahood. Outside the Wheel of Life are two or more figures of buddhas who have escaped. In the centre, at the hub, are a cock, a serpent,

and a pig, representing respectively lust, hatred, and ignorance. The six main segments divided by "spokes" show the six worlds into which a man may be reborn: heaven, the home of the demigods, the animal world, the hells, the place of tantalized spirits, and the world we know. In each segment is pictured a bodhisattva who has postponed his entry into Nirvana so as to help struggling mortals. The outer rim shows the phases of human life by way of symbolizing the causes of rebirth.

WHITE CANONS. Name formerly given to the Premonstratensians, because of their white habit.

WHITE FATHERS. The Roman Catholic Society of Missionaries of Africa—secular priests working as missionaries in North Africa, the Sudan, the Gold Coast, etc.—founded by Cardinal C. M. A. Lavigerie (1825–92) in 1868.

WHITE FRIARS. The Carmelites.

WHITE MONKS. The Cistercians.

WHITEFIELD, George (1714–70). English Protestant divine, a great figure in the Evangelical revival of the 18th century. He was born at Gloucester, and as a student at Oxford came under the influence of the Methodists. At the age of 21 he was ordained in the Church of England, and after a visit to Georgia began preaching in the open air. Enormous crowds were drawn by his appealing eloquence, particularly from the industrial areas and the coalfields. After a time he separated from the Wesleys because he as a Calvinist disagreed with their Arminian theology, and eventually his supporters built him a large chapel in London, the famous Whitefield's Tabernacle in Tottenham Court Road (1756). The Countess of Huntingdon made him one of her chaplains. He died in America, in the course of his seventh visit, and was buried at Newburyport, Mass.

WHITSUNDAY. The common English name for the feast of Pentecost, celebrating the gift of the Holy Spirit and the foundation of the Christian Church. It is observed on the 50th day after Easter, and the name may be "white Sunday," so called because in the early Church it was a favourite day for the baptism of catechumens, who wore white robes.

WHORE of BABYLON. Opprobrious term that has been applied by extreme Protestants to the Pope, the Papacy, and the Roman Catholic Church as a whole. It is taken from *Revelation xvii.*

WILFRID (c. 634–709). English churchman, who about 665 was appointed archbishop of York, and following the triumph of the Roman party at the Synod of Whitby in 664 did more than any man, perhaps, to bring England into line with the Church on the Continent.

WILLIAMS, Daniel (died 1716). A Presbyterian minister in Bishopsgate, London, who left large sums of money for the endowment of Dr. Williams's (mainly theological) Library.

WILLIAMS, Sir George (1821–1905). Founder of the Y.M.C.A. Youngest of the eight sons of a Somersetshire farmer, he became an assistant in Hitchcock, Rogers and Co.'s drapery business (of which he was in due course head) in St. Paul's Churchyard, London. Here he started weekly prayer-meetings with his fellow employees, and on June 6, 1844 the Y.M.C.A. came into being. He was knighted, and was buried in St. Paul's.

WILLIAMS, Roger (c. 1604-1684). English Protestant, born in London, who went to New England, and became a minister at Plymouth, Mass., and then a teacher at Salem. Here he came into conflict with the Puritan authorities for asserting that the civil power had no jurisdiction over men's consciences, and he was banished. He then founded in 1636 the first settlement in Rhode Island upon the then altogether novel basis of complete religious toleration, and as a refuge for persons "distressed in conscience."

WISDOM of SOLOMON. A "wisdom book" of the Old Testament Apocrypha, ascribed (unhistorically) to Solomon, and dating from, perhaps, 120 B.C. It contains a panegyric on righteousness ("the souls of the righteous are in the hand of God"), and was known to St. Paul.

WISDOM of JESUS, the Son of Sirach. *See* ECCLESIASTICUS.

WODEN. The god of the Anglo-Saxons corresponding to the Norse Odin (q.v.). Wednesday is Woden's day.

WITCHCRAFT. The exercise of supernatural power, usually malevolent, supposed to be possessed by persons in alliance with the Devil or evil spirits; also called sorcery, the black art, etc. The figures of the witchdoctor and the witch stalk through all the ages of human history. In a cave in France there is a famous wall-painting—the masterpiece of some prehistoric hunter-artist—of a sorcerer, a man wearing the horns and skin of a stag. In historic times men and women who are supposed to be in league with the personal powers of evil make an appearance in most religions, but most notably in those whose inheritance is the Bible. From the long-distant day when the Mosaic legislator uttered the grim command "Thou shalt not suffer a witch to live" (*Exodus xxii*, 18), until John Wesley's protest in 1768 that "giving up witchcraft is in effect giving up the Bible," it was the general belief in Christendom that there was a personal Devil who had under his orders a host of men and women ready to do his diabolical work. In the early centuries of Christianity there was little persecution of sorcerers and witches; but in the Middle Ages, when the Church authorities became disturbed over the growth of dissent and heresy, they began to take vigorous action against those who had allied themselves with Satan. The history of the anti-witch campaign makes dreadful reading. Thousands upon thousands of unhappy women—and a good many men, too—were tortured and died a horrible death, usually in the flames, for having practised the devilish arts. As often as not, perhaps, they admitted their guilt. The evidence was detailed and vast, and it was never disproved; the trials ceased at length because intelligent men had come to hold that the whole phenomena of witchcraft and sorcery were so contrary to the "spirit of the age" as to be unbelievable. A more understanding approach is Margaret Murray's who not long since advanced the theory that witchcraft was the survival of classical paganism, the ancient religion that had been driven underground by Christian hostility but still survived in the lives of the country peoples, the real *pagani*. On this hypothesis the "Devil" whom the witches admitted having met and carnally known at the weekly "sabbaths" was a man who assumed the role of the man-god, whether out of ambition or lust or desire to serve his fellows. The "covens" of witches always numbered thirteen, including the leader. The "sabbaths" were the occasions of dancing and feasting and possibly sexual licence; they were also classes of instruction in the healing and less worthy arts. The basis of the popularity of the witch cult lay in its being concerned with the promotion, or the blasting, of human, animal, and plant fecundity. The "great sabbaths" or festivals were on Walpurgis Night, All Hallows Eve, Candlemas, and Lammas, all of which have no connexion with the solar cycle or with agricultural seasons, but are related to the breeding seasons of animals, and point therefore to a time before agriculture had begun.

The last to perish in Europe as a witch was a servant girl in Switzerland in 1782: she was the last of a succession of, it is estimated, 300,000 women who were executed since Pope Innocent VIII promulgated a ferocious Bull in 1484. But reports of witchcraft still appear in the newspapers from time to time. *See* DEMONOLOGY.

WORLD COUNCIL of CHURCHES. A Christian organization formally constituted at Amsterdam in 1948 at an assembly of more than 1400 representatives from 148 Anglican, Eastern Orthodox, Protestant, and Old Catholic churches. Its headquarters are at Geneva.

WORLD CONGRESS of FAITHS. A movement founded by Sir Francis Younghusband in 1936 to promote a spirit of fellowship among mankind through religion, and to awaken and develop a world loyalty while allowing full play for the diversity of men, nations, and faiths. The headquarters are in London.

WOOLMAN, John (1720–72). American Quaker, mystic, and humanitarian. After working as a baker's

apprentice, baker, and shopkeeper, he felt called by God in 1746 to preach the Gospel, and most of the rest of his life was spent on preaching tours in the American colonies. He was one of the first to write against Negro slavery, and his " Journal " is a classic of the inner life.

WORSHIP. "Worth-ship"; the service, reverence, and honour paid to God, the gods, saints, holy relics, etc., by means of devotional words, acts, music, and so on. *See* LATRIA, HYPERDULIA, and DULIA for Roman Catholic concepts.

WOTAN. *See* ODIN.

WROE, John (1782-1863). English religionist, founder of the sect of Christian Israelites. Born at Bradford, the son of a farmer and collier, he set up for himself as a woolcomber in 1810. In 1819 he began to see visions and fall into trances. He joined the following of George Turner of Leeds, a Southcottian, and after his death in 1821 claimed to be his successor. Henceforth he travelled widely as preacher of " the everlasting gospel of the redemption of soul and body," in the British Isles, on the Continent, in U.S.A. and in Australia. " Sanctuaries " were opened at Ashton-under-Lyne built by public subscription. After a scandal in connexion with servant-maids the Christian Israelites formed a separate sect from the Southcottians (1830), and in the next year Wroe had to leave Ashton, and established himself at Wakefield. He died at Melbourne on one of his Australian journeys. He left many writings behind him. *See* PANACEA SOCIETY.

WYCLIFFE, John (c. 1320–1384). English Reformer; the name is also spelt Wiclif and in about thirty other ways. Born probably at Hipswell, near Richmond, Yorks, he studied at Oxford—where he was for a time Master of Balliol College—and in 1374 became rector of Lutterworth, in Leicestershire. Very shortly he associated himself with the party of John of Gaunt, duke of Lancaster, who were striving to lessen the influence of the Pope and of ecclesiastics in national politics. In 1377 he was summoned to appear before a council of bishops at St. Paul's, London, to answer for some bold criticisms of ecclesiastical abuses, but Lancaster's support stood him in good stead. After 1378 he began to assail such things as the practice of compulsory confession, penances and indulgences, and the whole system of papal rule. In a series of tracts written in the vernacular he appealed direct to the common people. He sent through the country bands of " poor priests," and set to work other bands of devoted disciples on the production of the first complete version of the Bible in English. In 1382 a Church Court held at Blackfriars, London, condemned Wycliffe's teaching on 24 counts, but he was allowed to die in his bed. The Council of Constance in 1415 ordered that his remains should be dug up and burned, and the sentence was carried out in 1428.

XAVIER, Francis de (1506-52). Roman Catholic saint and Jesuit missionary, known as the Apostle of the Indies. Born in Spanish Navarre, of noble family, he was a student in Paris when he came under Loyola's influence, and was one of the original Jesuits. In 1541 he sailed from Lisbon as a missionary to the Portuguese possessions in the East Indies. He arrived at Goa in 1542, and laboured there with great success. Thence he proceeded to Malacca and Ceylon, and in 1549 founded the first Christian mission in Japan. Returning to Goa in 1552, he went to China, and died near Canton. His body was transferred to Goa, and many miracles were said to have been worked at his tomb. In 1622 he was canonized.

XENOPHANES (6th century B.C.). Greek rationalist philosopher, born at Colophon in Ionia. He wandered through much of the Greek world, and was once thought to have lived at Elea in southern Italy. Fragments of his poem on Nature survive, and show him to have been a contemptuous critic of the prevailing religion. *See* ANTHROPOMORPHISM.

XIPE. In Aztec Mexico, the god of young vegetation, the maize in especial. He seems to have been adopted from tribes to the west of the Mexican valley. At his annual festival vast numbers of

prisoners-of-war were sacrificed; and after their hearts had been torn out, their bodies were flayed and the skins donned by their captors for the duration of the ceremony. At the end of several days the skins were discarded, and buried in a pit outside the city. It is assumed that the participants wearing the skins represented winter vegetation, and that the discarding of the skins signified the coming of new life to supplant the old. Thus the rite was a magical one to assist the resurrection of the foodplants.

XOCHIPILLI. The god of flowers in Aztec Mexico. The " Flower Prince " was the male consort of Xochiquetzal, and his province included the dance, sport, and gambling.

XOCHIQUETZAL. The goddess of flowers in ancient Mexico; also the Aztec Venus, the goddess of love. Like the Hindu goddesses she tempted holy men at their devotions, and was appealed to by women wanting children. In her sacred month numbers of young women, some of whom were prostitutes, were immolated.

YAD. In Jewish worship, an ornamented, hand-like pointer used in the public reading of the Scrolls of the Law.

YAJURVEDA. The second Veda (q.v.), consisting of sacrificial prayers in verse and prose, together with much material of an illustrative or explanatory nature. It is contained in two samhitas: the Black (or Obscure) Yajus, and the White (or Clear) Yajus. Much of the material is drawn from the Rigveda.

YAMA. The Hindu Pluto. In the Veda he is the god of the dead, the lord of the underworld, the king of ghosts and of the land where the departed dwell in a kind of half-existence. Later, in the epic poems, he is also the judge of the departed spirits. When a man dies his soul goes to Yama's realm, where the recorder Chitra-gupta reads out the account of his earthly deeds, and a just sentence is pronounced; the soul is allowed to ascend to the abode of the Pitris (Manes) or is sent to one of the 21 hells for purification prior to rebirth. Yama is represented as green, wearing red clothes, and riding on a buffalo. His attendants are two ferocious dogs, each with four eyes, who guard the entrance to his palace and may be seen ranging the countryside, fetching those who are about to die.

YANG and YIN. In Taoism and the popular religion of China, two principles, souls, or " breaths," which between them, now conflicting, now in fecund union, are responsible for the universe and mankind. Yang is the male principle, Yin the female; the former represents light and warmth, the sky, activity, positiveness, odd numbers, production, joy, new life; while Yin is of the earth earthy, cold and dark, passive, negative, soft and black, even numbers, and associated with sorrow and death. A vast number of good spirits called *Shen* are combined in Yang; the Yin is similarly composed of more or less evil particles called *Kwei*, spectres. The gods are all shen; man is a mixture of shen and kwei, and when he dies the shen part of him goes back to heaven while the kwei part returns to earth. A great part of popular Chinese religion is occupied with the fear, propitiation, and combating of the kwei, who are believed to be omnipresent, in man and animals and natural phenomena.

YASHTS. *See* ZENDAVESTA.

YASNA. The chief liturgical book of the Parsees. *See* ZENDAVESTA.

YEZIDIS. A religious sect, usually called Devil-worshippers, since they revered Satan as the creative agent of the Supreme God. Until about the opening of this century they were found in Mesopotamia, near Mosul, and also in the Caucasus and Armenia; their faith and practice showed the influence of Christian, Jewish, and Mohammedan beliefs. Thus they practised circumcision, reverenced both the Bible and the Koran, and kept New Year's Day in honour of Satan. Their most highly revered saint was Sheikh Adi ben Musafir (died 1155).

YIGDAL. A hymn sung in the synagogue services of the Jews, that consists of 13 lines, each of which epitomizes one of the articles of faith enumerated by Maimonides. It was composed by Daniel ben Judah Dayan in 1404.

YIN. *See* YANG AND YIN.

YOGA. One of the *darsanas* or orthodox systems of Hindu philosophy. It is said to have been formulated by Patanjali, who flourished possibly about 300 A.D. It is regarded as a branch of the Sankhya system, but it adds yet another principle—Isvara, the Lord, who may be described as the Universal Soul. The aim of the system is to attain complete union with the Supreme Spirit, who is defined as omniscient and eternal, perfect, not subject to karma or transmigration, and having for one of his appelations the mystic monosyllable OM. This union may be had by the suppression of all activity, supplemented by mental concentration and meditation. There are eight ways of achieving this mental concentration: restraint on activity, special postures, holding the breath, breathing in a particular way, restraint of the senses, steadying of the mind, contemplation, and profound meditation that resolves itself into religious trance. Fixing the eyes intently on the tip of the nose or on the navel is one of the means adopted to attain the state of mental vacuity in which the Yogis (Yoga ascetics) attain their desire. Originally, at least, Yoga like Buddhism and Jainism was indifferent to caste distinctions. To-day the Saivas are the most devoted Yogis, and Siva is called the Great Yogi.

YOGACARA. The Idealistic School of Mahayana Buddhism, that was founded by Asanga (q.v.) and his brother Vasubandhu, who together wrote its classic texts. Eventually it was absorbed by the Fahsiang School founded by Hsuan-tsang (died 664, q.v.). In China it disappeared about the 12th century, but in Japan where it was taken by Dosho (628–700), a Japanese priest who was a disciple of Hsuan-tsang, it still has a few adherents. It teaches that there are a hundred *dharmas* or elements, classified into those which have only "false existence," and characters of ultimate reality that have "true existence." This ultimate reality is "thusness" or "suchness," i.e. it is really real and eternal, and to know it constitutes the Middle Path which leads to Nirvana.

YOM KIPPUR. The Jewish Day of Atonement, observed on 10 Tishri. *See* ATONEMENT, DAY OF.

YONI. In Hindu India, the symbolical representation of the female organ of sex. It is a triangular prism, with a depression on the upper surface into which the lingam may be inserted. *See* SAKTAS.

YORK. English city that is the seat of the archbishop who is the Primate of England. The first archbishop was Paulinus, who was appointed in 627. The present archbishop, Dr. Garbett, is the 91st.

YOUNG, Brigham (1801–77). American Mormon. Born in Vermont, he joined the Latter Day Saints (Mormons) in 1832, and in 1840 became leader in succession to Joseph Smith. He led the great exodus from Illinois to Utah, and in 1847 founded Salt Lake City. From 1850 to 1858 he was governor of the territory under the U.S. government. As a practising polygamist he left behind him at his death 17 wives and 56 children.

YOUNG MEN'S CHRISTIAN ASSOCIATION. A Protestant Christian youth organization, founded in London in 1844 by George Williams (q.v.) and twelve other young men. The badge of the Y.M.C.A. is the red triangle, whose sides stand for body, mind, and spirit—for all of which the organization strives to cater. Its membership is nearly two millions.

YOUNG WOMEN'S CHRISTIAN ASSOCIATION. The companion body for girls to the Y.M.C.A., founded in England in 1887 by the amalgamation of Lady Emily Kinnaird's society for the establishment of homes, rest centres, classes and lectures, etc., and Mrs. Emma Roberts's prayer union. The Y.W.C.A. has a membership of about half a million.

ZAIDIS. A sect of the Shiah division of Islam, that is dominant in the Yemen in Arabia. They believe in a series of Imams of no supernatural character. *See* SHIAHS.

ZEALOTS. A Jewish sect in Palestine in the time of Christ. They formed the revolutionary left-wing of the Pharisees, holding that the kingdom of the Messiah should be established by force.

ZECHARIAH. One of the Minor Prophets of the Old Testament. He was born among the exiled Hebrews in Babylon, and was one of Zerubbabel's party that returned to Jerusalem to rebuild the Temple in 520. His book is a message of hope of the defeat of Israel's enemies and the dawn of the Messiah's kingdom.

ZEM-ZEM. The sacred well within the precincts of the Great Mosque at Mecca which is supposed to be the spring that miraculously welled up to save Hagar and Ishmael from dying of thirst in the desert.

ZEN. An atheistic school of Mahayana Buddhism in Japan, resembling the school of Contemplation founded by Bodhidharma in China in the 6th century A.D. As a separate sect it is traced to Eisai, on his return from a visit to China in 1191. Its technique is metaphysical meditation and hard physical training, directed towards a sudden flash of illumination revealing the all-embracing Void. Bushido, the Japanese code of chivalry, is based on Zen teachings mixed with Confucian ethics.

ZENDAVESTA. The original document of the religion of Zoroaster; the scriptures and prayer book of the Parsees. The latter call it simply *Avesta*, since Zend (" interpretation ") is the translation of a part of the Avesta in the Pahlavi language.

The book consists of five parts. (a) The *Yasna*, 72 chapters of liturgical matter that are read by the priest in Parsee worship; embedded in it are the so-called Hymns (*Gathas*) of Zoroaster, the oldest and the most sacred part of the canon. (b) The *Vispered*; this word means " all the chiefs," and the book consists of 24 chapters of liturgical invocations of certain spiritual companions of Ormuzd, the Good God. (c) The *Vendidad*, 22 chapters that have been described as the Parsee priestly code. (d) The *Yashts*, 21 chapters of invocations of divinities and angels. These portions constitute the Avesta proper, and only the priest may read them in the services. But (e), the *Khordah Avesta* (" Little Avesta "), is a book of private devotions to be used by priest and layman alike.

According to Parsee tradition the present Avesta is but a fragment of a vast sacred literature that was possessed by their ancestors in Persia more than 2500 years ago. One ancient tradition says that Zoroaster wrote 20 books, each consisting of 100,000 verses, and that these were written on 1200 (or 12,000) cowhides. These cowhides Alexander the Great is supposed to have destroyed when he burnt the imperial archives at Persepolis in 330 B.C. After the Greeks had withdrawn, the Zoroastrian priests carefully collected the fragments and out of them composed the present Avesta.

The Zendavesta is written in Avesta, the language of ancient Bactria (east Iran). Between the 3rd and the 10th centuries A.D. it was translated into Pahlavi and a running commentary was added. Later still, there were produced in Persian the *Revayats*, consisting of answers given by the Zoroastrian priests to questions submitted to them on ritual, etc., by scholars in India. The connexion between the Avesta and the Veda of India is in places very obvious.

ZEPHANIAH. One of the Minor Prophets of the Old Testament. He prophesied under Josiah towards the end of the 7th century B.C.; when he threatens that the Lord will destroy every living thing, and Jerusalem in particular, he is supposed to be referring to the Scythian invasion which threatened Egypt in 626 B.C.

ZEUS. The supreme god of ancient Greece, the Father and Saviour of men: sometimes he is styled the Olympian, because he was supposed to live with his fellow-deities among the clouds that cluster about the summit of Mount Olympus in Greece. According to the legend, he was born in Crete, and was the son of Cronus and Rhea. In due course Cronus was overthrown by Zeus and his brothers, when Zeus took heaven for his province. Hera was his acknowledged consort, but he had innumerable amours with other goddesses and with mortal women. He was the father of men and of gods; he was the saviour, the giver of victory, the dispenser of good and sometimes of ill, the supreme lawgiver, the defender of home

and state, the guardian of property, the preserver of liberty. His powers to bless and to curse were limited only by the inscrutable dictates of Fate. The noblest representation of him is the bust—said to be a copy of one by Phidias—in the Vatican; it shows him bearded and benignant. Often in art he is represented holding a thunderbolt or the aegis (shield or goatskin). The Romans identified him with Jupiter.

ZIGGURAT. Name given to the temples of the ancient Babylonians: lofty structures rising in stages or terraces, with a shrine on the top containing an image of the god to which they were dedicated. They were built of brick.

ZINZENDORF, Count Nicolaus Ludwig von (1700-60). German Protestant, founder of the sect of Moravian Brethren in their present form. He was born at Dresden, of noble family, and on his marriage retired to his estate and there gave refuge to some of the Moravian Brethren who were fleeing from persecution. The settlement he built for them was called Herrnhut (" the Lord's Tabernacle "). For the rest of his life he devoted himself to the spread of Moravian principles. He established colonies of the Brethren in Holland, the Baltic states, and in North America; wrote sermons and apologetic treatises, and hymns to be sung in the services; and was made bishop of the sect. After much travelling he returned home to Herrnhut to die.

ZION. Name given in Judaism and Christianity to Jerusalem; also to the " New Jerusalem " in Christian apocalyptic, which shall be the capital of Christ's kingdom at the Millennium.

ZIONISM. Term coined in 1886 by Nathan Birnbaum (Matthias Archer) for the modern political movement that had for its object the establishment of a Jewish state in Palestine. It finds some religious support from the promises that were given to Abraham, Isaac, and Jacob in the long ago that their seed should inherit the land of Canaan (Palestine).

ZOHAR (Hebrew, brightness). A mystical commentary on the Pentateuch that is a compendium of Cabbalistic theosophy. It is written in Aramaic and Hebrew. According to Moses de Leon it was divinely revealed to Simon ben Yohai in the 2nd century A.D. by the Prophet Elijah, but it is thought that it was largely Moses de Leon's own composition. *See* CABBALA.

ZOROASTER (Greek form of the Persian Zarathustra) (660 ?–583 ? B.C.). Founder of Zoroastrianism, the religion whose modern version is Parseeism. His existence as an historical person has been frequently challenged, but in classical antiquity he was believed to have been a Persian and the first of the Wise Men or Magi. Such stories as Pliny's, that he laughed on the day he was born, and lived for 30 years in the wilderness living on nothing but cheese, were current about him. Support for his historicity comes from the Zend-avesta, in the older portions of which, the Gathas, he is a man who has become possessed of a new vision of God, which he feels compelled to announce to the world.

Ancient tradition puts Zoroaster's birthplace in Media, or eastern Iran (Persia); he taught under a ruler of Bactria, at whose court he had certain influential relatives; he was married, and had sons and daughters. His date is one of the puzzles of chronology. The Zoroastrian tradition assigns him the dates given above. Pliny the Elder says that he lived 6000 years before Plato, and Plutarch that he flourished 5000 years before the Trojan War. One modern estimate puts him at 1000 B.C., and another a century or so later.

ZOROASTRIANISM. The religion founded by Zoroaster (q.v.) and represented to-day by Parseeism (q.v.). Its theology is dualistic, the Good God Ahura-Mazda or Ormuzd, who in the oldest scriptures is the Supreme Creator, being opposed by the Evil God, Angra Mainyu or Ahriman. These are represented in the *Zendavesta* as being eternally at war, the one being responsible for all that is good and pure and beautiful, while the other stands just as strongly for darkness and filth, evil, disease, and death. Ultimately the victory will be Ormuzd's, but it is essential that man, who when he was

created by the Good God was given free will, should play his part. Zoroaster's three commandments are: good thoughts, good words, good deeds. By living a life of righteousness man strengthens the power of Good and diminishes that of Evil. In the afterworld he will be called to account for his sins of omission and commission. All that he has said and thought and done will be found entered on the records, and his fate will be decided on the principles of a strict accountancy. The soul has to pass over a bridge, the " Accountant's bridge "; if it is fit for heaven, it will find the passage safe and easy; if otherwise, the bridge will seem as thin as a hair, and the soul will be plunged into the abyss of hell, there to remain in torment for ever. If the evil and the good more or less balance the soul will pass into a kind of purgatory. When Ormuzd, with man's help, has won the final victory, the Kingdom of God will be established on earth, and in its perpetual sunshine the souls of the blessed will dwell in happy communion with Ormuzd for ever.

Ahura-Mazda is not to be appreciated by human senses, but he is revealed by or in the *Amesha-Spentas*, usually translated as " Holy Immortals " but better regarded as aspects or attributes of the Supreme God that may find a place in the human soul. These are divided into two sets of three, those on the " Father-side " which are male, and the female on the " Mother-side." In the first group are *Asha*, the eternal law of God or righteousness; *Vohu-Mano*, translated as " Good Mind " or " Love," such as is expressed in the love of man and woman, national and international brotherhood, and regard for animals, " our younger brothers "; and *Kshathra*, loving or creative service. Then on the " Mother-side " *Armaiti* (" piety ") stands for firmness of faith in God; *Haurvatat*, wholeness or perfection; and *Ameretat*, immortality. With Ahura-Mazda these six make up the *Heptad*, seven aspects of deity worthy of man's worship.

Two other divinities mentioned in the Gathas are *Atar* (fire) and *Sraosha*. The first is of great importance in Zoroastrian ritual. The churches of the Parsees are called fire-temples, because they contain an altar on which burns a flame that should never be allowed to go out—the symbol of the divine spark in the individual human soul. *Sraosha* is not so easily defined, but the word means literally obedience, and it may be expressed as the willing obedience that is the good man's answer to God's demands.

To what extent Zoroaster was able to obtain acceptance for his teaching in his own day is uncertain. There are reasons for believing that he thought that the end of the age was at hand, and that Ormuzd would shortly inaugurate his reign on earth. When the prophet had passed away, his simple dualism was modified, added to, corrupted; the Amesha-Spentas were regarded as separate divinities, and new divinities were introduced, in particular Mithra, the god of the Invincible Sun. In course of time Zoroastrianism became the religion of the Persian state; Cyrus (549–529 B.C.) and Darius I (521–485) may have been Zoroastrians, and it is certain that the later rulers of the Achaemenid dynasty were. After the irruption of Alexander the Great (*see* ZENDAVESTA). Zoroastrianism lost its political supremacy. Only here and there in the provinces was it officially maintained, and it was Magi priests or " Wise Men " who, according to the legend, visited the infant Christ at Bethlehem.

With the Sassanian dynasty, founded by Ardashir in A.D. 226, Zoroastrianism was restored as the national faith of Persia. The *Gathas* were translated into Pahlavi, and a great body of commentary was added thereto. A complicated ritual was devised. An hereditary priesthood exercised great influence. A multitude of demons were conceived of, and became an obsession with the theologians. Then Christianity was introduced, and for two centuries there was bitter and often bloody strife. When the Moslem Arabs invaded Persia in 639 they had an easy victory. At first the new rulers were tolerant, but al-Mutawakkil (847–861) and his successors were fanatics and persecuted all who were not orthodox Moslems. A few eventually preferred exile to conformity,

and it was a small band of Persian Zoroastrians who migrated to India and laid the foundations of the present Parsee sect.

ZWINGLI, Huldreich (1484-1531). Swiss Protestant. Born at St. Gall, he was ordained a Catholic priest in 1506. Contact with the humanist Pico della Mirandola, added to what he saw of papal rule on visits to Rome, made him a Reformer, and he fairly launched the movement in Switzerland with a series of sermons delivered at Zurich in 1522. Two years later he was successful in inducing the Zurichers to make war on the other cantons which had not accepted the Reformation, and he was slain in a skirmish at Kappel.

ZWINGLI

Zwingli was more thorough-going in the reforms he advocated than Luther, and insisted more strongly on the supreme authority of the Bible. His most distinctive tenet was that the Lord's Supper is not in any sense a repetition of the sacrifice on Calvary but a remembrance of a sacrifice that had been made once for all. In matters of church government he was markedly democratic, and maintained that there should be no separation between the government of the Church and the civil government of the Commonwealth. From Zwingli the Reformed churches on the Continent derive much of their inspiration.

A PRONUNCIATION LIST OF SOME PROPER NAMES AND TERMS

The pronunciations given are approximate. Stress is indicated by '. The only other sign used is that for the long sound, e.g. *rāke, mēte, mīte, sō, bōōt, mūte.*

Abbé, *ab'ā*
Abecedarian, *ā-bē-sē-dar'ian*
Adıaphorists, *a-di-af'or-ists*
Aditi, *ad-itty*
Adityas, *ah-dit-yas*
Adonai, *a-dōn-ā-ı*
Adonis, *a-dō'nis*
Advaita, *ad-wa-ita*
Adytum, *ad'it-m*
Aeon, *ē-on*
Aesculapius, *ēs-ku-lā-pius*
Agape, *a'ga-pē*
Apagetae, *aga-pet-ē*
Agnus Deı, *ag'nus-dē-ī*
Aısle, *īle*
Alacoque, *ala-kōk'*
Albıgenses, *al-bı-jen'ses*
Amıce, *am'ıs*
Amphictyony, *am-fık-ti-ōn'ı*
Angelus, *an'je-lus*
Ante-Nıcene, *an'tē-nī-sēn'*
Anthesterıa, *an-thes-tēr'ia*
Aphrodite, *af-rō-dī'te*
Apocalypse, *a-pok-a-lıps'*
Apocrypha, *a-pok'rıf-a*
Ares, *ā'res*
Artemis, *ar'temis*
Arya Samaj, *ar'ıa-sa-mahj*
Ashkenazım, *ash-kē-nāz'im*
Asperges, *as-per'jes*
Astarte, *as-tar'tē*
Ate, *a-tee'*
Aureola, *aw-rē'ola*
Aureole, *aw-rē-ōl*
Aurora, *aw-rō'ra*
Auto da Fé, *aw-to-da-fā'*
Autos Sacramentales, *aw'tos-sakra-men-tah'les*
Avatar, *a-va-tare'*
Ave Maria, *ā-vē-marī'a*
Averroes, *av-er-ō'es*
Avicenna, *avıs-en'a*
Ayesha, *ah'yesha*

Baal, *bā-al*
Bacchanalia, *bak-an-ā'lia*
Bahaism, *bah-hah'izm*
Baıram, *bī'ram*
Baldachın, *bal'da-kin*
Bambino, *bam-bē'nō*
Bardesanes, *bar-de-san'es*
Barth, *bart*
Baruch, *bar-ook*
Basilides, *bas-il'i-dēs*
Bas-relief, *ba (or bass-)-relief*
Baur, *bowr*
Bayadère, *ba-ya-dere*
Beatus, *bē-at-us*
Beelzebub, *bē-el'zē-bub*
Beguines, *bā-gēns*
Belial, *bēl'yāl*
Bhagavad Gita, *bag-a-vad'gē-tah*
Bhairava, *bī-rah'va*
Bodh-Gaya, *bode-ga-ya*
Bodhisattva, *bode-ı-sat'va*
Boehme, *bay-meh*
Boethius, *bo-ēth'ıus*
Bourignon, *boor-ın-yon(g)*
Brahmana, *brah-ma'na*
Breviary, *brē'vı-ary*
Buchman, *book'man*
Buddha, *bood'a*

Cabeiri, *kab-ī'rı*
Cabrını, *kab-rē'nı*
Capuchins, *kap'u-chıns* or *kap-oo'shens*
Carpocrates, *kar-pok'ra-tees*
Catechumen, *kat-e-kūm'en*
Celtıc, *kel-tık*
Cenacle, *sen'akl*
Ceres, *sēr'es*
Chaldeans, *kal-dē'ans*
Charısma, *kar-iz'ma*
Chasuble, *chaz-ubl*
Chılıasts, *kıl-ı-asts*
Chrysostom, *krıs'os-tom*
Cıborium, *sı-bō-rı-um*
Cıstercians, *sıs-ter'shns*
Cleanthes, *klē-an'thes*
Complıne, *kom'plın*
Comte, *kon(g)t*
Corybantes, *kori-ban'tēs*
Curé, *kū-rā*
Curia, *kū'rı-a*
Cybele, *sib-el-ee*

Dagoba, *dag'o-ba*
Dalaı Lama, *dahli lahma*
Darsanas, *dar-shanas*
Demeter, *de-mē'ter*
Devi, *dev-ee*
Dharma, *dar'ma*
Dhyana, *dh-yah-na*
Dıaspora, *dī-as'po-ra*
Didache, *did'a-kee*
Dione, *dī-ō'ne*
Dionysus, *dī-on-ī'sus*
Dıophysıte, *dī-of-is-ite*
Dıothelıte, *dī-oth'el-ıte*
Diptych, *dıp-tık*
Discalced, *dis-kalsd*
Ditheısm, *dī'thē-ızm*
Dithyramb, *dıth'ı-ram*
Divali, *div-ah-lee*
Docetists, *dō-sēt'ists*
Douai, *doo'ā*
Doukhobors, *doo-kō-bors'*
Dulia, *du-lī'a*
Dyaus, *d-yows*

Ecce Homo, *eksı-hōmō*
Encyclıcal, *en-sık'likl*
Ennead, *en'e-ad*
Eos, *ē'os*
Epictetus, *epık-tee'tus*
Epicurus, *epi-kur'us*
Erıgena, *erē'jena*
Eros, *ē-ros*
Eschatology, *es-kat-ol'oji*
Esoteric, *esō-tēr'ık*
Eucharıst, *u'kar'ist*
Euchıtes, *u-kites*
Eucken, *oı'ken*
Euhemerısm, *u-hē'mer-izm*
Eutychians, *u-tık'ıans*
Evadısme, *ē-vad-ēs'm*
Exarch, *eks-ark*
Ex cathedra, *eks-cath-ed'ra*

Fakir, *fa-keer'* or *fa'ker*
Fenelon, *fay-n'lon(g)*
Fıdeı Defensor, *fī-dē-ī-dē fen'sor*
Filioque, *fil-i-ō'kwe*
Fıqh, *feek*

Ganesa, *ga-nesh'a*
Gautama, *gow'tom-er*
Gayatri, *ga-yah-tri*
Gemara, *ge-mah'ra*
Gıta, *gē-ta*
Gnostıcs, *nos'tiks*
Guyon, *gē'on(g)*
Gymnosophıst, *jim-nos'of-ist*
Gynaeceum, *jin-ē-sē'um*

Hades, *hā'dēz*
Hadj, *haj*
Hagiographa, *hag-i-og'raf-a*
Harpocrates, *har-po'kra-tees*
Haruspices, *ha-rus'pık-ees*
Hebe, *hē'be*
Hecate, *hek'a-te*
Hecatomb, *hek'a-tom*
Hegira, *hej'ī-ra*
Hephaestus, *hef-īs'tus*
Heptateuch, *hep'ta-tuke*
Hermes, *her'mes*
Hesychasts, *hes'i-kasts*
Hexateuch, *heks'a-tuke*
Hierodule, *hī-er'ō-dule*
Homoousios, *ho-mō-ow'sios*
Homoiousios, *ho-moi-ow'sios*
Houris, *hoo'ris*

Houtin, *hou-tahn*
Hybris, *hu-bris*
Hygieia, *hī-je'a*
Hymen, *hī-men*
Hypatia, *hī-pā-sha*
Hyperdulia, *hī-per-dū-lī'a*

Iacchos, *i-ak-kos*
Ichthys, *ik'this*
Imprimatur, *im-pri-mā'tur*
Irenaeus, *i'reh-nee'us*
Isvara, *ish-vara*

Jaimini, *ji-mini*
Jainism, *jane-izm*
Jesse, *jessie*
Jihad, *je'hahd*
Jnana-Marga, *jnah-na-mah-ga*
Josephus, *jo-sēf'us*
Jotun, *yo-tun*
Jupiter, *jū'pi-ter*

Kaaba, *kah'ba*
Kali, *kā-lee*
Kama, *kah-ma*
Karaites, *kā-rā-ites*
Khutbah, *kut'ba*
Kierkegaard, *kyer'ke-gawr*
Koran, *kor'an* or *korah'n*
Kshatriyas, *kshat'ri-yas*
Kumarajiva, *koo-mah'ra-jee-va*
Kyrie Eleison, *keer'i-i-ilā'ison*

Labarum, *lab'arum*
Lakshmi, *laksh'me*
Lao Tze, *lah'ō-tsā*
Lares, *lār'es*
Latria, *lā-trī'a*
Lemures, *lem'u-reez*
Lhasa, *lah'sa*
Liguori, *lee-goo-ō-ree*
Linga, *lin-ga*
Logia, *log'ia*
Loisy, *lwoh-see'*
Loyola, *loy-ola* or *lo-yo'la*
Lucretius, *lu-kree'shus*
Maenads, *mee'nads*
Mahabharata, *mah-hah-bah-rata*
Mahadeva, *mā-ha-dā-va*
Maimonides, *mī-mon'i-deez*
Maithuna, *mi-tūn-a*
Mandaeans, *man-de'ans*
Manes, man-es
Manichaeism, *man-i-kē'izm*
Maniple, *man'i-pl*
Maoris, *mow-ris* or *ma'o-ris*
Marabout, *mar'a-boot*
Maritain, *mah-re-tahn*
Martineau, *martin-o*
Maundy, *mawn'di*
Maya, *mā'ya*
Medina, *med-ee'na*
Melchites, *mel-kites*
Melanchthon, *melangk-thon*
Mencius, *men'shē-us*
Messiah, *mes-sī'a*
Miserere, *miz-e-rē're*
Monophysite, *mon-of'i-site*
Monothelite, *mon-oth'e-lite*
Mosque, *mosk*
Mozetta, *mō-tset'ta*
Muezzin, *mū-ez'in*

Naranya, *nah-rah-nya*
Nephthys, *nef-this*
Nicene, *nī-seen'*
Niemüller, *nie-moller*
Nietzsche, *neet'sheh*
Nirvana, *nir-vah'na*
Notre Dame, *nōtr-dahm*
Nous, *nows*
Nunc dimittis, *nungk di-mit'tis*

Oblates, *ob-lates*
Omphalos, *om'fal-os*
Origen, *or'i-jen*
Osiris, *os-ī'ris*

Paean, *pē'an*
Paedobaptists, *pē'do-bap-tists*
Pali, *pah'lee*
Paschal, *pask'al*
Pasupati, *pashu-pati*
Paten, *pat'en*
Pater Noster, *pā'ter nos-ter*
Prajapati, *prajah-pati*
Paulicians, *paw-lish'ans*
Pelagianism, *pē-lā'ji-an-izm*
Penates, *pē-nā'tēs*
Pentateuch, *penta-tuke*
Persephone, *per-sef'o-ne*
Pesach, *pesak*
Phallicism, *fal-i-siz'm*
Phoenicians, *fē-nish'ans*
Piarists, *pī'ar-ists*
Pietà, *pē-ā-ta'*
Piscina, *pis-ī'na*
Plotinus, *plō-tī'nus*
Porphyry, *por'firi*
Priapus, *prī-ā'pus*
Ptah, *tah*
Puranas, *pōō-ra'nas*
Pythagoreans, *pi-thag-ō-rē'ans*
Pyx, *piks*

Quirinus, *kwi-rī'nus*

Rama, *rah-ma*
Renan, *renon(g)*
Requiem, *rē'kwi-em*
Requiescat, *re-kwi-es'kat*
Reredos, *rere'dos*
Rochet, *rotsh-et*
Ruysbroek, *rois'brook*

Samaveda, *sā-ma-vā'da*
Saktas, *shak-tas*
Sakti, *shak-ti*
Sankaracharaya, *shan-karah-chah-ya*
Schleiermacher, *shlī'er-mahk-her*
Sedilia, *see-dil'i-a*
Selene, *sel-ē'ne*
Septuagint, *sep-tū-a-jint'*
Shekinah, *shee-kī'na*
Shiahs, *shē-ahz*
Sikhism, *seek'izm*
Sita, *see-ta*
Siva, *see'va* or *shee'va*
Sravakas, *shrah-vakas*
Sruti, *shru-ti*
Stylites, *sty-lites*
Sufism, *sōō-fizm*
Sulpicians, *sul-pish-ns*
Surya, *sur-ya*
Svetambaras, *shvet-ahm-bar-as*
Synod, *sin-od*

Tantrism, *tahn-trizm*
Taoism, *tou'izm* or *tah'ō-izm*
Tatian, *tā-shn*
Taurobolium, *taw-ro-bō'lium*
Te Deum, *tee-dee'um*
Tenebrae, *ten'e-bree*
Tertiary, *ter'shi-ar-i*
Thargelia, *thar-gē'lia*
Theophagy, *thē-of'ajy*
Therapeutae, *ther-a-pū'tee*
Tope, *tōp*
Torquemada, *tor-kā-mah'dah*
Trimurti, *tri-mōōr'ti*
Tulsi, *tul-see*

Uma, *oo-ma*
Upanishads, *oo-pan'i-shads*

Vaiseshika, *vai-shesh-ika*
Vamacarius, *va-mah-charius*
Veda, *vā-da*

Walpurgis, *val-poor'gis*

Xavier, *zay'vi-er*
Xenophanes, *zen-of'an-eez*

Yahveh, *ya-vā'*
Yoni, *yō'nē*

Zarathustra, *zar-a-thoos-tra'*
Zwingli, *tsving'lee*